

The Advent **REVIEW** **HERALD** And Sabbath

Eliza Smith
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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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THE VOICE IN THE STORM.

NOT always under calm and sunny skies
 The Lord doth meet us, though we seek him
 there,
 Eager to hear him talk of lilies fair,
 And utter parables that make men wise;
 Nor do we find the One whose word we prize
 Always at feasts, though he doth love to share
 Our social joys, and when we feasts prepare
 'T is he with better wine our want supplies;
 But sometimes on the wings of storm He comes,
 In the deep midnight of our black despair,
 Mid raging waves and winds that never cease,
 When the helm fails us, and the cold benumbs
 Our helpless hands — then, as we lift our prayer,
 He speaks, and lo! our hearts are filled with peace.
 —Springfield Republican.

Our Contributors.

"Then they that feared the Lord spake often one to another:
 and the Lord hearkened, and heard it, and a book of remem-
 brance was written before him for them that feared the Lord,
 and that thought upon his name."—Mal. 3:16.

LET YOUR LIGHT SHINE.

BY MRS. E. G. WHITE.

WE are now building characters for time and for eternity. Then let us not bring rotten timbers into our character-building. The life we live in the flesh must be by faith in the Son of God. It is good that afflictions come upon us; for we may thereby prove the Lord, and find him very precious unto our souls. The Lord designs that his people shall be happy, and he opens before us one source of consolation after another, that we may be filled with joy and peace in the midst of our present experience. We are not to wait until we shall get into heaven for brightness and comfort and joy. We are to have them right here in this life. I testify to all who love and serve God, that we miss very much because we do not grasp the blessings that may be ours in our afflictions. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, and in short all things, work together for our good. The apostle says, "We know that all things work together for good to them that love God." All experiences and circumstances are God's workmen whereby good is brought to us. Let us look at the light behind the cloud. O, how much of comfort the murmurers and complainers lose in not bearing all things patiently! Never by thought or word or action give the impression that the Lord is a hard Master, reaping where he has not sown, and gathering where he has not strowed.

Christ has said, "Ye are the light of the world." Then let us individually send forth clear, steady rays of light to the world. Our

light is never to grow dim, never to burn low. The Lord is at the door; who will prove to be the wise, and who the foolish virgins? Who will be revealed at last as those who have the lamps, but no oil of grace in their vessels with their lamps? The church has been made the depository of truth. Light has been imparted to her members, and they are to have works corresponding to their privileges and opportunities. They cannot correctly represent the truth in a single instance, unless they are sanctified through the truth. To sanctify is to set apart for a special service. Those who are controlled by worldly ambition will never shine as lights. "Ye cannot serve God and mammon."

Those who see the preciousness of truth should conform their lives to its principles, and not walk in darkness. They should shine and irradiate the world with their beams of heavenly light. Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Many in the church neither burn nor shine. When those who profess to be Christians are sad and mournful, they make manifest the fact that they are not following Jesus; for he has said, "He that followeth me shall not walk in darkness, but shall have the light of life." If they are not following Christ, whom are they following?—The arch-deceiver, who represents himself as an angel of light. Christ is the light of life, and he designs that all who follow him shall represent him in character, and show his all-sufficiency and perfection. If they do not do this, they are not a light, but lead away from the light. They are bodies of darkness, and hinder the rays of the Sun of Righteousness from shining to their fellow-men.

If those who hold positions of trust in connection with our institutions, or in connection with the church, make self first, if their hands are defiled in any way, and they do not reflect in character the image of the divine One, they are bodies of darkness. To be the light of the world is to shine, to send the heavenly rays amid the moral darkness that covers the earth and the gross darkness that prevails among the people. Christians must not follow the customs, the practices, of the world. By so doing they will be ensnared. The world has its captain and leader, who is the prince of darkness; but the sons and daughters of God must look steadfastly to Jesus for an example; and if they walk in the light as Christ is in the light, they cannot but shine. They will do honor to their leader. They will have the light of hope, of joy; they will manifest humility of mind, lowliness of heart; they will reveal that simplicity and purity of character that will testify to the divine source from which it sprang. If the church exemplifies the simple truth, as it has been exemplified by our Lord, she will be a power for good. Just as long as the church maintains her simplicity, she will be the light of the world. The prophet says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In letting our light

shine to the world, no self-exaltation is exhibited.

What have we to bestow that we have not first received of God? Every gift, every talent, every ray of light, is ours as a sacred trust, bestowed upon us that we may win souls to Christ. If Christ shines in us, he will shine out of us to those who need the light. We have no time to lose. We can read the signs of the times in casualties, in disasters, by sea and by land. The floods, the storms, the fires, the unsettled condition of affairs throughout our world,—all testify that the day of God is at hand.

All heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness. The field is the world, and the openings are so many, the work has so enlarged, that it is beyond the proportion of the means on hand to supply the necessary demands. For years the Lord has been warning his people to bind about their wants, to incur no needless outlay of means. But notwithstanding the counsel of Him who knows the end from the beginning, how needlessly have been lightly esteemed, and the minds of men have misinterpreted, turned aside, or wrested the counsel of God, in order that they might follow their own ambitious projects, although by so doing, the very means by which God might have been glorified and honored in extending his truth, is lost to the cause. The Lord has graciously honored man, employing him as the human agent to co-operate with heavenly intelligences, that the light of truth may shine in all parts of the earth. The Lord has his agents who will act a part in the mightiest conflict which the world has ever seen. If the workers remain humble, learning daily, in the school of Christ, meekness and lowliness of heart, the Lord Jesus will work with them. He who is a co-worker with Christ will realize that in conferring heavenly benefits on others, he himself will be benefited. He will know that "he that watereth shall be watered also himself."

The plain testimony must be borne upon the necessity of self-denial. Through extravagant, selfish indulgence, the Lord's money is embezzled to gratify unsanctified imaginations, and this needless expenditure binds about the work of God. Messengers cannot be sent into missionary fields without money. The expenditure of their traveling expenses, the outlay for food and simple clothing, for shelter and life's necessities, must be met. Satan is continually suggesting ways whereby men can invest their means to get honor and glory to themselves. They build when the Lord does not say build. They will bind up thousands of dollars when the Lord has warned them not to do this, and the result is that missionary interests must suffer. Mere ambitious enterprises swallow up money that the Lord designed should be invested to set in operation the work in new fields, to aid the missionaries already started, that need encouragement and advancement, that the work should not be lost. Those who have the cause of God at heart, will suffer some inconveniences that the work may go forward. If every institution is to be made all that it might become, and we work to that end exclusively, we shall rob some other

field, where missionaries for lack of help are not able to find a standing-place, to exert the influence the Lord would have them exert. We need to think more deeply, and to keep the glory of God constantly in view, and not mingle self in the superintending of the Lord's instrumentalities, thus bringing upon the cause of God a burden that it ought not to carry.

I plead with my brethren and sisters who believe the Lord is soon to come, to have more than finite wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We need not go stumbling along in uncertainty, thinking that the larger our institutions become, the more will they exert influence in the world. The strength of our institutions is not found so much in their worldly prosperity as in the character of their managers. They are to be meek and lowly of heart, learning daily their lessons in the school of Christ, seeking by prayer and supplication to know the will of the Lord, and inquiring at every step, "Is this the way of the Lord?" It is not the imposing buildings that will strike conviction to souls, but the piety, the humility, the love and fear of God, which actuate the hearts of those who occupy positions of trust in the management of the work. Is it God's work? Is it receiving the worldly mold? Are the sacred and the common so mingled that nothing stands clearly defined? O, how the Lord has been dishonored by false ideas! Spiritual things have not been discerned. Appearance and machinery have been exalted as of power, while the virtue of true goodness, noble piety, and heart-holiness, have been made a secondary consideration. That which should have been first has been made last and of least importance.

If we only had some of the means that has been invested in buildings to make a display that will never bring honor to the cause of God, what a good work might be done! How does the Lord, looking down from heaven, regard these things? How does he look upon the perversion of his goods, when money is put to a wrong use? Will he not inquire, Why did you use my goods in this way? Brethren who believe the truth, we must have more of Jesus, and less, a great deal less, of self,—none of self, and all of Jesus. We must have a baptism of the missionary spirit. We should feel that we are a part of God's great whole, united in one common brotherhood. This will lead to a willing consecration of our property to the cause of Christ. Shall the Lord Jesus see his professed followers willing to deny self, to heed the injunction, "Sell that ye have, and give alms;" and to render a portion of their property for the same object for which Christ came to our world and gave his own life? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Let no one think that he will meet the mind of Christ in hoarding up property through life, and then at death making a bequest of a portion of it to some benevolent cause. Men are expending millions of money for selfish indulgences, to gratify the lust of the flesh, the lust of the eye, and the pride of life.

May the Lord lay our human ambitions in the dust, in order that we may understand whether we are following the unsanctified imaginings of the natural heart or the dictates of the Spirit of God. Self must be abased, and God must be obeyed and exalted. Let every soul who fears and loves God, seek for deeper piety, and let those who are walking in darkness and have no light, stay themselves upon God. We must have a deeper work of grace wrought in the soul, or we shall not be able to endure the test and trial of the conflict coming upon us in these last days.

—No man who loves his neighbor as himself has any trouble in pleasing God.

THE PARLIAMENT OF RELIGIONS.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Concluded.)

The intelligent reader must be aware that within the last few years a reaction has taken place in the public sentiment of Europe. That reaction was the result of the Reformation. The haughty monarch, who, from the shores of the Tiber, bestowed or removed the crowns of the world's kings and emperors at will, lost both his prestige and his kingdom. For a time few were vile enough to do him homage. Powerless himself, and forsaken by his former vassals, he sat, according to his own words, a prisoner in the Vatican. In this spectacle we discover at least a partial fulfillment of the prediction concerning the ten horns which were to hate the whore, and make her desolate and naked, and eat her flesh, and burn her with fire. To the ordinary observer the foregoing language would seem to betoken the utter and final overthrow of the apostate church. Such is not the case however. In Rev. 18:7 the following words are recorded: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." This language applies to Babylon, and shows that just before her final destruction, she will triumph as a queen. Such a condition of things would not be possible were it not true that in some way she had regained her prestige more or less fully. This is an important point, and will be fortified more largely in this connection, lest some one should decide that the proof already adduced is not sufficient to establish the proposition under discussion.

As already stated, the ten-horned beast of Rev. 13:1-10 is a symbol of Rome under the domination of the papacy. The seven heads of the beast represent seven forms of government which succeeded each other during the republic and empire. Verse 3 reads as follows: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." The head here brought to view was the papal head, or form of government. The wound by the sword was administered, as previously alleged, by the French, in 1798, when the pope was dethroned, and a republic established.

Subsequently the pope regained his throne and, to a certain extent, his political influence over the nations. The last feature has not been realized hitherto. As a matter of history it is not true that up to this date all the world has wondered after the beast. That, therefore, is a future event, since the prophecy cannot fail. Perhaps it should be added here that the final attainment by the Roman hierarchy of almost universal favor is again shadowed forth in verse 8 of this same chapter. The verse reads on this wise: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Other passages of like import with those already quoted might be cited, were it necessary so to do. That Rome will have a second supremacy is a fact which crops out in nearly every line of prophecy relating to her. With this thought in view, it is not difficult to explain the present state of affairs. The coming of the Lord is near at hand, and, consequently, if the prophecies respecting the renaissance of the Romish Church are to be fulfilled, the premonitory signs of their fulfillment should be visible. Can there be any question, therefore, that in what is transpiring about us we can see the beginning of the end? There is no other satisfactory explanation of the present order of things that can be offered. Revolutions are said never to go backward.

Protestantism and Romanism have advanced so far toward each other that they will not now recede. A final complete and permanent union is the logical outcome of what has already been said and done at different times and in different ways. When a distinguished church historian will boldly assert, as Philip Schaff has done, that the Catholic Church, so-called, is a necessity to God's plan for saving men, be sure that he discovered an undertow in public sentiment which rendered his declaration perfectly safe so far as his reputation was concerned;* when such a statement was applauded by others; and when it is supplemented by the events of the Parliament of Religions, the reader will discover that we are whirling on to the final consummation with a rapidity truly startling.

A few more months or at most a few more years, and the end will be reached, judging from the progress in the recent past. Before the time of the Reformation there was some excuse for those found within the fold of Rome. They might have pleaded ignorance with a great show of consistency. Since Luther and the Reformers turned the calcium light of the Scriptures upon the false doctrines and wicked practices of the hierarchy, there is more difficulty in seeing how one could continue a papist and hope for salvation. Possibly, however, there may yet be many honest souls in the Romish communion who have been shut away from the true light by unpropitious circumstances. These, a just and merciful God may be able to save. But what shall we say of Protestants, who, after having borne a noble testimony to the crimes and false doctrines of her whom they have styled the "mother of harlots," shall now betray the sacred trust that God has committed to them, and strike hands with the members of a church which the Scriptures represent as helplessly fallen, and doomed to drink of the unmixed wine of the wrath of God? To us their condition seems hopeless if they persist in their downward course. By the very act of becoming co-workers with Rome, they voluntarily include themselves in the Babylon of the Apocalypse. All that we can do or say, therefore, is to sound in their ears the cry of the angel of Rev. 18:2-4 in these words: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

A PERFECT CHARACTER.

BY ELDER S. J. HERSUM.

(Washington, D. C.)

THERE is much said in the Bible upon the subject of "perfection." That this condition is possible to be reached, is evident from the fact that the Lord requires it of his people. In Gen. 17:1 we have this statement made by the Lord to Abraham: "I am the Almighty God; walk before me, and be thou perfect." Not only do we find this requirement in the Old Testament, but we find it in the New as well.

In our Saviour's sermon on the mount, as recorded in Matthew 5, 6, and 7, he makes use of

*"Every Christian church or denomination has its special *charisma* and mission, and there is abundant labor for all in this great and wicked world. The Roman Church cannot do the work of the Greek, nor the Protestant that of the Roman, nor the Lutheran that of the Reformed, nor the Anglican that of the Wesleyan and Independent. It is better for each church to maintain its integrity, and be loyal to its own standards, than to mix up with heterogeneous elements. There may be some small sects, indeed, which, after having accomplished their mission of protesting against prevailing error or abuse, might advantageously merge into a cognate denomination, and thus diminish the number of divisions. I am no champion of sects and schisms, and I regard it as a serious defect in Protestantism that it has a tendency to a needless multiplication of divisions. It is in this respect the very antipode of Romanism. It is one-sidedly centrifugal, while the other is one-sidedly centripetal. It gives too much liberty to individual dissent, while the other exercises too much authority. One extreme runs into license and anarchy; the other, into despotism and slavery. It is the great task of history to adjust and harmonize the claims of authority and freedom of unity and variety. But we do affirm that at present none of the leading denominations of Christendom which faithfully do their Master's work, could be spared without most serious injury to the progress of the gospel at home and abroad."—Philip Schaff, D.D., in *New York Independent*, Vol. XXXVI, No. 1868.

these words: "Be ye therefore perfect, even as your Father which is in heaven is perfect." In these words of our Saviour, there can be no question as to the degree of perfection that is meant, "Even as your Father which is in heaven is perfect;" and as this state of perfection cannot be attained by man in his own strength and by his own wisdom, and as the Lord does not exact any impossibilities from his creatures, it is certain that he has provided the means necessary to this end. That this is so, is demonstrated by the fact that there are those who have lived on the earth who were said to be perfect.

In Gen. 6:9 it is recorded of Noah that he was a just man and *perfect* in his generation, and that he walked with God. It is not recorded by what means he reached this quality of character, but it is said, "He walked with God." It is also said of Job, that he was "a perfect and an upright man." Job 1:1, 8; 2:3.

Now, as the Saviour says, "Without me ye can do nothing" (John 15:5), and as the apostle Paul says, "I can do all things through Christ which strengtheneth me" (Phil. 4:13), it follows, as a matter of fact, that the means provided for our perfection comes through Christ. He not only tasted "death for every man" (Heb. 2:9), but when he ascended up on high, "he received gifts for men" (Ps. 68:18), and gave the gifts to them. Eph. 4:8. It does not detract from the dignity of Christ to say that he employs these gifts as one of the means by which we are brought into a state of perfection; because the same apostle who tells us that we are *complete* in Christ (Col. 2:10), tells us also that the gifts that were placed in the church, are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect* man, unto the *measure* of the stature of the fulness of Christ." Eph. 4:11-13.

There can be no question but that one of these gifts is the gift of "prophecy" (1 Cor. 12:10), and that it is also called the "spirit of prophecy." Rev. 19:10. This "spirit of prophecy" is the "testimony of Jesus," and it also goes hand in hand with the commandments of God. Isa. 8:20; Rev. 12:17. Now, then, is it possible for us to be brought into that relation with God, to have a character as pure as his, if we are not giving heed to what is said by the Spirit in these testimonies? and is it possible for us to heed, if we do not know what they say? and how can we know what they say, unless we read them? and how can we read them unless we have them in our possession so we *can* read them? It is lamentable to see how few comparatively of our young churches have the testimonies; and it is true, also, that the members lack spirituality, because they do not have the benefit to be derived by reading them. The Lord has placed this gift in the church for a purpose; and shall we neglect to profit by it? Let us receive everything that the Lord in his goodness gives to us, going on unto perfection, and have a crown of glory when the chief Shepherd shall appear. 1 Peter 5:4; Heb. 6:1.

THE PROTESTANT CHURCH AND CHRIST'S SECOND COMING.

BY W. F. BERGER.

(Pastor Congregational Church, Camden, N. Y.)

THERE never has been a time in the history of the world when human genius and brain were more active than now in the study of everything that points toward the dissolution of all things. Scholarship and learning have never been so progressive as at the present time. More especially is this true in relation to the truths of the Bible. In the sphere of Bible study men have sought the very utmost limits of truth and fact. In some, modern Bible study is pushed with a vigor

verging on the fanatical. The supreme reason for this is that men are making what seems to be a frantic effort to set the teachings of God's word alongside of human events, in order to see what significance they may have in the settlement of the profoundest problem of this age—Christ's second coming, to take unto himself the present Christian Church. In view of this problem, human interest is growing, and the excitement of the hour is exasperating. For men, both Christian and non-Christian, are beginning to confess that the present condition of things within the Christian Church, as well as the unsettled affairs of every-day life, are converging toward a common focus, where a crisis surely will shake the world.

Says one whose mature judgment carries great weight with unprejudiced minds: "The stream of earthly things is overflowing its old banks, and spreading out in every direction, in wild, disordered, ungovernable, and overwhelming volume. Old systems of thought and belief, which have stood for ages, are everywhere tottering upon their thrones, and many of them reeling as for their final fall. All society, everywhere, with its belittling and disturbing politics, its false philosophies, and its half-hearted religious life, is in a perturbed condition, indicating revolutions and occurrences which no mere human foresight can at all comprehend. A mighty revolution is coming, and it must be near at hand."

When we come to study into human affairs and the laws that govern their birth and momentum, as they relate to the second coming of Christ, it becomes at once apparent that certain things of radical import point toward the day of his last appearing. The belief that he is coming a second time, and that very soon, has fixed itself in the minds of men and students of the word of God. To deny his second coming would be to deny the essential elements involved in his redemptive scheme. It must be conceded, therefore, that Jesus is coming a second time. His coming is marked, foreshadowed by symbols, signs, and facts too significant to be set aside by popular ridicule or incredulity.

Jesus himself was most careful in his teachings concerning his second coming. If he could assume to be the world's Saviour, and so teach that fact as to impress it lastingly upon human hearts, then it appears evident that the scheme of his salvation demands a climax. And more than this, the very nature of salvation proves that there is to be a culmination of events; all its blessings, fruits, and achievements are to be witnessed with still greater perfection and intensity. These things foretell closely the time when Jesus shall return and finish the salvatory plan, begun in tears and blood; when the works of the evil one shall be destroyed; and when the drama of redemption shall find a fitting close in man's royal reception in the city of his Father and our Saviour's God.

But the question which now arouses the wildest interest among the sociological students, in connection with this coming of the Saviour is: Is the Protestant Church ready to receive him? Are the offices of his earthly kingdom in such a purified state that he can take to himself the Church-Bride, and crown her with unending bliss and love?

One thing seems settled when we come to look into the future history of Jesus Christ as it affects human relations in State and Church, that his coming will have a widely different effect upon human hearts and human conditions than most people of Christian proclivities are ready to believe at this date. It is well known that the Protestant churches are not in a fit condition for Christ's final reception. This assertion is founded upon the most tangible facts. Even the Romish Church cannot, with its boasted assumptions of infallibility and its constant protests that it is the only true church on earth, expect to be ready to greet the Lord with fully

developed talents. If any church ever wrapped up the talents in napkins, and buried them in the dirt of ignorance, prejudice, bigotry, vice, cruelty, and corruption, the Roman Catholic Church has been guilty of such a crime against heaven. And at this late day this church stands about where it did during the Middle Ages. For what has the papacy ever done in the line of progress and civilization? What has it ever done to bring nigh the kingdom of righteousness and peace? Its present attitude toward social and moral issues is compromising to such an extent that our system of laws is largely a dead letter with Catholics. The papal church hates the social equality of men, the universal brotherhood taught in the New Testament; despises our free public schools, the greatest institution of the world for the education of all men; abets the awful liquor traffic, with its soul-breaking deeds of wickedness; believes in the ignorance of the masses as much as ever, despite the presumed encyclical letter of the present pope, who feebly suggests that all Catholics should study the Bible; and strives to lead men into heaven by the way the thief and robber whom Jesus portrays in John 10:1, sought to gain entrance into the sheepfold of the saints.

Protestantism, far less corrupt and wilful than Catholicism, in its faith and practices, has, however, reached a place in its history where purification of doctrine and life must occur, or else the doom written against the unprofitable servant will surely be executed with righteousness and speedy judgment. President Gates, of Iowa College, is right when he asserts: "It is truth and soberness to say that the Protestant Church to-day stands in need of reformation as much as the Roman Catholic Church did in the days of Luther. Not for the same reasons, of course; conditions change. But the Protestant Church is playing at Christianity; and more than that, the Protestant Church knows it. For us to attempt to bamboozle ourselves with our fine statistics about the wonderful missionary work that is being done, in comparison with what children of the kingdom are privileged to do, is sheer nonsense, and we know it is nonsense. It is whistling in the dark to keep the bugaboos away—what is that in a Christian nation but trifling with Jesus?"

(Concluded next week.)

A PLEA FOR THE FATHERLESS.

BY C. T. CRAIG.

(Le Loup, Kans.)

"CHILDREN our kind protection claim;
And God will well approve
When infants learn to lisp his name,
And their Redeemer love."

Dear brethren and sisters who have adopted children, and you who are thinking of doing so, I want to say a few words to you; for there may be some ideas in connection with this matter that have not occurred to you. Some speak very lightly of "taking a child." O brethren and sisters, let me tell you it is a serious matter. Did you ever search the Scriptures on the subject? Did you ever notice what special subjects of God's care the fatherless are? And that does not mean those alone whose fathers and mothers are dead; for does not the psalmist say, "When my father and my mother forsake me, then the Lord will take me up"?

It is not simply shelter, food, and clothing that these forlorn little children need. No indeed! They need love and sympathy. I know whereof I write, having been an orphan myself. No one, unless he has felt it himself, knows the hunger that is in these little hearts. It is so easy to suspect a child that is not our own,—to imagine he has all sorts of bad traits lurking about him; and then, ere we are aware of it, we almost despise the child, and he knows it before we do. It is harder than many think, to do just

right with one that is not our own blood, and it is so sometimes when the child is a relative.

I stayed one night in a good Seventh-day Adventist family of joyous, happy children. I could not but notice two timid little children, a girl and a boy, who stood back from the rest of the family. All the other children came to the long table to eat with the rest of us. Afterward I saw those two eating alone on the lower steps of the stairs in another room. My heart ached for them. I could see what the family could not, that they were starving for love and sympathy. They were the children of a brother who had lost his wife, and these good folks thought they were doing a great deal for them.

One may say, If — were a prettier child, I could love her more! O do you not know that love will create beauty? God is watching these little ones, and he loves them, even if they have red hair, freckled faces, and pale eyes. He says, "Ye shalt not afflict any widow, or fatherless child." Ex. 22:22. Again, "He doth execute the judgment of the fatherless." Deut. 10:18. He is the helper of the fatherless. Isa. 10:2. God speaks of those who "rob the fatherless." Is it not robbery to refuse to give these children the affection that you really promise them by the very act of taking them into your family? (Please read Mal. 3:5.) "I will be a swift witness against . . . those that oppress . . . the fatherless." Little hearts often have big trials, and quiver with grief and anguish. "Enter not into the fields of the fatherless: for their Redeemer is mighty; he shall plead their cause with thee." Prov. 23:10, 11. Do you think he has greater care for their field than for anything else that is rightfully theirs?

I have not quoted all the passages in which God tells of his love and care for the fatherless. Let us "search the Scriptures," to find how to do our duty and please God in this work; for Satan is just as ready to deceive in this as anything else, and so lead us to sin. I know that it requires a great amount of God's grace to help us to do this work rightly, and in a manner to please God. Then he will not be a swift witness against us, but will say, "Well done, good and faithful servant," and, "As ye have done it unto one of the least of these my brethren, ye have done unto me."

THE COMING OF THE LORD.

BY AUGUST KUNZ.
(Battle Creek, Mich.)

(Concluded.)

In conclusion, we wish to present an illustration from actual life, which we trust may help at least some who are faint and weary by the way, to arouse themselves to new efforts that they may "endure to the end," and thus make their "calling and election sure."

In October, 1888, an English paper published a story which has served since that time on various occasions, to cheer and encourage weary souls who have become faint in "holding on" to the promises of God; and so I tell it here in the hope that it may help and encourage yet many more:—

Sir Wm. Dregg, a wealthy merchant with a large East India trade, had a beautiful steam yacht which he kept constantly manned, provisioned, and thoroughly equipped, not only for any short pleasure trip he might wish to make, but so amply supplied with everything that he could make a trip of a year or more, under ordinary circumstances, without danger of suffering want. One day the notion came to him to take a day's excursion upon the water; forthwith he drove to the dock in a hack, yet early in the day, telling the hackman to wait until he returned, intending at the time not to be gone more than just a few hours. But as he put out

into deeper waters, he became very strongly impressed with the thought that he must at once go to India, in person, where he had extensive business interests about which he had of late been unusually much concerned. Being supplied with all he needed for such a trip, there stood really nothing in the way of carrying out this decision at once. He forthwith sent a telegram home at the first opportunity, announcing his intention, and transferring the responsibilities of his home business meanwhile upon the proper persons. But as we might have expected, he forgot all about the hackman whom he had charged to await his return. Always prompt to obey orders, the man tarried undismayed at his post, though the darker shades of gloomy night gathered thickly all about him. He had managed to procure the necessary sustenance for himself and for his horses, during the day, with the help of passing friends, and now he spent all night in patient waiting for his patron, Sir Wm. Dregg. The hackman knew him to be an honorable man, and one who always meant what he said. The next day came, but no trace of the yacht's return. With calmness and patience the livery-man remained at his post, thus waiting day after day, and week after week, supposing from hour to hour that his employer might return. His family supplied him with food and changes of garments, and his horses were likewise cared for. His conveyance he managed to keep in good order all the time, ready at any moment for the long-expected return of Sir Wm. Dregg. When absolutely necessary, a comrade relieved him for a little while. Thus the passing days became months; summer and fall had gone, and winter was at hand, with its chilling days and cold nights; but he kept unswervingly at his post; for he had been told to wait, and that by an honest man who was abundantly able to pay him for the time thus spent.

Time rolled on, and spring followed winter. Its merry sunshine reanimated cold and seemingly lifeless nature, whose entire aspect was changed from its somber gloom to a happy, youthful mood; but still, Sir Wm. Dregg had not yet returned. The hackman, by this time, had become one of the general subjects of remark; some called him "a crank;" others deemed him wise; some spoke of him as "a fool;" and again others said that if they were in his place, they would do precisely the same thing.

The yacht, meanwhile, had reached India; letters and telegrams from its owner had come to England time and again since it left, and some months after its departure, his affairs in the East having been satisfactorily arranged, he telegraphed that he had set out for home, on such and such a day, in the expectation of reaching his own dock about a year from the day he left. Some kind gentleman who knew the import of the message sent by Sir Wm. Dregg, and had also heard of the patient hackman, informed the latter of the expected soon return of the yacht and its owner. The driver took all possible pains to have his hack, his horses, and himself in the most presentable holiday attire on the day of the arrival. The yacht finally hove in sight and landed safely, and the owner once more stood on *terra firma*. Our patient and gallant hero of the livery stepped up with a respectful tip of his hat, and said: "Your hack is all ready, sir, and has been waiting this long time, sir, to take you home, sir!"

Like a flash the scene of his leaving, a year before, and the parting words to the hackman came to the returning merchant's mind, and without hesitation he entered the conveyance, directing the man to drive him to his mansion. As he alighted from the vehicle, he asked the driver what his dues were, and received the prompt reply, "£365, sir, for driving you down and for waiting on you, sir; and for this last trip four shillings and sixpence extra, sir!" Sir Wm. Dregg bade him follow to his private office, where he made out a draft for the amount in favor of

the hack driver, thanking him at the same time for waiting so faithfully.

We, too, dear fellow-believers, have a faithful Master, Employer, and Friend, who has gone to a far country, and is expected back soon; but he has bidden us to watch and abide his return. He, too, has tarried much longer than many at first had expected, but the time for his return has been indicated by many and indubitable signs and proofs; and it is only a little while, a very little while longer, when he will appear in the clouds of heaven, to make an end of all our sorrows and disappointments, an end of all injustice and cruelty, an end of all wrong and sin among humankind,—yea, infinitely more than that, to usher in everlasting righteousness, and take his faithful children to their blessed home on high. Cheer up, then, weary heart, endure the few brief days yet intervening between now and then, with patience, and you shall reap the glorious reward with all the faithful, in the near future.

GOLD DUST.

BY JOHN MCCARTHY.
(Battle Creek, Mich.)

HE that would have his confidence duly placed on the power of God, must conscientiously use the means appointed for his defense, and not rush unprotected into the battle.

Christians should view the power of God as being engaged for them; and press it home upon their hearts, till they silence all doubts and fears about the matter.

The believing soul is the object of God's choicest love, even the same with which he loves his Son. John 3:16.

Loving God means loving everybody else.

The love of God must be first of all, and therefore must be master of all.

How often we betray the weakness of our faith in the almighty power of Christ, by limiting him to place.

It is the saints' duty, and should be their care, not only to believe God Almighty, but also strongly to believe that this almighty power of God is theirs; that is, engaged to their defense and help; so as to make use of it in all straits and temptations.

Staggering faith can never conquer.

Many are soon engaged in holy duties; easily persuaded to take up a profession of the truth, and as easily are they induced to lay it down; like the new moon, which shines a little in the first part of the night, but is down before half the night is gone.

The love of God, by its grandeur and its greatness, opens and expands the heart, and gives it a new capacity for feeling and loving.

After having been announced in heaven and published on earth as having started to follow Jesus Christ, you must follow him closely all the way, as the world is watching your heavenly race.

Shame is that which proud natures most disdain, to avoid which many durst not "confess Christ openly."

He that hath great opposition in the spiritual life, had need be well locked into the saddle of the truth, or else he will soon be dismounted.

Many will lose heaven, for they are ashamed to go thither in a fool's coat.

A proud heart, as a lofty mountain, is never fruitful.

The Spirit always leads us out of ourselves to Christ; he leads us to the cross for pardon; to the open fountain for cleansing, and to the throne of grace for fellowship and for help in time of need.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32: 20.

PITCAIRN ISLAND.

THERE is probably no point in the world around which the affections of Seventh-day Adventists have centered more than around Pitcairn Island. From the first it has been a land of much interest to the readers of the REVIEW. All on the island accepted of the message of truth for this time, and there has been with the larger part of them a growth in grace; for this island retreat has been separated largely from the contaminating sins and influences of the great world at large, and the people were content with the simple surroundings which made up their island life.

A short time ago it was reported that there had been but one death on the island in two years, and that was caused by accident. We are sure that all of our people will learn with sad regret, the fact that death has invaded this quiet retreat, and that twelve of our Pitcairn brethren and sisters, who a short time ago were enjoying health in the rural simplicity of their island home, are now sleeping quietly on the wave-washed shores of Pitcairn Island.

From a letter recently received from Elder E. H. Gates, we quote the following with reference to the sad experiences which have come to him and to our church on Pitcairn Island. He says:—

"Since I wrote you last, we have had some very distressing times here. Twelve of our number are in their graves. Last April a large merchant vessel was wrecked at Oeno, seventy miles northwest of here, and the sailors came here in their boats, part of them being compelled to stay for three months, as they were not able to get away sooner. They were taken away by the man-of-war, July 28. One of these men had been sick with some ship fever, which he communicated to some of the members of the Warren family, with whom he stayed. Some of the family were sick when the man-of-war was here, and the disease was pronounced by the ship doctor, *la grippe*. There was some of that disease on the ship, and since she left, nearly every person on the island has been sick with it. This finally broke up the school. In the middle of August the disease seemed to change its form, and then showed its true nature—typhus fever in a very malignant form.

"Aug. 26 sister Mc Coy died, and about a week later, Ella Mc Coy passed away. This was the greatest blow of all, as she was having such a precious Christian experience, and we had been planning to make a worker of her. I never saw such a change come over any one in the island as came over her, as we were laboring to get our young people to consecrate themselves to God. She had been in a somewhat backslidden state when we came here one year ago, but she came out as clear as I ever saw any one in my life.

"At that time we thought the disease had about spent its force, and that the others would be spared, though many were sick. But instead of that, it gathered force until some of the time we were hard-pressed to know how to get enough well people to take care of the sick ones properly. Everything was stopped, and nothing was done but to care for the sick. Sept. 11 Martha Christian, who was another of our best young people, died. Five days later, a young child of Captain Christian died, and to cap the whole terrible work, Grandpa Simon Young died Sept. 26."

After speaking of the death of a number of others, whom it would not be of special interest to note here, he says:—

"There are a few more who are still very low, but we have hopes that they may get up. You see that they died on an average of about two per week. Some I have not mentioned, have been on the very verge of the grave, but have been spared."

Brother Gates then goes on to say that he has been trying since last April to get passage on some ship to California, but has had no opportunity. As most of the readers of the REVIEW know, he has been in very poor health for a long time, but reports himself as somewhat improved at the time of his letter. It is his intention as soon as possible to come to California and take a course of treatment at the Rural Health Retreat. In closing he says, in referring to his experience:—

"This has been a terrible strain upon me; for nothing ever takes strength out of me like giving treatment to those who are suffering. The depression of having to bury at the rate of two persons per week, with nearly every one on the island sick, and no change, no variety, as would be seen at home, where one could see something to get his mind off these things, at times has nearly taken my life away. At such a time I could do nothing but go out and pray earnestly to God to help me, and in that way help would come for a time, and I would go back again to try to save the lives of the sick ones. In fact, I have lived on prayer for weeks."

We are sure that the sympathies of our brethren and sisters throughout the field will go out to brother Gates in the terrible experience through which he has passed and to the afflicted families on Pitcairn Island.

We are glad that in their trying experiences they have had the Christian's hope to sustain them. From a human standpoint we cannot see why this quiet place has been visited in the dread manner that it has; but we are sure of this through faith, that all things work together for good to them that love God, and we know that God doeth all things well. He does not afflict willingly, nor does he take pleasure in bringing disease or sickness upon his children, but in his own wise providence this has been permitted, and we trust that, while our brethren on Pitcairn Island must most deeply feel the loss they have sustained in being bereft of some of their most faithful members, the affliction may be a means whereby they may be drawn closer to God.

No place on this dark earth of sin is exempt from the power of the fell destroyer, death, but we are glad that the day is hastening on apace when sin and sorrow shall be taken away, and all the loved of the Lord shall enjoy one unending period of eternal happiness.

F. M. WILCOX.

MISSIONARY WORK.

THE Lord says, "Go work to-day in my vineyard." Matt. 21: 28.

In "Testimony for the Church," No. 32, the Spirit of God says: "The light of truth is shedding its bright beams upon the world through missionary effort. The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort." "Every member of the church should be instructed in a regular system of labor. All are required to do something for the Lord. They may interest persons to read; they may converse and pray with them."

All can do something in the work. None will be pronounced guiltless before God, unless he has worked earnestly and unselfishly for the salvation of souls. The church should teach the youth, both by precept and example, to be workers for Christ. He who has appointed every man his work, according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation. To every worker is given the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The work of God among men to-day is represented by the third angel's message. In embracing this message, we have become connected with God's work; and in connecting with his work, we have taken upon ourselves the responsibility of carrying that work forward. This is the blessed yet solemn position in which we find ourselves to-day. It is a blessed, a glorious position in which to be found. It is the only true place for man to occupy in this world. Whoever evades it stands on the side of the enemy. He is marshaled under the black banner of Satan; he is arrayed against the righteous work of God. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

To be connected with the work of God is a solemn thing, because that work is so important.

It is so vast, so far-reaching, so serious, in its results. It is not for time, but for eternity; not for this world, but for that which is to come.

Surely a work of this character should receive the most serious consideration by all who undertake to perform it. We should ever sense its sacredness and importance. We should also constantly study how to do the work as it should be done. While it is true that all our efforts to save others should be prompted by love, it is also true that all loving service should be wisely directed.

The desire to save others is the desire of Christ, and it is implanted in the hearts of men by the Spirit of God. It is this that stirs men to action, and it is this that gives life and force and success to every wise plan that may be laid for the promotion of the gospel. But it is not enough to desire to help others; it is not enough to go about to help them. We must go about the work in the right way. We must use tact and good judgment. We must study cause and effect. "Be ye therefore wise as serpents, and harmless as doves," said Jesus to the twelve when he sent them forth.

DEFINITENESS.

As far as possible, missionary work should be definite. Our efforts should be directed to a specific end. It is possible to do such indefinite, irregular, scattered work in the great gospel field as to fail to get good results. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. The work we wish to do must be studied, the surroundings carefully considered, and the plans well laid.

Paul said, in recounting his labors for the Corinthians, "Nevertheless, being crafty, I caught you with guile." The word here rendered "crafty" is defined by Greenfield thus: "One who can do everything; shrewd, skilful, wise." The word "guile" signifies bait. Being wise, the apostle caught them with bait,—with the glorious gospel, which is the power of God unto salvation to every one that believeth.

Paul's desire to save men was intense. So great was his anxiety for his own nation, that he said: "For I could wish that myself were accursed [margin, "separated"] from Christ for my brethren, my kinsmen according to the flesh." Rom. 9: 3. This consuming zeal for the souls of men led the apostle to lay every lawful plan in his power to make his work effectual. He said, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Cor. 9: 22. We do not gather from this that this great man was a dissembler, nor that he feigned sympathy for those he sought to help. Far from this. The love of Christ "constrained" him.

He studied the people for whom he labored, entered into their experiences, and learned just what would meet their wants. He rejoiced with those who rejoiced, and wept with those who wept. No personal sacrifice, no self-denial, was too great for him to make for others. He forgot himself in his love for them. So entirely did he give himself up for those for whom he labored, that he was able to say, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." Verse 19.

Paul's manner of labor for the salvation of men was undoubtedly a living commentary on the words of Jesus: "Be ye therefore wise as serpents, and harmless as doves." It is only by observing this counsel that any can labor effectually in the missionary field. And it is safe to say that a great deal of the fruitless missionary work over which so many lament, is the result of a failure to work according to a wise purpose.

The successful missionary worker will do his work with wisdom, perseverance, and patience. When he has begun a good work, when he has sown a few seeds of gospel truth, he will not

cease his effort, and wait in idleness to see whether the seed will grow and ripen. He will water it with care, and constantly labor to develop it. And all the while he will be patient and hopeful. O how much is lost by giving up too soon, by failing to work to the point to develop what has been begun!

The following interesting case will illustrate how a small beginning may be followed up until good results are obtained. One of our missionary workers received from a canvasser the names of a number of persons who had purchased "Great Controversy." A copy of the *Bible Echo*, accompanied by a short letter, was sent to each person on the second of January of the present year.

On the seventh of February a reply was received from one of the persons, which read as follows:—

"I thank you very much for sending me the *Bible Echo*. I assure you that it is a welcome visitor to me. I love anything that is from the Bible, and I read a great deal. Mrs. White's book, 'Great Controversy,' beats them all for Bible truth."

No time was lost in answering this encouraging letter. The *Echo* was still sent to him. A copy of "Steps to Christ" was also sent at this time. In response to this, the following letter, under date of March 22, was received:—

"You will find inclosed my subscription for the *Bible Echo* and Mrs. White's book, 'Steps to Christ.' I must tell you the *Bible Echo* is greatly appreciated both by me and my family. It is read over and over again, and those to whom I loaned it, think a great deal of it. I know well that I will appreciate Mrs. White's book, as I already do anything that comes from her pen. I also thank you for your kind letter of instruction."

After receiving this letter, the pamphlet, "Christ and His Righteousness," and the tract, "The Bible and the State Schools," were sent to him. On April 24 he wrote:—

"I now write to let you know that I have received my little treasury of books safely, and I thank you very much for them. I get my *Echo* regularly, and when I have read it, I give it to my neighbors who read it. 'Steps to Christ' is a beautiful book. I also read the pamphlet, 'Christ and His Righteousness,' with much interest. It seems just suited to me, and I thank you again for sending it. I hope you will pardon me for giving you so much trouble, but I am a soul seeking for heavenly light, and, thank God, I am getting it; for the Lord is blessing me with more light on the Bible. It is a new book to me, and I see it now as I never saw it before, though I have always been a Bible reader. I must tell you that when I received these books, I kneeled down and asked God to show me the light that was in them. I am a great believer in prayer. If there are any other works that you think I would be interested in, please send them to me."

In answering this letter, the missionary worker described the book, "Thoughts on Daniel and the Revelation," and offered to loan it to him, if he did not feel able to purchase it. He answered May 20 as follows:—

"It is ingratitude on my part to have neglected to answer your welcome letter, so full of Scripture, light, and encouragement. I was only waiting to see if I could purchase the book you speak of, 'Thoughts on Daniel and the Revelation.' But with a large family, and in straightened circumstances, I am debarred at present from doing so. But I hope I may be able before long. I gladly accept of your offer to loan me one, and with all thankfulness I will receive it. You can rely upon my taking the best care of it until I return it to you again. You will find stamps inclosed for the postage. I hope that the seed you have sown in this dark corner of the Master's vineyard will bring forth fruit unto holiness."

The book was sent June 15. He acknowledged its receipt thus:—

"There has been another flood, and I could not cross to the post-office, or I would have written before. This is the sixth flood this year. I received your book a few days ago by steamer, and was thankful to get it. I am determined to take your advice to read it slowly and study it carefully. I have asked the Lord Jesus Christ to open my understanding, that I may see clearly the truths contained therein, and I believe he will do so. This is a work that I have long desired to read."

July 8 he wrote as follows:—

"I received your letter last night, and was glad to hear from you. I have read a little more than half of the book, and cannot find words to express my apprecia-

tion of it. I see that the Bible teaches that Christ will soon come to this earth, and by the grace of God I hope to be on the watch-tower looking for him. I find there is another great subject treated in the book of Daniel. It is the change of the Sabbath. According to this we are breaking the law of God by substituting Sunday for the Sabbath. Will the Lord hold us accountable for this? If so, what is to become of us? This is troubling my mind very much. Please give me all the information you can on that subject, also on the advent movement of 1844. When I have finished the book, I will write again."

July 20 he wrote again:—

"I now write to tell you that I have finished the book, 'Thoughts on Daniel and the Revelation,' and am now re-reading it. The Lord has blessed me many times while studying this book. It makes every subject plain. The 2300 days and the cleansing of the sanctuary are new subjects to me. This book refers me to a tract entitled, 'Who Changed the Sabbath?' Could you send one to me? I do not believe in Sunday for the Sabbath. The people here care nothing for Sunday or the Sabbath. But when I tell them we are keeping the wrong day according to the fourth commandment, they think I am foolish."

The last letter received from this person is dated July 25, and reads thus:—

"I received your letter in due time, and was glad to get it. I am very thankful for the tracts you sent me on the Sabbath question. I am now fully convinced that Saturday is the Sabbath of the Lord, and the right day to keep, and with the help of the Lord I intend to keep it the remainder of my life. This is not a rash conclusion; for I have been thinking over it for years. I have always thought it strange that in reading the Bible, I never found a word about the observance of the first day of the week as the Sabbath. I thank you very much for your kind invitation to the camp-meeting. I know well that it will be a blessed season, but cannot promise as yet. I know that you will rejoice with the angels of heaven to know that another brand has been plucked from the burning."

From reading these letters it will be seen how that, from reading, this person has accepted one point after another of present truth. Nothing was said to him in the letters about any line of truth before he found it in the books and mentioned it in his letters. All he did was to study his letters with care, and then send him just the reading-matter that seemed best suited to him.

Dear brethren and sisters, the Lord is seeking the lost, and he has planned that each one of us shall be instrumental in bringing men and women to him. The following words of Christ should encourage each one of us: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.

A. G. DANIELLS.

Special Mention.

MINISTERS FOR CIVIL OFFICES.

THE *Pioneer Press*, of Feb. 9, of St. Paul, reports that at Barbourville, Ky., Rev. J. R. Hicks, pastor of the second Baptist church, has been appointed as policeman; and it is stated that "this is the first case on record in Kentucky where these duties have been combined."

But according to the same paper, St. Paul will try to do even better than that this year. The Rev. S. G. Smith, of the people's church, has preached a number of religio-political sermons during the winter, manifesting great interest in the government of the city and the enforcement of law; particularly with regard to the Sunday saloon. As a result, his name is now up as candidate for the next mayor, by those who desire a strict enforcement of law upon the Puritanical style. It is stated that he combines the qualities necessary. By and by, all a preacher will have to do, will be to produce a few religio-political discourses; tell how a city or a government should be run, to complete the force of

making it really moral and Christian according to these modern ideas of Christianity; rake down some of the present incumbents in office; and his name will be counted as a suitable champion, and the people will be under obligations to reward him for his interest in the public welfare by giving him their votes.

And when we shall at last have the minister and the government official combined in one, we shall have another heaven equal to the Dark Ages. But a ray of hope breaks in upon the vision, in that deliverance will then come to the trusting child of God. H. F. PHELPS.

SATAN ON THE STAND.

It is fully believed by Seventh-day Adventists that Spiritualism is of Satanic origin, and that its author has been known even to overstep the mark in his efforts against souls, and his great zeal to overthrow and belittle the word of God. An illustration of this was seen the other evening, when two of our missionary workers called at the house of a Spiritualist, at his request, to have "a little talk" in regard to the question of man's condition in death.

With Bible in hand, the missionaries presented to him the evidence against the consciousness-in-death theory, upon which the whole fabric of Spiritualism is based. When the text was produced declaring that God *only* hath immortality, the gentleman became visibly excited, and while he had previously quoted from the word "to suit his purpose," he stated that it was strange but nevertheless true that whenever he began to converse on Bible subjects, he became greatly wrought up. As the evidence against his position began to accumulate and present itself, he jumped to his feet, shook hands with every one in the room, and began to gesticulate wildly, swinging his arms, and reciting in a loud voice some exceedingly poor poetry, which he seemed to be concocting as he went along.

The two missionaries remained in their chairs, with heads bowed, silently praying that the Lord would rebuke and confound the Spirit which seemed to control him. This was done in less than a minute. The poor man sank into his chair, rubbed his head, and exclaimed, "I do not know what ails me to-night!" The missionaries knew, however, and as they began again to reveal to him the hidden mysteries of the word, he grew once more excited, and exclaimed, "O, you can prove anything you want to by that old Bible!" "No, not everything," calmly responded one of the callers. "What is that?" said the medium. "That *Sunday* is the *Sabbath*," retorted the visitor. "That is so, that is so," said the Spiritualist; "you can't prove that by it."

Is that not quite an admission, coming from one who had just before been and even then gave evidence of being under the control of that power which scoffs at the Bible, denies its divine inspiration, and belittles its Christ?

M. B. D.

CATHOLIC SUPREMACY.

THE Catholics ought to be satisfied with the United States, free schools and all. Here is a statement by the *Inter Ocean*, of their holdings in this city. They fill the offices of mayor, chief of police, chief of fire department, postmaster, State attorney, clerks of the circuit, probate, and superior courts, a number of the judges

forty-five of the sixty-eight aldermen, sixty-seven per cent of the school-teachers, eighty per cent of the fire department, ninety per cent of the police force, and nearly all the candidates for possible future places. Now if anybody says that a minority sect gets all these plums and preferences without a secret organization working incessantly and ubiquitously to that end, then we must admit that Americans import, and do not produce their supply of brains."—*Interior (Chicago), Jan. 25.*

THE PAPACY AND THE PUBLIC SCHOOLS.

THE opposition and indignation aroused by the proposed effort of Roman Catholics to have the States enact a law providing for a division of public-school funds, are driving its advocates under cover. Prominent prelates have disclaimed any part in the movement, and some who were engaged in it profess to have abandoned it.

Let no one be deceived by this. There is no abandonment of the purpose. This is only the new form of the persistent purpose of the Roman Catholic authorities to obtain control of the municipal affairs of our country. Foiled in one direction, they retreat and pursue another.

The Roman Catholic institution is not simply a church sustaining similar relations to the state with all other churches. To accept that position would be a surrender of its distinctive character and its cardinal claim. It does not recognize the right of any other church to exist. It does not admit the legitimacy of any civil government which does not derive its authority from, or exercise its power under, its control. Hence States that are not under its control must either by force or by diplomacy be brought under its control. This is the assumed right and duty of the papacy, which it will never surrender, and the effort to assert which it will never abandon.

The cardinal idea of the Romish Church is that it has the absolute control of soul and body. Hence it is the Lord and master of all spiritual and civic relations of mankind. This was claimed in the *Civitta Catholica*, the paper published under the supervision of the pope. Orestes A. Brownson, the lay expositor of Romish views in this country, said: "The church is a government, a kingdom; the kingdom of kingdoms, and principality of principalities. How the state is organized, is a matter of indifference, if it be only understood and conceded that over it, as over every individual, there is a spiritual kingdom, a spiritual authority, commissioned by God to interpret and apply his law to every department of human life, individual, social, public, and private. We do claim for the church the right to declare and apply the law to kings, princes, states, and empires, as well as to individuals. She has the right to judge who has and who has not the right to reign." This claim was asserted by the last Ecumenical Council under Pius IX., in the twenty-third proposition of the Syllabus on which that council was called. So this is not an ancient claim which has been abandoned in the right of the nineteenth century. For Cardinal Manning, educated in the English Church, made this claim for the pope: "I claim to be the supreme judge and director of the consciences of men; of the peasants who till the fields, of the prince who sits on the throne, of the household that lives in the shade of privacy, and of the legislature that makes laws for kingdoms. I am the sole and supreme judge of what is right."

The American people should never lose sight

of this character of Romanism. This makes it a perpetual menace to our institutions. Not only this, in a general sense the priesthood and subordinate orders of that church are obligated by their oaths and service to advance and support the purpose of the papacy to eventually subject the United States to its authority.

The mission of the papal legate here is not merely to represent the pope in the spiritual affairs of the church. He is clothed with papal power in civil matters. The hierarchy here must submit to him as the pope himself. I have this from a priest in charge of an important parish. His definite mission is to commit our government to the recognition of the temporal sovereignty of the pope, and establish relations with the Vatican; then to manipulate our political affairs until all branches of government are under control. Already the majority of the departments of the national government in Washington are presided over by Roman Catholics.

The destruction of our present public-school system is the most important and necessary step toward the end contemplated. The writer of this article is not a neophyte in the study of Roman Catholic policy. He understands this latest assault upon the schools, which has its inspiration and direction from Baltimore, the archiepiscopal see of this country. It was in Baltimore that an event transpired which put a stop to church raids upon public money on the old lines, and caused this new movement. About 1874 the city council of Baltimore, against the protest of the Protestant clergy, passed a bill appropriating large sums of money to Roman Catholic institutions. The committee appointed by the ministry of the city was Revs. John Lenahan and J. H. Brown of the Methodist church, and H. L. Singleton of the Presbyterian church. At the suggestion of the latter, legal proceedings were entered in the supreme court of Maryland applying for an injunction against the treasurer paying over the moneys appropriated by the city council, on the ground of its illegality. The court decided that the action was unconstitutional and illegal, and issued an order restraining the treasury from paying over the moneys.

This ended all efforts to get appropriations, and the Maryland decision became a precedent for other States. Now to circumvent this, the scheme is to get the legislatures to enact a statute, and constitutional conventions to insert a clause in the Constitution, providing for a division of the school funds. This of course would result in the destruction of the public schools. The Roman Catholic Church would obtain the larger portion of the school fund, though its members pay the minimum of the taxes. With its multitude of priests, brothers, monks, nuns, and sisters, it would establish schools everywhere in such numbers as to claim the greater portion of the funds, and manipulate legislatures and city councils to satisfy the claim. This is not conjecture. This the Roman Church is doing in other countries, and will certainly do here if it can.

A writer in the *ADVENT REVIEW* groups many striking facts showing the tactics of the papacy for regaining supremacy through education of the young. In France she has 70,000 teachers at work. In Italy, Spain, and Belgium, the schools are taught by priests, monks, and nuns. In southern Germany and Austria the teachers are mainly clericals. The generation now being trained thus, will soon take control of the affairs on the continent of Europe. This is what the papacy desires and designs to do in the United States. It cannot accomplish this while our present public-school system continues. Hence the

attempt which will be made at the coming legislature and in the State Convention of New York to change the organic law, and insert a provision for a division of the school funds.

The only effectual way to frustrate this, is that proposed by the league for the protection of American institutions, the adoption of the proposed sixteenth amendment to the Constitution, making separation of Church and State, with a prohibition of public moneys to sectarian institutions, a part of the organic law of the country.

It is a duty of every American citizen to support and advocate this measure. We can crush this effort to undermine the foundations of our republic now by legal and peaceful means. If we wait much longer, we may be forced into a sanguinary conflict to restore them.—*H. L. Singleton, in Christian at Work.*

PROTESTANTS PERSECUTED IN IRELAND.

THE Galway correspondent of the *Dublin Daily Express*, in a recent issue of that paper, said:—

"In consequence of an announcement that appeared in the *Irish Daily Independent* of Aug. 16, to the effect that Mr. Balfour congratulated Mr. Morley on the complete absence of crime in Ireland, I take this opportunity of forwarding a few items of news which may interest the chief secretary for Ireland and Mr. Balfour. At a place called Moyrus, away in the wilds of Connemara and on the verge of the Atlantic Ocean, there is what may be called a small colony of Protestants. The surrounding districts are peopled by Roman Catholics, who are in the vast majority. I can substantiate these facts from the lips of the persons themselves, who have been subjected to every kind of annoyance that can be thought of or invented. I may commence by saying that these peace-loving Protestants are living under a reign of terror at the present time. One man who ventured to erect a gate in front of his house had the mortification to find, one morning last week, that it was torn down and thrown into the sea. An unoffending dumb beast belonging to him was also ill-treated, by having a large slice of the flesh cut off its body by some sharp instrument, and left hanging by the skin.

"A Roman Catholic who sold a boat load of seaweed to the Protestant clergyman, was beaten by a person who also prevented some women from bringing home to the residence of the same clergyman a quantity of turf which he had paid for cutting and saving, and employed them to remove. Another Protestant had his house surrounded about eleven o'clock at night by a drunken mob, one of whom was armed with a scythe. The mob threatened to cut off the heads of all Protestants in the parish. Two boats belonging to another minister at this place were taken away at night, and, it is believed, sunk in the ocean. None of the other boats moored at the same place were disturbed. A few nights ago shots were fired into the house of another Protestant; and about midnight shots were fired around the parsonage to the terror of the inmates. The ignorant people are led to believe that the Protestants have only two months to live there, as by that time the Home Rule bill will have become law, and the Protestants must clear out. This is the state of things here, a foretaste of what Home Rule might do.

"Now, the strange thing in connection with this sad treatment of a Protestant section of the community, is that each case mentioned has been reported to the police in the locality, and still those acts are committed with impunity. It is to be hoped this statement may reach the eye of some philanthropic person who may cause strict inquiry to be made into the matter, and that protection may be afforded to a peaceable, loyal, and well-disposed class of industrious people."—*Converted Catholic.*

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 27, 1894.

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HOPE FOR THE HELPLESS.

THAT "man's necessity is God's opportunity," is a saying that is as true as it is trite. In Isa. 59:16 we read: "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."

Thus the Scriptures represent that the very reason why the Son of God gave himself to humility and sacrifice, for man's salvation, was the fact that man had reduced himself by sin to a state of utter helplessness. There was no man who could save, and therefore Christ appeared for our redemption.

The Laodiceans (Rev. 3:15-17), are represented as being in a state of wretchedness and helplessness, which, it seems, would appeal in the same way to the compassion and help of the Lord. But Christ undertook man's redemption ere yet he had felt his need or sought his help. And if his love and compassion were so great, may not every one who seeks divine aid be sure it will be granted? The True Witness, therefore, comes forth and offers us all that we need; gold, white raiment, eyesalve, if we will accept it, without money and without price, at his hands.

HOW FAR?

In his unrepentant state the sinner is wedded to his sin. More than this, his sin is like the dead body to which he is bound, according to the ancient manner of the punishment of criminals, who were chained to a corpse, to perish with it. Rom. 7:24. Or worse still, it is the deadly leprosy, which has diffused itself through all his system, and taints every drop of his blood.

The thought of being released from this, of having it removed from him, is to the awakened soul his greatest joy. And the distance to which it can be removed is the measure of his delightful anticipation.

And how far does the Lord say that he will remove our transgressions from us? By the psalmist he says: "As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103:12.

Now, how far is the east from the west? From the standpoint of our earthly reckoning, two persons, starting from a given point, would go east and west, respectively, until they met on the opposite side of the globe, the point farthest from the place of starting. If they then continued their journey, they would come from that point continually nearer their point of departure than they were at the place of meeting. So the distance the east is from the west is the utmost distance a person can make between any two points on this globe.

But this is only an illustration from a human point of view. We are not to limit the expression to this little globe, but gauge it by God's immensity and eternity. And, on that scale, how far would be the utmost distance between the east and the west?—A distance which would

have no limit; it is infinite separation. Thus, the saint bids a long farewell to sins; and the Lord himself says that he will forget them. Heb. 8:12.

THE MEASURE OF PRAISE.

IN Ps. 103:1 David says, "Bless the Lord, O my soul: and all that is within me, bless his holy name." "All that is within me" includes the entire being. Why are we to praise the Lord?—It is for blessings and benefits received. This, then, is the assurance that God has blessings and benefits for us, which are not limited to any one branch of our organism. David therefore does not say, "Let my spiritual nature bless the Lord, for that alone is what receives benefits from him;" or, "Let my mental nature bless the Lord, for that is what he cares for and sustains especially;" or, "Let my physical nature bless him, for that alone can hope for help from him;" but, "Let all that is within me, bless his holy name." So we may go to him with our sicknesses, our bodily infirmities, our troubles and cares of every name and nature, as well as with our sins.

And all this ground David covers, when, in the verses which immediately follow, he gives the implied reason why we, with all that is within us, are to bless His holy name. "Bless the Lord, O my soul, and forget not all his benefits: who *forgiveth* all thine *iniquities*; who *healeth* all thy *diseases*; who redeemeth thy life from destruction: who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Verses 2-5.

Thankful for so complete a helper, let us praise Him as his benefits deserve.

THE MANY VOICES.

PERHAPS there was never an age of the world when there was such a confusion of religious sentiment in the public mind as at the present time. To the student of prophecy, this is a special sign of the nearness of our Saviour's appearing. One striking element of God's great message of warning for the world, to prepare a people for Christ's coming, is that Christendom is to be a Babel of confusion and spiritually fallen at that. Evidently the time has come for the second branch of this one great message of warning to be given with great power; because the facts are of such a character that they are wonderfully forcible to all intelligent observers. "Babylon the great is fallen, is fallen." Rev. 14:8; 18:1-4. This message is to go with mighty power in the last days, and the angel superintending its proclamation will enlighten the earth with its glory. And what is the significance of the term "Babylon"? It is "confusion," "mixture." There is now on earth no literal city of that name to fall. The term describes a condition of the religious world that is to be marked and prominent in the last days. The spiritual condition of Christendom as a whole is to be a striking contrast to that of the true work of God for that period which is to result from the proclamation of the glorious message of the Lord to prepare a people for Christ's appearing, based upon the commandments of God and the faith of Jesus Christ. This will restore among true believers the apostolic doctrine in its purity, from the corruptions of the great apostasy. It will be the full development of the glorious Reformation, nobly begun by Luther and

his associates, and continued by Wesley and many others; but which, alas! is fast being lost sight of by their professed followers in doctrine and practice.

In the very nature of things this message must be the grand rallying cry of the true church in the last days. There must be some combination of the truths of God's word,—important, essential, plain, convincing, embodying the glorious doctrines of the gospel as revealed by Christ and the apostles,—to serve as a beacon-light in the spiritual darkness and confusion of the present peculiar period of religious sentiment. What a strange mixture we behold in this wonderful age of material progress when we look out upon the great sea of religious opinion!

If ever there was a period when the mind of the sincere inquirer after truth was liable to be confused, it is the present time. An unwonted activity seems to be everywhere getting hold of every form of error. Hoary-headed systems of false doctrine are now boldly pushing to the front for recognition, and are standing up to be counted among the living organizations controlling religious opinions among men. Think of Mohammedanism establishing a mission in our own country! Think of that, with Buddhism, Brahmanism, Confucianism, and all the host of their mixtures of isms, creeds, doctrines, and shades of opinion, on exhibition at the great World's Fair! And this seems to have carried off the palm as being on the whole the most remarkable display beheld at that memorable and wonderful Fair,—the greatest ever seen in our world. Here was a "mixture" indeed,—all of the leading pagan systems represented, and hoary-headed Catholicism, both Roman and Greek, with the leading Protestant organizations; the followers of Mohammed, Spiritualists, Universalists, Unitarians, and, if memory does not fail me, some First-day Adventists also. Truly here was a sufficient variety to satisfy the most exacting. These all met to compare views, and each one to exhibit his peculiar doctrine, and laud it as the best of all. Here truly were "many voices" ready to give each a chance for his first choice. Something to meet the demands of all,—Jesus, Confucius, Buddha, Mohammed, Brahma, the pope, Luther, Calvin, Wesley, *et al.*,—all in a mixture. Why should not many think it was grand?

G. I. B.

(Concluded next week.)

NOTES BY THE WAY.

OUR last report terminated with the close of the camp-meeting and Conference at Wellington, New Zealand. That was a very important and successful meeting. We all regretted that it could not continue another week; for then the interest could have been more fully matured. The presence of the missionary brig "Pitcairn" added much to the interest of the occasion, opening the way for much inquiry into our work in the different parts of the world.

Immediately at the close of the camp-meeting, Dec. 12, in company with brother W. C. White, sisters White and Campbell, we boarded the steamer "Wairarapa" for Sydney, Australia. Instead of sailing directly, the steamer passed up the eastern coast, and called at Napier, Gisborne, and Auckland. At the first two places we had only a few hours on land, while at Auckland we spent over one day. Here we held two meetings with the friends. I was very glad

for this opportunity to make even these short stops, as they gave me a much better idea of the country than I otherwise could have had. Our people have a church building at each of these places.

New Zealand seems to be an excellent field for labor, but where are the laborers? This seems to be the question everywhere. May the Lord of the harvest send them forth in this time of need. At this present time Elder Wilson is alone in New Zealand. We hope to arrange for brethren from Australia to take the places of brethren Israel and Mc Cullagh, who have been advised to return to Australia on account of ill health.

Dec. 20, we arrived at Sydney, Australia. While here, we made our home with the family of brother A. Reekie, who spared no pains to make us comfortable. He is the secretary of the Australian Tract Society. Sydney is the capital of New South Wales, and has a population of about 400,000. It has one of the best harbors in the world, and is the leading shipping point in Australia. The Australian Conference has established a ship missionary here who is having good success in his work. We also have a church organization, and we find a good interest and an urgent call for more labor.

We came here in the midst of the week of prayer, and spoke twice to the church in Sydney and once each to the churches at Paramatta and Kellyville. At the two latter places, they have neat and convenient church buildings. This seems to be an excellent field for labor.

While at Sydney, and on our way from Sydney to Melbourne, in company with others, we visited several places that had been mentioned as a possible location for our school. One year ago the Australian Conference arranged for a locating committee, composed of brethren from the different colonies of Australasia. This committee is at work, and will have a report of their work to bring to the next Conference, which is to assemble in connection with the camp-meeting, Jan. 5-15. The plan of the committee is to find some suitable country location in proper proximity to a city, where they can obtain comparatively cheap land, and open the way for some who are now in the cities, but who are desirous of moving into the country and taking up land, to do so.

In company with this committee I have visited different places and localities. I appreciated this opportunity very much, as it gave me a chance to become acquainted with the lay of the country and many of its peculiar features that I should not have obtained but for this privilege. The present is a most favorable time to enter upon this enterprise. On account of the depression experienced in all lines of business, and because of the financial crash in this and other countries in 1893, prices on all real estate have had a grand downfall. Under these circumstances we can now purchase land for from one half to one eighth the price at which it was formerly held.

I have also made the observation that the cities are much larger in proportion to the population of the country than in America. After seeing the city, I was greatly disappointed in seeing the comparatively sparse country population. At the present time measures are being set on foot by the government to encourage country settlement. For our own people this is a very practical question. Even under the most favorable

circumstances we have met many perplexing difficulties in the large cities. From what we can discern by a forecast of the future, these difficulties are sure to increase. For this reason it will be advisable for many of those now located in our large cities to seek a country location. I do not mean by this to convey the idea that we have no work to do in the cities. We certainly have, but all are not prepared to bear a part in that. May we have guidance of God to direct us in all our movements.

The question of the school location will receive careful consideration during the coming District Conference. Possibly some definite results may be arrived at, but it will most probably be placed in the hands of a committee, with power to act as the way may open.

In company with brethren White and Muckersey and sisters White and Campbell, we left Sydney early the morning of Dec. 26. After stopping at several places on the way, we arrived at Melbourne the evening of the 28th, in the midst of a severe wind- and rain-storm. Here we were made welcome by brother and sister Rousseau, brother and sister Starr, and many others at the school. We also met brother J. R. Mc Coy, of Pitcairn Island, who had come with the "Pitcairn" to Auckland, and by the advice of the brethren, left the ship there to come here to attend the Bible school and the coming Conference and camp-meeting. But just at this time we learned that a serious time of sickness had visited the little island, and that a number had died, among whom were brother Mc Coy's wife and daughter, and Simon Young, the elder of the church. This news was exceedingly sad to us all, but heartrending to brother Mc Coy. O how uncertain are all things in this life! But how blessed that we may look away from things present to things eternal.

Brother Mc Coy was much prostrated by this sad intelligence; but by the assistance of sympathizing friends and the rich grace of our God, he was enabled to bear his affliction with fortitude and resignation. He now thought it best to return with the missionary ship, which was waiting orders at Wellington. This we all concurred in, and he left us to join the ship, which would sail from Wellington immediately on his arrival, possibly about Jan. 10 or 12.

This brings us to the beginning of the workers' meeting preceding the regular camp-meeting. Already many tents are up, and quite a number of our brethren on the ground. In my next I shall speak of this meeting.

It is our plan now to remain in Australia till Feb. 19, at which time we expect to leave for America on the steamship "Mariposa," arriving in San Francisco, Cal., March 15; and after spending a few days on the coast, we shall proceed east, expecting to arrive at Battle Creek the latter part of March. We hope that our missionary ship will also reach San Francisco the same time that we do, giving us the opportunity to assist, while we are on the coast, in fitting her up for her next cruise.

O. A. O.
Camp at Middle Brighton, Victoria, Jan. 19.

DANGER OF FOLLOWING FALSE GUIDES.

WE have reached perilous times. There never was a more solemn period in this world's history than this in which we now live. The judgments of God are abroad in the land. The Lord is withdrawing his Spirit from the earth, and as we near the eternal shore, dangers thicken upon every hand. Christ, our pilot, alone can navigate each individual bark through the dangerous shoals to the haven of rest. No one can hang his experience upon another's. "For, lo, I will command, and I will sift the house of Is-

rael among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos 9:9. As every kernel of wheat is shaken apart in the sieve, so every person must have an experience in God for himself. The time of test is upon us, in which every individual soul must know for himself that Christ is his personal Saviour. . . .

Multitudes of voices will be heard under the cloak of righteousness, that will draw away disciples after them, which will create dissension among the people of God. Already these voices are being heard. The power of Satan is so great, and his working is so mysterious, that there is no safety except by an individual experience in taking Christ as our personal Saviour. It is impossible for the human mind to comprehend the power of Satan to deceive. The apostle Paul, in speaking of some, says "that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11:12-15. Some have thought that, since "all the angels that are commissioned to visit the earth hold a golden card, which they present to the angels at the gates of the city as they pass in and out" ("Early Writings," p. 32), there is a possibility of even the angels of God being deceived. What, then, may we expect when this foe is to be met by each individual in the closing work?

When we consider the perilous times in which we live and the nature of our work, is it not sufficient to cause us to tremble, and examine well our foundation of hope and belief? Is it not well carefully to consider every new voice that arises, to know the source from which it comes? And is it not equally important not to allow the experience of one to mold the experience of others, even though the first be a genuine child of God? God wishes to manifest himself to the heart of every individual, directly imparting to him his own divine mold.

For nearly fifty years the present truth has been before the world, and with that—as a part of it—is the gift of prophecy, as revealed by sister White. This and the prophecy of the Scriptures have most minutely marked the steps recently taken and being taken in every State and Territory in this country. And, even more than this, the attitude of the whole Christian world has been distinctly marked and described. This prophecy has withstood the severest criticisms of its enemies, and bears its own divine credentials. Warnings have been repeatedly given against other voices that were to arise and draw the mind away from Christ to individuals. It has ever been Satan's stronghold to lead the mind from Christ to individuals, that he might get in between God and the individual. In this way he can lead souls to ruin. It is undertaking no small responsibility to lead individuals to believe in any new voice which claims to be inspired of God, as a gift of prophecy, to instruct and reprove his people, who are as dear to him as the apple of his eye. It is no small responsibility even to receive such a voice without the most careful and prayerful consideration.

The apostle prayed, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Eph. 1:17. This word comes home to us as individuals. God is waiting to do great things for us, but if the attention is diverted to some person, this stands directly in the way of God's work. If Satan can do this so as to get the start of us in his plans before we are aware, our feet will be entangled in his wily snare. O, that God would open our hearts and understandings to the perils of the present hour, and that he would keep us from the power of the deceitful workings of the enemy! —S. N. H., in *Missionary Echo*, February, 1894.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

"THE MESSAGE."

BY C. A. SMITH.
(Delavan, Wis.)

THERE'S a message that is sounding
Loud through every land and nation
From the Lord, whose coming draweth very
near,—

"Fear, and glorify, and worship
Him who built the vast creation,
For his solemn hour of judgment now is
here."

O ye shepherds, are you watching?
Do you see the storm that hovers,
Closing swiftly in upon earth's evil day?
Are your flocks all safely sheltered
By the truth that shields and covers
From the dangers thickening now around
their way?

Do you see that we are nearing
The great day of which 'tis spoken,
"As in days of Noah, so it then shall be"?
Appetites and passions ruling,
Law of God rejected, broken,
Yet expecting years of peace and joy to see.

O for love of that dear Shepherd,
And the sheep he died to ransom!
Heed the warning sent in mercy from his
throne;

Be not lukewarm, but be zealous;
Buy thee eyesalve, gold, white raiment,
Bid him enter; he will now thy labors own.

Hark! the cry of peace and safety,
"Nation shall not war with nation,
For we coronate our Christ the King of
peace."

Fatal is the great delusion,
For the God of our salvation
Sends to give the winds of strife, release.

Self-exalted o'er the nations,
With gold cup of high profession,
But with ~~horns~~ of all ages full within,
Babylon, the great apostate,
Holds within her vast possession
Many pure ones, who are weeping for her
sin.

But a voice is heard from heaven,
Calling out from her communion,
All God's people; for her plagues are soon
to come;
And lest they receive them also,
They must break the evil union,
And be ready for their Lord to take them
home.

Soon will cease the Spirit's pleading—
Cease its work of ills restraining;
Our High Priest his censer then casts down
to earth.
Babylon, that mighty city,
All the good from her refraining,
God, before the wondering nations, weighs
her worth.

Now the mystery is finished,
Of forbearance with the evil;
Now the wisdom of the plan of God is seen;
And the vine of earth is gathered
For destruction. Ends the travail
Of God's children, now the pearly gates
within.

Principalities and powers
From the heavenly worlds beholding,
Learn and praise the wisdom of the God of
love,
As they see the wondrous glory
All the church of Christ enfolding,
As they share with him the home prepared
above.

JAMAICA.

SISTER A. J. HAYSMER, writing to this Office of the work in Jamaica, has the following encouraging report to bring:—

"The mail has just brought us five letters from the different islands, and the call for reading-matter is just simply astonishing. If we had everything they called for, I think we would have a young REVIEW Office down here. O, the chance for work! Surely the message is taking on the proportions of the loud cry.

"We received a letter from my brother, who is canvassing at Port Antonio, on the east end of the island. He says he was out in the country a few days ago, and canvassed a man who was formerly a Baptist minister; but who, on account of some difference of belief, now stands alone, and has a company of about twenty. In a few days he came to town and called on my cousin, and surprised him by saying that he and his whole congregation wanted to unite with the people that he belonged to. He was told that we might believe many things that he might not indorse. It seemed that the conversation turned on the life-and-death question, and the minister said that the texts made the subject very plain. They let him have a tract on the Sabbath question, and in a few days he came back and wanted more, and said that the seventh day was the Sabbath.

"He was very anxious for Mr. Haysmer to come and hold meetings with them, but he said he did not have much place for services, as his little chapel is not completed. We see evidence that the Lord is going before us in all this.

"This morning some people came to look over the house we live in, and are talking of buying it. We have rented it through this month. I do not know where we can find as good a place again, but if the Lord wants us to keep this, he will overrule; and if he has something better, we want that.

"We find any amount of sin here, but there are some good, honest souls, and we want to find them out. Our open-air services are good to find out who wants more truth; for if they get interested there, they will come here. There are now several adults keeping the Sabbath at this place.

"This is but another indication of how the Lord is working upon the hearts of the people. The watchmen in the great churches of the world are not all blind, and many are deeply pondering the things that are taking place in these days. As we near the end, there will be many who will see the truth for this time, and be led to give themselves to it. We must labor on, and sow the seed, and God in his own good time, and in his own way, will give the increase for the same.

"The message is sounding, and hearts are being affected. The Lord's coming is near at hand, and soon from the east, the west, the north, and the south, from every nation, tongue, and people, and from the islands of the sea, will there be gathered a people who have manifested their loyalty to God by their stepping out in the face of every power of evil, and giving themselves to the work of the Lord for this time."

TO AUSTRALIA.

ABOUT the middle of September, 1893, the Foreign Mission Board recommended that I go to New Zealand and connect with the work in that field at as early a date as possible, urging that I prepare to sail Nov. 7, with Elder Corliss and party, who expected to start for Australia at that date. Accordingly, as soon as arrangements could be made with the Missouri Conference, I closed up my work in that field, and went to Michigan, expecting to join the rest of the party in California early in November. An illness of several weeks, however, prevented my doing so, and delayed me in Michigan until Nov. 23, at which time I bade farewell to my friends and relatives; and although still weak, I started for Oakland, Cal., breaking my journey across the continent several times, both for rest and to see some friends.

Sabbath, Nov. 25, I spent with the brethren at Colorado Springs, where I enjoyed a precious season with them. From there I went to Salt Lake City, where I spent twenty-four hours with brother Lamb and wife, who have been working for some time among the Mormons in this their stronghold. I then continued my journey to the Pacific Coast, taking a few days' rest at the St. Helena Health Retreat before embarking on the long voyage across the Pacific.

About 2 p. m., Dec. 15, I went aboard the Oceanic Steamship Company's steamer "Alameda," which soon loosed her cables, and made her way through the Golden Gate. As darkness drew on, we passed out of sight of land, and with pleasant weather and a smooth sea, we made rapid progress toward the setting sun. Early on the morning of the 22d, we reached Honolulu, where the ship stopped several hours to discharge part of her cargo and take on coal. I immediately went on shore, and soon found brother N. F. Burgess, formerly of California, with whom I enjoyed a very pleasant day, driving about this beautiful city and its surroundings. The warm

weather, beautiful vegetation and flowers, ripe plums, strawberries, growing bananas, pineapples, and other fruits, were in striking contrast to the cold, freezing weather I had so recently left in the States. Leaving Honolulu, we proceeded on our way, touching at Samoa and Auckland. At Auckland I expected to stop, but receiving a cablegram from Elder White, I went on to Sydney, Australia, arriving Jan. 8, having made a very quick and prosperous voyage. The next day I reached Melbourne by train, and was soon on the camp ground, in the midst of an excellent camp-meeting, where I received a very cordial greeting and welcome from those with whom I will be associated in the future, and from a number of American friends whom it seemed good to meet in this far-away land. At the close of the meeting and Conference, I will go to New Zealand with several canvassers to enter upon our work. Altogether our voyage was a good one, and although I suffered some from sea-sickness, my general health improved, and I trust that through the blessing of the Lord, I may be able to assist in building up and carrying forward the work in that needy field. For some time past but little has been accomplished here in the canvassing work; but with the arrangements made for the exchange of laborers with Australia, and a reorganization of the work, the future looks brighter; and I hope that colony will soon be in the ranks with those countries and States that are successfully pushing forward this work, and by it assisting to enlighten the people with the bright light of the third angel's message.

W. M. CROTHERS.

Banks' Terrace, Wellington, N. Z.

ON THE WAY TO AUSTRALIA.

From Auckland to Melbourne.

WE arrived in Auckland more than two days behind schedule time, and found that considerable anxiety was being felt as to whether some mishap had not befallen us. But fortunately for us, the only mishaps we had experienced were headwinds and a rather slow boat. The slowness of the boat was, however, little disadvantage, since she proved to be the steadiest one on the line, in a rough sea, and therefore not uncomfortable to even the most pronounced landsman.

Some changes were quite perceptible in and around Auckland since our last visit there, nearly seven years ago. Comparatively few were at the docks to watch our landing, which seemed quite strange to us, knowing that formerly the wharves fairly swarmed with people on the arrival of the English mails. The reason for this became quite apparent when we passed through the streets. The stir and bustle of street traffic were lacking, and everything in that line seemed waiting for some mighty impulse to quicken it into prosperous activity. The true state of things at that port may be easily drawn from the answer one gave to the question of the present population of the city,—"We once had 60,000, but now only 40,000."

At the expiration of twelve hours, the freight for New Zealand was discharged, and a fresh supply of coal taken aboard. The ship's prow was then turned toward Sydney, and we were shortly bounding again on the blue waters of the Pacific. Four days later we were berthed at the company's wharf in Sydney, and in a few minutes brethren Reekie and Hare came aboard, and welcomed us to Australia in the name of all the brethren. Letters were then handed us from brother Daniells, the president of the Conference, requesting that brother Colcord and family go immediately to Melbourne, where his help was desired in a canvassers' institute, which was being held there. I was asked to remain for a few days in New South Wales to labor with the churches, and to assist brethren Steed and Hickox in closing up a tent interest. I accordingly

remained there nine days, visiting the churches of Sydney, Paramatta, and Kellyville.

A good beginning has been made in that region, and some noble souls have taken their stand for the truth. I see no reason why it is not as promising a field for evangelistic work as any in Australasia. For many miles in every direction the estates have mostly been divided into small allotments of from five to twenty acres, and these have been largely devoted to growing fruit. At the time we arrived, the orchards were at their best. Apricots, early peaches, and plums were in abundance, and the markets were glutted. Indeed, we saw great quantities of excellent fruit rotting on the ground for the want of a market. For some reason the people do not seem to make the most of what nature provides in such abundance.

The steamer which conveyed us from San Francisco to Sydney, carried as cargo many tons of California dried and canned fruits. I was told that the ship's company refused at least 200 tons of this same kind of cargo, for lack of capacity to carry it. And yet, hundreds of tons of equally good fruit rot under the trees in Australia for lack of knowledge or ability to care for it. If fruit-growers in California can afford to dry and can fruit there, pay its exportation to Australia and also the heavy tariff duties demanded at its landing, and still make a fair profit, it ought to be a paying business to those who would engage in that work where all such heavy expenses are avoided.

But there is no question about it; it is a paying business now to those who are in it. The Chaffee brothers, who came from America about eight years ago, and founded a fruit-growing colony in Victoria, are already sending to the Melbourne market fine samples of fruit of various kinds. But theirs seems to be the only fruit put up in the colonies after the American process. What these men do, others might if they would. It is not necessary that a single firm monopolize the market in this pleasant and profitable employment.

There is not a doubt in my mind that brethren in America, who are capable in such business, and who are desirous of going where they may have a part in the work of God, and at the same time make a fair living for their families, could here find scope for their fondest ambition. More than this, I believe that if some of our brethren would undertake some such work with the proper motive in view, they would enjoy more spiritual comfort than by remaining in a listless attitude in some of our larger churches like Battle Creek and a few others. But let those who may entertain a thought of taking hold of such an enterprise, be sure that their first and greatest desire is to have a helpful influence in the work of God. To such persons, a cordial welcome would be extended by our brethren in this country. Those, however, who have *only* temporal prosperity in view, we recommend to remain where they are, as in that case they would be likely to prove a disappointment to the brethren in Australia.

After ten days spent in labor with the churches above-named, we took boat for Melbourne, arriving there the evening before Christmas. We were met at the wharf by many old friends who gave us another hearty welcome to their country. A three days' visit at the Australasian Bible school made us agreeable acquaintances with many of the noble young people who are there fitting for usefulness in the various branches of the Lord's work.

We then removed to the camp ground, where we had the privilege of taking part in the workers' meeting, which lasted a week. The camp-meeting proper has now been in session for ten days, and is a great surprise, not only to the citizens round about, but to our brethren as well. When it was first talked that calculation ought to be made for about fifty tents, some looked incredulous, and even said that such an estimate was altogether too high. It was thought the terri-

ble financial depression of last year, would deprive the majority of our brethren from coming to camp, especially as many of them lived 500 miles or more away. But when the workers' meeting opened, fully fifty tents were occupied, and daily arrivals swelled the camp until about 100 tents were gleaming in the midsummer sun, holding more than 400 happy campers.

Although this is the first meeting of the kind our people have ever held in the colonies, it is hard for us to realize that we are not at some average-sized camp-meeting in the States. The same order and precision are maintained, and the same principal laborers are present whom we have been accustomed to meet in the general gatherings at home. Sister White's testimony is here borne with the same clearness and vigor as of old, and Elder Olsen's voice rings out in familiar strains over the large audiences that gather daily in the camp. Elders Daniells, White, Colcord, Starr, Rousseau, Israel, Baker, and Dr. M. G. Kellogg, make up the list of American laborers present, and when ranged together, are a strong reminder of what the General Conference and the brethren at home have done in behalf of this field. But what is more and better than all else, the Spirit of the Lord is in the camp in great power. The Lord is working mightily through his servants to give the trumpet a certain sound, that those in darkness may have light. Our brethren are not only advancing in the knowledge of the Lord Jesus according to the power of the message, the same as we have seen in America, but strangers who come on the ground are interested, and come pleading for meetings to be held in their neighborhoods. In fact, we have never before seen anything like it. Indeed, it seems like the fulfillment of the prophecy of Isaiah, wherein it is said that "the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60: 2-4.

When we lift up our eyes round about, as is there exhorted, we truly see the people gathering together; and so anxious are they to learn the truth, that many go to the family tents after the public services, and there engage in Bible readings upon special subjects proposed by themselves. One from a distant suburb has just been asking for a minister to be sent there, saying that seven of them have been disfellowshipped by their church for accepting the doctrine of life through Christ alone, and they desire more truth. A petition has also been sent in for a minister to be left in the vicinity of the camp after it is broken up. This all-pervading interest is not confined to one class of people; already those of high standing are inquiring to know the tenets of our faith. One of these is a recently returned missionary from China, and kept her first Sabbath yesterday, together with her sister, a State school-teacher of many years' standing. Another is a well-to-do merchant, who, after a reading the other night, said: "What shall I do? I see no other course open for me but to break away from past connections, and move forward in the fear of God." We pray that the Lord may help him to do so. The interest has become such that it has been decided to extend the meeting over another week, or until Jan. 22.

Many of the papers have given very favorable accounts of the camp-meeting and the principles held by us, and these reports have not been confined alone to the Melbourne journals. The leading papers of other colonies are quoting largely from the accounts given here, and so sending a knowledge of us and our work to the remotest parts of the country. It looks as though God is opening the way through this medium for a greater and more far-reaching work through the truth in the near future, than has ever been accomplished here before. If all connected with the work here can be alive to the opportunity, all will be well.

The order and arrangement of our camp are a marvel to the citizens. All say they never saw

anything equal it. "Why," say they, "we have visited the soldiers in camp, but they have no such order as we see here. And in an early day, when most of the settlers lived in tents, they had nothing like this. How I would like to have a tent, and stay with you through the entire meeting." Some have actually carried out their desires in this respect, and are permanently in the camp. We earnestly hope their sojourn on the ground may be their salvation.

Our own brethren, too, are getting a new experience. Some say, "The Bible is another book than what it has been; I mean to study it more." Others, with astonishment expressed in their faces, say, "What a wonderful truth we have! I never heard anything like it before." The fact is that the majority of the people are hungry for the heavenly manna contained in the third angel's message. The puzzling question with us is how to provide the help asked for. Some must fit themselves to give the people what they demand; and who will do it? What an opportunity is here presented for some of our experienced brethren to move out from their positions of ease, and engage in the work for the Master. The call of the Saviour is now sounding:—

"Who will go and work to-day?
Fields are white, the harvest waiting,
Who will bear the sheaves away?
Long and loud the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
Here am I, O Lord, send me?"

J. O. CORLISS.

MONTANA.

HELENA AND BUTTE.—Our canvassers' school, which was held in Helena, Jan. 8 to Feb. 8, was, we think, a success, and will prove a blessing to the cause in this State. The attendance was not as large as we hoped it would be; only eight persons attended the book study, which was given each day from 2 to 4 P. M. Our Bible study was held in the evening, thus giving all the brethren and sisters a chance to attend. The Lord came very near to us in the study of his word, and both ministers and people were made to rejoice together, as precious rays of light came to us, revealing more and more of the precious love of God to man in the great plan of salvation.

The work in Helena is steadily growing. About forty persons are now keeping the Sabbath, thirty-five of whom have their names upon the covenant, and still others are interested. I am again in Butte, and will remain a few weeks; and while here will assist sister Sarah Taylor in getting started in the Bible work. We could use quite a number of Bible workers in this field if we had them, but we feel very thankful that we can place one such worker in the field, and hope that in the future God will give us more of this class of laborers. The harvest truly is great, but the laborers are few.

All our laborers in this field are of good courage, and we rejoice to see the message going so rapidly, and to know the Lord will soon come.

J. W. WATT.

RHODE ISLAND.

SINCE my last report I have visited all the churches in the State, having held meetings with them during the week of prayer. A marked growth in spirituality is seen in many at different places, and yet how much more there is for all. "The power of the Holy Spirit awaits our demand and reception," and all may have it, if they will only renounce all sin and selfishness, and reach up by faith and take hold of God's promised blessing. Brethren and sisters, in the name of the Lord, do this, and the blessing is yours. At Green Hill quite a large attendance from the outside came in to hear in the evening, and also at Slocumville.

As our brethren take hold of the work by visiting and scattering literature among their neighbors, good results are seen everywhere. This is especially true in Providence, where, within the last few weeks, many have become interested. We found it necessary to change our place of meetings to a more central location, where a larger hall has been secured. About 10,000 bills have been circulated, advertising our meetings, and perhaps half that number of tracts have been loaned and given away. All our people took hold of this work with earnestness and prayer. As a result, two new believers have taken hold of the truth, and several have become interested. But yet we are led to exclaim, How stupid we are, and how fast asleep is all the world to the great events that are taking place all around it! Our soul's desire is for more of the power of God to awaken the people.

Feb. 12. H. J. FARMAN.

NEW ZEALAND CONFERENCE.

THE fifth session of the New Zealand Conference of Seventh-day Adventists was held in Wellington in connection with the camp-meeting, Nov. 30 to Dec. 12, 1893. The president, Elder G. T. Wilson, presided.

Eighteen delegates were present, representing six churches. The president gave an outline of the work that had been accomplished since the last session, stating that two churches had been organized, and one church building erected and dedicated free of debt. The churches of Hastings and Ormondville were duly admitted into the Conference, and their delegates added to the list. The usual committees were appointed.

Interesting reports were given by the different laborers concerning their work during the past year. The Conference held five meetings during its session.

The Committee on Resolutions reported, approving the formation of the Australasian District Conference, and delegates were appointed to the same; inviting Elder J. O. Corliss to labor six months in New Zealand; authorizing the raising of a tent- and camp-meeting fund; instructing concerning the erection of houses of worship; recommending the *Bible Echo*; expressing thankfulness to the Foreign Mission Board for the help rendered by Elders O. A. Olsen and W. C. White; and expressing their gratitude to God for the benefits of the labors of sister E. G. White for so long a time, etc.

The Committee on Nominations reported as follows: For President, Elder G. T. Wilson; Secretary, A. Mountain; Treasurer, New Zealand Tract Society; Executive Committee, G. T. Wilson, S. McCullagh, A. Mountain, A. Simpson, J. Glass. The following report of the Committee on Credentials and Licenses, was accepted: Credentials, G. T. Wilson, S. McCullagh, M. C. Israel; License, Mrs. M. Caro; Missionary License, A. Simpson.

Adjourned *sine die*.

G. T. WILSON, *Pres.*

A. MOUNTAIN, *Sec.*

THE ATLANTA INSTITUTE.

THE Bible and canvassers' institute for Dist. No. 2 closed Feb. 4. Its work has been most successful. The entire course of four weeks has been one of uninterrupted harmony and unity of feeling, because it has been filled with a continual growth in the knowledge of our Lord Jesus Christ, and a daily realization of the mystery of godliness,—Christ in us the hope of glory and the assurance of our salvation.

From this institute and its experience may be dated a new era in the work in this district and in the hearts and lives of those who attended. About 160 workers have been present, coming from every State south of the Ohio River and east of the Mississippi. Daily instruction has been given by Elder A. T. Jones, and this especially

was accompanied by the power of the Holy Spirit, vitalizing the minds of those present, in a degree beyond what they had ever before experienced. The relations of the mystery of God and the mystery of iniquity to the events of the present hour, were certainly never previously set forth with such vividness and power before the minds of any assembly as at this institute. It might well have seemed to all a foretaste of the rapidly coming time when, being every one taught of the Lord, he will guide us into all truth.

Elder Kelehner, from the Pacific Coast, was present, and made a much-needed presentation of the teaching of the testimonies in reference to voice culture and the correct principles of breathing, accompanied by a series of simple exercises adapted to the use of all.

The interests of the *American Sentinel* and the religious liberty work have been the subject of general consultation at several sessions. As a result plans will be adopted which will be sure to bear good fruit in this district, where the agitation of religious liberty questions is so much needed, and where the law has already been set in motion to antagonize those who stand for the law of God and freedom of conscience. On the evening of Thursday, Feb. 1, Elder Jones delivered a lecture at the opera-house to an audience of about 1200 people, on the subject, "Rome in the United States, and Satoli's Mission in this Country." The address was well received, and excited much interested comment.

One branch of the work, of great importance, which received much attention, and on the prosecution of which a very satisfactory light seemed to be thrown, was that of the missionary work among the colored race. The deliberations upon this point and the conclusions reached are sure, in the providence of God, to bear much fruit in the near future.

The closing meeting of the institute was characterized by great simplicity and power, and its missionary value, both for the present, to those who attended, and in the future, for those who go out imbued with its power, was emphasized by an incident which closed the institute most fittingly. A lady who has been herself a minister of another denomination, made an earnest and pathetic profession of her complete acceptance of the commandments of God and the faith of Jesus. With the memory of this and the lessons of incalculable value which each had received from the Lord, the workers separated to their different fields of labor.

W. H. McKEE.

THE LOUD CRY.

DURING the war of the rebellion there were many heavy battles, and of course much noise was made each time a fight occurred. A person living a few miles from one of these scenes could readily hear the rattle of the musketry and the heavy booming of the cannon; he did not need to be in the thickest of the fray, in order to know that a battle was in progress. So at the present time a few sounds from the midst of the conflict reach those who are listening.

There are so many events, following in such close succession at the present time, that those at the center of the work at Battle Creek grow somewhat unconscious of the magnitude of what is being done at the REVIEW AND HERALD Office; frequent and large orders for tracts, pamphlets, and periodicals excite but little if any comment. An order this week from the I. R. L. A., which is taken as a sample of those constantly received, may be, to those who are listening, like the boom of the cannon from the battlefield. If straws show which way the wind blows, perhaps the tall trees, bending before the gale, may be evidence to some, who may be "slow of heart" to believe, that the message is now going with the "loud cry" for which we have long looked.

This week we received an order from the above

society for 200,000 copies of one tract. Perhaps if the magnitude of this order could be made plain to the REVIEW readers, they would better realize what is being done. To print this order requires 126,500 sheets of paper. If the leaves of the tract were torn apart and placed end to end, they would reach from Chicago to Buffalo, a distance of 505 miles. Think of one continuous strip of paper nearly six inches wide, printed on both sides, *over 500 miles long*. This would cover a field of *seven acres*, and have some to spare, or would paper the ceilings and side walls of 265 8-room houses, complete, which would be sufficient to paper *every house* in a town of 1200 or 1300 inhabitants.

In a practical way I have endeavored to give something of the magnitude of a single order for tracts of one kind. This is the fifth order for *this* tract since Nov. 3. Orders for other tracts are in like proportion and frequency. Surely the message is going with marvelous rapidity. Are we as individuals keeping pace with it? There is no time for dropping back now; it is all the harder to catch up with the front rank; there is now no room for laggards. From every hand the reports come in from those who are using our literature for circulation among the people; that the people are ready for the message. Are we doing all we can in the harvest-field? To every man is given his work "according to their several ability."

FRANK ARMSTRONG.

LOOKING FORWARD.

DEAR BRETHREN AND SISTERS: Having been upon a bed of sickness since the 22d of last September, from organic heart difficulty, I have thought of you and the religious privileges we have enjoyed together in public and around your firesides; and thinking a forward look to our final deliverance might be of mutual benefit, I dictate the following lines:—

The space of time left in which to finish our work in the service of the Master, is very brief, but of sufficient length to prove whether our house is built upon a rock, or built upon the sand. In God is our only hope. He watches our necessities. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16: 9. This perfection of the heart is obtainable only through Him "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30.

We must have the Spirit, wisdom, and righteousness of Christ dwelling in the heart; otherwise we are powerless to do good, to labor with the Master for the salvation of souls. For he says, "Without me ye can do nothing." John 15: 5. "Now if any man have not the Spirit of Christ, he is none of his." We must be "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 10.

This new creation, this union with Christ, the true and living head of the Church, fills the soul with righteousness and peace and joy in the Holy Ghost. "Old things are passed away; behold, all things are become new." It secures a title "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1: 4, 5.

Heirship to this inheritance and to the gift of immortality and eternal life, promised through the blood of the crucified Redeemer, cannot be forfeited while union with him is maintained. "The Spirit itself beareth witness with our Spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Rom. 8:16, 17. Death and the grave cannot invalidate the title.

Myriads of the saints who sleep in the dust have slumbered there till among men not a record is left bearing the names of these quiet sleepers, nor could a witness be found to point to their resting-place. But their claim to mansions in endless bliss holds firm; for their names are in the book of life, and the word of God is pledged that "the righteous shall be in everlasting remembrance."

The resurrection morning must come before the gift hoped for by those held in remembrance by heavenly beings, can be realized. Without the resurrection, the plan of salvation is an absolute failure; for man would forever lie hopelessly under the condemnation of sin and death; Christ would have died in vain, and would be still in the power of death and the grave. On these points, the apostle bears the following testimony: "But if there be no resurrection of the dead, then is Christ not risen: . . . for if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:13-20. He "was delivered for our offenses, and was raised again for our justification." Rom. 4:25.

Job speaks positively with reference to his confidence in the resurrection: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee." "If I wait, the grave is mine house." Every inmate of this house, with Job, who sleeps in Jesus, is with him waiting to hear the call that will ransom him from the power of the grave. This voice will not be heard till he who holds the keys of death and the grave shall come. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." He has left the promise, "I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

The object of Christ's second advent to this world, is clearly defined in the word of God. It is briefly stated in 1 Cor. 15:51-53 and more fully in 1 Thess. 4:13-17. It is to claim his own. In vindication of his authority, at his command the graves open, and everywhere the prisoners of hope arise in triumphant victory over the sting of death and the power of the grave; the living are changed, and all ascend to meet the Lord. "Death is swallowed up in victory," and "mortality" is "swallowed up of life."

The apostle, in speaking of this series of events in their order, says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." So shall we ever be with the Lord. How?—In the manner or way here set forth. Loving hearts and anxious eyes watched the ascension of their beloved Master from Mount Olivet, to whom the men in white apparel said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Here the adverb "so" is used for "like manner," which is its authorized signification.

Thus far we learn: (1) That the Lord will come again, and receive his people unto himself. "Come again," means how many times? Webster's first definition of "again" is, "another time, once more." And his coming the second time is just what we have under consideration; (2) We learn the manner of his coming; visibly and personally, as he went away; (3) We have seen that the literal resurrection of the dead and the change of the living, is the method by which

he takes his saints to the mansions prepared for them. The Scriptures are locked in silence as to any other method. The words of inspiration noting so clearly the glorious events connected with gathering the heirs of salvation for endless felicity, are for our comfort. Hence the exhortation, "Wherefore comfort one another with these words."

There was comfort in these words for the church when they were written. But having reached the time when the rapid fulfillment of prophecy, and the signs of the times indicate unmistakably that the long-looked-for day, the day of crowning events, the day of the everlasting deliverance of the saints, is "even at the door," a thrill of inexpressible joy, of solemn and profound gratitude, should fill every heart.

Dear reader, does the contemplation of these sublime scenes give you joy and comfort? Does the thought that the day which shall usher them in is but a *step* before us, move your heart to increased watchfulness and prayer, and to earnest, active labor for the salvation of souls? And are these questions forced upon your mind: Shall I be ready? Is the righteousness of Christ imputed to me? Is my name in the book of life? These important questions will soon be settled for each individual.

The curtain of futurity will be drawn back, temporal things will be in the past; eternal realities with surpassing beauty and transcendent loveliness will break upon the vision of the immortal throng, as, with victorious songs of rapturous joy, they are caught up to meet the Lord, with him and the angelic hosts to ascend to the city of God, as trophies of his power to redeem from sin and death. They now behold the glory of Him who gave his Son to save a lost and ruined world. The promised "crown of righteousness" is received, a right to the tree of life secured.

"Our trials past, our joys complete,
Safe in our Father's home."

Here the saints reign with Christ a thousand years, which is the time intervening between the two resurrections. The subjects of the second resurrection come forth to meet their reward according to their works. Satan, the originator of sin, is still ready to deceive and mislead; but the record of the deceiver and the deceived, is brief. By him they are led up around the camp of the saints, the beloved city, "and fire came down from God out of heaven, and devoured them." Thus ends the controversy with the Devil and those in sympathy with him. They are no more; "for the wages of sin is death."

The earth is now to be fitted for the abode of the righteous; to be purified, redeemed from the curse under which it has groaned since the introduction of sin. As the silver cup that was battered, bruised, and shapeless, comes from the hand of the silversmith new and beautiful, so, through the purifying flames which melt the elements with fervent heat, from the hand of Him who has said, "Behold, I make all things new," will come forth "a new heaven and a new earth." The earth in its redeemed and purified state, "filled with the glory of the Lord," and adorned with the city of God, its metropolis, is given to the saints of the Most High. They hear a voice of majestic sweetness, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Blessed are the meek: for they shall inherit the earth."

The amazing wisdom and love manifested in the wonderful plan of redemption call forth joyful praise and gratitude from every heart, uniting the heavenly host in the song of prophetic vision. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. This glorified inheritance, free from

sickness, pain, sorrow, and death, says to you and to me, my brother, my sister, "Come." Precious invitation! *Come!* Look forward and take courage in the Lord. Almost home.

In conclusion, allow me to commend to all a prayerful study of God's holy word, this great treasury of saving, sanctifying, life-giving truth, that you may adorn your profession, and shine forth in your daily life with convicting and convincing power of your communion with God. Study the testimonies of God's Spirit. They are a part of the gifts "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith." Eph. 4:12, 13.

Personally: Through the merits of Christ, hope is the anchor of the soul; faith its cable, and it holds. I should be glad to hear from any of the friends, especially the old hands, trusting you will not demand an answer. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11. A. S. HUTCHINS.

Essex Junction, Vt., Feb. 11.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

LESSONS ON THE BOOK OF LUKE.

Miraculous Draught of Fishes. Luke 5:1-16.

(Sabbath, March 10.)

CHAPTERS 1-3 have been sufficiently outlined in previous lessons; let us see into how small a compass we may compress the contents of the fourth chapter, for convenience in carrying in our mind: (1) The temptation in the wilderness; (2) Return to Galilee; (3) Preaching and rejection at Nazareth; (4) At Capernaum, — casting out of a devil in the synagogue, healing Peter's wife's mother and the multitudes. It will not take very long to master so brief a summary as that, and then the entire chapter is at your command. Do not, however, try to master the summary by memorizing the outline here given; master it solely by reading the chapter so carefully and so often that its contents become indelibly fixed in your mind. Use the outline here given, simply as an aid to getting each section of the chapter to stand out clearly and distinctly as you read it.

The lesson now before us is very simple in outline. Verses 1-11 record the miraculous draught of fishes, after a night of useless toil, and the calling of Peter, James, and John. Verses 12-15 tell of the cleansing of a leper. The two phrases, "miraculous draught of fishes," and "cleansing the leper," bring the entire lesson to mind. Verse 16 presents Jesus at prayer.

1. Where was Jesus standing as the people pressed to hear him?
2. What were near at hand?
3. What course did Jesus take to relieve himself from the pressure of the crowd?
4. After he had finished speaking, what did he say to Simon?
5. What reply did Simon make?
6. What was the result of obeying the word of Jesus?
7. To whom did they call for help?
8. How large a quantity of fish had they taken?
9. When Peter saw the result, what did he do and say?
10. What did Jesus say to them?
11. What did they do as soon as they came to land?
12. As Jesus was in a certain city, who came to him?
13. What faith did the leper show?
14. How did Jesus respond to his faith?
15. What was the result?
16. What charge did Jesus give the man?
17. Did this diminish the fame of Jesus?
18. For what purpose did multitudes come to Jesus?
19. Where did Jesus go to be free from the multitudes? and why?

NOTES.

1. When Peter and John left their business to follow the Saviour, they might have argued that it would be too bad to leave their work now, when they were so successful; but they knew that their success was wholly due to Jesus, and that he had given them that success for the purpose of showing them his power to

help them in the new work to which he now called them. The power of Christ had brought the multitudes of fishes into the net. It was not a favorable time for fishing. The men had toiled all night in vain, and they would not have thought of going out to fish in the morning, even if the night had been favorable. But they followed the word of the Lord, and he gave them more than they could ordinarily have caught under the most favorable circumstances. But this was not done wholly for their sakes. It was written for our sakes also. If the Master has called us to become fishers of men, we may know that if we follow his word we shall have divine power. "At thy word," said Peter, "I will let down the net." So those who go out into the work of God may expect large results if they use only the word of the Lord. The injunction is, "Preach the word." The word of the Lord is all-powerful, if it is only allowed free course.

2. The man who came to Jesus was "full of leprosy." So we may be full of sin, yet there is as much hope for our cleansing as there was for his. The Lord speaks thus to his people: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1:5, 6. One word from Jesus made the man clean from his leprosy. So one word from Jesus will make a man clean from sin. John 15:3. To the same ones described in Isa. 1:5, 6, the Lord speaks in verse 18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." God "calls those things which be not as though they were." Rom. 4:17. So when he "declares his righteousness" upon a man who is full of sin, then that man becomes righteous; for whatever God says, must be. God spoke to vacancy, and the earth was. He said to the thick darkness, "Let there be light," and there was light. To the troubled waters he said, "Peace, be still," and immediately there was a great calm. So he speaks peace to the troubled soul, and there is peace. We cannot understand how a man's leprosy can be healed in an instant by a word, but it was done; and it was done to show Christ's power to cleanse from sin. If we do not learn this lesson from the miracle, we read the record in vain.

3. "And he put forth his hand, and touched him." Note that Jesus was not afraid of the leprosy. Any other person in the country would have run in horror from a leper. No one would have allowed so loathsome an object to come near him. But Jesus touched him. Disease could not stay a moment after his divine, life-giving touch. This is to show how close Jesus comes to us in our sinfulness. He will not turn away from the vilest. Sin cannot withstand his life-giving touch. If the leper had said, "I am too vile to come into the presence of Jesus," he would not have been cleansed. Was it not presumption for him to come?—No; it was knowledge of Christ's power, and confidence in his goodness, that brought him. These are the qualities with which the Lord is well pleased. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24. So God wants the sinner to come, trusting in his power and mercy. If he says, "I am too sinful," he shows a disposition that would glory in self. He would come if he had something to boast of. But God delights in mercy, and mercy is unmerited favor.

4. When the leper said, "Lord, if thou wilt, thou canst make me clean," Jesus promptly responded, "I will." The willingness of Jesus to relieve distress is the marked feature in his earthly life. But in this he was simply revealing to men the character of God in heaven. (See 2 Cor. 5:19.) He delights in mercy. (Read Micah 7:18, 19.) Jesus "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4. We may not always know as surely as the leper did that it is the will of God to heal us at once from bodily infirmity; but we do know that it is always according to his will to heal us from the infirmity of sin. Of that we have the most positive assurance in the death of Christ. The apostle Paul says, "This is the will of God, even your sanctification." 1 Thess. 4:3. Now hear the words of inspiration through the apostle John: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." 1 John 5:14. Then, since it is God's will to save us from the infirmities of sinful flesh, we have full assurance that he hears us whenever we ask him for cleansing and strength. But read the next verse: "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Blessed assurance! Shall we not come as confidently as the poor leper did, and be as sure as he was that we have the things that we so much need?

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth,
Is to feel your need of Him."

Special Notices.

RELIGIOUS LIBERTY TRACTS IN GERMAN, FRENCH, DANISH, AND SWEDISH.

We are glad to announce to our workers throughout the field that that most excellent tract, "Christ and the Sabbath," which has been circulated as No. 14 of the *Religious Liberty Library*, is now ready in German, French, Danish, and Swedish.

"Rome's Challenge" will be ready for delivery in German next week. We are hastening the translation in the Danish and Swedish just as fast as possible, and will be able to deliver this tract in these languages in about two weeks.

We are having other numbers of the Library translated as rapidly as we can get the work pushed along, and will announce them later. But we trust that our friends will send in their orders rapidly for these good tracts that are already translated, and that they may have as extensive a circulation in these languages as they have had in the English.

Do you not have some German, French, or Scandinavian neighbor that you think would be benefited by reading one of these tracts? If so, place it in his hands. If you belong to one of these nationalities, and have an acquaintance with the truth, you should feel all the more the importance of going out among those who speak these languages and urging this important reading-matter upon their attention.

The price of "Christ and the Sabbath" in Danish and Swedish is 5½ cents; in German, 6 cents; French, 5 cents. "Rome's Challenge" in German, 6 cents. The variation in price is owing to the fact that the translations make more in some of the languages than in others.

Order of your tract society. A. O. TAIT.

"THE TWO REPUBLICS."

GOVERNMENT exists for man's temporal interests now and here, and not for the spiritual and eternal interests of men hereafter. This large and highly illustrated work,—"The Two Republics,"—containing a fine steel portrait of the author, A. T. Jones, is a valuable compendium of ancient and modern history.

The author sustains his historical ideas by citations from many of the greatest historians of the world; viz., Gibbon, Neander, Buckle, Millman, etc. The object of the work is to delineate the history of ancient Roman affairs, and to give a bird's-eye-view of the affairs of the United States; hence the title,—"The Two Republics."

Those who desire to familiarize themselves along such lines, will do well to purchase a copy of the work in question. Ecclesiasticism ever has been and ever will be a curse to the intellectuality and individuality of the human race. There is a sufficient amount of irrefutable history herein given to prove this fact to all those who do not know it already, providing that they read the work with a candid consideration, to ascertain the facts in historical affairs.

"In modes of government let fools contest
Whate'er is best administered is best;"

or, as Goldsmith says,—

"Ill fares the land to hastening ills the prey,
Where wealth accumulates, and men decay."

Such is fast becoming the condition of affairs in our own country, under the lightning eye of the intriguing villainy of Jesuitism. "If the liberties of the American people are ever destroyed, they will fall at the hands of the Romish clergy." These were the words of Lafayette, and they are worthy of careful consideration, and deserve to be instilled into the minds of the youth of this generation. "History repeats itself." When one has carefully studied "The Two Republics," he will readily see something of the reason of the rise and fall of nations.

Bundysburg, Ohio.

B. O. FENTON.

News of the Week.

FOR WEEK ENDING FEB. 24, 1894.

DOMESTIC.

—Ten men have been indicted for election frauds in Michigan.

—The notorious California train robbers, Evans and Morrell, were captured Feb. 26.

—Thousands of cattle have perished in Kansas and Oklahoma Ter., from the late severe storms.

—The supreme court of Michigan has decided that the act of the Michigan legislature making every Saturday afternoon a legal half-holiday, is valid. Banks can keep open by vote of the directors. Notes due on Saturday, unless paid in the forenoon, may be paid the following Monday.

—The crew of the wrecked United States ship "Kearsarge" reached New York City on the steamer "City of Para," Feb. 21.

—The governor of Arizona has offered a reward of \$5000 for the capture, dead or alive, of the renegade Indian known as the "Kid."

—Senator E. D. White, of Louisiana, has been nominated by the President for associate justice of the Supreme Court. This nomination was promptly confirmed by the Senate.

—Governor Rich, of Michigan, having carefully examined the charges of frauds in the last election, finds that three members of his cabinet are guilty, and has dismissed them from further service.

—There is considerable excitement over the society known as the A. P. A., in Toledo, Ohio. It is alleged that the local society there has 3000 rifles in its possession. It may be referred to the War Department.

—Ten thousand unemployed and destitute people assembled on Boston Common, Feb. 20. Speeches were made denouncing the State government for not supplying them with work. The police were obliged to disperse the crowd.

—A savage lion escaped from his cage while a performance was going on in Middleton's museum, New York City, Feb. 21, and sprang into the crowd. A terrible stampede ensued, many persons fainted, and people made a mad rush for the doors. The courage and skill of the keepers secured the beast before he hurt any one. This lion has killed three keepers, and is considered the most dangerous animal in captivity.

FOREIGN.

—The Italian minister of finance announces a deficit of 155,000,000 lire.

—A strong feeling against the House of Lords is being developed in England.

—The khedive of Egypt continues to stir up sedition among the troops against the British rule in that country.

—A new king has been chosen by the Dahomeyans, as successor to Behanzin. He will be under the control of France.

—The French column, which is marching to the relief of the troops besieged in Timbuctoo, killed 100 natives, Feb. 19.

—A steamer belonging to the Nicaragua Navigation Co., was lost about Feb. 15, off the Nicaragua coast. Sixty men were lost.

—The French Chamber of Deputies has voted 400,000 francs to the families of the Italians who lost their lives in the riots at Aigues-Mortes.

—The Brazilian government is forcing foreigners into military service. Citizens of the United States thus enforced, have appealed to the United States consul for protection.

—Emperor William paid a visit to Bismarck, Feb. 19. His trip to and from Friedrichsruh was made the occasion of much joy by his subjects, who thronged the stations, and cheered themselves hoarse in honor of the kaiser and in joy at his reconciliation with Bismarck.

—Yellow fever has appeared at Rio, and several cases of the disease have appeared upon the United States ships there. The "Newark" and the "Detroit" have been ordered out of the harbor for fear of the disease. Peixoto's forces have been defeated by the land forces of the insurgents.

RELIGIOUS.

—Three Ritualistic English Church clergymen have lately gone over to Rome.

—The closing ceremony of the pope's jubilee year took place at Rome, Feb. 18.

—The *Monteur de Rome* has published a decree announcing the beatification of Joan of Arc.

—The Methodist Church (South) is discussing the time limit of the pastorate. The present limit of the pastorate is four years.

—The new justice of the Supreme Court, Edward D. White, is a Roman Catholic in faith. He is the first of that faith to occupy this position since the death of Roger B. Taney.

—Mr. Moody's meetings in Washington, D. C., are well attended, 6000 people being in attendance at the first meeting, and many turned away. Mr. Sankey conducts the singing, and he has gathered a choir of 1500 trained singers.

—A lot has been purchased in the heart of the city of Rome upon which the Methodist Episcopal Church of the United States will build a new mission building. The building will cost \$100,000, and appeals have been sent out to the Methodists of the United States for funds.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

REVIEWS, Signs, and Sentinels. Mrs. Mary E. Draper, Lamar, Colo.

Seventh-day Adventist papers. M. P. Stewart, Vinton, Benton Co., Iowa.

Seventh-day Adventist papers and tracts. M. E. Colburn, Storrs, Conn.

Seventh-day Adventist papers. Mrs. R. Branstator, Cascade Locks, Oregon.

Any Seventh-day Adventist literature. W. C. Dale, Okolona, Clark Co., Ark.

REVIEW, Signs, Instructor, and Sentinel. Address Edward Silsbee, Salem, Oregon.

Seventh-day Adventist papers and tracts. Harry A. Phillips, Choctaw City, Okla. Ter.

Any Seventh-day Adventist papers and tracts. Mrs. Estella Brewer, Downing, Wis.

REVIEW, Signs, Sentinel, and tracts. A. J. Brunhew, Rural Shade, Navarro Co., Tex.

Seventh-day Adventist papers and tracts. Mrs. N. J. Zwyers, 801 First St., Frankfort, Ind.

Seventh-day Adventist tracts and papers. J. W. Van Allen, Haney Post-office, Crawford Co., Wis.

I desire more Seventh-day Adventist papers and tracts. Mrs. L. M. Shafer, Hot Springs, So. Dak.

Seventh-day Adventist publications, not older than Jan. 1, 1894. Ohio Tract Society, 249 Cedar Ave., Cleveland, Ohio.

"Christ and the Sabbath," "Rome's Challenge," "Our Answer," "Christ's Faithfulness in Sabbath-keeping." Thomas Hughbanks, Hopkinsville, Ky.

DISCONTINUE PAPERS.

I have papers enough for the present. Esther P. Allen, Parduville, Wis.

E. N. Burns, Orleans, Nebr., has sufficient papers for the present.

BUSINESS NOTICES.

[UNDER this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the Review must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—"A" single man, carpenter by trade, would like board and room through the spring and perhaps the summer, with some quiet family of Seventh-day Adventists in the west end of Battle Creek. Pay in advance and always prompt. Address "C," 166 Kalamazoo St., Battle Creek, Mich.

A REQUEST.

Will the Frenchman who attended my school in Canada East, thirty-nine years ago, and who has recently embraced present truth, send me his address at 172 Kalamazoo St., Battle Creek, Mich.? A letter received from this brother in my absence was lost before I saw it, so that I have neither his name nor address. Hence this request. D. T. BOURDEAU.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14:13.

ACKERSON.—Died Feb. 1, 1894, at her home, in Presque Isle, Me., of la grippe, sister Jane Maria Ackerson, aged 36 years and 10 months. Sister Ackerson embraced the truth about two years ago, by studying the Bible. She leaves a husband and three children to mourn. Words of comfort were spoken by Rev. G. M. Park (Free Baptist), from 1 Cor. 15:19.

A. JORDAN.

HOLCOMB.—Died Jan. 27, 1894, at Potsdam, N. Y., of diabetes, Cornelia, wife of Elam Holcomb, aged seventy-four years. Sister Holcomb's last sickness was of about four months' duration. She suffered greatly. She leaves a husband nearly ninety years of age, five sons, and one daughter to mourn. Brother and sister Holcomb were brought into the truth six years ago, through the labors of Elders M. C. and F. M. Wilcox, at Brownsville, N. Y., their former home. She died firm in the truth as held by us as a people. Funeral sermon by W. D. Marsh, of the State St. Methodist church, at the residence of her son, in this city, Tuesday, Jan. 30.

H. E. TUTTLE.

ROBINSON.—Died at Topeka, Kans., Jan. 29, 1894, Mary Ann Robinson, aged 77 years, 1 month, and 14 days. Sister Robinson gave her heart to the Lord early in life. Twenty-seven years ago she accepted present truth, under the labors of Elder I. Sanborn, at Waterloo, Wis., and remained faithful to the end. Words of comfort were spoken by the writer, from 1 Thess. 4:13, 14, to a large and sympathizing congregation.

OSCAR HILL.

LANE.—Died at Topeka, Kans., Jan. 30, 1894, Clara T. A. Lane, aged 4 years, 11 months, and 29 days. Clara was a bright little girl, and loved the Sabbath-school. Her parents deeply feel their loss. The family have the comfort of being united in the hope of soon meeting her at the first resurrection. The funeral services were held Jan. 31, 1894, at the same time and place of sister Robinson's funeral. Thus we were doubly reminded that we are yet in a land of sorrow, suffering, and death, and must so remain till the Lifegiver shall come.

OSCAR HILL.

CLARK.—Died at her home, near Victory, Wis., of nervous prostration, sister Emeline Clark, wife of brother F. C. Clark, aged fifty-eight years. Her illness was painful and tedious, but was patiently borne. Her death had long been expected, but none felt anxiety regarding her standing in the judgment. She had faithfully followed the Master since embracing the third angel's message under the labors of Elder Sanborn, about twenty-three years ago. She leaves a husband and five children. By request of the deceased, words of comfort were spoken by the writer, from 1 Thess. 4:13-18.

F. J. BROWN.

BEHM.—Died Jan. 29, 1894, at the home of her son, in the town of Dale, Ontagamie Co., Wis., Christine Frederike Behm, aged 70 years, 7 months, and 8 days. She was born in Pomerania, Germany, and came to this country some thirty-five years ago. She was brought up in the Lutheran faith, but later united with the Evangelical Association. Some nine years ago she accepted the third angel's message. She was an earnest, devoted, consistent Christian, whose soul was wrapped up in the progress of the work and the salvation of her children. She sleeps in hope of a part in the first resurrection. Four children remain to mourn. Words of comfort were spoken by the writer to a large congregation in the Baptist church at Dale, from Phil. 1:23, the text which she had chosen.

J. W. WESTPHAL.

HODGES.—Died at his home near Sands, Watauga Co., N. C., of pneumonia and hemorrhage of the lungs, Elder L. Patterson Hodges, aged 42 years, 1 month, and 28 days. Brother Hodges became interested in present truth by reading-matter sent him by Lucy A. Sargent. He kept his first Sabbath, June 1, 1878, and was baptized by Elder C. O. Taylor in the summer of 1879. He was ever ready to defend the truth both in public and private, and was loved and respected by all who knew him. But his work is done, and he is now at rest, waiting for the morning to dawn when eternal life will be given to all who are ready to receive it. He leaves a wife and two sons to mourn. May God's blessing rest upon this afflicted family. There being no minister present, the funeral services were conducted by the writer.

J. J. ROWE.

KAUFMAN.—Died Dec. 13, 1893, of Bright's disease, Isaac Kaufman, aged 64 years and 7 months. Brother Kaufman embraced the truths of the third angel's message under the preaching of Elder H. A. St. John, and united with the church at Waterford, Ohio, in 1871. At the organization of the church at Mt. Vernon, he was chosen deacon, and served the church faithfully in this capacity. He loved the third angel's message, and made great sacrifices for its advancement. He suffered extremely in his last sickness, but not a murmur was heard from his lips. In his last hours his soul was drawn out in prayer for his friends and neighbors, and especially for his children, for whom he felt a great burden. His happy death showed a triumph of faith over the powers of darkness, that left an impression upon his family that will never be forgotten. As we laid him away by the side of his companion, in the quiet graveyard, it was with the blessed assurance that their lives were hid with Christ in God; and when Christ who is their life shall appear, they too will appear with him in glory. Funeral services conducted by the writer.

GEO. A. IRWIN.

DURBOUX.—Died at Midway, Wash. Co., Penn., Feb. 1, 1894, of a complication of diseases, sister Adela Durboux, aged thirty-five years. The Midway church has lost a consistent and faithful member, the husband a devoted wife, and the four young children the protection and Christian training of a loving mother. Her aged parents mourn the loss of this, the third and last daughter. Six brothers bore her to the place of sleep. We sorrow not as those who have no hope; for she died in the blessed assurance of having a part in the resurrection of the just, when the Lifegiver comes to array his chosen in robes of immortal beauty. During the

closing days of life, the Bible was her comfort. A large concourse of people, of different tongues and denominations, assembled to pay the last token of respect, thus attesting to the esteem in which she was held in the community. Words of comfort were spoken by one of the brethren, from 1 Cor. 15:19.

MRS. HANNAH SEIBERT.

KLINE.—Died at Beaverton, Oregon, brother Charles Kline, aged 30 years, 2 months, and 8 days. Brother Kline has been afflicted for about five years by some disease, the character of which has been very difficult even for physicians to determine. He was suddenly taken with violent contortions of the body and limbs, when it was almost impossible for two or three men to hold him on the bed. Gradually these spells would pass off, leaving him weak in body but clear in mind. But at last his strength was exhausted, and his mind weakened, until after a hard struggle with the last great enemy, in which he seemed to suffer an agony of pain, he fell asleep on the evening of Jan. 2, 1894. We have perfect confidence that he will be among "the ransomed of the Lord" who will "return, and come to Zion with songs, and everlasting joy upon their heads." Isa. 35:10. Words of consolation and of instruction were spoken by the writer, to a large and sympathizing audience, from Rev. 14:13. Brother Kline leaves a widowed mother, six brothers, and a sister to mourn their loss.

R. D. BENJAM.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 11, 1894.

Table with columns for EAST and WEST stations, including Detroit, Chicago, and Buffalo, with departure and arrival times.

Daily. †Daily except Sunday. Niles accommodation train goes west at 8.30 a. m. daily except Sunday. Trains on Battle Creek Division depart at 8.00 a. m. and 4.10 p. m., and arrive at 12.30 p. m. and 7.05 p. m. daily except Sunday.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect Nov. 19, 1893.

Table with columns for GOING EAST and GOING WEST, listing stations like Chicago, Valparaiso, South Bend, and Detroit with train numbers and times.

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 9:40 p. m., arrives at Battle Creek 9:35 p. m.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., FEBRUARY 27, 1894.

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Read in the Contributors' Department, p. 131, the "Plea for the Fatherless." And if any are inclined to pursue the unfeeling, heartless course toward the orphan, there mentioned, let them be rebuked by what the Lord has said in his word on this subject as there presented, and mend their ways.

The first part of an interesting article from a Congregational pastor, on the condition of the Protestant churches as related to the coming of Christ, will be found on p. 131. Many in other churches besides our own are plainly aware of the sad state of this, the better part of Christendom, and some we are glad to see, are inclined to raise their voices in warning and appeals. O that many may heed them! The last part of the article will be found even more pointed than that presented this week.

Our readers will be happy to hear again this week from one of the early pioneers in this cause, with whose work both by voice and pen they have long been acquainted,—our beloved brother, Elder A. S. Hutchins, of Vermont. He has long lain upon a bed of sickness, but the cheerful words he utters in his article, "Looking Forward," p. 140, shows the sustaining power of the blessed hope. Sympathy and prayer will go forth from many hearts in his behalf and that of his faithful companion, who has acted as his amanuensis in what may be his last communication to this people.

The *Catholic Mirror*, of Jan. 13, under the head of "Maryland Blue Laws Revived," refers to the cases of our brethren who were then confined in jail in that State for Sunday work, and declares that the Sunday law of Maryland is a Protestant law, enacted since the Protestants got possession of the State, and that it was "intended for idolatrous papists only, and not for loyal Protestants." The *Mirror* censures, with great severity, those Protestants who would thus oppress other Protestants who strictly follow the

word of God in keeping the Sabbath, and calls upon the Episcopalian bishop of Maryland to make reparation to those three Protestants, by "taking immediate steps looking to their release, and securing the repeal of the odious statute of the legislature."

Has it come to this, that Catholicism is more tolerant than Protestantism!

Those seeking for a religious amendment to the United States Constitution are not agreed as to the form of words to be employed. The Covenanter Church objects to the amendment as it has been presented before Congress because, as they say, "The revealed will of God is not recognized as a law." This church is, therefore, determined to oppose it, that it may be withdrawn, and another amendment more radical take its place. Really there is not much choice in the evils of the various forms of the proposed religious amendments to the Constitution. Choosing between them is much like a choice between a pestilence and a famine. Any form of religious amendment, if carried, would amount to a revolution against religious liberty, and a return to a religious tyranny, against which the Constitution as it is, is a living protest. A religious amendment may look very lamblike, but the spirit of the dragon is in it, and sooner or later this will be revealed.

We give in another column an extract from an article by Elder S. N. Haskell, published in the *Missionary Echo*, issued at the *Signs* office in California. It pertains to the dangers to which the church is exposed at the present time. Although it may have been written more especially with reference to the situation on the Pacific Coast, it contains principles which are applicable and timely to all parts of the field. In a separate leaflet, which appears as an Extra to the same number of the *Echo*, he adds a little more on the same subject, from which we quote as follows:—

"In reference to the danger of following false guides, we can add but little to what has already been said in the *Echo*. But the times in which we live demand on our part the greatest care, in order that we be not deceived. The perils are thickening around us on every hand and of every character. If there was ever a time when we should become familiar with the voice of the Good Shepherd, it is now. God is waiting to do great things for his people, and it becomes us to be on our watch, that our attention be not turned away in other directions, so we shall be led to lessen our faith in the truth of God. We have been pained to hear that some of our people have expressed doubts in regard to the meaning of the words of sister White on this subject, preferring to heed the counsel of one with whom they have had little or no acquaintance. To all such we want to say, Do not become unsettled in sister White's work, that has been before us for fifty years, but study it more and more. Read her writings carefully. There are no sins that the testimonies have not warned us against. Important truths are brought out in all her writings."

IMPULSE VS. GOD'S COMMANDMENT.

A VERY popular minister of the gospel, in a sermon upon the subject of the "Lord's Day," which was preached not long since in New York City, and afterward printed in the religious papers, thus describes his ideas of the change of the Sabbath:—

"The Christian world, without authority of ritual or statute, moved by the resistless impulse of the free love toward Jesus Christ, changed the Sabbath from Saturday to Sunday and made it the Lord's day."

It strikes us that if the above statement is true, the "Christian world" has made itself very free with the commandment of God. Since

Christ declared the perpetuity of that law of which the Sabbath was an integral part, it will not be considered too strong language if we remark that the Christian world was very much out of place in presuming to interfere in matters that belong entirely to God; especially since in so doing one of God's plainest requirements has been perverted. But bad as the above statement is, the actual truth is worse. An apostate Christianity, as far as human effort could do so, abolished the Sabbath, and established the Sunday holiday, not from love to God, but from a hatred to Judaism, and love to heathenism, which they could not entirely give up. The "free love" by which it was done was much like the free love, which, among some classes of modern Spiritualists, has set aside the authority of the seventh commandment. It was certainly not the love John refers to, when he says, "This is the love of God, that we keep his commandments."

The acknowledgment that this change was made by the "Christian world," by which he means the church, is worthy of notice. This minister calls himself a Protestant, but he accepts the authority of the Catholic Church as of more weight than the Voice that spoke from Sinai, and hence he is entirely out of place in Protestantism. The true Protestant will always ask, "What has God said?" and what he has said, he will believe, and what he has commanded, he will do. Rather than to follow his own resistless "impulse," he will have respect for the "statute" which expresses the mind of the Creator. He will say, "Not as I will, but as thou wilt."

M. E. K.

THE TRIALS IN GEORGIA.

WE are just in receipt of the following telegram from Gainesville, Ga., in regard to the trials of brethren Keck and McCutchen, for Sunday work, in that city:—

"Gainesville, Ga., Feb. 23, 1894.

"Trial yesterday, pleading their own cases. Jury disagree. Mistrial. Retrial third Monday in May."
" (Signed) W. E. HOWELL."

From the foregoing it will be seen that the brethren pleaded their own cases, and that the jury was unable to agree in its decision. This would be called a "mistrial," and so their cases are put over until the next term of court. There is some satisfaction in this, to say the least, because it shows that there are people in that country who are not ready to give their decision in favor of religious persecution. We believe that the large amount of literature that was circulated in the county in which the trials were held, had something to do with the decision. The brethren in that field thoroughly canvassed the entire county, placing some of our literature in every house. Their object in doing this was to place the light before every man in the whole county, so that no men could be selected for a jury who would not have had the opportunity of reading on the great issues of religious liberty.

The turn that the trials have taken will give us an excellent opportunity for circulating other literature in that field, and we will do it to the best of our ability. We have already sent thousands of pages into Georgia, and expect to send many thousands more. We are very thankful to our brethren and sisters who have contributed liberally of their means for this work; and any further donations that they may have for this branch of the cause will be thankfully received, and will be used to excellent advantage.

A. O. TAIT.