

The Adventist Eliza Smith box 686 HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

"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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"DOES THE BIBLE SAY IT'S SO?"

BY C. H. EDWARDS.

(Mansfield Center, Conn.)

WHEN you turn to Scripture subjects,
 And desire the truth to know,
 Test it always by this question:
 Does the Bible say it's so?

Legions you will find of errors,
 And they'll make a pompous show,
 But they wither 'neath this question:
 Does the Bible say it's so?

Take no counsel, creed, or doctrine,
 Heed no teacher high or low,
 Ere you test them by the standard:
 Does the Bible say it's so?

Many grope their way in darkness,
 For blind guides so bid them go,
 Never in their hearts inquiring:
 Does the Bible say it's so?

When you meet a troubled brother,
 And to him the truth would show,
 You may teach it simply, bravely:
 For the Bible says it's so.

Our Contributors.

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

WITH WHOM ARE WE GATHERING?

BY MRS. E. G. WHITE.

WE see in these colonies (Australia and New Zealand) that which causes us great burden of heart and suffering of mind. The people are given up to the love of pleasure, and employ a great part of their time in seeking selfish gratification, following a round of exciting amusements. There is a great deal of card-playing, gambling, and horse-racing. These forms of amusement are the fashion in every town, village, and city; and for days and weeks at a time the theme of conversation is the coming horse-race or the athletic exercises of some club. These exercises are carried to an intemperate pass, and minds are fairly drunken with excitement. Eternal things are dropped out of the reckoning of men. A power from beneath is stirring the minds of men, and causing them to act with intense energy. Betting, the giving of bribes and rewards, runs higher and higher, and a panic, little short of madness, seems to actuate the lovers of pleasure. When horse-races or athletic sports are in vogue, it seems that there are very few indeed who have any interest in spiritual things, and little can be accomplished. The very atmosphere seems to be polluted with the

presence of evil angels, and Jesus, the world's Redeemer, is not in the thoughts of men.

These often-recurring rounds of pleasure are steadily growing more and more frequent; but how does Jesus, who gave his life for men, that they need not perish but have everlasting life, regard these scenes of wild excitement and pleasure-seeking? Satan works with all his power to destroy the souls and bodies of those who participate in these pleasures. Disappointment in the races causes men to go mad, and murder and suicide are the result. What is gained at these scenes of revelry and excitement? What is the after affect? Surely the lovers of pleasure do not come from these places with peace of mind.

Before the races both the older and the younger members of families try to hoard up a stock of money to bet on some trotting horse, and with feverish anticipation they wait for the day of the races. God is put out of their thoughts, and the salvation of their souls is the last thing for which they are concerned. This is the kind of education the youth are receiving. In this wonderful manifestation of folly we see a picture of the days before the flood. These occasions of excitement do not end simply in days of feverish anticipation and in the day of fulfillment, but they lead to worse folly. The venders of wine and beer and tobacco reap a harvest from such occasions, and inebriates are seen everywhere.

Jesus, the Lifegiver, who has paid the ransom of his own life for the life of the world, looks upon these wild scenes; and bending down he says, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Gisborne, New Zealand, is one of the places where scenes like that I have described take place. The people of this town are now waiting for their turn at the races, and they look forward to the day of the race as if some great blessing were then to be bestowed upon them. Thousands upon thousands of pounds of money are expended every year on horse-races and games of a wilder variety. The panic of desire is so contagious that even church-members, professed Christians, are carried away with the excitement, and give countenance to the races by presenting themselves as spectators. If they do not bet on the races, they are still one with the transactors in spirit, and their doings are registered and condemned in the courts of heaven. They are reckoned among the godless company, and must give an account to God for their wasted time and money.

"Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. . . . And it shall

come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore, their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of waste-ness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

We are living in a time when there should be deep thought and solemn consideration. What shall be the end of these things? What profit is there under the sun? "Behold, his soul which is lifted up is not upright in him: . . . yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! . . . Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil. . . . Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken."

All over the land are the houses of the publican, the places of the liquor-venders. The rum-seller is licensed to give that to his neighbor which will work him harm in body and soul. It is true that the law has placed a limit to his sale, and has said, When a man reaches a certain stage of inebriety, he is to be denied drink. But there is no law against making our youth into drunkards. The law permits the liquor-vender to lead them down step by step, until the liquor habit is established, and the young men are drunkards. Better, far better, would it be to give the liquor to the poor, confirmed drunkard who has already been ruined, than to take the very flower of the country and city, and educate our youth in these dreadful habits. Do not the law-makers understand what they will become—poor inebriates, ruined in body and soul! O, what a terrible condition our world is in!

The ownership of the world belongs to Christ by creation and redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not per-

ish, but have everlasting life." In the work of redemption each one is called upon to be an agent for Christ. The apostle says, "Ye are laborers together with God." But Satan also employs men as his agents, and we are either workers together with God or with the enemy of our souls. The Devil is the adversary of God and man. Peter says, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Satan is the tempter. He is the serpent that wounds and bruises the souls of men. He is a liar, an accuser of the brethren. He is a deceiver, and doeth great wonders, and appears in angel robes of light, that if possible he may deceive the very elect. Who will enlist in the warfare against the powerful foe that is seeking to ensnare souls? Who will stand forth, and say intelligently, "We are laborers together with God?" Who will build upon the foundation that has been laid, which is Jesus Christ? "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Principles are here presented that should be prayerfully considered. God has given to every man his work; and if any one turns from the work that God has given him, to do the work of Satan, to defile his own body or lead another into sin, that man's work is cursed, and the brand of Cain is placed upon him. The ruin of his victim will cry unto God, as did the blood of Abel. The whole energies of evil, as in the days of Noah, have gathered themselves together, to make a final effort to obliterate the image of God from the souls of men. What kind of builders are we individually? As human agents, are we strengthening the kingdom of the powers of darkness, seducing men, and leading them in the path of destruction? or are we, by precept and example, seeking to win the feet of the straying into the paths of truth and righteousness? Are we, for the sake of gain, defiling the temple of the Holy Spirit, by putting the bottle to our neighbor's lips? Are we acting a part under the great deceiver who tempted Adam to transgress the law of God? Let us hear the word of the Lord: "If any man defile the temple of God [be it his own or another man's soul], him shall God destroy." The fire shall try every man's work, and it will be seen of what sort it is. If we are laborers with God, our work will not be consumed; for we shall lead the feet of men to Jesus Christ, and direct them in the way to heaven. In the heavenly courts he who does this is registered as a laborer together with God. He is known as one who is wearing the yoke and bearing the burden of Christ; he is building upon the true foundation, and if any man's work which he buildeth thereupon shall abide, he shall receive a reward.

OUR WORDS.

BY ELDER I. E. KIMBALL.
(Jamaica, Vt.)

TALKING is the art of communicating one with another, spirit with spirit. There is no other way by which we are brought so fully into contact and connection one with another as by our words. They express the sentiments, feelings,

and desires of life. Thus our communion, life with life, comes mainly through our words; and they become the most potent factor by which we affect one another.

Our words are a veritable skeleton of self,—a photograph of the hidden man of the heart. They lay open the life, purposes, intentions, trend of thought, principle,—all are revealed. Said Christ, "Out of the abundance of the heart the mouth speaketh." Even though we were hypocrites, the hypocritical heart is thereby laid bare; our words will finally reveal all; for there is nothing hid which shall not be revealed.

We little realize how potent are our words, as affecting the name of God and his truth. Whoso offereth praise glorifieth him, and the Bible declares: "They overcame him [Satan] by the blood of the Lamb, and by the word of their testimony." He that justifies God and reveres his truth, who speaks his name with reverence, and whose heart meditates upon his precepts always, who testifies ever to his goodness,—such a one's influence, though he may not himself realize it, is affecting and impressing the minds and hearts of all with whom he associates. His words are like a fountain of pure, living water, and the corrupt well-spring of the carnal heart will be given up for the more excellent fountain of which a man may drink and not die. But he that derides and blasphemes that holy Name—ah! what is his influence? His words are clouds and darkness; they are poison and death to all associates. Their words "eat as doth a canker," and set on fire the course of nature, and are set on fire of hell.

I wish to notice carefully the effect of our daily conversation upon one another. God's word and life are one, and our word and life ought to be. But God is love, and his everlasting word is but the expression of his everlasting love. Love binds together; enmity separates and sunders the bond of unity, which is love. Now and always unity is strength. One shall "chase a thousand, and two put ten thousand to flight." A threefold cord is not easily broken. If all humanity were of one heart and one mind, what a world this would be! Then that only which is true, honest, just, lovely, of good report, virtuous, praiseworthy, would be spoken. If such words alone were spoken, sin could not exist long in this world. Then no tattling, talebearing, backbiting, whispering, false witnessing, no calumniating or vituperation, would be heard. Some neighborhoods surely would feel they had attained to Paradise. Everybody would confide in and justify his neighbor; for in such a place only righteousness could exist.

But enmity and not love is here found, and the result is bitterness of soul all around. Look to the family: The husband feelingless, cold, distant, unsympathizing, speaks harsh, cutting words; and the wife, especially if she be of a sensitive, delicate, sympathetic nature, wilts like the flower blasted by northern breezes. She gloomily follows her daily routine of work, feeling that somehow there is no sweetness in life. Again, the wife becomes a termagant, a scold, a real vixen, and stings and scratches and bites with her words, only to irritate and bring hate and hatefulness into the hearts of the entire family. The children catch the plague. If there is any correction administered, it is in a passion; hot words make the blood of the children boil, and the correction is altogether harmful. Every one ought to know that all correcting ought to be done in love, and that passion is but the spur of enmity. If we correct our children because we love them, and fear for the saving of their souls, it will be with all deliberation and equity; but the hasty man has not control of himself.

Finally, our words either reveal Jesus or they do not. Is Jesus in all your words, the inspiration and the object of them? "In the multitude of words there wanteth not sin." Are you flippant and light? The words are the heart's true index.

Is Christ there? Will your words edify, build up? But every word not for Christ is against him—every word that gathers not with Christ, scatters. When we speak wisdom, we build up; but when we do not speak wisdom, our breath is in vain, and we speak folly. But why, O man, does that "I" appear so many times? Are you wiser, better, than some one else? You may be. You may have pondered the words of God more, and learned more perfectly the way of life; but if so, self has disappeared with the incoming of that knowledge, and you will mourn for those who are blind, and observe a studied reserve with reference to their failures to everybody but to the one who needs enlightenment. If Jesus Christ be fully in the heart, his words will be fully upon our lips; but if words with which Christ has nothing to do are in our lips, then we surely have something to do in the way of crucifying the old man.

THE PROTESTANT CHURCH AND CHRIST'S SECOND COMING.

BY W. F. BERGER.

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

(Concluded.)

Most emphatically does the Church of Protestantism need a thorough reformation. Unless those who believe in the divine mission of Christianity to the extent of giving it support with greater obedience and love, when Jesus comes, he will be obliged to fan the chaff out of the wheat. Now, all this may seem unfounded argument and the rankest pessimism. But look a moment at the spiritual condition of Protestant Christianity as exemplified in the moral characters of men within the Church. The life of Christian service has undergone a mighty change within the last fifty years. With all the sportful thrusts made at the stern days of Puritanism, the Church of this day might well rejoice were its individualized energies marked by that spirit and purpose. To-day there are no real revolutions in the hearts of men. The revivalistic tendencies once so marked and powerful, as in the days of Whitefield and Finney, are almost imperceptible now. As it was on the day of Pentecost, so hundreds became believers in Christ under Whitefield's impressiveness and persuasive gospel. Now it takes a big-hearted preacher, four or more plotting deacons, and a membership of one or two hundred worldly-minded people, to bring one soul to the cross. As has been said: Then, one sermon brought conviction to a thousand souls; now, it requires one thousand sermons to convict one soul. An anomalous condition, this is! And yet calm thought arrives at no other conclusion than this,—that Protestant Christianity has failed to reach the high end of its purposes. The spirit of antichrist has crept into our Protestant churches. Cannon Farrar says that this is the soft day of religion, when Christianity walks in silver slippers; and because of this, the Church has largely ceased to be the champion of God's truth. No great wonder that the world laughs at those who struggle on for righteousness. No great wonder that the church of Luther, Wesley, Calvin, Knox, Whitefield, Edwards, Finney, Beecher, Spurgeon, and Brooks, is losing its grip upon men,—is being buried beneath the dust of worldliness and sloth.

What is all this to Protestantism?—Nothing, if the salvation which Jesus brought into the world through agony and death is but a baseless fabric of a dream; nothing, if the Church which was purchased by the most precious blood of heaven be but the asylum of those who care more for self than for salvation; nothing, if the followers of Jesus Christ are unable, or unwilling, through indifference or conservatism, to lay hold of the work of saving the world for him; nothing, if men of Christian character, strength, and culture, excuse themselves from service on

the plea that the Church is too exacting in her demands upon their time and means.

The pleas and excuses for not attending the Great Supper are many more now than in the Saviour's time. The old ox, the piece of land, and the newly-wedded wife,—each more or less useful in a civilization as cosmopolitan as ours,—figure now more than ever in the arguments of Christian men for not meeting opportunity and discharging duty. Men plead that matters, gross and material, hinder them from devoting sufficient time and talent to the Christian Church. From this, as is always the case with illogical reasons, there have arisen other barriers to progress, in the form of pulpit pyrotechnics and organizations of various kinds. In order to meet the spiritual deficiencies of the professed members of the Church, the pulpit, through sheer necessity, is forced to resort to every conceivable method to keep itself abreast with the unreasonable demands of the times. The world expects to see in a modern preacher, not only the elements of eloquence and superhuman perfection, coupled with Samsonian ability, but his success as a pulpit performer rests upon the popular manner of presenting the riches of the gospel. Unless a minister is extremely popular, unless he avoids the ringing gospel of pungent truth, and unless he gives his sermons in the style of Carter's Liver Pills,—well sugared and of small proportions, in equally small doses,—he utterly fails to meet the requirements of a nineteenth-century pulpit. The Church of to-day seeks popular preachers. No matter as to intellectual qualifications, no matter as to religious experiences, no matter as to convictions or purposes—such secondary matters are not essential to a successful minister in his work. The churches do not care to hear the “old, old story” of Christ, Peter, and Paul. Almost seven tenths of our Protestant pulpits are filled with ministers who dare not preach the salvation of Paul in its pristine power and purity.

On the other hand, a large majority of the ministers do not care to be the heralds of the message of salvation. There are ten thousand men in our Protestant pulpits to-day who fear Mammon and his followers more than the coming judgments of Jesus Christ. They fix themselves in the position of public caterers to the sickly wishes of their hearers, on the ground that men want a modernized gospel, a gospel that excludes condemnation of sin, a gospel that confers theoretical righteousness, a gospel that abolishes a system of everlasting punishment. With this preposterous claim, they assume that they are fulfilling the sacred calling of the ministry.

Now, it is an anomalous fact that our modern pulpits dispense but very little gospel among men. Illustrations of this statement can be observed every week in the church papers. Here are a few out of many: A large city church reports increased activity among its members. The reason assigned for this is here appended. The pastor has made a canvass of the parish, and has organized a senior Christian Endeavor Society, a Brotherhood of Andrew and Philip, a Young Ladies' Cumi Club, and a Men's Sunday Evening Service Club. Another church is enlarging its boundaries. The pastor has abandoned the old Bible. He is *lecturing now* on “Epitaphs,” “Ghosts,” “London Fogs,” “The Mice in the Tower,” etc. Still another church reports an increase in the attendance. The pastor has, every alternate Sunday evening, Shakespearean services for men and women. And yet another church is obliged to extend its edifice to greater proportions. The pastor has introduced into the evening services a minstrel troop of colored “sistren and breddrin.”

It is seen that everything is here save the unadulterated milk of the word. No church can have spiritual prosperity upon such a diet. Hence it is also seen that out of this condition, like a corollary out of a geometrical problem, there has come an enfeebled Christian sentiment

which makes men believe that pure and undefiled religion consists in sighs, a few tears, sweet smiles, soft hand-shakes, and a slight temporary display of affection for the means of grace and the church. This is the nerveless, senseless, and modernized Christianity of so-called Protestantism. Does it matter to us that this is so? Does it matter that the Church has more world in it than anything else, more chaff than wheat? What can there be in that worthless, moldering heap of chaff, of lust and envy, of frivolity and vanity, of avarice and intemperance, of selfishness and laziness,—O, what is in that heap,—a mighty heap of chaff known as the Protestant Church, the professed followers of the King? How much wheat will the King find when he comes?

Truly the Church of Protestantism has fallen upon times of great trial. Her past failures are irretrievable, and the future with its teeming myriad realities is moving nearer and nearer with avalanche velocity and power. How to meet the forces of this future is a matter of tremendous concern. But how to meet the Judge of all the earth, whose talents the Church accepted, and failed to develop according to the rules of the everlasting covenant, is a matter of such boundless interest that Christian purpose and faith are for the moment staggered into spiritual paralysis. What—if this be true—what more can Protestant Christianity hope to do in the interim between the unsatisfied *now* and the Master's coming? The answer, like an electric flash flung from the Sinai mountains of God, burns itself upon the door of the present: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Isa. 60:1.

THE FIFTH COMMANDMENT.

The First Steps in Obedience.

BY ELDER GEO. W. PAGE.

(Heber, Ark.)

MUCH has been said and written about the fourth commandment, and justly, too; but the thought and action that ought to have been given to the fifth commandment have not been given to it. The seeker after truth declares with the psalmist, “Open thou mine eyes, that I may behold wondrous things out of thy law;” also, “Let my heart be sound in thy statutes;” and, “Thy commandment is exceeding broad.” Ps. 119:18, 80, 96. How broad is this commandment? As broad as you think it is?—Yes, it exceeds that; for it is “*exceeding* broad.” Ought we not, then, to seek to have our minds expanded to take in more of the breadth and “wondrous things,” of that law, remembering that if we “put our minds on the stretch,” it will *exceed* all we think?

The fifth has a special distinction among the commandments; that is, it is the first one with promise. Eph. 6:2. “Honor thy father and thy mother,” is “*exceeding* broad.” Fathers and mothers oftentimes think that that commandment belongs *only* to the children. Does it not exceed that? Let us see. The wise man said, “Train up a child in the way he should go.” Prov. 22:6. The child should honor his father and his mother, should go in that way. But who is to educate, “train,” the child in that way?—Its parents or guardian. How early in the history of the child is his training to begin? “When your children are babes in your arms.” “*Testimonies for the Church*,” Vol. I., p. 218. God “requires parents to train up their children, and with unceasing diligence to educate them with regard to the claims of his law.”—*Id.*, Vol. III., p. 294.

It is certain, then, that the first step in the way of obedience to the fifth commandment is in the arms of the parents. “Train up a child in the way he should go.” “In order for parents and

teachers to do this work, they must themselves understand ‘the way’ the child should go.”—*Id.*, Vol. III., p. 131. Then they must go that way in order that the child may go, and be brought “up in the nurture and admonition of the Lord.” Eph. 6:4. Admonish: To counsel against wrong. Admonition of the Lord: The counsel of the Lord against wrong. Brought “up in the nurture and admonition of the Lord,” “with unceasing diligence.” O how much these words mean! they are “*exceeding* broad.” “Unceasing diligence”—no vacation in that work, “no discharge in that war.” That work is described in these words: “Therefore shall ye lay up these my words in your heart and in your soul, . . . and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.” Deut. 11:11, 19. Why?—“That your days may be multiplied, and the days of your children . . . as the days of heaven.” Verse 21. Parents “should instruct their children when they go out, and when they come in, when they rise up, and when they sit down, giving line upon line, precept upon precept, here a little and there a little. The mother's work commences with the infant. She should subdue the will and temper of her child and bring him into subjection. Teach him to obey. As the child grows older, relax not the hand. Every mother should take time to reason with her children, to correct their errors, and patiently teach them the right way.”—*Id.*, Vol. I., p. 390.

“The burden is upon you, whether you are sensible of it or not, to train these children for God,—to watch with jealous care the first approach of the wily foe, and be prepared to raise a standard against him. Build a fortification of prayer and faith about your children, and exercise diligent watching thereunto. You are not secure a moment against the attacks of Satan. You have no time to rest from watchful, earnest labor. You should not sleep a moment at your post.”—*Id.*, Vol. II., p. 398.

This is what is meant by “*unceasing* diligence,” and may the Spirit of the Master open our understanding, and awaken us to the importance of these things that we may do our work before it is everlastingly too late. The hearts of the fathers are to be turned to the children, and the hearts of the children to their fathers, before the great and dreadful day of the Lord come. Mal. 4:5, 6.

A PECULIAR PEOPLE.

BY CHAS. P. WHITFORD.

(Orlando, Fla.)

SEVENTH-DAY ADVENTISTS are a distinctive and peculiar people. The name they bear indicates the two fundamental principles which distinguish them as a denomination. They believe in the speedy, personal advent of Christ to this earth, and observe the seventh day as the Sabbath. That Jesus is coming again is plainly declared in Acts 1:11. That the seventh day is the Sabbath is also plainly stated in Ex. 20:10. The Bible says: “God is not a man, that he should lie.” Num. 23:19. It is a serious thing to charge God with being a liar; but when he states a thing, and we do not believe him, that is what we do. “He that believeth not God hath made him a liar.” 1 John 5:10. Seventh-day Adventists are a peculiar people. They believe the Lord. When the Bible says, “The seventh day is the Sabbath,” and the Sunday people say, “The first day is the Sabbath,” Seventh-day Adventists have no hesitancy in deciding which is right. They have no reason to doubt the Lord's word. Consequently they cannot believe those who contradict his word. Let God be true. (Read John 3:34.)

The Mission Field.

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

INDIA.

It is two months to-day, Jan. 23, since I was carried, on the backs of several natives, from our boat to the sunny shore of India, which might in other words be called the land of flowers. It is now midwinter here, and our coldest winter weather is quite warm and mild. Indeed, it seems quite hot to me; but I can well realize that some of the cooler nights must cause more or less suffering to those used to a torrid sun, and who are almost or wholly nude and without shelter.

I am now seated in one of the spacious rooms of a wealthy native's home, known as the "Marble Palace," which in grandeur and beauty of architecture compares favorably with any I have seen, either in America or Europe. Most of the wealthy natives live some distance from the villages, in what are called bungalows. These bungalows are very lovely places; for the skilful hand of art and civilization, supported by immense wealth, has done much to make them attractive. The tropical trees, which grow very luxuriantly in this part of India, interspersed with various flowering creepers, and dotted with flowering plants and shrubs,—all trained by the skilful hand of the gardener, add much to the homelike appearance of the bungalow.

Madras has a population of about 450,000, and is the third city of India, Bombay and Calcutta having the precedence. Evidently Madras was once composed of a large number of villages which have been incorporated into a city. All these villages still go by their original names. It has quite a large number of churches and many so-called Christians. The population is composed of Europeans, Eurasians, native Hindus, and Mohammedans who belong to the Telegu and Tamil races, or tribes. As Madras is the capital of the Madras presidency, representative men are called here from all parts of the nation, which gives a person here a good opportunity to learn of the various parts of India.

Two months of life in India have greatly changed my first impressions, both of the people and of the country. Indeed, experience is the best teacher. I had formerly supposed that India, which stretches for a distance of some 1900 miles from east to west and nearly the same distance from north to south, was in great part covered with jungles of bamboo and canes of various kinds, inhabited by elephants, tigers, monkeys, and semi-civilized native tribes, something as they were pictured in my school-books, with but few places where civilization had made much advancement. I had also supposed that there were many castes, so that if a person had to do with one caste it shut him off from the others; but so far, I have experienced no inconvenience in that direction. I find things wholly different; for the providence of God has gone before us to this land, and has prepared the way for the last message of mercy.

In this vast country, with its 260,000,000 people, there is hardly a village where the English language is not more or less spoken. The different missionary societies of both Europe and America, and also the different trading-ports and those connected with Her Majesty's civil service, etc., have so firmly planted the English language that to-day it stands as the sovereign language of this land. Many of the Indian youth are flocking to England and some to America, to learn the language and receive the liberal culture gained by western customs. England is to India what Athens was to Rome during her better days. No one considers his education complete until he has mastered the English tongue. England gained her first footing at this city more than 250 years ago. From

that time the English language slowly found its way into India, until the year 1857, when the three leading universities, Madras, Calcutta, and Bombay were established. Then it received a new impulse, and now there is a great mania among all classes to know the English language. These things make this a very opportune time to introduce our publications. We are not the first to introduce American books. Other agents have been here before us, and some of them have badly swindled their customers. They know an American book as soon as they see it. Though they have been cheated in the past, their opinion of American books is that they are superior to those of England. Indeed, they have a very favorable opinion of America, and many are looking at her as the model country. This is a very favorable omen for our work.

Is it not plain to every reader that during all these years the Lord has been preparing this land in various ways for the reception of the present truth? The way is now open for scattering our publications broadcast. Let no one say that he cannot lend a helping hand. If you cannot cross the ocean, you can help with your prayers and bounties some other willing heart to cross. Is not the Lord calling for foreign missionaries? Is the call to you? It is to some one. If there were no one to respond, the Lord would not now be giving the invitation.

In India alone an army of 25,000 souls is daily passing to eternity. How will it be with us when we meet them face to face in the great judgment day? Will their blood be upon our garments? When I see so many openings, I feel as though I want to work night and day, and at a dozen places at the same time. These people appear to be quite susceptible to religious instruction. I lately read an account of an old Indian peasant living in the northwestern part of India, who had learned to repeat the first chapter of John. After his harvest was over, he would go to the neighboring villages, and repeat that chapter to his countrymen. In eight years' time 400 souls were converted to God. There is converting power in the word of God, and many of these people are hungering and seeking for light.

A number of the natives who have heard of my work in this place, have sought my room for religious reading-matter. Some have purchased tracts and books, and others have gladly received my old copies of the *Present Truth* and the *Review*. All my old Sabbath-school books, which I had been saving for some seven years, thinking I might need them in the future, were thankfully received by a native Christian who is doing missionary work. He said that he could use them to good advantage. I could use copies of the *Youth's Instructor* and *Present Truth* to good advantage if I had them. Lately I learned from an American lady, who had been a missionary in the extreme south of India, that the field in that part was very promising for the gospel. She said that the people were Devil-worshippers, and that they embraced Christianity very readily,—that when the Salvation Army entered a village, often the greater part of the inhabitants would become their followers, forsake their intemperate and vicious habits, and reform in a marked manner; but in order to prevent them from relapsing into their old habits, it was necessary for a teacher to remain there for some time. She told me that there were other villages begging for a teacher, but they had no one to send to them. Indeed, the time has come to make advanced moves against the enemy's strongholds in India. In the *Review* of Dec. 12, 1893, we read:—

"Soldiers of Christ are now wanted to push the battle to the front. Marshal under the blood-stained banner of Prince Emmanuel, wear his armor, and press the battle to the gate. The gospel of the kingdom of Christ must go into new countries, and enter new provinces. We are laborers together with God. Brethren and sisters, why hover about the churches? Study the par-

able of the lost sheep, and go forth, as true shepherds, seeking the lost one who is in the wilderness of sin. Rescue the perishing."

Surely if there is any nation on the globe to whom these words would apply, it is this one.

WM. LENKER.

THE MISSION FIELD.

SOUTH AMERICA.

As most of our people know, the first work done in South America was done by Elder G. G. Rupert, in 1886-87. We have one church organized in that great country, at Georgetown, British Guiana. The church membership now numbers thirty. Our brethren in British Guiana have struggled along under trying circumstances, and many have been the earnest petitions sent in to the Foreign Mission Board for the assistance of a minister. The board has felt the need of supplying their call just as soon as possible; but in view of the many drafts made for men and means, it has been difficult to send a man to that field until within the last few months.

Elder G. W. Kneeland arrived in Georgetown the last of December. His coming was hailed with much joy by the few brethren there. The week of prayer was observed by them the same as with the American churches, and Elder Kneeland reports that a spirit of hope and courage is taking possession of the little company. There are many openings for labor along that coast. While brother Kneeland feels of good courage in the work, he realizes that he is altogether inadequate to respond to the hundreds of calls that are coming in for public labor. Some one will be sent to that field in the near future to supplement brother Kneeland's labors.

In Argentina we have also another company of Sabbath-keepers. We have also several canvassers at work in that republic and in the southern part of Brazil. They send in most cheering reports of the eagerness with which some receive the truth through the medium of the printed page; but there, the same as elsewhere, exists the same apparent need of public laborers to preach the everlasting word to the hungry people. Some one will doubtless be sent to Argentina in the near future to organize the work and put it upon a permanent basis.

CHINA.

Brother La Rue, who is laboring in Hong Kong, China, writes that he is of good courage in the Lord. He has been there now for five years, and says he is just beginning to get hold of the work so that he can labor in a way that he has not been able to do in the past. In speaking of several openings for labor there, he says:—

"I believe that a preacher could do most excellent work in this field, and it seems to me that we have too long put off opening up the work here. The Lord is stirring up even the people of Hong Kong on the Sabbath question. As a general thing the people are kind; they treat us as though we were old settlers. I have been of good courage since I have been here. I know for a certainty that the Lord is with me and guiding me in the work. It seems to me that I can do more missionary work in these heathen countries than in any place I was ever in; for I have some acquaintances scattered pretty well over these countries."

Brother La Rue inclosed a communication which he received from a man in Pellew Island, who was observing the Sabbath. He also inclosed another letter which he received from a captain in Siam, who had likewise begun the observance of the Sabbath, and has brought the mate of his vessel to view the matter in the same light. We trust the day is not far distant when we shall be prosecuting the work in these Oriental countries in a way that we have not in the past. The message is going with a loud cry, and the Lord wants us to arise and fill the openings faithfully, and press the battle to the gates.

IN THE PACIFIC.

Elder J. M. Cole, in writing from Norfolk Island, speaks most encouragingly of the work there. He says that the island is one of the most delightful spots on earth so far as climate and natural beauty are concerned, and from accounts given of it by travelers, we judge that this is indeed so. He writes:—

“Our company at Sabbath meeting is increasing. Time does not hang heavily on our hands I can assure you. I have been preaching in the Methodist church ever since I have been here, also holding a young people's meeting every Sunday. This work for the young people is taking hold of the older ones. We could not do a better thing to take hold of the older ones. Many of those who were much opposed to us are now our friends. After preaching I made a call for any who wanted to give their hearts to the Lord to respond, and so far ten have given their hearts to Jesus.”

Thus far in his work on Norfolk, brother Cole has not done very much preaching on the Sabbath question; but he says that the matter is agitating the minds of the people, and some tell him that as they listen to his sermons, the Sabbath question somehow keeps pushing itself into their minds, and they feel that they ought to observe it.

F. M. WILCOX.

Special Mention.

THE BARBERS' SUNDAY-CLOSING LAW.

It will be remembered by the readers of the REVIEW that the last Michigan legislature passed a law entitled “the barbers' Sunday-closing bill,” making it a crime for a barber to perform his usual occupation on Sunday. This was done at the request of the “Barbers' Union,” which comprises the majority of the barbers of the State, who wanted Sunday for other purposes. There was nothing to hinder any barber from closing his shop if he wanted to do so, without the law; but each barber was afraid that other barbers would keep open, and so their cupidity led them to call for a law to compel themselves to do what they could do without the law, but which they had not moral stamina enough to do. At their desire, the bill was passed. It will now be in order for merchants, blacksmiths, and farmers to combine, to have special laws passed compelling them to keep Sunday. It may be objected that there is not such sharp competition between those engaged in other occupations, as there is in that of barbers, and that no one will hold such work to be a necessity. We are not so certain of that.

Imagine two rival farmers, living on adjoining farms, each with fifty acres of wheat, cut, shocked, and ready to go into the barn or stack. Sunday morning it looks like rain; there is danger that the fruit of the whole season's labor will be lost. One farmer hastily gathers his help, puts several teams to work, and secures his crop. The other idles away his time smoking on the front porch, or, giving him the benefit of good intentions, goes to church and leaves the crop to Providence. At night the rain falls, and continues to fall for several days, until the wheat sprouts in the shocks, and the crop is ruined. Now has not the idle or conscientious farmer a strong case against the wicked (?) neighbor? His observance of Sunday has caused him to suffer a great loss, and he thinks, Why should my neighbor gain, when I am compelled to lose? How it would have soothed his feelings, and made his loss seem less severe, if his neighbor had only been compelled by law to let his wheat lie out in the rain and spoil. A “farmers' closing bill” would be to him a

remedy for all this inequality, so that no other farmer could get the start of him. Therefore such a law must be obtained. The power to equalize the farmer's profits lies in the legislature, and hence to the legislature it must go!

Similar illustrations may be drawn from many other occupations, all showing the folly of such laws. But, right or wrong, the law must stand. Several Detroit barbers refused to obey the said law, and continued to shave their customers on Sunday, gathering in the barbers' wheat, while the Barbers' Union was losing theirs. So the busy barbers were arrested, tried, and convicted. A test case was carried to the supreme court of the State, which court has just handed down a decision, affirming the constitutionality and binding force of the law. Henceforth barbers must gather their shekels (their wheat) on the gathering days appointed by the State, and if a man cannot get to the barber Saturday night before midnight, he must feel a stubbly chin on Sunday, and try to devote his mind so completely to divine things that he will forget this inconvenience; and if any one unused to shaving should attempt to perform the time-honored custom of shaving himself on Sunday morning, and should sever his jugular in so doing, the members of the supreme court can console themselves by remembering that another very high court once declared that it was better that one man should suffer than that the whole nation should perish!

The court holds that experience teaches that one day's rest in seven is necessary for the health of most individuals; that it is a sanitary measure; and that that is the best reason for the law. Experience has demonstrated nothing of the kind. Nations celebrated for their power of body and mind have had no weekly rest day. Greek and Roman history will ever stand in contravention of this decision. It is the unanimous testimony of all physicians, and confirmed by the common sense of every individual, that the nightly rest is far more important as a means of recuperation and the maintenance of health, than is any periodic day of rest, recurring at regular intervals. Shall, then, the police power of the State be invoked, and for sanitary purposes all persons be compelled to take a certain amount of sleep, at a certain time? How would the barber, who rejoices that he can now have his Sunday night for fun and folly, feel if he should be approached by a brass-buttoned custodian of the public health, and told that it was time for him to go to bed, that the law demanded it, and the court had sustained the law! A sanitary measure, indeed! Never was there a more flimsy attempt to conceal the real intent and animus of a measure, than is this fictitious plea of sanitation.

Sunday is a religious institution, an ecclesiastical dogma, whose pedigree sustains no relation to sanitation; but it may be traced through Colonial and English Church and State history to its very fountain head,—Church and State Rome. It is a religious barnacle, clinging to the ship of state, gathering other barnacles of a similar nature, and threatening to engulf the noble vessel in a sea of ecclesiastical despotism, where many a gallant ship of state has already gone down. It is as a religious institution that it is upheld by the State. Calling it a *sanitary* regulation is a very ingenious way to avoid the unpleasant fact that, in what is popularly supposed to be a purely secular government, religious institutions are fostered and supported by the State. But such sentiments will deceive no

one who looks beyond the apparent to the real cause of such laws.

As a specimen of the loose way of reasoning indulged in by the press upon this decision, we will quote the following editorial note from the *Detroit Tribune* of Feb. 21:—

“The supreme court has sustained the barbers' Sunday-closing law on the broad ground of the police power of the State to secure to its citizens one day of rest in seven as a physical necessity. Many individuals, as the court says, do not possess the power to observe a day of rest of their own volition, and the State has the right to intervene for the protection of such. In fact, the State has the same right to fix a day of rest as it has to fix hours of labor. The decision is a notable victory for working people of all classes.”

Here, again, the law is placed upon the broad platform of a “physical necessity.” Persons have not the power to rest, therefore the law has a right to intervene for their protection. But how many persons have not the moral power to rest nights, when their system demands rest far more than it does the weekly rest? Nightly rest is natural; weekly rest is purely artificial. Must the State interfere for their protection also? Must it strengthen the “volition” of the night loungers by police soporifics duly administered? If not, why not?

Another clause of the above is especially worthy of our attention: “In fact, the State has the same right to fix a day of rest as it has to fix hours of labor.” But does the State fix certain specified hours of labor, or only the amount of labor? Does it specify time or quantity? All must admit that it is a specific quantity and not a specific time that is pointed out. The State has declared that a certain amount of time shall constitute a day's work, but the exact *time* during the twenty-four hours of the day when this work must be done, the State has not ventured to decide. There is, therefore, no analogy whatever between the law of the State fixing *hours* of labor, and the law appointing a *day* of rest. Should the State point out what definite portion of the day shall be used for labor, and what part for rest, making it a penal offense to labor on any other part of the day, then the law fixing hours of labor, and the law appointing a weekly rest day would be similar; otherwise there is no similarity whatever. To say that they are similar may be according to the decision of the supreme court, but it is supreme nonsense nevertheless.

As to whether this is a victory for the working classes or not is a question. It is about the same kind of a victory for labor that a law compelling saloons to close on Sunday, while they are open the other six days of the week, is a victory for temperance. That is more of a victory for Sunday than for temperance, and this is a greater victory for Sunday and to the church which it represents than it is for the workmen and freedom. A law making six days of ten hours each a week's work, the same as ten hours constitutes a day's work, and not fixing the day when the work must be done, giving to each man the right to select his day of rest, according to his religion, convenience, or kind of work engaged in, the same as he regulates his hours of work in the day, would conserve the liberty of the working classes. Specifying the days of work and rest in the week takes away his liberty just as much as specifying the hours to work or rest in a day would do. There can be no true freedom where there is ecclesiastical despotism, and the barbers' Sunday-closing bill, passed by the legislature and confirmed by the supreme court of Michigan, is a relic of such despotism.

M. E. K.

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THE COMING KING.

"BEHOLD, a King shall reign in righteousness." Isa. 32: 1. This is a declaration from Him whose words are true and faithful, and who is able to accomplish that which he has promised. Its realization is yet future; for in all the sad history of this world, no such reign has yet been seen. The world has had kings and queens and rulers of every form and quality and kind. All that is in men has been tried and failed. The tyrannical and cruel have left the blight of their crimes and vices upon the pages of history. The would-be good have seen their highest purposes miscarry, through the weakness of human nature. For equity and peace, prosperity and happiness, the world has struggled on from age to age; but the evil passions have ever come uppermost, the fiercer emotions have secured control of the hearts of men; the world has broken up into jarring and discordant factions; and war and bloodshed have supplied the material for the warp and woof of human history. The sought-for good, like the *ignis fatuus*, has eluded their grasp, and is still, in the way they are seeking it, as far away as ever.

In many secular and material channels, in science and art, in geographical and astronomical discoveries, in marvelous achievements with the hidden forces of nature, the world has made wonderful strides. But some of the very discoveries and accomplishments which swell the hearts of men with pride, are so changing the relations of capital to labor, and man to man, as to render the great social problem more intricate and perplexing than ever before; so that even now the outlook and omens of an impending tempest of lawlessness and passion, strike with consternation the minds of men, and fill their hearts with fear. But the Lord has said that "a King shall reign in righteousness." This is the hope of the world; but the help it anticipates must come from some source outside the human sphere; for man has demonstrated his inability to reach the end in view.

Who, then, is this King who shall reign in righteousness? what will be the nature of his reign? and when will it begin? In this field of inquiry the mere speculations of men can have no place. Let Him who has made the promises, and upon whom all their fulfillment depends, answer all the questions as to who, and how, and when. What saith the Lord?

When the Lord made this earth, he had a definite purpose in view, and has so declared by the prophet: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else." Isa. 45: 18.

This plainly sets forth both God's purpose and his power to bring it all to pass. This earth will be forever filled with inhabitants; for so God has willed. But we cannot for a moment imagine that he designed to give it over to the control of inhabitants in irrecoverable rebellion

against himself. It must be inhabited by a race of beings loyal to God, and living in harmony with his own holy will. But this condition of things has never yet been seen in this world; for before the first child came to the single pair with which the human race began, man had yielded to the tempter, rebelled against God, and forfeited the dominion which was at first committed to his hands.

The question now arises, Will that original purpose of God concerning this earth be carried out? To suppose otherwise, would be to suppose that God will abdicate his own throne, and give up his universe to chaos and ruin. Had sin never come into the world, had Adam and all his posterity stood steadfast and true to God, the world would soon have been filled with a company of holy and happy beings, and the design of God would have thus far been met. But though sin has for a time postponed that happy condition, it has not made it impossible. The plan is for a time delayed; but it is not destroyed.

In what way, then, can that purpose be carried out? It is not difficult to see how this can be done. Sin marred and corrupted the earth. The earth must therefore be renewed and cleansed from all the blight and stain of sin. Sin has brought death upon all men, even the righteous, and laid them in the grave from age to age. Men must, therefore, be released from death. Suppose, then, these two conditions to be attained: The earth made new, adorned with all its pristine glory, and the righteous redeemed, and placed therein, to inherit it forever—then would that original purpose of the Creator be fulfilled. These are no impossible nor unreasonable things for the Lord to do; and just these his word declares that he is to do.

Christ said, "Blessed are the meek; for they shall inherit the earth." Matt. 5: 5. Peter says, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" or, wherein the righteous shall dwell. 2 Peter 3: 13. And John, in the Revelation, says: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away;" and, "He that sat upon the throne said, Behold, I make all things new." Rev. 21: 1-5.

These last words connect this scene with the subject before us; for it brings to view a throne; and a throne implies a king. Over this new earth, in that blessed future state, there will therefore be a King, and he it is who will "reign in righteousness," according to the promise.

Who, then, is this King to be? This redemption of the earth and of mankind has been undertaken by Jesus Christ; and in accomplishing this work, he becomes king of this world. In the annunciation of the birth of Christ, by the angel Gabriel, to the virgin Mary, he said: "He [Jesus] shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 32, 33.

In the beginning, dominion over all the earth was given to Adam. Gen. 1: 28. By his fall, he alienated to the great deceiver both his dominion and the inheritance over which he ruled; namely, this earth, and subjected himself and all his posterity to the power of death. But everything that was lost by Adam is to be regained by Christ for his people. He brings

man out from under the dominion of sin (Matt. 1: 26); he brings back the dead to life (1 Cor. 15: 21); he redeems the inheritance which Adam lost, this earth, which he has purchased for that purpose (Eph. 1: 14); he is the second Adam, and as such, by right of redemption as well as of creation, he will take possession of the dominion, and all things be subjected unto him, and he be subject to God only, so that God shall be all in all. 1 Cor. 15: 28.

Such is the kingdom into which this earth will be transformed, and such is the King who will reign over it. It now remains only to inquire how and when this, so desirable a consummation, is to be reached.

Nearly 1900 years ago, the angels announced to the wondering shepherds that there was born unto the world in the city of David, a Saviour, which was Christ the Lord. This Jesus lived our example, taught as the great prophet and teacher sent from God, died our sacrifice, and ascended to be our mediator in the presence of his Father, from whence, when his work as priest is finished, he will come again, personally, literally, visibly, as the King long waited for who "shall reign in righteousness;" for when he appears, he has on his vesture and on his thigh a name written, "King of kings, and Lord of lords." Rev. 19: 16.

Of the things here mentioned the reader will see at once what remains to be fulfilled. In the gracious counsels of the Father and the Son, the plan of salvation has been devised. A Saviour was promised, and hope set before the world. That Saviour has been here among men. In the conflict with the powers of darkness he came off completely victorious. He died a spotless victim upon the cross. That sacrifice magnified and established the law, and provided an offering for all men. Its merits were such that every member of the human family, who will, may be saved thereby. For long ages he has been acting as priest, the sinner's intercessor before the Father. The next turn of events in the great plan of salvation is that which brings the culmination and conclusion of this plan, the finishing of Christ's work as priest, and his coming again in glory.

(To be continued.)

DIFFICULTIES.

WHETHER the terms "Sunday laws" or "Sabbath laws" shall be employed, is a question that is attracting some attention among those who otherwise are united in their desire that such laws, no matter what they are called, shall be enforced. This also involves the question as to whether they shall say "Sabbath trains" or "Sunday trains;" "Sabbath newspapers" or "Sunday newspapers." Those who favor the use of the word "Sunday," hold that common usage should be followed. On the other hand, it is claimed that a Sunday train does not mean any more than a Monday train, but if the word "Sabbath" is used, it will be different; for a *Sabbath* train will be a very sinful thing.

A Presbyterian missionary in Syria finds both ways full of difficulties there. In a letter to the *Christian Nation*, which appeared in that paper of Jan. 31, after commending the use of the term "Sabbath" as better than "Sunday," he says:—

"To begin with, very few of the people of Latakia ever saw a railway train. The definition of 'train,' according to the dictionary, is 'carriages of the iron

road,' and 'Sunday' is 'day of the sun;' then to express the idea of disapproval, we have 'Sunday train,' equal to 'carriages of the iron road running on the day improperly called day of the sun.' But more, we could not even use 'Sabbath train' or 'train of the Sabbath,' because Sabbath in Arabic is 'Sabt;' i. e., rest, and is the name applied to Saturday; so that a Sabbath train, or Sabt train, would be one run on Saturday and not on the Lord's day. The best we can do to describe a thing so unheard-of here, is to say 'carriages of the iron road running on the Lord's day, or on the first day.'

It will be seen by the above that this missionary has trouble on both sides of this question. If he should say "Sunday train," it would simply mean "a train running on the day of the sun," according to the usages of the speech of the people of Syria. And should he say "Sabbath train," it would mean a train running on Saturday! This last of course would never do. It is too much in harmony with the Scriptures for modern theologians to tolerate even for one moment. So he is pressed to make it appear that Sunday is "improperly called day of the sun," and so would correct the Syrian dictionary definition of Sunday, by holding that these words are "improperly" used. But all the historical evidences and transmitted idioms of language show that the term "day of the sun," according to the Syrian dictionary, is the proper and becoming title of Sunday.

If this missionary would take the Scriptures and follow them, he would find an easy road out of all his difficulties. The Sabbath would come on the last day of the week,—the day called by the Syrians "Sabt;" and Sunday would fall on the day defined to be "the day of the sun." The acceptance of the truth will straighten out many difficulties that otherwise are insurmountable.

M. E. K.

THE MANY VOICES.

(Concluded.)

AN old acquaintance and neighbor, a man of much ability and information, an agnostic, for all his life a disbeliever in the inspiration of the Scriptures, in writing me a friendly letter, spoke of this feature of the great exhibition as being one of the most interesting to him of any beheld during a stay there of many weeks, as one of the State commissioners. He thought it an evidence of great progress in liberality of sentiment, a token of the good time coming, when all the discordant elements in religious opinion could settle down in friendly harmony of toleration,—all seeking by different paths the one common goal of future happiness.

Is it to be wondered at that from *his* standpoint he should so regard it? And is it surprising that with the present trend of the popular current of religious thought among professed Protestants, this Parliament of Religions should have been held and considered a grand success indeed? It has evidently done much to help forward the sentiment that all religions are good, answer a beneficial purpose, and will be a means of saving those who are sincere believers in them in the future life.

To be sure they are not much commended in Scripture, which declares that idolatry, heresies, etc., are among the fruits of the flesh, and that those who do such things shall not inherit the kingdom of God (Gal. 5:20, 21); and that sorcerers and idolaters will be outside of the city of God, and will be cast into the lake of fire. Rev. 22:15. The good book indeed declares that there is salvation in no other name but that of Jesus; "for there is none other name under

heaven given among men, whereby we must be saved." Acts 4:12. But then, the Bible is losing its authority as the settler of every religious question, and as the standard of doctrine among those who glorify the great Parliament of Religions. Many of its statements are not considered authority with the so-called "higher criticism" of our times. It is rapidly losing its force among its professed believers as a book of authority. Speculation, pure and simple, is taking its place. Geological speculation, evolution, probation after death, denial of the general deluge of Noah, and many other flat contradictions of Bible statements are commonly held at the present time by ministers and members of so-called "orthodox" churches.

The Bible is fast losing its former position of authority among large numbers of people who claim to be religious. Its statements are not accepted as settling points of dispute in doctrine. Hence the logical result everywhere to be seen. Everything else in the form of human influence exercises its force upon the minds of men in forming their religious belief. Hence the multitude of voices, the vast variety of beliefs, the strange combinations of truth and error, meeting us at every turn, confusing the minds of people as to what is truth. Many are as blind as Pilate as to "what is truth," and the words of Christ have as little force upon their minds in deciding what truth is as they did with him.

We are in the perils of the last days. Strange doctrines abound. Many voices are heard saying, "This is the right way." And many of them proclaim much truth in their public discourses, yet with subtle mixture of error threaded in so cunningly that the common mind would not detect it. I recently listened to a discourse from an advocate of "Christian Science" so-called, from texts bringing to view the Christian watchwords "yield," "trust," and "obey." Many excellent things were said, in apparent harmony with the doctrines of holy writ. Christ was exalted, the Scriptures held up as the true standard, and the law and commandments spoken of in the highest terms. Yet the adherents of that system with whom I had often conversed, who had brought the speaker there to represent their cause, had informed me they did not believe there was any personal Devil, or that Christ would ever come personally; that all would finally be saved; and so far as obedience to God's commandments was concerned, they seemed not to make the slightest impression upon them. They were kind neighbors and good people. So much for *this* "voice." O, Satan is cunning in these last days! How wonderfully he is managing his course, and what confusion there is in the public mind! How little can one tell from the public discourses of the real animus, the hidden spirit, the true position of such doctrines.

The real fruits must be understood before we can thoroughly know and detect them. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Thank God for the light of the grand and precious message for these last days. "Here are they that keep the commandments of God, and the faith of Jesus." Here is the divine touchstone that must test every work in the last days. How grateful ought we to be to God for a message so clear, so plain, so consistent, so harmonious with the whole tenor of the Scriptures, so plainly foretold by the prophets, so comprehensive of all the truths of revelation, so exalting to the position of Christ our Lord, so

full of the true hope and joy of the true believer who longs for the coming of the Son of man in glory! "*The many voices*" call this way and that. The one message of three parts, embracing three leading particulars of our time, the hour of his judgment, Babylon and its fall, the warning against the false work of the apostate power which has corrupted the truth of God, and the remedy found in the commandments of God and the faith of Jesus Christ,—these embody the saving truths to be upheld before the world to prepare a people for the coming of our Lord. The closer we keep our eye on this grand truth, the better we shall be prepared for the last days and the perils thereof.

G. I. B.

JAMES 5:8.

"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." A contemporary religious paper, being asked to explain the above passage, makes reply that "it probably refers to his coming, in the visitation of destruction upon Jerusalem in the year 70 A. D., by the Romans." Another question by the same person in relation to some matters of doctrine, as taught by the "Advents," shows that the questioner had been hearing a different application of James 5:8 than the one we have quoted.

It is remarkable with what ease some people apply the threatened judgments of God to past ages and people long since dead. A man once remarked that he "enjoyed it so much to hear the new minister, because he was so hard upon the sins of the Jews"! The spirit of this statement is seen in the disposition to so turn away all the threatened judgments of God that they will fall hundreds of years in the past, and upon some other people than ourselves.

The destruction of Jerusalem was a local event, affecting only a limited area of country. The book of James, which here speaks of the coming of the Lord, has no local application. It was written to the twelve tribes scattered abroad. Really it was written for the Israel of God (see Gal. 6:16) of the future, teaching practical duties for all time, and pointing forward to the great day of God for the final settlement of all accounts. With far more force, then, do these words apply to the end of the Christian age and the literal coming of the Saviour. The condition described by James is that of the whole world to-day; the rich gathering unheard-of amounts of wealth to hoard, while thousands are starving. They live lives of pleasure and wantonness, spending the money gained by fraud, and withholding of the laborers' just hire. This condition is not confined to one city, it is world-wide; and the judgments of God because of it must also be commensurate with the sin that is punished.

One thought in this chapter should not be overlooked: There was a comforting view held up before the child of God, such as could not be expressed in relation to the destruction of Jerusalem. The precious fruit of the earth was to be gathered. The ripening work of the latter rain, as well as the early rain, is referred to. There was to be a time of waiting, and then the coming of the Lord, which was to be a terror and a destruction to evil-doers, but which would be to them a blessing.

Taking it all together, we believe that the preponderance of the evidence favors the application of these words of the inspired apostle to the

time in which we live,—to the second coming of our Saviour. To us the word of the Lord is, “Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door.”

M. E. K.

NOTES BY THE WAY.

The Australian Camp-meeting.

WE arrived at Melbourne on the evening of Dec. 28. The following day was the time appointed for the beginning of the workers' meeting, which was to continue one week before the beginning of the camp-meeting proper.

The city of Melbourne is the capital of Victoria, and is situated near the mouth of the Yarra River, where it empties into Hobson's Bay. It has a population of about 500,000. It is laid out and built more on the American plan than any city I have visited outside of America. Under ordinary circumstances it is very thrifty and full of life and enterprise. The late financial panic has affected its enterprise very much, but times are now slowly improving.

Our camp is located in an open square, or paddock, as it is here called, in Middle Brighton, one of the most pleasant of Melbourne's suburbs, accessible from the city by one of the suburban railways. The camp is ten minutes' walk from Middle Brighton station, thus rendering it quite accessible for all.

This is the first camp-meeting ever held in Australia. As is usually the case, the Conference Committee that had the preparations in charge had their hopes and fears with reference to its success.

They naturally expected that the attendance would be rather small. After much discussion, and feeling that they took large views of the subject, they decided to make thirty-five family tents, thinking that number would be all that could possibly be needed for the occasion. The reader will imagine the surprise of all when I tell him that more than 100 tents were required to meet the needs of the gathering. Nearly 500 people have camped on the ground. This large attendance of our people has been an astonishment to our own brethren, as well as to everybody else. To the citizens of Melbourne this large encampment, with fine new tents and so large a gathering of people from all over these colonies, comes as the greatest surprise possible. They do not know how to take it or how to account for it.

We have also been very happily surprised in the large attendance from the city and the suburbs. And this attendance has continued from the first. Many have already begun the observance of the Sabbath from having learned the truth on this ground. Many of Melbourne's best people have attended, and all without an exception, as far as I have heard, have gone away very much pleased with what they heard and saw. I have attended many camp-meetings, but I have never before witnessed such an outside interest. This is more like what in my imagination I have thought would be the loud voice of the third angel's message, than anything I have seen heretofore. A most profound impression is made on the city of Melbourne. Wherever one goes, the leading topic of conversation is the camp-meeting and what is seen and heard there. From all around come most earnest appeals for meetings. This interest must be followed up.

Elders Corliss and Colcord, with their families, arrived about two weeks before the beginning of the meeting. Their help has been most timely. The Lord has given them much freedom in speaking, and best of all, the truth has been readily received, both by our own brethren and by those not of our own faith who have attended. The labors of these brethren will also be very much appreciated in following up this interest.

Sister White, too, has been very free in the Lord; and her testimony has been given with power and the demonstration of the Spirit of God. She is enjoying remarkable health for her at this time. On the occasions of her speaking the attendance from the city has been remarkable. The public press has given some excellent reports of our meetings.

To our brethren, this meeting has been of the greatest value possible. It has given them much broader ideas of the work for this time and a much deeper Christian experience. After they had been here one week, they voted almost unanimously to continue yet another week; so instead of closing Jan. 15, it will continue till Jan. 22.

All the camp has remained except a very few that were under special obligations to return home. To me, personally, this meeting has been a very interesting one,—one that I shall long remember. It has given me very much pleasure to meet and become acquainted with our brethren in Australia under these favorable circumstances.

The business meetings of the Conference, tract society, and the Sabbath-school association have all passed off very pleasantly and profitably. The utmost harmony and union have prevailed in all the proceedings. The subject of a school for Australasia has received much attention. There is great interest manifested in this question by all our people in these colonies.

Elder Daniells, the president of the Conference, has borne up remarkably under the continuous strain and the heavy burdens connected with this meeting. The Lord has blessed him in a very special manner. We have also been blessed with most favorable weather. We have had but very little of what we may call hot weather. Most of the time it has been cool enough to be very comfortable. Indeed, the weather and everything else have seemed to smile on this meeting. We trust that we are very grateful for all these many favors.

We have more to write about the school plans and also the organization of the District Conference, but the limit of our time forbids us to write more now, so we will leave those things for our next.

O. A. O.

Middle Brighton, Victoria, Jan. 19.

In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

366.—THE SIN AGAINST THE HOLY GHOST.

Two correspondents, O. S. and W. C. R., write for an explanation of Matt. 12:31, on the line of the following questions: 1. Is the Holy Spirit the same as the Holy Ghost? 2. Does not the invitation of Christ, “If any man thirst, let him come unto me, and drink,” cover all sin, even that of blasphemy against the Holy Ghost? 3. Is it because God is unwilling to forgive, that

the sin against the Holy Ghost cannot be forgiven? or does man place himself in a position where he cannot be reached by God's mercy?

Answer.—1. The words “Holy Ghost” are from exactly the same original as “Holy Spirit.” Why the translators should persistently use that awkward term “ghost,” instead of “spirit,” must have been owing to some prevailing custom or peculiar theology of their day.

2. Christ's invitation for any one that thirsts to come to him and drink, implies a well-defined condition, and a definite action on the part of the individual accepting and receiving the benefits of that invitation. First, he must “thirst,” or have a desire for the blessings which Christ has to bestow. And, secondly, he must then “come” to Christ, that his thirst may be allayed. And any one who will do this will be pardoned and accepted. But no one who has committed the unpardonable sin, or the sin against the Holy Ghost, will either thirst after righteousness or have any inclination to come to Christ that he may be filled. Many people are troubled, and some thrown into despair, over the thought that they may have committed the unpardonable sin, or the sin against the Holy Ghost. But such ones need have no fears of that kind; for if they had committed that sin, they would never be troubled in regard to it nor have any desire for the grace of God. Their conscience would be utterly dead, and they past all feeling. It is more important to understand what the sin is, that we may guard against it, than it is to understand its philosophy. As illustrated in the case of the Pharisees whom Christ addressed, it is born of a fixed purpose, an unchangeable determination, to resist and reject the truth at all hazards. For they understood that when the Messiah came, he would do, by the power of the Holy Spirit, just the works which they beheld Christ doing. So if they acknowledged that he was doing these works by the power of God, it would be equivalent to acknowledging that he was the expected Messiah. But this they would not acknowledge. It was because he claimed to be the Messiah that they hated him, and finally put him to death. John 19:7. The only way they could get around the matter, and avoid confessing him to be the Messiah, was to put in the desperate and dastardly claim that he did his miracles by the power of the Devil, and thus he could not be the Messiah. Thus they attributed the work of the Holy Spirit to Satan, when they and all the people knew better, in order not to be obliged to confess the truth that Jesus was the Messiah. This principle would apply equally to any other truth. We may therefore describe the sin against the Holy Ghost in a very few words: It is to attribute the evident work of the Holy Spirit to the Devil, in order to avoid acknowledging and receiving the truth.

3. The reason why such a sin cannot be forgiven is not owing to any disinclination on the part of God to pardon sin; but, inasmuch as the Holy Spirit is the only agency which God has provided to reach the hearts of sinners, when they reject that, they necessarily shut themselves off from any further connection with God and his grace. They shut up the only avenue to their hearts, by which good influences can enter, and seal their own destiny. One sinning against the Father or the Son may still be led to repentance and pardon, because his heart is still susceptible to the influence of the Holy Spirit; but when he shuts himself off from this agency by sinning against, and quenching that Spirit, no further means is left for his salvation. This, therefore, is the one fatal step in the catalogue of sins.

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 WEST INDIES.

Windward and Leeward Groups.

AFTER Elder D. A. Ball left me in Antigua, I endeavored to put in my time in the sale of books, and in holding public meetings in the different villages; and while I enjoyed God's blessing in my feeble efforts there, I longed to go to the island of Trinidad. This became a burden to me. I placed the matter before the Lord, and he opened the way for me to go in a most wonderful manner. After many fruitless efforts, I secured \$24,—all I could call my own in this world,—and Oct. 9, 1893, my family and I sailed for Barbadoes. I remained here two months, giving all the time I could to the dear brethren. The little company here are living on the promises of God, and are full of the glorious hope.

I left my family here, and sailed Oct. 12 for Granada. This is an island 100 miles from Barbadoes. Landing at Greenville, the second town, I remained seven days, and sold three "Bible Readings." The majority of the people in this island are Roman Catholics. I left here Oct. 22 for Trinidad, landing on that island the 25th. Port-of-Spain, the capital, is a city of nearly 4000 inhabitants, with all modern improvements. I found four Sabbath-keepers here, and sold three books.

Nov. 22 I took the train for San Fernando, the second seaport town on the island, twenty-five miles from Port-of-Spain. I met many at this place who sighed after something pure; they earnestly asked for some one to instruct them in the way of truth. There are six here who are deeply interested. I sold two books. From here I went to Princetown, and visited the correspondents of the International Tract Society. They are very grateful for the reading-matter sent them. A tailor signed the covenant to obey and live. I returned to Port-of-Spain, Nov. 9, visited the dear ones, and showed them the necessity of assembling together. On the 12th we formed a Sabbath-school of five members, all full of bright hopes.

Nov. 25 I brought my family from Barbadoes. I cannot begin to tell how much we have enjoyed God's blessing. Our needs are all supplied, and truly light is increasing on our pathway. Our Sabbath-school has increased from five to nine. The greatest number of the people here, especially the upper class, are Roman Catholics. The Freethinkers have a society, and Atheism and Universalism also flourish. There are about 80,000 Hindus, who are the contract laborers. The Canadian Mission is doing a good work for them, and there are many among this people who are thirsting after truth. May the Lord enable us to do something for them soon. Pray for us and for the effort here.

CHARLES D. ADAMSON.

Port-of-Spain, Trinidad.

MICHIGAN.

KALAMAZOO.—A company of workers consisting of four ladies and three gentlemen came to this place, Feb. 5.

The church-members entertained us, but as they were much scattered, we found it very difficult to meet for necessary preparation for our work. Nevertheless the Lord was with us, and went before and prepared the way. We found people waiting and anxious to hear the third angel's message.

We now have a good home with a family of workers numbering fourteen. We all go from house to house leaving "Rome's Challenge." This rarely fails to awaken an interest to hear more,

and we find our time mostly taken up with visiting and answering questions. We make it a point to explain the tract when we leave it, telling them plainly that we are Seventh-day Adventists and why we are distributing Catholic literature; so that they may understand the relation that Protestants sustain to the Catholic Church. This has awakened such an interest that many have requested Bible readings.

We are not always cordially received the first time, but often upon making the second visit we find them greatly changed. Even the children are interested, and already three kindergarten classes have been started. We find this one of the best ways to awaken an interest in the parents.

As we are watering others, our own souls are being watered; and we can say with the psalmist, "O taste and see that the Lord is good."

Truly there is no pleasure to be compared with that of saving souls for whom Christ died.

C. M. ANDREWS.

WITH others, I have recently had the privilege of meeting with several churches not far from Battle Creek. The Lord drew very near to his people in each meeting. I have also been called to conduct several funeral services at different points, and by invitation on such occasions have held some meetings which have been encouraging on account of the special manifestations of the Holy Spirit, in leading some to accept Christ as their Saviour.

At St. Charles, Jan. 20 and 21, notwithstanding bad roads and the inclemency of the weather, the meetings were well attended. An unusual interest was also manifested by those from without. The converting power of God worked upon hearts, and eleven were added to the church. Two of these were persons who had gone astray, but had made confession and were reclaimed; one had previously been baptized, and eight were new converts, whom I had the privilege of baptizing. I am expected to labor there when practicable. Four more then desire to be baptized.

At Maple Grove, Jan. 27, four were received as candidates for baptism; they were baptized at Battle Creek the next Sabbath. Since then I have held more meetings there. Some friends from without expressed a deep interest in the truth.

At Monterey, Feb. 2-7, I held eight meetings, which increased in interest as they continued. They were largely attended by persons not of our faith. On the Sabbath the attendance was large. In the social meeting many heartfelt testimonies were given in quick succession, and several of the young and newly interested ones expressed their desire of becoming fully engaged in the service of the Lord. I shall arrange to continue the good work there.

Truly we are living in a very important time, when many hearts are open to conviction and are ready to accept the light of truth as it is brought to them.

A. C. BOURDEAU.

WEST VIRGINIA.

THE work in this State is onward. Since my last report in the REVIEW, some very important steps have been taken. Our good Conference held in Newburg, Jan. 5-11, although not largely attended by our own brethren and sisters generally, marked an era in the work in this State.

One marked feature of the advancement of the work here is the increase in the corps of workers sent out this year. Credentials and licenses were granted to ten persons. This is more than double the number ever placed in this field before. The number of our laborers in all branches of our work is increasing. The demand for laborers is increasing twice as fast as we can fill them. Almost every day we receive very urgent calls for help. We have never been so per-

plexed since coming to this Conference as we are now, to know how to answer the calls that are coming in. If space would permit, I would be glad to quote from some of the letters I receive.

The workers' institute now in progress at Newark, where our school is located, is so far beyond our anticipations that we hardly know how to express our joy. From the very first we could see the Spirit of the Lord working in the hearts of almost every one present.

Fifty-four canvassers are enrolled, and more than thirty will enter the field immediately after the close of the institute. Others will enter the work at the close of the school year, June 12. We hope by July 1 to see more than fifty laborers in this Conference actively engaged in the cause of present truth. There is no reason why we should not see it. At a recent meeting more than eighty placed themselves in the hands of the Lord, willing to be used wherever he might direct them. Almost every canvasser brought in good reports of labor from different parts of the field. The last two months have been especially marked with the encouraging reports of individuals, and whole families have accepted the truth from labor bestowed by the canvassers.

The work in the depository is increasing quite rapidly, and the Lord is blessing it. There has been an increase of nearly 100 per cent in the different offerings to the foreign work in 1893, over those for the previous year. The offerings to the work in the State are at least four times more than in any former year.

The Conference school located at Newark is a success. It meets all its expenses by the actual income. The demands made upon us for more room and the providential providing of material with which to erect a new school building, have caused the board to prepare to erect a two-story building 35 ft. x 45 ft. We can praise the Lord for what he is doing for us in West Virginia.

D. C. BABCOCK.

Feb. 22.

MAINE.

IN comparison with other States, Maine is, perhaps, in the background in missionary work; but we rejoice to see an awakening interest. The steps taken to establish permanent headquarters in the State have been blessed, and the local tract societies are becoming aroused to the importance of systematic and united efforts in that labor which brings its own reward.

The institutes held with the various churches were seasons of more than ordinary refreshing; for God's Spirit was in a special manner poured out upon the people.

An encouraging feature of the work in this State is the zeal manifested by the scattered brethren and sisters. The Lord seems to be laying upon them a burden for their neighbors and friends. Instead of selfishly bemoaning the fact that they are deprived of church privileges, many of them are sending for tracts to distribute, and are donating their means to help the work at the depository. Labor of this kind has a reflex influence, and those who seek to help other souls are made to rejoice in their own spiritual growth, giving Christ the glory.

Our canvassers in this State are as yet very few in number, but those who are working write us of remarkable experiences. The angels go before to prepare the way and to lead the laborers to souls who are hungering for the bread of life.

The message will soon go with increased power in this State. The wheel turns rapidly that God's hand propels, and we know that it will not be long before the work will be completed. O you who are careless and indifferent, beware! O you who have as yet borne no burdens, take the yoke! Help is needed,—encouraging words, means to use in circulating our literature, earnest workers to go forth in faith and power. Who is there among us who will respond? The responsi-

bility of the work in this State rests upon those who profess to believe it. If we do not move as the Spirit may direct, the burden will be placed upon others, the message will go on, and we shall be left behind. O how much we all need a self-sacrificing spirit! ELIZA H. MORTON.

It has been some time since I reported, but I can assure the readers of the REVIEW that my silence has not been from a lack of something to report; for the message is onward in this State, for which we praise the Lord. Most of my time for the past two or three months has been spent in laboring among the churches. The Lord has greatly blessed, and we have had some glorious meetings.

Just before the week of prayer I spent some time at Vienna. At this place the views held and taught by us as a people were something new.

I had the use of the Baptist church, and the attendance was fair from the first, with a good interest. I left, in order to attend some of the meetings in the churches during the week of prayer. Elder J. E. Jayne spent a few days with me at Vienna, and his labor was highly appreciated by all. We cannot but believe that some will yet obey the truth at Vienna.

The Lord wonderfully blessed us during the week of prayer, and the contributions for foreign missions were much greater in most of our churches throughout this Conference, than any previous year. This is just as it should be; for a few more privileges of this kind, and the last opportunity will have passed forever.

The last few weeks I have been with Elder Jayne, conducting institutes throughout the State; and I am happy to say that in all the institutes held, the Lord graciously blessed. Many times the power of God would come into our meetings until strong men would weep like children. Some said that they never saw so much of the power of God, even in 1844, as was manifested in some of our meetings.

The cause is onward in Maine. I was persuaded when I first came into this State some two years ago, that a great work would be done in this field, and we see manifold evidences now that the Lord is soon going to do a great work here. And why not? Here is where the present truth first began to shine, and its precious rays of light have gone out into the earth until it has reached nearly every nation on the globe.

God speed the day when all the honest in heart in this State will hear, see, and by his Spirit be impressed to accept the truth. I am of good courage, and thank the Lord for the privilege he grants me to labor for souls.

Feb. 20.

M. G. HUFFMAN.

THE CAUSE IN MISSOURI.

SINCE my last report I have had many evidences of God's love and care. The week of prayer to many of our churches was a season long to be remembered. The Lord came very near us as we sought him, and light and power came to God's people. Jan. 10 we began our Bible school at Kansas City. There are now about ninety enrolled. God has greatly blessed our school, and a great work is being done for all in attendance. I never saw a class advance faster in the study of the Bible. The last two Sabbaths have been days when God has given us showers of the latter rain. We do praise the Lord for his goodness.

Feb. 4 we dedicated the church house at Harrisonville. They have a neat house, and it is nicely furnished. This is the fourth house we have dedicated since camp-meeting. Brother H. E. Giddings has been holding meetings there for about three weeks, and several have begun to keep the Sabbath.

But very little ministerial labor is being done this winter, as nearly all our laborers are in

school at Battle Creek or Kansas City. We thank the Lord it is so, and look forward expecting great things during the spring and summer from these workers who have enjoyed these precious privileges.

The tract work is receiving considerable attention, and canvassing for the *Signs* and *Sentinel* is being agitated. Those who have engaged in this work enjoy it very much. As we look over the work, we are thankful to the Giver of every blessing for what he has done and is doing for us. W. S. HYATT.

ARKANSAS.

MURFREESBORO, STAR OF THE WEST, AND CENTERVILLE.—Nov. 28 I began meetings at Murfreesboro, the county-seat of Pike county. There was some prejudice there, yet the Lord had a few honest souls. There was one especially interesting case, that of a young lady who had been attending a Catholic school. When I went there, she was intending to return and enter the convent as a nun; but after hearing the truth of God, she renounced Catholicism and began to keep the Sabbath.

From here, I went again to Star of the West to spend the week of prayer. Our meetings during this time were especially good. The Lord came near, and hearts were touched. Some who had never taken part in meeting bore their testimony. Others had been robbing God in tithes and offerings, but when the Holy Spirit began to work among them, they saw their condition, and resolved with God's help to be faithful in the future. One was added to the church, and several subscriptions for our periodicals were obtained. There is now a strong company here which by God's help can be a power to spread the truth in this county.

Jan. 4 I visited the company at Centerville. Part of these accepted the truth through reading. While I was there, one family began the observance of the Sabbath, making eighteen adults who are keeping God's commandments at this place. A good Sabbath-school was organized.

From here I went to my home at Springdale to attend our general meeting and institute. This was a season of refreshing. Elder Breed's instruction was very much appreciated, and we all felt much benefited by it. Brother L. C. Sommerville and I are now at Oregon, Boone Co. We expect to spend the Sabbath here. Our courage is good in the truth of God.

Feb. 22.

W. F. MARTIN.

NEW YORK.

MIDDLETON.—Since coming to this new field several weeks ago, fourteen have begun the observance of the Sabbath. We have met prejudice from the first, yet God has wrought and is still blessing. We were excluded from our first place of meeting after a few weeks, but on the whole we think it has been in our favor. The society controlling the hall is organized as Faith Mission, and when the leaders, including the pastor, saw the force of the third angel's message and the Sabbath reform, they were so completely convicted that they publicly acknowledged the truth; and then, because of worldly advantage, they turned from it and turned it out from their doors. As a result, fanaticism and the darkness of error have so completely taken the place of the blessing God wanted to give them that they have repudiated the dearest principles of true Protestantism, thus showing that they are still in Babylon, and their work is already sinking. The truth has drawn some precious souls from their number. There is much to be accomplished in this part of New York, and we could find work for a dozen ministers if they were at hand. I expect to baptize several soon. Our donations have not been large, but we are glad

to report twelve new subscribers for our periodicals, and have also sold some books and tracts. God has shown a tender care for his work in this part, for which we are thankful.

H. G. THURSTON.

THE work in the old Empire State is all the time gaining ground so rapidly that we behold it in astonishment. Seemingly the entire State is ripe for the spread of the truth as never before. It is impossible in a short report to give the reader a just idea of the situation.

During the last few weeks the leading newspapers of the State have noticed our work and people. Articles have appeared in the *New York World*, *Utica Globe*, and *Elmira Telegraph*. In the main these articles gave a fair statement of our people and views, with just enough of the sensational connected with the facts to make them readable to those that enjoy such a kind of literature; but the articles have done much good, as they have awakened a desire on the part of thousands to know more of our people. Through our faithful canvassers and tract society workers we have disposed of nearly \$25,000 worth of books, tracts, and papers during the year 1893; and this amount of truth distributed, with the ten thousands of pages that have been heretofore scattered, is having a telling effect on the inhabitants; and thousands are wondering what all these things mean, and many are in the valley of decision.

Our work in the churches of late has been productive of much good. We have, during the past eight months, commenced the erection of three new meeting-houses. Two are now completed, and the third is well under way. We have organized three new churches, and raised up three new companies of Sabbath-keepers.

Our tract societies have been quite active in the distribution of tracts that have of late been issued by the religious liberty association. The distribution of this matter by the envelope plan has worked well in our large cities. "Rome's Challenge" and "Christ and the Sabbath" have made a wonderful impression on the people wherever they have been distributed.

I must give one instance in which this has been true: A sister recently moved from the State of Ohio to Pennsylvania and then to Buffalo, N. Y. As her husband procured work of a Buffalo firm, he at the time did not observe the Sabbath, although he believed it. One day while riding out with his employer, who was not a professor of religion, he was asked by his employer what he thought a Christian life should be. They agreed as to their views on the subject. Later, the sister's husband stated to her that his employer had asked questions in regard to religious matters; she immediately gave him the tract, "Christ and the Sabbath," which so awakened an interest in his mind that he asked the sister and husband many questions in relation to the subjects of the Bible. The sister commenced to hold Bible readings at the employer's house, and they have been continued some eight weeks.

Before the church of Buffalo were aware that such a work was going on in their midst, the employer and his wife and the husband of the sister and three others were keeping the Sabbath. The State agent, brother J. R. Calkins, visited them, and one of the number has commenced to canvass. Then they requested that a minister be sent them, and brother J. P. Lorenz has been with them for two weeks, and two more have embraced the truth. As I met with them for the first time last Sabbath and Sunday, and found that the employer and the sister's husband, who had been in the wholesale tobacco business; who, a few weeks ago, were skeptical, and using \$1 worth of tobacco and cigars a day; and who, at the present time, are free from the tobacco habit, and earnestly leading Christian lives, and planning how a church can be built in Buffalo,

and offering to do what they can, I was amazed, and said, Surely we have reached the time when the harvest is ripe in the State of New York. The time is here when this, the most populous State in the Union, should be aroused by the truth as never before. It is the Lord's work, and he is carrying it on. S. H. LANE.

WISCONSIN.

AFTER the week of prayer I went to Lena where for one week I enjoyed excellent meetings with the German brethren. From there I went to Underhill where a few Germans had begun keeping the Sabbath through reading "Great Controversy," and by other missionary effort. I have just closed a four weeks' course of meetings at that place. There is now a company of nine who are walking in the counsel of God. The Lord richly blessed us in these meetings. Through letters from various parts of the State I learn that the German work is taking on a new power in Wisconsin. J. W. WESTPHAL.
Feb. 20.

THERE is a general awakening to the demands of the times among the laborers and lay members in our State, for which we praise the Lord. The reports of the workers show that there is more apparent fruit of their labors than ever before. Several Germans have taken hold of the truth by reading. We expect to increase the circulation of reading-matter. Some are getting the spirit of moving from their home churches to places where they think they can do more good. They think it is time to scatter out over the broad harvest-field.

Our institutes have proved a great good. Our people are seeing the need of these more and more, and are calling for them.

The canvassers' institute at Poy Sippi is moving on nicely. The sweet, tender Spirit of God is in our school. The students feel that they dare not go home and not engage in some part of God's work; and they have no disposition to return home.

Hope and courage are breathed all through the ranks among us more and more. "Consecrate all to God," is and shall be our watchword.

H. R. JOHNSON.

WE are happy to report that the cause in this State is onward, and that there is an awakening to the interests of the work in its various branches.

During the last six months of 1893, \$370 worth of tracts were distributed by the Conference workers who are working on the package plan. As a result some have taken hold of the truth, and others are taking readings, and express themselves as favorably impressed with our views. We have good reason to hope that at least some of those interested will take their stand for the truth.

Some of our local societies are also working on this plan with a good degree of success. Never before, in the same length of time, have our societies circulated so many tracts as this winter, and we know that never before were our brethren and sisters so full of courage and zeal as now.

Our canvassers have met with a fair degree of success, from a financial standpoint, having sold books to the amount of \$7968 retail since April last. Our first-day offerings for the quarter ending Dec. 31, 1893, were \$241.65. This has been done notwithstanding the general financial depression and the losses caused by forest fires, which, during the latter part of the season, devastated quite a portion of northern Wisconsin.

But of much greater importance than the financial success is the measure of God's blessing which has attended the canvassers in their work, and made them, in the providence of God, a

source of light and blessing to the people among whom they labored.

One agent started for Union College, but after reaching Chicago, he received such an urgent invitation to return to the territory he had canvassed and present the truth more fully, that he felt it his duty to return. He found many anxious to investigate the truth.

In another locality, four or five persons commenced to keep the Sabbath as a result of one agent's work. The Conference has since sent a minister there to follow up the interest, and he reports still others who have taken their stand on the Lord's side.

These instances show that the people are waiting for the truth, and that the Lord will use consecrated canvassers to carry it to them.

Two new societies have been organized recently to scatter the seeds of truth. Some of the local societies have become regular subscribers for the *Religious Liberty Library* and the *Bible Students' Library*, and all have been active in their circulation.

We are now waiting for these tracts to appear in the German and Danish languages so that the important truths they contain may be given to those who read these languages.

While we praise the Lord for the degree of his blessing and the success which has attended the workers in our State, we realize that the Lord would have us renew our consecration daily, so that when he asks, "Whom shall I send?" we may be ready to answer, "Here am I; send me." G. M. BROWN.

OHIO.

GREEN SPRINGS.—I came here Jan. 10 and began meetings in the Methodist church. About two years ago I became acquainted with some railroad men here, and began missionary work with them. Eight months since, I made them a call, visiting their families, at which time I became acquainted with the mayor, and gave him a Bible reading. He and his son-in-law, who is a ticket-agent, asked me to come here and hold some meetings. So, as stated, meetings began Jan. 10; but the day I commenced meetings, I was taken with *la grippe*. I tried for over a week to fight it off so as to continue the work, but I finally had to call for help; and Elder J. S. Isles came and assisted me four weeks.

Twenty-three adults have signed the covenant, and we have hopes of several more soon. Among this number are the ticket-agent and his wife. He wrote to the superintendent of the road, stating that he could no longer attend to business on the Sabbath, giving his reasons; and when the reply came, his heart was rejoiced to know that the company would furnish a man to fill his place on the Sabbath, and that he could hold his position. To the Lord be all the praise, for his Spirit has worked mightily on some hearts.

A manufacturer and wife and oldest daughter, who had never made any profession, came forward at the close of one of the meetings and signed the covenant.

Since our meetings began, the Methodists have found that the place was being flooded with literature. So they called their members to a halt, and commenced a revival service; but several of their members still attend our meetings. We are expecting to baptize several in a few days. Praise the Lord for his mercy and love to the children of men! E. J. VAN HORN.
Feb. 26.

WE were so much impressed with the plans and line of work adopted at the District Conference at Battle Creek that we planned for a similar one for the laborers in Ohio, which was held at Cleveland, Nov. 2-9. Elders Loughborough and Jones were present during the entire meeting, and gave the principal part of the instruction.

The meeting was full of interest from the very

beginning, and as the light was brought out on various points of truth, all seemed to catch a new inspiration. During the meeting the church and mission home were solemnly dedicated to the service of the Lord, and at the conclusion of this service brother C. L. Taylor was ordained to the gospel ministry.

From this meeting four companies, composed of two ministers each, went to different parts of the State to hold meetings. Besides this our corresponding secretary sent to the isolated companies and individuals who could not attend these meetings, quite a full synopsis of what was being done. In this way, before the week of prayer began, the work and plans of the institute had thoroughly permeated the State. The solemn and soul-stirring readings of the week of prayer added much to the interest already created, and resulted in a spirit of consecration and devotion to the work such as has never been seen before in Ohio. All seem to want to bear some part in the closing message. As far as I have been able to discern, there is a steady uprising of the people, caused by the deep movings of the Spirit of God upon their hearts; and we believe the interest will steadily increase until the loud cry will have been given.

Over 2,000,000 pages of our tracts have been put out in the State in the past four months, and the good work is still going on. In comparison with the same time last year, we find it over six times as much. Our ministers and Bible workers are having good success, and all classes of workers unite in the statement that they find the people hungering for the bread of life.

The envelope plan meets with general favor among our brethren, and several have been reported as accepting the truth through this work alone. We have recently started out our directors and licentiates to carry the truth where it has never gone. The plan is to visit the small towns, to secure a place and hold a few meetings, give an intelligent synopsis of the message, sell as many of the recent tracts as possible, get subscribers for the *Sentinel*, and then pass to another place. Already encouraging reports are coming in from this work. One brother reports having sold 1130 pages in one day. We are anxiously awaiting the return of our workers from the Bible school. "Send us help," is the cry from every quarter, and our constant prayer is that the Lord may raise up laborers to send into the harvest-field.

In no way have we seen God's blessing upon the work in Ohio in a more marked manner than in the Mt. Vernon Academy. It has gone far beyond our most sanguine expectations. The present enrollment is ninety-seven, one half of whom are in the home. The school has an excellent faculty, whose whole aim seems to be to fulfil the testimony by having it give character to the work in Ohio. Already its influence is being felt, and parents' hearts are being made glad over the conversion of their children.

The Lord is working upon the hearts of the brethren to contribute of their means to build up and sustain this work. One good brother recently gave \$2500 for this purpose. If all connected with this work, both trustees and teachers, continue to walk in the counsel of God, this lovely place may become a safeguard for our children from the contaminating influences of the world. Whatever of success has attended the work in Ohio in any of its branches, to God alone belongs the glory. GEO. A. IRWIN.

GENERAL MEETINGS IN IOWA.

It has been my privilege this winter to hold a number of general meetings in different parts of the State. The attendance has been excellent. At each place where the meetings were held, the surrounding churches were well represented. The services each day occupied about six hours, and the instruction given was practical and designed

to build the people up in all points of the faith.

The meeting at Knoxville, Jan. 11-14, was exceptionally good. Members from Monroe and Sandyville churches were present. The Spirit of the Lord witnessed to the truth spoken, and hearts were made tender. Decidedly advanced steps were taken by many of the members, and a few from the outside expressed their desire to accept the truth.

The meeting at Parkersburg, Jan. 17-21, was one of great profit and encouragement to all. A church building has been erected, and it was dedicated on this occasion. The building is free from all debt or incumbrance. The dedicatory sermon was preached by Elder J. P. Henderson. Here we also had the assistance of Elder A. F. Ballenger. His lectures on religious liberty were greatly appreciated. Over \$70 were raised for the distribution of religious liberty literature in Iowa. Brethren and sisters from Traer, Beaman, and Hampton were present. Brother H. J. Schneppe also assisted.

The general meeting at Ruthven commenced Jan. 31 and closed Feb. 5. Brother P. A. Hanson, the director, had made a special effort to interest the several churches and companies in the meeting, and there were friends present from Primghar, Hartley, Spirit Lake, Milford, Estherville, Graettinger, Ayrshire, and Algona. The members at Ruthven had made ample provision for the entertainment of the visiting brethren and sisters, and all were well accommodated. The special theme of study was how we could receive the Spirit of God. Brother Ballenger arrived Thursday, and the Lord greatly helped him in presenting the truth. Those not of our faith were present each time, and it could clearly be seen that conviction was settling upon hearts. The people drank in the truth in a way to refresh the servants of God. There were four or five who decided to obey. Sunday evening the church was crowded to its utmost capacity. The sum of \$98 was raised to send the message into the homes of the people. The Sabbath was a day of special blessing. Hearty confessions were made, and some gave their hearts to the Lord for the first time. The wants of the foreign field were considered, and over \$1000 were pledged for the college to be erected in Denmark.

Feb. 7-12 a general meeting was held at Pilot Mound. The churches at Nevada, Boone, and Beaman were represented, and there were also some isolated brethren and sisters present. Elder W. B. Everhart and brother J. R. Bowles assisted in the meetings. Brother Ballenger was with us the first part of the meeting, and as at the other places, his lectures aroused a deep interest. Many of the friends from the town attended, and the prospects are that some will accept the truth. We have seldom seen such a spirit of solemnity resting upon a congregation as was sometimes manifest in this meeting. Over \$50 were pledged and paid for the circulation of literature in our State, and some money was also raised for the Denmark college.

I am of good courage, for the Lord is with us. His blessing is coming upon the churches. The work is rising, and the people are actively engaged in missionary work. To the Lord be all the praise.

E. G. OLSEN.

UPPER COLUMBIA CONFERENCE.

NOTWITHSTANDING the severe financial depression that has been existing in this part of the country ever since last spring, this has been in many respects a prosperous year for the work in the Upper Columbia Conference. I think we have had more workers in that field this year than in any previous year in the history of the Conference, and yet we have not been able to meet the demands made upon us for laborers. Calls have been coming in from almost every quarter, and the Lord has been wondrously opening up the way before us.

Our laborers have generally met with good success, and their reports thus far, for this Conference year, show an increase of about 250 in our numbers. As has already been noticed in former reports, there has been a good work done at College Place this winter, both in the school and in the church. Thirty have been added to the church.

We have just closed a good meeting with the church at Milton, Oregon. Advanced steps were taken, and eleven new members were added to the church, and twenty-eight were baptized. This is but a sample of the meetings that we have been permitted to hold with the churches this winter. The Spirit of God, here, as in other places, is moving upon the hearts of his people; and not only upon the hearts of his people, but everywhere it is moving others to investigate as never before.

While money has been very scarce, the brethren generally have set their hands nobly to the work; and thus far there has been no falling off in the tithe, but rather a coming up, so that to-day there is more money in the Conference treasury than at any previous time since I have been in the Conference.

Truly the Lord has gone out before us here, and as we look over the field, note the many openings, and listen to the many calls, we can truly say, "The fields . . . are white already to harvest." We must have an increase of laborers in the Upper Columbia Conference. Our present force should be doubled at once.

We were never more full of courage than now, and never were we more busy, and pressed with work than to-day. May we have the prayers of all.

R. S. DONNELL.

THE GEORGIA TRIAL.

THE trial of brethren W. A. McCutchen and E. C. Keck took place yesterday. The brethren refused to accept counsel, and pleaded their own cases, although the judge tendered them as good an attorney as the bar afforded. Throughout the trial, Judge M. L. Smith manifested a very kind and tender spirit toward the defendants. He was perfectly fair; in his rulings he was impartial, as was noticeable in the extension of the time allotted in their pleadings before the jury. The kindness and generosity of the members of the bar who were present, were marked, and the attorney prosecuting the case could not have been more courteous in his treatment of the brethren. His speech in his plea before the court in behalf of the State, was not made up as is usual on occasions of this kind, of a vindictive or intolerant tirade against Adventists. He went no farther than the law in the case demanded; but diverged far enough to bring up the trial of brother Day Couklin in Forsyth county, four years ago, for working on Sunday, and pronounced it a most shameful and unrighteous persecution.

The interest manifested on the part of the people was seen when the eager crowd filled the room, many standing throughout the trial anxious to hear. It was a strange sight to behold. A minister of the gospel standing before the court with an open Bible in his hands presenting his reason for worshiping his God on the seventh day of the week, and his God-given right to labor on "the six working days," as the law of God permits. In opposition to this, the statute of Georgia prohibits common labor on Sunday. It is a noticeable fact, however, that the railroads carry on their traffic on Sundays without interference; the tanneries, livery stables, meat-markets, and other industries do not recognize Sunday as a holy day, but pursue their avocations unmolested seven days in the week.

The prosecution averred that it was not interfering with the rights of the defendants to worship God by prohibiting them from working on Sunday, since the law protected them in their

worship on the Sabbath, or seventh day of the week. If the law required them to work on the seventh day, it would be a violation of their religious convictions, and would be persecution.

The circulation of literature in this county since the brethren were arrested has certainly affected a great change in the sentiment and feelings of the people. The sympathies of many are enlisted in their behalf, and some have become interested in the truth of the message, and a few have taken their stand with us. At the close of the trial the jury retired, at 4:15 p. m. They wrestled with the case all night, and at nine o'clock this morning, Feb. 23, they were called into court without having reached a verdict, the jury being equally divided; six standing stiffly for acquittal, the other six for conviction. The judge declared it a mistrial, and announced that it now stands as though it had not been tried, and will come up for a new trial the third week in May next.

R. M. KILGORE.

THE WORK OF THE BATTLE CREEK CHURCH.

FOR the past six months, the interest in the missionary work in the Battle Creek Tract Society has been steadily increasing. Since the call was made for this church to arise and go to work in mission fields, many have moved away to smaller churches or to places where the truth is not known, hoping to be used as instruments in the hands of God to bring the light of truth to others. So far we hear only cheering reports from those who have thus moved out by faith.

One brother who removed a few miles from Battle Creek, aroused such an interest by circulating tracts and giving Bible readings that it was found necessary to send a minister to the place to develop the interest.

Perhaps the most encouraging feature of the work at home has been the fact that so many of the young men, those in the prime of life, who have never before taken any part in what is usually regarded as missionary work, have lately been actively engaged in distributing tracts from house to house, sending out papers, giving Bible readings, etc. Though busy as usual in their various duties through the day, they devote some time in the evening each week to these lines of work. One of the busiest of these can number four persons who have been converted to the truth during the past few months as the direct result of literature and letters that he has sent them; and others are intensely interested in the subject, who will doubtless have taken their stand when he hears from them again. This is his first experience in missionary correspondence.

A number have been working on the envelope plan; not only the adult members of the society, but the boys and girls also, report that with few exceptions they are favorably received. Especially is this so when they state frankly at the first call that they are Seventh-day Adventists, and that their object is to enable those whom they visit to understand the prophecies and prepare for Christ's coming. In this way an opportunity soon occurs to hold a Bible reading, and thus the honest in heart are led into the truth.

Many of those who would gladly move away cannot well be spared from the institutions located here; but they are not content without having more of an experience in the work than can be obtained at home. Since the middle of January some of these have been going out to other cities, distributing tracts, reading the Bible, and talking and praying with the people. In one city such an interest was awakened that public meetings were held nearly from the first. Several have already decided to keep all the commandments of God; and the openings for Bible readings are so numerous that several Bible workers and a minister have been sent to follow up

the work. Members of the Baptist and Methodist churches open their houses, invite in their friends, and send for the minister to hold readings at their homes.

In another city which has for years been regarded as a most unfavorable locality for our work, on account of the prejudice that has existed, three or four sisters have been laboring in a similar way. They report that four have accepted the light and are observing the Sabbath of the Lord, and that several others are hesitating over the cross. No meetings have yet been held here, but the interest is such that a hall has been secured for public services, and a series of meetings will soon begin.

Still another city has been entered by a band of earnest workers who find ready access to the homes of the people, and the leader of the company states that their home is "indeed a house of prayer." This has been a special characteristic of the work throughout. The brethren and sisters have left their homes, and donated their time to the work, in many instances defraying their own expenses, because they have a burden for souls, and trust in the Source of all wisdom to direct them and speak through them. And they have not been disappointed; but their universal testimony is that the blessing which they have received is greater than anything that they ever before experienced.

Near this city just referred to, a call was made for preaching in a school-house. The young brother who answered this call spoke to a crowded house. Those who came requested that the meetings should be continued. He promised to return or send some one to fill his appointment.

Meetings are held one or two evenings each week at a small town where there is a good interest. Two young men spent a fortnight in circulating literature at this place, and there is now a call for Bible workers, who, before this goes to press, will have entered upon their work.

Thus we see that the fields are white for the harvest. It is impossible to enter all of the open doors around us. We are grateful to God for his blessing, and pray that he will send forth more laborers into the broad harvest-field.

JENNIE THAYER.

NEW ENGLAND.

THE good work is still onward in New England. Eight ministers, three licentiates, and four Bible workers cannot nearly fill the openings for labor in the Conference. Our noble band of canvassers has done much to bring to us these calls for labor. God is using this branch of the work in our field as a pioneer missionary force to prepare the way for the distribution of tracts and papers, and for missionary correspondence, which is greatly enlarging our plans in these lines to meet the demand. I think I am safe in saying that three times as much has been done this winter as last, in the general missionary work.

Advancement in every department of the message is seen among the churches. Our reports show tithes received during the last year to the amount of \$12,538; first-day offerings, \$1077.60; annual offerings, \$1808.74; other donations, \$1965.17, besides \$13,000 raised in pledges for the academy during the last two years, the greater portion of which has been paid in during the past year. We expect the remainder will be paid in soon.

Success is attending the labor of our ministers and Bible workers in every place where labor is being bestowed. Recent reports from them speak of from one to eight who have lately accepted the truth in each place.

The academy is filled to the extent of its capacity, and the converting power of God is continually manifested, so that from time to time we are cheered by the report of students giving their hearts to the Saviour. One week ago last Friday night, at the students' prayer-meet-

ing, the power of the Holy Spirit was unusually manifested. Its deep and quiet workings were felt throughout the house. Some students who did not come in to the meetings at the beginning were so moved upon that they came in later, and bore touching testimonies to the power of God and his goodness to them. This was the spirit of the entire meeting, and we are glad to say that the same spirit is shaping the work of the school largely. It is the Lord's doings, and we praise him for all his mercies.

R. C. PORTER.
Feb. 18.

PERSECUTIONS IN THE SOUTH.

DOUBTLESS many of our brethren and sisters have been looking forward with interest to the results of the recent trial of our brethren in Gainesville, Ga., who were arrested Nov. 19, 1893, for working on Sunday in the Seventh-day Adventist church recently built in that place. That trial is now in the past, and as is the case with every experience through which the Lord allows his people to pass, results have been obtained by which it is sincerely hoped that those interested will not fail to profit.

The trial occurred Feb. 22, 1894, Washington's birthday. The section of the Georgia Code under which the indictment was made, reads as follows:—

"VIOLATING SABBATH: Any tradesman, artificer, workman, or laborer, or other person whatever, who shall pursue their business or work of their ordinary callings on the Lord's day (works of necessity or charity only excepted), shall be guilty of a misdemeanor, and, on conviction, shall be punished by a fine not to exceed \$1000, imprisonment not to exceed six months, to work in the chain-gang on the public works, or on such other works as the county authorities may employ the chain-gang, not to exceed twelve months, and any one or more of these punishments may be ordered in the discretion of the judge."—Sections 4579 and 4310 of the Georgia Code."

It will be noticed that, in order to make these brethren indictable, it was necessary to prove: First, That Nov. 19, 1893, was "the Lord's day;" secondly, That in working on that day they were pursuing "their business or work of their ordinary callings;" and, thirdly, That their work was not of necessity nor of charity.

Though the second point was dwelt upon considerably, and the third to some extent by both defendants and the counsel for the State, yet the first point was the one vital to us. An attempt by the prosecuting attorney to establish the identity of the "Lord's day" with Sunday, the first day of the week, and thereby to prove that the offense (?) came within the wording of the statute, opened the way for our brethren to introduce the incontrovertible testimony from the Author of the Lord's day, that that day is not the first but the seventh day of the week.

After asking for the old greasy Bible used by the court in swearing witnesses, brother McCutchen read the fourth commandment before the jury, and presented the Sabbath with power, occupying over an hour, by the kindness of the judge.

Too much was said in this length of time to admit of insertion at this writing, but it will probably appear at another time. The Spirit of the Lord was present in a marked degree, as those familiar with its working will testify. That the power of its influence was felt by the court was shown by remarks made by some of the lawyers at the close of the plea, to the effect that the plea would put to shame attorneys at law, who are accustomed to pleading before juries. To see all the officers of the court, from the judge down to the janitor, as well as many who had gathered in the court-room from motives both of curiosity and real interest in the case, quietly listening to the word of God declared with power, was indeed a remarkable spectacle; and there can be no doubt that seed was sown in the hearts of some, which will spring forth and bear fruit to eternal life.

Brother Keck's plea before the jury was short but pointed, and was as follows:—

"Gentlemen of the jury, I feel happy to-day to stand here as a representative of my Saviour. It is not that you are trying me here to-day for what I have done; for the Lord, with whom I have become acquainted, has said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' It is the Lord, the Saviour of mankind, who is on trial here. I thank him that he has said, 'No man can serve two masters.' One master, the Roman Catholic Church, says, 'You keep Sunday, and you will show allegiance to me. The Lord says, 'Keep the seventh day as the Sabbath, and you will show allegiance to me. I bow in obedience to the Lord; and if he wishes me to suffer for exercising my right to work on the first day of the week, I am perfectly willing to do it.'"

Referring to this speech, the prosecuting attorney, in his plea to the jury, said:—

"Mr. Keck says he is not on trial, that it is the Lord who is on trial. Brethren, I ask you to acquit the Lord right now. If we are prosecuting the Lord, I ask you to let him loose. But if this prosecution is against Keck and McCutchen, and they violated the law, what will you have to say? that they shall not be convicted? Nay, it is your duty to do it. They may think they represent the Lord, I don't say they do not, but I do say we cannot bother with the Lord by criminal indictment. . . . We are not here after him. If we were, I might be afraid to say what I am saying."

This same attorney said after the trial that if we would employ him as our defense when the case comes up again in May next, he would show us what he could do on the other side of the question. It is a matter for deepest gratitude that we do not have to depend upon such counsel as this for our defense; that we have an Advocate with the Father, Jesus Christ the righteous; that the Lord has said, "When they bring you unto the synagogues, and unto magistrates, and powers, . . . the Holy Ghost shall teach you in the same hour what ye ought to say," not that it shall teach us what lawyer to select to free us on some technicality of law. It was said in the court, and doubtless truly, that if our brethren had employed an attorney, the case would have been thrown out of court; but where would then have been the opportunity to present the truth to those whose audience could not be obtained on any other occasion? The Lord wanted the message preached to that court, and, be it said to his praise, it was preached.

In other parts of his plea the attorney said he didn't know which day was the Sabbath, and didn't care; that if Sunday was the Sabbath came through the Catholics, it was all right; if it came through the Devil, it was all right; if it came through the Almighty, it was all right; that we had it, and it was the day fixed by the State of Georgia upon which these worldly labors should not go on.

There are many other interesting features to this trial, both in the speeches made, the existing circumstances, and the sentiment of the public, but they must be delayed till another article.

W. E. HOWELL.

(To be continued.)

THE "REVIEW."

MY first acquaintance with the ADVENT REVIEW was about the middle of September, 1852. Now after over forty-one years' acquaintance with its reports from all parts of the field, I cannot dispense with its weekly visits. At the time I first saw the paper, the field of its reports was mostly in that part of the United States east of Buffalo, and north of the southern line of Pennsylvania. How wonderfully the cause has since spread through the earth, even to "Afrie's" sunny fountains and India's coral strand.

The work is advancing so rapidly that if one does not see these weekly reports, he is soon behind the times. A man wrote me last year that he "had not had the REVIEW for six months, and he had lost track of what was going on." He wished I would "write him a long letter, and give him the news." Six months' reports in the REVIEW would be about 150 pages of news

respecting the work. The shortest way I could get at it was to have the tract and missionary secretary write to the man to "take the REVIEW, and read it, and he would get the news."

The work is advancing rapidly in the Illinois Conference. In Chicago the branch sanitarium and free dispensary are doing a good work just now. In addition to the work in those institutions there are about thirty of our trained nurses in the city visiting the homes of the people, calling their attention to the health literature and the work of the Chicago branch of the Sanitarium.

The Bible workers in the city find abundant opportunities for readings, and souls, one after another, are continually accepting the truth. Work is being conducted not only in English, but in Danish-Norwegian, Swedish, German, and Chinese. Some of the last-named are already accepting Christ and the truth. A prayer-meeting was held among them a few days since; fourteen Chinese prayed, and some of them bore testimony.

We have just concluded a week's institute at the Erie St. church, in Chicago. Though this was not largely attended, in consequence of stormy weather, it was a season of refreshing and profit to those who did attend. Our ministers in different parts of Illinois are meeting with success in their fields. Our canvassers, though not as numerous as in easier financial times, are meeting with fair success, not only in getting the reading-matter into the homes of the people but they are, with God's blessing, leading souls to accept the truth. So rapidly is the work advancing that no believer in the message can afford to be without these weekly reports that are published in the REVIEW. All should determine that they *must* have the paper, even if they have to deny themselves of one meal of food per week to secure it. Read up the reports, brethren and sisters, and keep pace with the rapidly-advancing message.

J. N. LOUGHBOROUGH.

Special Notices.

MICHIGAN CANVASSERS' INSTITUTE.

THERE will be a canvassers' institute in Battle Creek for all canvassers for Michigan and Ontario, beginning April 4, at 9 A. M., in REVIEW Office chapel. Canvassers will be roomed free, and will be expected to pay for half the cost of their board. There will be no canvassers sent out but those who bring a letter of recommendation signed by the officers of the church to which they belong. The REVIEW Office will pay railroad fare from Battle Creek to the place of work, on condition that agent sells \$200 worth of books. We want all old agents and as many new ones as possible to come. We would like to have a nice class of workers at this institute,—men and women who love hard work, and who are ready to sacrifice for the truth's sake. Each one should select the book he wants to canvass for and study it till the institute. We will not have a very long time to study at the institute, so all should come knowing their book thoroughly. All communications should be addressed to the undersigned. I. H. EVANS.

Ovid, Mich.

MINNESOTA INSTITUTES.

A CANVASSERS' institute will hold from March 15 to April 3. It is expected that all who intend to engage in the canvassing work in Minnesota during this year will be present. Special instruction and training will be given by experienced persons. Past experience seems to have fully demonstrated the utility of such preparation.

Another institute, beginning April 5 and continuing three weeks is for the special benefit of the ministers, licentiates, and Bible workers of the Conference. All who are expecting to engage in either of these branches should attend. Greater care will be taken in granting credentials and licenses and in encouraging persons to engage in the work; therefore, the greater the necessity of a more thorough preparation. Our churches should encourage suitable persons to engage in the work by aiding them to attend places where instruction is given. Board will be furnished at the students' dining-hall, at a reasonable price. Persons attending either of these institutes will please bring bedding and provide for their rooms. The committee will use their best effort to provide rooms for lodging

at low rates. Every one intending to come should notify us several days before coming. Both of these institutes will be held at Minneapolis.

Take 4th Ave. street-car south on 3d St., getting off at Lake St. Further particulars may be found in the Minnesota Worker later.

N. W. ALLEE, Pres. Minn. Conf.

The Sabbath-School.

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

Lesson 11.—Christ's Power to Forgive Sins.

Luke 5:17-39.

(Sabbath, March 17.)

LET the student review the preceding lesson before beginning this. Hold in mind the two points covered in the first part of this chapter. This lesson is easily classified: (1) The healing of the palsied man (verses 17-26); (2) The call of Levi (verses 27, 28); (3) The feast at Levi's house, including the murmuring of the scribes and Pharisees, and the reproof and instruction which the Lord gave. Verses 29-39.

1. Who was sitting by on a certain occasion when Jesus was teaching?
2. What influence was present? For what purpose?
3. Whom did some people endeavor to bring to Jesus?
4. When they could not get through the crowd, what did they do?
5. When Jesus saw their faith, what did he say?
6. What did the scribes and Pharisees begin to do?
7. What did they say?
8. Did they say this aloud?
9. By what question did he show that he knew their thoughts?
10. Between what two things did he ask them to decide?
11. How did he show them that he had power on earth to forgive sins?
12. At the command of Jesus, what did the palsied man do?
13. What effect did this miracle have on the people?
14. What did they say?
15. Tell who Levi was, and where Jesus saw him.
16. What did Jesus say to him?
17. How did Levi show his regard for the word of Jesus?
18. What did he do in honor of Jesus?
19. What kind of company was present?
20. How did the scribes and Pharisees feel about this?
21. What did they say?
22. What answer did Jesus make them?
23. Whom did Jesus say that he came to call?
24. To the question why his disciples did not fast, what did he reply?
25. By what parable did Jesus show that he could not use the established leaders of the Jews in his work?

NOTES.

1. "There were Pharisees and doctors of the law sitting by, . . . and the power of the Lord was present to heal them." How often has a similar thing taken place! How often the power of the Lord is present to heal people of all their sins, and they do not know it! They do not feel the need of any more power than they possess. They do not care anything for the power, unless all their doubts are first removed. Jesus would remove all their doubts, if they would yield to him; but they want their doubts reasoned away, and that is not the way that doubts are removed. Men cannot reason out the power and mercy of God. "The world by wisdom knew not God." 1 Cor. 1:21. Faith is the healer of doubt and the impartor of wisdom.

2. "And when he saw their faith." This does not mean simply the faith of the men who carried the palsied man, but his faith also. It must have been in response to his faith that they brought him.

3. How strangely hard the human heart is! The Pharisees murmured against Christ, because he said, "Man, thy sins are forgiven thee." They said, "Who can forgive sins, but God alone?" They did not know that Christ is "the power of God, and the wisdom of God." 1 Cor. 1:24. Therefore Christ gave them an evidence of his power, by instantly healing the infirm man. No power but that of God could have done that, and the common people acknowledged it; but the Pharisees would not admit that the power of the Lord was present. What an opportunity for them to have been healed of their sins; for that was just why the power of God was present!

4. There are many who are not bigoted as the Phari-

sees were, who really want their sins forgiven, yet they do not receive forgiveness, because they cannot *feel* that God forgives them. This miracle was recorded for just such persons. God forgives sins just as Christ healed the palsied man. He said, Be strong, and the man was strong. When God says that we are forgiven, then we are forgiven. His word ends the matter. We can believe that a friend whom we have grieved forgives us; why is it not much easier to believe that God forgives, since he has shown his desire to do so, in giving his Son? "But if I could only hear him say that he forgives me, I would be sure of it." Well, then, hear him: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. This is the word of the Lord, and it could not be any more true, or more plainly uttered, if we heard his audible voice. Those who do not believe this word, would not believe if they should hear the tones of God's voice.

5. "I came not to call the righteous, but sinners to repentance." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. Happy the man who, with Paul, can add, "of whom I am chief." The man who is really convicted of sin, and the one who has known the depths of the Saviour's love in forgiving sin, can never think that there is any one in the world more sinful or less deserving than himself, and this will always lead him to manifest tenderness and love toward the erring. Such a one will have the blessing of forgiveness. Jesus can heal only those who are willing to be healed, for he never uses force. The fact that Jesus mingled so freely with publicans and sinners, should forever shut off the saying, "I am so sinful that he will not receive me." The sinful are the ones whom Christ came to save. He associated with sinners, in order that sinners in all time to come might know that he gladly receives them. Strange that men will think that Christ will not receive sinners, when he died for the express purpose of saving them! Can they think that Christ gave his life for nothing? "Him that cometh to me, I will in no wise cast out." John 6:37.

6. When Jesus came, there was a regularly organized church. The Jews were not simply a race of people, they were the church of God. There were hundreds and even thousands of priests—ministers. (See Joel 2:17.) The church had every facility for carrying on evangelistic work. But the new garment of Christ's righteousness could not be patched onto the filthy rags of Jewish self-righteousness. The new wine of the gospel could not be put into the old vessels. That does not mean that Christ would not have been glad to have the priests and Levites join him in his work, but that they could not be used unless they would consent to be made all over new. This they would not agree to, and so Jesus had to go out and select men who would acknowledge that they were sinners and ignorant, and who would meekly learn of him.

News of the Week.

FOR WEEK ENDING MARCH 3, 1894.

DOMESTIC.

—President Cleveland is off on another shooting excursion among the canvas-backed ducks of Albemarle Sound.

—A heavy snow-storm prevailed in the southwest, Feb. 25. In some parts of Texas the snow-storm was the heaviest in ten years.

—March 1, the House, by a vote of 167 to 130, declared in favor of coining the silver bullion in the treasury. This is a victory for Mr. Bland and the silverites.

—Galusha A. Grow, Republican candidate for congressman-at-large, at the special election in the State of Pennsylvania, has been elected by a plurality of 183,000 votes.

—General Jubal A. Early, famous as a Confederate officer, died at Lynchburg, Va., March 2, as the result of a fall on the pavement a few days previous. He was over eighty years old.

—The heavy snows in Utah have driven many wild animals from the mountains, and several mountain lions have even entered Salt Lake City. One weighing 300 pounds was killed near the city.

—Striking miners at Eagle, West Va., Feb. 28, attacked non-strikers, and a real battle ensued. One was killed, and ten were wounded. Much excitement prevails, and the militia have been ordered out to preserve order.

—The report on Hawaii, submitted by Senator Morgan, chairman of the committee, does not criticize Minister Stevens, leans toward annexation, and generally favors the policy of Mr. Harrison. The four Republicans signed the report, though it was not entirely satisfactory. The other four Democrats did not sign, and will present a minority report.

FOREIGN.

—Newfoundland is agitated again over the French shore claims.

—Great Britain has recognized the Hawaiian provisional government.

—There have been several bomb explosions in Paris the past week, and the police have made many arrests.

—The czar of Russia is reported to be very ill of a complication of influenza, bronchitis, and pneumonia.

—The new commercial treaty between Russia and Germany is the subject of much discussion in the German Reichstag.

—The late fall in the price of silver has seriously imperiled many financial interests in Mexico, where nearly all the currency is silver money.

—Gladstone has resigned his position as prime minister of the British empire. It is generally believed that Lord Rosebery will succeed Mr. Gladstone.

—Unemployed Austrian laborers, to the number of 1000, made a riotous demonstration in Vienna, Feb. 26. They were finally dispersed by the police.

—A British force of 200 men operating against the slave traders in Gambia, Africa, was lately defeated and badly cut up by the slavers. A stronger force will now be sent into that country.

—The Brazilian elections took place March 1. Senator Prudente de Moracs was elected. He is a lawyer about fifty years of age. It is hoped that this will bring the war in Brazil to a close.

—An encounter between Russian dragoons and German ulans, in which several were killed on both sides, is reported from Moscow. The Germans were using the Russian eagle for a target, which action was resented by the Russians.

—The sultan of Morocco has made a satisfactory settlement of the demands of Spain. This adjustment of difficulties provides for a neutral zone, the punishment of all offenders against Spanish authority and the payment of an adequate war indemnity to Spain.

—The premier of Hungary, discussing the civil marriage bill, Feb. 26, stated that the government had come to the conclusion that the spheres of the Church and State should be separate. He also declared it to be the intention of the government to grant State aid to other churches.

RELIGIOUS.

—Philadelphia has 664 church edifices—more than any other city in the United States.

—The Salvation Army has purchased a large tract of land in Mexico, and will colonize poor people upon it.

—At Lucknow, India, Sunday, Jan. 7, Bishop Thoburn ordained twenty-seven deacons and seven elders.

—Archbishop Ireland declares that the Catholic Church will entirely ignore the work of the A. P. A., and that the church can cause the downfall of the A. P. A. by so doing.

—Father Corbett, the Catholic priest of Palmyra, Nebr., has been excommunicated by his bishop, and (ecclesiastically) sentenced to three years' confinement in a monastery in Montreal, Canada.

—The Protestant Episcopal Church is increasing to that extent in the United States that the bishops are finding their dioceses so large that they are unable to visit each parish oftener than once in three years.

—Rev. M. C. Peters, in a sermon preached in New York City, Feb. 25, speaking of Satolli, said that the United States needed no advice in regard to its school affairs from a man in whose country only 30 per cent of the population can read and write.

—By a special dispensation of the pope of Rome, American Catholics are allowed to eat meat at every meal on Sundays during Lent, and once a day on several other days. Some warm liquid, such as tea, coffee, thin chocolate, and a mouthful of bread are allowed in the morning. All persons under twenty-one years of age, sick people, etc., are not obliged to observe Lent.

—Two hundred and thirty children from the Catholic parochial schools of Pittsburg, Penn., will now attend the public schools. Their teachers will be four sisters of charity, who have successfully passed the examination, and who will wear the habit of their order in the school. Protestants protest, but have been compelled by the school authorities to acquiesce in the arrangement.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Signs, Sentinels, and tracts. Mrs. Richard Thornton, Ironton, Sauk Co., Wis.

Sentinels, Signs, and tracts. A. W. Walker, Charleston, Ill.

Seventh-day Adventist papers. Mrs. E. Standorf, Beaumont, Cal.

Seventh-day Adventist papers and tracts. A. P. Heacock, Huntsville, Ala.

Seventh-day Adventist papers, also health journals. E. P. Shaffer, Bolivar, Mo.

Seventh-day Adventist papers. Frank C. Williams, Box 1032, Sioux City, Iowa.

Seventh-day Adventist papers in the French language. R. E. Rollins, Covington, Hill Co., Tex.

Signs, Sentinels, and publications in the Norwegian language. James V. Mack, Ojata, N. Dak.

Seventh-day Adventist papers and tracts in the German and Norwegian languages. Carrie Black, Oklahoma Post-office, So. Dak.

DISCONTINUE PAPERS.

Henry Evans, Bothwell, Ont., 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.]

FOR SALE.—A good improved farm of 160 acres for sale cheap, on easy terms, near city limits, good brick dwelling, good orchard. For particulars, address Box 708, Owosso, Mich.

FOR SALE.—I will sell my one and a half story frame house and two acres of rich land at Beldenville, Wis., near the county-seat and Seventh-day Adventist church, cheap for cash, or will exchange for property in Battle Creek. B. M. Shull, 293 Kalamazoo St., Battle Creek, Mich.

LABOR BUREAU.

WANTED.—A man to work on farm by the season or the year, to begin March 15 or before. Address R. Patton, Otranto, Mitchell Co., Iowa.

WANTED.—A good man who understands farm work, to commence work March 15. Must be a Sabbath-keeper. Josiah Curtis, Angell, Grand Traverse Co., Mich.

WANTED.—A position as engineer or sawyer among Sabbath-keepers. Can give good reference. Address, stating wages you expect to pay, H. W. Emens, Clarian, Mich.

WANTED.—A Sabbath-keeping young single man to work on a farm for the season. Will pay good wages. Must be over twenty years of age. Address John Fritz, Ottawa Lake, Monroe Co., Mich.

ADDRESS.

WANTED.—The post-office address of Ezra Tyler. Simon Mosser, Shelton, Nebr.

FRENCH ADDRESSES WANTED.

ANY one knowing of French-speaking people who would be interested in reading our literature, would confer a favor on the French missionary society of Battle Creek, by submitting their names and addresses, and, when possible, any information which would be of assistance to the one corresponding with them. Address W. H. Smith, REVIEW and HERALD, Battle Creek, Mich.

Obituary Notices.

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

FRIDGE.—Died at Galvez, La., of pneumonia, Feb. 2, 1894, brother A. J. Fridge, aged 39 years and 9 months. He will be greatly missed in our church and Sabbath-school. He was resigned to God, and ready to meet the Saviour. A wife and three children are left to mourn. Funeral services were conducted by brother Solomon Brausard. B. B. SPEAR.

ARTZ.—Died at her home in Tustin, Orange Co., Cal., Feb. 3, 1894, sister Ellen A. Artz, aged thirty-four years. She leaves a husband and five young children, besides many dear friends to mourn. But a short time before her death, the writer had the privilege of burying her

in the watery grave, from which she came forth to walk in newness of life. She was loved by all. It was a sore trial for her husband to have her torn from him and also from the little ones who need a mother's care so much; but soon the last enemy—death—will be destroyed. Though in extreme suffering, she died leaning upon the Arm of strength which never fails; and the loved ones and friends who remain to fight the battles a little longer, are confident that she who now sleeps in Jesus will soon join us in the land where the "inhabitant shall not say, I am sick." Words of comfort were spoken by the writer from Ps. 15: 17.

E. E. ANDREWS.

GIFFORD.—Died Jan. 29, 1894, at her home near New London, Ind., of heart-disease, sister Mary Jane Gifford, aged 59 years and 11 months. Sister Gifford joined the Methodist Church when sixteen years old, and was one of the most spiritual and active members of that church. In 1870 she joined the Seventh-day Adventist Church, where her light, through her faithful Christian life, shone more and more unto the end. She was truly a mother in Israel. Under the hospitable roof of Elam and Jane Gifford, many homeless, friendless ones found shelter. Funeral services were conducted by the writer, at the Friends church, where a large congregation expressed their grief at the death of sister Gifford. Text, Rev. 14: 13.

A. W. BARTLETT.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 11, 1894.

EAST.		†Detroit Accon.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atlantic Express.
STATIONS.							
Chicago		am 6.50	am 10.30	pm 2.30	pm 4.00	pm 9.35	
Michigan City		8.55	pm 12.15	4.17	5.45	11.35	
Niles		10.20	1.13	5.16	6.38	am 12.45	
Kalamazoo		am 7.15	pm 12.07	2.20	6.30	7.51	2.20
Battle Creek		8.09	12.53	2.57	7.05	8.23	3.03
Jackson		10.00	3.00	4.15	8.27	9.40	4.45
Ann Arbor		11.05	4.38	5.08	9.20	10.33	5.50
Detroit		pm 12.20	5.45	6.15	10.25	11.30	7.15
Buffalo				am 12.40	am 6.55	am 6.20	pm 5.10
Rochester				3.35	9.45	9.25	8.20
Syracuse				5.35	pm 12.15	11.25	10.30
New York				pm 2.20	8.50	pm 7.05	am 7.00
Boston				4.15	11.15	9.25	am 10.50
WEST.							
STATIONS.							
Boston		am 10.30		pm 2.00		pm 7.15	
New York		pm 1.00		4.30	pm 6.00	pm 7.30	9.15
Syracuse		8.25		am 12.05	am 2.10	am 3.35	am 7.20
Rochester		10.25		2.10	4.40	5.40	9.55
Buffalo		11.30		3.10	5.50	7.00	pm 11.45
Detroit		am 6.05	am 7.25	9.35	pm 5.50	7.00	pm 11.45
Ann Arbor		7.05	8.50	10.30	1.55	6.05	9.55
Jackson		8.10	10.25	11.40	2.55	7.40	11.35
Battle Creek		9.20	n'n 12.00	pm 12.53	4.02	9.13	am 1.13
Kalamazoo		9.58	pm 12.48	1.31	4.35	10.00	2.15
Niles		11.13	2.55	6.00	6.00		4.05
Michigan City		pm 12.10	4.25	3.45	7.05		6.25
Chicago		2.00	6.35	5.30	9.00		7.40

*Daily. †Daily except Sunday.

Niles accommodation train goes west at 8.30 a. m. daily except Sunday. Jackson east at 6.14 p. m.

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.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 19, 1893.

GOING EAST. Read up.		STATIONS.		GOING WEST. Read down.	
10	4	1	9	11	3
Mo.	Ex.	Day	Ex.	Mo.	Ex.
am	pm	am	pm	am	pm
8.40	2.30	8.15	11.25	4.50	8.00
11.10	4.27	10.30	1.20	6.45	8.30
					4.27
					7.10
12.45	5.47	12.00	2.35	1.20	4.10
1.29	6.32	1.45	3.07	12.40	3.28
2.31	7.17	1.48		6.32	2.06
					5.47
					7.10
3.40	8.00	2.40	4.30	1.20	4.10
4.33	8.42	3.25	5.11	1.15	1.50
5.10	9.10	4.00	5.40	1.10	1.30
6.50	10.00	5.03	6.35	1.02	1.20
7.30	10.30	5.40	7.05	1.02	1.20
8.15	11.00	6.15	7.35	1.02	1.20
8.42	am 6.35		11.05	1.02	1.20
9.56	12.10	7.30	8.46	1.02	1.20
					1.55
					7.40
pm	am	pm	pm	am	am
8.30	7.40		8.10	1.00	7.40
pm	am	pm	pm	am	am
7.50	7.00		7.25	9.30	9.30
am	am	pm	pm	am	am
8.35	9.30		7.15	am	am
am	pm	am	pm	am	am
7.25	4.13	3.00	7.30	1.45	8.40
am	pm	am	pm	am	am
8.30	5.35	4.15	9.00	12.20	1.00
pm	am	pm	pm	am	pm
9.40	7.52	4.52	10.10	9.15	8.30
am	am	pm	pm	8.30	6.30
7.03	11.00	9.25	12.00	7.30	

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 22, 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 3.40 p. m., arrives at Battle Creek 9.35 p. m.

Vulparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

†Stop only on signal.

A. E. MCINTYRE, Asst. Supt., Battle Creek.

A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 6, 1894.

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The reports from the field in this number contain notice of seven different Seventh-day Adventist houses of worship dedicated within a few months past.

Our Progress Department this week will be found a veritable symposium, or feast of good things, on the prosperity of the work of the Lord in different parts of our land. Read it and mark how He who is sending forth laborers into his vineyard is granting his presence and help to those who obey the call.

Since the item in the REVIEW of Feb. 20, appeared, stating that our views were going forth in seventeen of the leading languages of the world, still another pamphlet has come to our table, in the Hungarian language, making eighteen in which these views are beginning to be presented to the different nations. It is issued by the International Tract Society, 59 Paternoster Row, London, N., England.

An interesting letter received March 4 from a brother in Buffalo, N. Y., states that he became an adherent to the views of Seventh-day Adventists by reading "Thoughts on Daniel and the Revelation," about a year ago; but that he had never fully learned his duty in regard to tithing till he read Elder G. I. Butler's pamphlet on that subject a few weeks since. He had been paying tithe before, but learning that he had not rightly appropriated it, he now pays again for the years 1892 and 1893. His letter contained a draft for \$110. The Lord will certainly regard with favor such efforts on the part of those who desire to honor him.

It was demonstrated some time since by governmental inspection of schools in France that the pupils in the public schools of that country had a clearer idea of the principles of morality, right, and wrong, than did those who attended the parochial schools. Now we learn that a government inspection of the parochial (Catholic) schools in Mexico has developed the fact that 93 per cent of the pupils in these

schools cannot read! It is evident that the pupils are obliged to put in so much time learning the lives of the saints, the efficacy of relics, counting beads, etc., that no time is left for such common branches as reading and spelling! So schools and ignorance in that country can go hand in hand, as they always do where Catholics control them.

Rev. Dr. Foster in the *Christian Statesman* of March 3, makes this statement: "We aver that the nation has a soul." Now, applying to this national soul the orthodox (?) view of what it is in life and death, we must conclude that after a nation dies, its soul still lives in heaven or hell, either to enjoy heaven forever, because of the righteous nation it once inhabited, or to suffer eternally in hell for the wrong-doing of the bad nation to which it once was unfortunately joined. Perhaps this accounts for the extreme desire of National Reformers to convert the nation by a religious amendment to the Constitution. They want to save the soul of this nation from going to the place of eternal torment, where the souls of the Assyrian, Babylonian, and other bad nations of antiquity, according to this position, have gone.

March 1, a jury at Jacksonville, Fla., impaneled to hear testimony and decide as to whether Corbett, the pugilist, had fought Mitchell "by previous arrangement" in that place a few weeks before, returned a verdict of "not guilty!" This "fighting match" was a matter of public notoriety a year before it occurred; all the people of the United States who read the papers knew just when and where it would be, and the governor of Florida ordered out the militia to stop it. The fight took place before a large crowd of spectators, but no proof can be found! In contrast with the impossibility of finding evidence to punish prize-fighting, it may cheer American citizens to know that when a Seventh-day Adventist husks corn or sets out tomato plants on Sunday, there is always sufficient evidence found to prove the crime (?), juries that will convict, and judges ready to sentence. So do popular lawmakers and civil courts trifle with civil crimes and divine rights!

The friends of the REVIEW will be interested to learn what their respective States and Conferences did during the year 1893 in the way of reporting labor performed. The following table gives the number of reports for the REVIEW received during the year named:—

From Scandinavia, 1; North Carolina, 12; Michigan, 26; Minnesota, 18; Indiana, 22; South Dakota, 13; Wyoming, 4; Tennessee, 6; Wisconsin, 27; New Zealand, 3; Ontario, 4; Pennsylvania, 21; Kansas, 17; Ohio, 19; Louisiana, 3; Missouri, 10; Tennessee and Alabama, 1; Iowa, 13; Maine, 17; Oklahoma, 5; New England, 9; Arkansas, 10; South Africa, 3; West Virginia, 3; Georgia, 16; Idaho, 1; Virginia, 13; Rhode Island, 3; Montana, 8; North Dakota, 3; Maryland, 5; Illinois, 10; Nebraska, 11; Oregon, 2; New Hampshire, 1; Oklahoma and Indian Territories, 3; Vermont, 10; Pitcairn Island, 1; Massachusetts, 3; California, 5; Colorado, 4; Connecticut, 4; Texas, 6; Washington, 4; British Honduras, 1; Minnesota and Wisconsin, 1; Florida, 6; South Carolina, 6; New York, 6; Iowa, Nebraska, Dakota, and Minnesota, 1; Indian Territory, 1; Kentucky, 7; Quebec, 8; West Virginia and Montana, 1; England, 1; Ireland, 2; Quebec and Vermont, 1; Alabama, 2; New Brunswick, 2; Canada, 2; Dakota, 1; Maritime Provinces, 3; Newfoundland, 1; South America, 1; New Jersey, 1; Manitoba, 1; West Indies, 1; New Mexico, 1.

From the foregoing it appears that Wisconsin was the banner State for 1893, having sent in 27 reports, while Michigan comes next, with 26. How shall it be for 1894?

POSTAGE AGAIN.

BROTHER JOHN I. GIBSON, secretary of the International Tract Society, 451 Holloway road, London, N., England, writes to call attention again to the note of Elder Holser in the REVIEW of Jan. 23, in regard to the postage on the large United States postal-cards when sent to foreign countries. They met so much loss through insufficient postage on these cards, that brother Gibson wrote the general post-office, London, asking why two cents was not sufficient to pay on those cards. To his letter he received the following reply:—

"SIR: With reference to your further letter of the 1st inst., I beg leave to state that the post-cards in question are issued for circulation only in the domestic mails of the United States, and when sent abroad are properly chargeable as insufficiently prepaid letters. They exceed the limit of size allowed for international post-cards.

"A notice to this effect appears in the United States Postal Guide for December.

"I am, sir,

"Your obedient servant,

"S. Walpole, Sec."

Our brethren, therefore, will please bear in mind that these large postal-cards sent to foreign countries must be prepaid the same amount as for a letter, and they would, therefore, better send a letter than such cards.

THE CIRCULATION OF OUR TRACTS.

WE have felt for some time that this winter was greatly marked by a wonderful circulation of our tract literature, and so we have gone back through the records of the REVIEW AND HERALD Publishing Company to the year 1886, and gathered out the number of tracts together with the aggregate number of pages during each year from that time down to the present, with the following results:—

Year	No. of tracts	No. of pages
1886	631,369	10,147,804
1887	1,321,976	22,758,342
1888	517,855	8,143,036
1889	224,872	5,666,148
1890	1,949,645	14,647,858
1891	571,623	7,874,036
1892	315,724	10,946,584
1893	832,385	22,773,736
1894 (Jan. and Feb.)	944,081	22,911,660
Oct. 1, '93 to March, '94	1,295,602	35,600,288

Referring to the above figures it will be observed that 22,758,342 pages were printed in 1887. This was the most remarkable year for the circulation of tracts up to the year 1893, just closed, when we printed and circulated 22,773,736 pages,—just a few more pages than were printed in 1887. But the most remarkable figures present themselves in the first two months of 1894, during which time it will be seen that 22,911,660 pages of literature have been printed. Of the 22,773,736 pages that were printed in 1893, 12,688,628 pages were printed in the last three months of that year; so for the five months beginning with Oct. 1, 1893, and ending Feb. 28, 1894, we printed a total number of 35,600,288 pages of tracts. The number of tracts contained in these pages printed during these five months is 1,295,602.

Of the tracts that have thus been printed 278,000 were "Christ and the Sabbath;" 425,000 "Our Answer;" 320,000 "Rome's Challenge;" and 100,000 "Christ and the Pharisees."

As these pages of tracts are being scattered among the people, we know that they must be opening the eyes of many to the great truth for this time.

We trust that this good work may increase and prosper right along, as it has been doing for the past five months.

A. O. TAIT.