

# The Adventist And Sabbath **REVIEW AND HERALD**

Eleanor McDonald  
box 62

"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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### REST.

BY MRS. L. D. AVERY STUTTLE.

(Battle Creek, Mich.)

SOMETIMES when all my path is dark with shadows,  
And my sad spirit yearneth for relief,  
I hear His blessed voice amid the darkness,  
"Cheer up, my child, thy Saviour knows thy grief.  
Yea, though thou walkest through the silent valley  
Of death's dark shadow, thou shalt feel no fear;  
I will be with thee, I will be thy Refuge  
Thy trembling soul to comfort and to cheer."

O how the blessed peace and rest of heaven  
Fall o'er my spirit at these precious words;  
They tell of hope and joy—of sins forgiven,  
And soothe my spirit like the song of birds.  
His "rod and staff" shall be my comfort ever,  
And he will bring my spirit calm release;  
And in the glorious resurrection morning  
He'll crown my soul with everlasting peace.

Yea, when my heart is sad, this is my comfort;  
This is my blessed hope in time of need;  
That I may place my hand in thine, my Father,—  
My mighty Help, my Counselor indeed.  
And when at last, safe in that blessed haven,—  
That Beulah land, where all is bright and blest,  
Where earth's black shadows never, never enter,—  
My weary soul shall find eternal rest.

## 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.

### FAMILY GOVERNMENT IS TO BE MAINTAINED.

BY MRS. E. G. WHITE.

WATCH, pray, work! To be in a position of watching, working, praying, and waiting, is to be in the proper position. We are to act as wise stewards, as faithful servants doing the work of the Master. I am particularly exercised over the mismanagement in the training of families. The father is to be the houseband of the family. This is his position, and if he is a Christian, he will maintain family government. In every respect his authority is to be recognized. In many families the father's authority is never fully acknowledged, and a series of excuses are offered for the disobedience of the children. In many families the daily life is one of variance, full of the counterworking of the father against the mother and the mother against the father. The mother thinks the father unnecessarily severe and exacting. Why?—Because the children do not acknowledge and reverence the father, who, if he is a Christian, represents the divine authority of God, whose vicegerent he is. The father is to carry out the gracious designs of God, and estab-

lish his family in upright principles, that they may have virtuous and well-balanced characters.

If fathers and mothers are at variance, one working against the other to counteract each other's influence, the family will be in a demoralized condition, and neither the father nor the mother will receive the respect and confidence that are essential to a well-governed family. The mother will leave the impression upon the minds of the children that the father is too severe or is needlessly particular. Children are quick to discern anything that will cast a reflection upon the rules and regulations of a household, especially those regulations that restrict their actions. Would that parents would work in harmony, guiding their children in the fear of God, and remembering that they are his agents. The family is a divine institution, and parents should be wise, judicious teachers of their little ones. Children are to be patiently instructed, line upon line, and precept upon precept, here a little and there a little. They should be trained, educated, and disciplined until they become obedient to their parents, giving respect to their authority. In this way respect for divine authority will be implanted in their hearts, and the family training will be like a preparatory training for the family in heaven. The training of childhood and youth should be of such a character that children will be prepared to take up their religious duties, and thus become fitted to enter into the courts above.

Let parents consider the fact that they are in place of God to their children. The weakness and inexperience of the children are to be supplied by the practice and precepts of the parents. From the earliest age a wise education in Christ's lines is to be begun and carried forward. When the children's hearts are impressible, they are to be taught concerning eternal realities. Parents should remember that they are living, speaking, and acting in the presence of God. The heavenly intelligences are witnesses to their words and deeds. They know how they are dealing with the younger members of the Lord's family; for the children are the purchase of the only begotten Son of God. The angels look with intense interest upon every family, to see how the children are treated by parents, guardians, or friends. What strange mismanagement they witness in a family where father and mother are at variance! The tones of the voice of father and mother, their looks, their words,—all make it manifest that they are not united in the management of their children. The father casts reflections upon the mother, and leads the children to hold in disrespect the mother's tenderness and affection for the little ones. The mother thinks she is compelled to give large affection to the children, to gratify and indulge them, because she thinks the father is harsh and impatient, and she must work to counteract the influence of his severity.

O how God is dishonored in a family where there is no true understanding as to what constitutes family discipline, and children are confused as to what is discipline and government. It is true that too harsh discipline, too much criticism, unrequired laws and regulations, lead to disrespect of authority, and to the disregarding

finally of those regulations that Christ would have fulfilled. The lack of family government leads to the destruction of confidence in wise regulations in the family economy. Parents should themselves be converted, and know what it is to be in submission to God's will, as little children, bringing into captivity their thoughts to the will of Jesus Christ, before they can rightly represent the government that God designed should exist in the family.

In the family, fathers and mothers should ever present before their children the example they wish to be imitated. They should manifest one to the other a tender respect in word, and look, and action. They should make it manifest that the Holy Spirit is controlling them, by representing to their children the character of Jesus Christ. The powers of imitation are strong, and in childhood and youth, when this faculty is most active, a perfect pattern should be set before the young. Children should have confidence in their parents, and thus take in the lessons they would inculcate. Parents should make manifest in their daily life what it is to love God supremely and their neighbor as themselves. Where religion is a practical thing in the home, great good is accomplished. Religion will lead the parents to do the very work God designed should be done in the home. Children will be brought up in the fear and admonition of the Lord.

Children are not to be trained to be the devotees of society. They are not to be sacrificed to Moloch; but they are to become members of the Lord's family. Parents are to be filled with the compassion of Christ, that they may work for the salvation of the souls that are placed under their influence. They are not to have their minds all engrossed in the fashions and practices of the world. They are not to educate their children to attend parties and concerts and dances, to have and attend feasts; because after this manner the Gentiles walk. Eternal vigilance must be exercised, that the children may be led in the paths of righteousness. Satan begins his work upon them from earliest childhood, and creates desires for that which God has forbidden. The safety of children depends largely upon the vigilance, watchfulness, and care of the parents over them. Parents must work in the fear of the Lord, preoccupying the garden of the heart, by sowing good seed. They must instill the right spirit, plant correct habits, and teach the children that the love and fear of God are the foundation of all wisdom. Obedience to parental authority should be inculcated in babyhood and cultivated in youth. The will of the parents must first be under discipline to Christ, molded and controlled by the Holy Spirit, and then parents must have control of the child.

Parents who exercise a spirit of dominion and authority, transmitted to them from their own parents, which leads them to be exacting in their discipline and instruction, will not train their children aright. By their severity in dealing with their errors, they stir up the worst passions of the human heart, and leave their children with a sense of injustice and wrong. They meet in their children the very disposition

that they themselves have imparted to them. Such parents drive their children away from God, by talking to them on religious subjects; for the Christian religion is made unattractive and even repulsive by this misrepresentation of truth. Children will say, "Well, if that is religion, I do not want anything of it." It is thus that enmity is often created in the heart against religion; and because of an arbitrary enforcement of authority, children are led to despise the law and the government of heaven. Parents have fixed the eternal destiny of their children by their own misrule. They have placed their children in the ranks of the enemy, to serve the prince of darkness rather than the Prince of Light. Parents will have a fearful reckoning to meet in the day of judgment. The Lord will inquire, "What have you done with my heritage in the children I gave into your trust? Where is my revenue, my inheritance? Then the mismanagement will appear with terrible distinctness before the parents, who have been weighed in the balance and found wanting. Their neglect to cultivate their children in righteous ways will not only be the ruin of their own families, but the wrong principles they inculcated in them, bear fruit in other lives, and are transmitted from parent to child to the third and fourth generation. There will be a harvest to be gathered that will be hard to be reaped. The irreligious practices of the children produced effects in their own characters and in the characters of others, and instead of being a blessing in the world, they became a curse.

The family circle is to be an educating circle. Father and mother are to be teachers, and unitedly, under the rule of Jesus Christ, they are to bear their responsibility. They cannot give their time to visiting, to the cultivation of worldly habits, to the entertainment of such visitors as will cause them to neglect their children. They are to devote their time to teaching children how to be useful, how to be a blessing to others. Where this is neglected, Satan early takes the children into his school, and teaches them his hellish arts. Jesus spoke of the synagogue of Satan. He has a religion that he teaches, and those who learn in his school soon reveal the fact that he is their teacher. Satan is watching to catch the children through the neglect of their parents. One disobedient child will do great harm to those with whom he associates; for he will fashion other children after his own pattern.

Parents lose much by being half-converted. Of Abraham it was said by the Lord Jesus Christ, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." By the combined influence of love and authority, Abraham ruled his house. He was to walk before his household without hypocrisy or any deception, and there was no betrayal of sacred trust on his part. With living faith in God he combined works, and met the standard that is erected for masters, servants, and children,—the great moral standard of righteousness. O how few bring religion into their home life! Parents, what course are you pursuing? Are you acting upon the idea that in religious matters your children should be left free of all restraint? Are you leaving them without counsel or admonition through childhood and youth? Are you leaving them to do as they please? If so, you are neglecting your God-given responsibilities.

—Speak kindly in the morning; it lightens the cares of the day, and makes the household and its affairs move along more smoothly. Speak kindly at night; for it may be that before the dawn, some loved one may finish his or her space of life for this world, and it will be too late to ask forgiveness.

—Men are always like the god they believe in.

### THE POWER OF PRAYER.

BY AUGUST KUNZ.  
(*Battle Creek, Mich.*)

ALTHOUGH the Christian fights with invisible, or spiritual, weapons,—because, as the great apostle assures us, "The weapons of our warfare are not carnal" (2 Cor. 10:4),—they are for all that "mighty through God to the pulling down of strongholds," bringing to naught all the devices of the adversary, and gaining the victory over the enemy of our souls in every encounter. One of the mightiest of all weapons that is available at any time for the true child of God, even the very poorest and weakest, is prayer. For this reason we are repeatedly admonished to "watch and pray," "pray without ceasing," "pray everywhere, lifting up holy hands," "always to pray, and not to faint," etc. Both the Old and the New Testament, as also the history of Christianity as a whole, abound with cases of answers to prayer. But it must not, on that account, be expected that every prayer which the Christian may offer, will be answered as he might desire it should. There are, in the first place, certain things requisite, before he can expect to have any answer whatever to his petitions, or that his prayers come up as sweet incense before the throne of God. Some of the most essential of these we will especially dwell upon here, as they are given in the word of God, for our observance:—

1. In the first place, no one must expect to be heard of God, unless he does the will of God from the heart. By the will of God we understand the ten commandments in their entire comprehensiveness, which embrace everything that falls within the possibilities of man to feel, think, say, or do. And we are not left to guess this fact, or to discover it by hard experiences or bitter disappointments; for God's holy word tells us most plainly: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. But a hearing of the entire law of God includes also a doing of the same in all its detailed requirements. "Be ye doers of the word, and not hearers only." "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 1:22-25; 2:10. We may pray ever so earnestly, and feel our need of, and long for, God's help ever so much; but if we cherish sin in our hearts, though we weep and pray before him, he will not hear us. But if we comply with all of God's requirements willingly, from the heart, we may confidently claim the Saviour's precious promise: "All things, whatsoever ye shall ask him in prayer, believing, ye shall receive." Matt. 21:22. The prayer of King Hezekiah may serve as an illustration of this. The time for his life to end had come, and God, through the prophet Isaiah, sent him word to that effect. But the king turned to God with the extraordinary request that his life might be prolonged, and it was prolonged. Would God have granted a similar petition to any one else?—Hardly. The chief reason why God heard and answered Hezekiah's prayer is to be found in the walk of the latter. The Lord himself bears him witness thus: "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments." 2 Kings 18:5, 6; 20:1-6.

So far also may the faithful and obedient child of God make bold to ask of God, with fair prospects of being heard and the request granted, so that he may entreat the Lord for quite a considerable extension of life, with reasonable prospects of obtaining what he prays for. In Hezekiah's case, however, it is easily to be seen that God's original intention to let the king come to his end, was best after all; for the history of those fifteen years of extension of life,

proves that it was in reality nothing either pleasant or desirable that he had asked for himself. He was compelled to see scarcely anything but grief and sadness, and had to hear that all his wealth and treasures had fallen into the hands of the Assyrians; while the son who was born unto him during the time of his new lease of life, was destined to bring nothing but disgrace upon his father's fair and untarnished name. The Lord, however, answered his prayer, because Hezekiah had kept the commandments of God most faithfully.

Now the will of God is, both as to worshiping him or praying to him, that the worshiper, or suppliant, be (1) Sincere, spiritual, and truthful (John 4:23, 24); (2) Possessed of faith to believe that God can and will hear (Heb. 11:6); (3) Forgiving toward all who have wronged him, even as he wants God to forgive him (Matt. 6:12); and (4) At peace with his fellow-men, so that if he has wronged any one in any way, he has first sought to make good such wrong to the very best of his ability, before he can come to God acceptably. Matt. 5:23, 24.

2. The second requisite to successful prayer is to hold on in the exercise of the same,—to "pray without ceasing." 1 Thess. 5:17; Eph. 6:18. Our Saviour himself often spent all night in prayer, thus setting us a very instructive example in this direction. We must with God's help gain the victory for ourselves in many a battle with the powers of darkness, by this very means of being earnest, urgent, and persistent. James 5:16. Jacob's experience, for instance, teaches us how much can be achieved in this way. He had sinned in various respects, and well deserved to be given over to the hatred of his brother Esau. But he repented of his sins with all his heart, and sought God, firmly determined to obtain forgiveness of all his transgressions, as well as to wrestle for divine protection and assistance, in order that the heart of his brother, who, bent on revenge, came against him with a force of 300 armed men, might be inclined favorably toward him. Jacob wrestled for a long time with the Lord, without avail; but he did not lose courage nor give up hope. He most firmly resolved to hold on until God should hear and bless him; he gave expression to his inner feelings in these words: "I will not let thee go, except thou bless me." Gen. 32:26. He had been wrestling all night in anxiety and dread; from without, in imminent danger by the threatening foe, that came closer each moment; from within, by being conscious of his manifold transgressions. But he cast all his care upon the Lord, pleading for the divine blessing. Already the day began to dawn; and finally, after a severe and long struggle and a most thorough trial of his steadfastness, God forgave him his sins, protected him against his hostile brother, blessed him, and called him "Israel;" *i. e.*, warrior of God, or prince of God.

Just as much as it was possible for Jacob, it is possible for us to wrestle with God, and obtain forgiveness of our sins as well as God's protection, help, and blessing, if we, like him, persevere in prayer. But though we have all the firmness of purpose necessary for such prayer, and cling to God until we obtain what we desire, we must come in humility into his presence, and this brings us to the third requisite.

3. "Humble yourselves in the sight of the Lord, and he shall lift you up," writes the apostle James; for, as he teaches in the same connection, "God resisteth the proud, but giveth grace unto the humble." Chapter 4:10, 6. We should never forget, whenever we come to God, that he is the great Creator of the heavens and the earth, before whom it would be most fitting that we come in sackcloth and ashes, veiling our faces for shame, because of our many transgressions. It behooves us, therefore, most thoroughly to realize our own nothingness, and how dependent upon God we are for every-

thing. We should not become discouraged, by such contemplations, from coming to God at all, but should hold all the more closely to him; and all the more urgently, though most humbly, entreat of him those things of which we stand in need. The Syrophenician woman who came to the Saviour confessed to him very frankly and openly her unworthiness to receive the blessings asked of him; but for this humble confession, made in faith, the Lord considered her in mercy, testifying to her faith in words which have been preserved to this day, as he heard and answered her plea. Even though we should feel our weakness to the uttermost, we must not on that account allow ourselves to become disheartened or be deterred from seeking God; for even for such cases the Lord has words of encouragement by the apostle Paul, who urges us to seek God that we may obtain divine help.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8: 26. But that the greatness of our sins and their guilt should not keep us from going to God in prayer, if only we come before him in humility and sincere repentance, his own words, as found in Isa. 1: 18, plainly show: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool."

4. In conclusion it might yet be mentioned, that we ought to endeavor most scrupulously to answer our own prayers, as far as lies within our power to do so. Such a course is proper, both in regard to the things which are invisible, or eternal, and those of this present life. When we pray, "Give us this day our daily bread," we must not expect that all we need to do is simply to sit down and fold our hands because we have prayed God to give us our daily bread. But it is none the less so in regard to that food which cometh from above, or even to eternal life itself. The heavenly food is brought within our reach by searching God's word devotedly and thoroughly; and if this or that in God's word is incomprehensible to us, it is our privilege to ask God, upon bended knees, to make it plain. And although the Scriptures tell us that eternal life itself is the gift of God, through Christ Jesus our Lord, it also tells us at the same time that we should *work out* our own salvation with fear and trembling. Phil. 2: 12. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 16.

ITEMS.

BY JOSEPH CLARKE.  
(Lowry City, Mo.)

If our common people, that is, the middle and working classes, which include at least 80 per cent of the population, would for five years give up the use of tea, coffee, tobacco, and spirituous liquors, and only travel on errands of necessity and mercy, the cry of hard times would cease; work would be plenty at good prices; and strikes and panics would be things of the past. Especially would this be so if all would heed the warnings given in Deuteronomy 28.

Evil-speaking and slander do not seem so very sinful, if we can have the monopoly in them; but when the tables turn, and we are the victims of these vices, we see how true are our Lord's words, as recorded in Matt. 7: 1-5.

If ours is truly a Christian nation, let our nation pay a tithe of its "revenues" to support missionaries to the heathen, and let it throw all the rum and whisky into the ocean, instead of sending it to the heathen.

JOY IN HEAVEN.

BY MRS. M. D. AMADON.  
(Battle Creek, Mich.)

"Joy shall be in heaven over one sinner that repenteth." Luke 15: 7.

The valleys were dim in the twilight,  
The hills were illumined with gold,  
The shadows of night slowly deepened,  
And the flocks were at rest in the fold.  
I thought of God's goodness and mercy,  
Of his wealth of benevolent love;  
All nature attuned to his praises,  
Brought blessings of peace from above.

The crescent floating on in her splendor,  
The current's liquid song from below,  
The whippoorwill's notes strong and tender  
Caused my heart in response to overflow;  
As I mused on the beauties of evening,  
In the darkness a form swiftly sped  
And stood on the brink of a chasm;  
All unconscious of danger or dread.

Fettered, entranced, at a phantom  
That beckoned away into the night,  
O, is there no hand to arrest him  
From pitfalls that lie in his flight?  
Below lie the rocks, snags, and quicksands  
That await but a step and a fall;  
My heart-throbs came heavier, faster;  
I knew 't would be fatal to call.

I prayed, Is the All-Father watching  
And restraining the trend of his feet?  
For the burden of tears and crying  
With faith, hope, and love is replete;  
When I thought of the wonderful story  
Which so often is mingled with song,  
How Jesus left heaven and glory  
To bring back the innumerable throng.

And I sang with a prayer intermingling,  
Of Christ and the power of his love;  
It died on the breath of the evening,  
But the prayer entered heaven above.  
List, I hear the concert of angels  
Who first sang the sweet story of old,  
And the steps of the heavenly Shepherd  
Bringing back his own to his fold.

Then I knew there was joy in heaven  
Over one who had strayed and returned;  
And the faith, hope, and love freely given  
On the altar of frankincense burned.  
And my heart grew strong and restful  
'Mid the music and chorus of praise;  
For He, all Omnipotent, faithful,  
Hears the cry of his children always.

ETERNITY AND THE SABBATH.

BY W. H. BENNETT.  
(Mt. Vernon, Ill.)

ONLY He who is infinite in wisdom and power is able to accommodate to the minds of created beings the immeasurable things, the unsearchable riches in himself. There is but One who can fully comprehend and enter into all the purposes of Him "that inhabiteth eternity." Isa. 57: 15. He alone,—the only begotten, who is "from the days of eternity" (Micah 5: 2, margin),—is able fully to comprehend "duration without limit," as eternity is defined to be. It was therefore needful to mete out a portion of eternity into parcels, known as "days" and "years," that finite man might comprehend somewhat of the great self-existent One, the Eternal.

It is evident that it is the purpose of God that we view with awe and wonder the greatness of eternity; for he tells us of ages to come in which we are to proclaim his majesty, and penetrate deeper into the mighty, wondrous problems which we now behold "as through a glass darkly."

If we anticipate the task of analyzing the term "eternity," which human reason has doubtless correctly defined as "duration without limit," it becomes at once a matter the greatness, breadth, and height of which are appalling. But as it is the measure holding a subject now being proclaimed in its fulness, it is evident that

we are to associate the Sabbath with that mighty measure of duration.

As it is impossible to compass eternity, it is equally impossible to limit any fraction of it. Were we to deduct from eternity ages beyond the computation of finite comprehension, eternity would still remain. Were this to be infinitely multiplied, the result would still be the same. Were eternity divided into a thousand equal parts, each part would be equal to all the remaining parts. Were it possible to limit the smallest possible fraction of eternity, it would cease to be "duration without limit." This being true, who would not pause and wonder as he thinks of that holy institution which constitutes one seventh of eternity?

Such is really and in fact the magnitude of the Sabbath question, and such is the greatness of the blessing in it. Who could realize this and not keep this "holy day"? Ps. 42: 4.

As the Sabbath is one seventh of eternity, it is simply eternity itself, or perhaps, more correctly speaking, an eternity within an eternity. Arrange it in words as we may, it is beyond human ability to fathom it. Such is the abiding memorial of the great Jehovah. What of greater magnitude could rebellion find, out of which to erect a monument to perpetuate a blasphemous apostasy (a false Sabbath) designed to be of such greatness as even to absorb eternity entire, and dethrone Him who inhabits it? But, "O thou enemy, destructions are come to a perpetual [eternal] end: . . . their memorial is perished with them." Ps. 9: 6. He who "inhabith eternity" will eternally inhabit it. To his "holy habitation," through the wondrous scheme of redemption, he is now with a loud voice calling us. Blessed is that people who know the joyful sound.

DO YOU KNOW IT?

BY E. HILLIARD.  
(East St. Cloud, Minn.)

Do you know that you are a child of God? Have you given yourself to Christ? Do you know that your sins are forgiven? That you are clothed in Christ's righteousness? If not, why not? Is it not your privilege to know?

Hear how confidently Job speaks: "I know that my Redeemer liveth." Listen to the words of Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1: 12.

Not long since a brother, who for many years has been a professor of Christ, was asked if he knew he was a child of God. He replied, "I cannot say that I know I am." He was then asked, "Are you a child of the Devil?" He answered, "I am not." "Well, then, whose child are you?" The brother seemed somewhat puzzled for a time. After considering more carefully the promise in 1 John 1: 9 and others of like import, light dawned upon his mind, and not only he, but others saw more clearly, and believed.

We should earnestly seek God for help to comply with the conditions of his promises, that they may be fully met; then we can confidently claim sonship with God. We are not to wait until some future period, till probation closes, or until we are changed to immortality, before we can claim this relationship. We are sons of God as soon as we give ourselves to him. "Beloved, now are we the sons of God." 1 John 3: 2.

There are those who have prayed for years, using the endearing title, "Our kind heavenly Father," and who, when asked if they are his children, hardly know. Think of a boy who would reply, when asked if he was his father's child, "I think I am, yet I do not know."

A child may be adopted into a family and not



know that such is the case; but he is taught to call the one who feeds, clothes, and protects him, father. Exactly so with us. We are all adopted children. "But ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. 8:15.

Now shall we continue to call the One who has adopted us, and who clothes and feeds us, "Father;" and when asked if we *know* we are his children, reply, "I cannot say that I do"?

Some have said they thought it boasting to say they *knew* they were children of God. Is it boasting for a child to say he knows his father? that he knows the one who clothes and feeds him, and on whom he is so dependent? The child who thus acknowledges his father does him honor. The more the child realizes his dependence, the more closely he will cling to his support.

It is just so with us and our heavenly Father. The more we tell what he has done for us, how dependent we are upon him, and how kind he is to us, the more he is honored and the better is he pleased. Let us look at this relationship as we should, and never think it boasting modestly to claim sonship with God. Did not our Elder Brother teach us to say, "Our Father which art in heaven"? Those who do not know that he is their Father, and, parrot-like, repeat the parental title, do not receive the rich spiritual blessings that he has to bestow upon his humble children. We should have affection and confidence enough to call him, "Our kind heavenly Father."

Away with this false modesty, that thinks it boasting to say that we are children of Him who gave us life, and upon whom we are dependent for every attendant blessing!

#### ISAIAH 62.

BY MRS. M. E. STEWARD.

(Battle Creek, Mich.)

THE last message of heaven to the world is becoming terribly solemn and earnest. God is about to exalt and glorify his church through his righteousness, till she shall be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." The "hand of thy God" signifies that her glory, her righteousness is all from and by him. Then will God rejoice over her "as the bridegroom rejoiceth over the bride." How tender, confiding, and full of meaning is this expression! "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." Watchmen are the guard by night, who signal approaching danger. The watchmen whom God has set at this particular time are so filled and electrified with the view before them, that they sound the alarm day and night incessantly. Who of God's watchmen now have such an intensity of spirit, such a realization of the overwhelming importance of present truth, that it is like fire shut up in the bones (Jer. 20:9) and will not let them rest, but is continually flashing out to all around?

Just now God calls to all his children: "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Who of us is continually crying to God for the descent of the Holy Spirit and complete victory? Before the day of Pentecost the disciples all, *with one accord*, earnestly prayed for the promise of the Spirit. "They extended the hand of faith higher and higher with the mighty argument: It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." This, too, is our earnest plea. As quickly as "Pentecost brought them the presence of the Comforter" shall our persevering, eager, united prayers bring to us the Holy Spirit, which will cause that our "righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

There is a great work to be done. "Go through, go through the gates." The command is repeated to show the urgency of the case and the Lord's estimate of it. "Go through the gates," away from home, from native land if need be, wherever there are souls to save. Who is to go?—All who make mention of the Lord. If you "will not have this man to reign over" you, then it does not mean you. God is addressing all who live in Jerusalem,—spiritually; *i. e.*, his people. "Prepare ye the way of the people," show them the way of salvation. "Cast up, cast up the highway," "the way of holiness" (Isa. 35:8); "gather out the stones," take all the stumbling-blocks out of the way (chapter 57:14); "lift up a standard for the people." "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Chapter 11:10. "I, if I be lifted up from the earth, will draw all men unto me." John 12:31.

This is the Lord's message to be taken to the end of the world: "Say ye to the daughter of Zion, Behold, thy salvation cometh [the Lord is coming]; behold, his reward is with him, and his work before him. And they [those who hear] shall call them [those who carry the message], The holy people, The redeemed of the Lord." Holiness is not only their watchword, it is their very life, and is so apparent that it becomes the title, or character, by which the world knows and speaks of them. So eager will people become to learn their teachings that "thou shalt be called, Sought out, A city not forsaken." (See Isa. 55:5; 60:3-11.)

#### BAPTISTS AND THEIR PRINCIPLES.

BY ELDER GEORGE B. WHEELER.

(Boston, Mass.)

God's truth is harmonious; it is necessarily so, it cannot be otherwise. This statement is self-evident. Therefore anything which is declared to be truth which is contradictory to itself is necessarily false.

In connection with this statement I wish to make a few quotations from two of the leading Baptist papers in this country. I would also call attention to the fact that Baptists consider Sunday sacredness so important that they have declared that Christianity itself depends upon its being maintained by law. An editorial paragraph in the *Watchman* of Dec. 14, says:—

"One of the puzzling things about theological controversies is that men are apt to be strenuous for their pet doctrines just in the proportion to which these doctrines lack explicit Scriptural support. They are compelled to make up by positive assertions what they lack in evidence."

Compare this with a report of an essay on the transference of the Sabbath, by Dr. Hiscox, in the *Examiner* of Nov. 16:—

"The essayist began by defining the conditions of the question. The appeal is to the word of God, not to tradition or to the custom of the Church in any age. When we examine exactly what the New Testament says, we are surprised to find that there is no definite statement on the subject. . . . In conclusion, there is no definite and clear statement in Scripture that there was any transfer of the observance of the Sabbath to the first day of the week."

In the discussion of the essay by leading Baptist clergymen, the report says, "Very little new light was thrown upon the subject."

The present tendency of the Baptists to "depart from the faith" is also illustrated in the following quotations. The first is from an address before the American Baptist Publication Society at the Baptist Anniversary at Denver, Colo., last spring, stating what Baptist faith is:—

"A creed will not hold us together. There is no central authority to read the law to us. Nothing but love and fidelity to the word of God will hold us together as a denomination. The word 'Baptist' is not our watchword. It does not stir our mighty host. But

when you mention fidelity to the gospel of Christ, you touch the Baptist heart. . . . We stand to-day a united people. . . . I attribute this fact, First, To the Scripturalness of our doctrine, and especially to that greatest of all doctrines, fidelity to Christ and his word."

Now compare this with the following quotation from an editorial in the *Examiner* of Jan. 4. The *Examiner* is the leading Baptist paper in this country:—

"Some Baptists are fond of demanding a 'Thus saith the Lord,' for everything, and profess to accept nothing for which explicit authority cannot be produced from the word of God. Probably not a reader of this paragraph would be willing to follow this principle to its legitimate conclusion. It would involve the immediate return to Sabbath worship, the abolition of Sunday-schools," etc.

While it is true that the organization and methods of carrying on Christian work are not defined in the word of God, it is true that all doctrines and Christian institutions are clearly defined and stated therein, and the measure of one's loyalty to God is the fidelity with which he regards them. The contradictory positions taken by Baptists on the Sabbath question show plainly where they are standing, also whither they are "departing from the faith," the danger of which is clearly seen by the student of prophecy.

#### TASTE AND SEE.

BY ELDER W. H. FALCONER.

(Battle Creek, Mich.)

It is often urged as an excuse for not keeping the Sabbath, that it makes no difference which day we keep, because one day is just as good as another. To this we always reply that there *is* a great difference, because God has blessed and sanctified the seventh-day—something he has never done for any other day. In doing this God has placed his special presence in the Sabbath as he has not in other days. But still our first-day friends insist that there is no difference. I here affirm that they are not qualified to speak on the relative merits of the days.

Suppose two persons enter a room, and two varieties of apples are lying on the table. One individual tastes of both varieties, the other only tastes of one variety. The former says that one species is greatly superior to the other, and asks the other individual to taste and see. But the latter insists that there is no difference, that one is just as good as the other. Now which of these persons is the most competent to speak of the relative merits of the two varieties of fruit? Certainly not the one who has only eaten of one kind. The *only way possible* for him to become qualified to bear witness in the case would be to taste and see.

So we say to our Sunday-keeping friends, that there is a difference in the days. We have kept both days, and know that the special presence and blessing of the Lord can be enjoyed on the seventh day as it cannot be found on any other day. This is no theory, it is genuine experience. We have tasted both, and are, therefore, qualified to speak on the subject; and we say to our doubting friends, "Taste and see." Not till they have done so will they be competent to testify in the case. (Read Isa. 58:13, 14.)

—Letters are the very nerves and arteries of friendship—nay, they are the vital spirits and elixir of love, which, in case of distance and long absence, would be in hazard to languish and quite molder away without them.

—The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after.

*The Mission Field.*

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

**GREAT BRITAIN AND IRELAND.**

It is not well to draw invidious comparisons; but that our brethren in America may know that the work is advancing here, I may say that its progress during the last five years does not compare unfavorably with not a few of the organized Conferences in the United States. I call attention to this simply to disabuse any mind of the idea that this is a hard and unfruitful field. The following brief summary will give all an intelligent idea of the work here:—

Year	Sabbath-keepers reported	Title paid	Other donations	Total
1888	125	\$ 700 00		
1889	160	1217 80		
1890	186	2044 88		
1891	199	2707 92	\$ 381 50	\$3092 42
1892	234	3096 07	619 13	3715 20
1893	312	4822 07	2819 81	7641 56

On this line I may say further that our experience in Bath gives the best of evidence that the field is a fruitful one. It is true that we had to secure the best hall in the city and go to heavy expense, but it has paid in every sense of the word. When Elder Washburn began work in that city, there were about ten keeping the Sabbath. Now there are over eighty, and still the interest is such that we thought it very unwise to drop the work, and so it still goes on through this winter. Nearly every week new ones are taking hold of the truth, and brother Keslake reports the interest increasing. Brethren Washburn and Hope have now gone to Southampton to take up the work there. Last Sunday night they had their first meeting, with a congregation of 500, that gave the best of attention. The town was placarded with large posters from one end to the other; handbills were put into all the houses in the city, and windowbills into many of the shop windows. Bills were hung in the windows of every tram, street-car, and bus in the city, so that they could be read by those inside and also by those walking the street. This was a heavy expense, but we thought it better to let the people know on the start that meetings were to be held, and the results of the first meeting proved that it had not been in vain. The hall rent will be heavy, but the donations at this first meeting paid for the rent for that day.

Unknown as we are in this country, it is impossible to make a favorable impression upon the public mind unless we bring our work before the people in a way that it will attract their attention, and lead them to feel that there is some importance to it. The field is a good one, and there are many souls here who will rejoice in the truth when it is brought home to their hearts. There are hundreds of hamlets and small towns and villages where the truth would find a welcome if we had the laborers to enter them. In many of these places it would not be necessary to go to such expense in advertising as is required in the cities; but where are the men to do this work? We have them not. It is true that there are men here, who, if they had the training, would make efficient workers and would be able to lead souls to Jesus Christ, and there will be more of them soon; but where shall they be educated for the work? We cannot send them to America; they have not the means to take them there. Furthermore, it is exceedingly questionable whether that would be the best way to do if they could go as well as not. No, we need facilities here on the ground for educating laborers to go out and gather in the harvest, and we have looked and waited anxiously for the erection of our buildings to meet these urgent demands. The time is come that the Lord's house should be built. Who will say that it has not come? Rather, who, believing that the

time has fully come to build here in London, will arise to the work and build?

But some one may say, "Is it not already decided to begin building in the course of a few weeks?"—Yes, that is so; but it will require the hearty co-operation of our brethren and sisters to carry that decision into effect. Will that co-operation be given? It is not for any of us to say, "Well, I think very likely our people will see the enterprise through." We have no right to say that only so far as we each who make up the number of "our people" do what lies in our power to furnish the means that this and other enterprises of a like nature demand of us. We are the people, but the furnishing of the necessary means to carry forward the work is not done by "us as a people," but by us as single individuals, so that each one for himself answers the question, Shall the means be furnished which the cause demands at the present time?

We have some money to begin operations, but much more will be needed. We all studied with a good deal of interest the October *Home Missionary*, which announced the fact that toward the \$255,000 proposed to be raised at the last General Conference, \$3846 had been received. Of that \$255,000 it was voted that London should have \$40,000, so if we should get our proportional part of what had been raised when the *Home Missionary* mentioned came out, it can readily be seen that it would not go very far toward meeting the needs here. The importance of the work in Australia has been set forth, and no doubt will be urged as strongly as may be; the same is true of the work at Hamburg. These interests cannot be urged too strongly; but if they are important, what shall we say of London, this great metropolis of the world? What is to be done for these millions in this mighty city—a city containing more people than the whole country of Australia and the city of Hamburg put together? It has seemed imperative that we begin the work at the earliest moment possible, since it has already been delayed too long, but after beginning it, will our brethren who have means permit the work to stop because there are not funds to carry it forward?

D. A. ROBINSON.

**BRAZIL.**

We wish to ask our brethren and sisters to rejoice with us, for we have succeeded in getting our books in good condition. They were landed at a very dangerous place, where some government soldiers are stationed, and where a continual firing is going on, the effects of which are seen all around. We assure you our feelings of praise and gratitude to God were great when we got our books away from there to a safe place. The name of the Lord be praised! To him be all the honor and glory.

Now we go on with good courage to deliver the books, believing that although we are delayed two months in our deliveries, the Lord will give us success in placing them in the homes of the people who need them so much. I might say here, to show how much time is required to get books into this country, especially during these troublous times, that it is just six months since this lot was ordered. But we murmur not; for we draw blessings and lessons of profit from all these experiences that the Lord is pleased to give us, so that he may prepare us for the greater things that are soon to come upon us. Praise his name!

As we witness the great wickedness, war, and bloodshed, we fear at times that the winds of strife are being let loose in this country; and then, thinking of the millions yet to be warned, we feel that God must and will do great things for us. The revolutionists are steadily gaining in power and influence, and are very hopeful of winning the day; and if they should win, and a change in the administration of the government be effected, and hope and confidence be instilled

in the minds of the people thereby, things would become more favorable for our work.

To us it matters not which side wins, only so peace is again restored for a season, that the message may do its work; for nothing lasting can be expected anyway. But we know that the light of the everlasting gospel must and will go quickly to the darkest parts of the earth, and that God has his way of doing it. Our part is to see that we have the heavenly anointing, that we may see his way and go at his bidding. It is by his Spirit the work will be done, and the wrath of men will be made to praise him.

Since our last report we have received very encouraging letters from interested ones in the State of Minas-Geraes. One of these is a young German minister, who also speaks the Portuguese. We have sent him a good deal of reading-matter already, but he still calls for more, especially in the Portuguese language. May God bring this man out boldly for the truth. We hope to find in him a translator for the Portuguese.

We are greatly in need of German, English, French, Italian, Spanish, and Portuguese tracts and papers. All we have now are a few German tracts and papers. Will not our dear brethren and sisters please send us some? If they are old and used, just send them. We know your help is needed in other directions; but there are souls here to be saved as well; and O how it pains our hearts to see the cause so much in need of means and having nothing to give! Many are the tears shed because of the dollars spent on poor self in days gone by. But, brethren and sisters, let us praise God for his infinite love that is subduing our iniquities and removing our sins from us (Isa. 38:7; Micah 7:18, 19); and let us lay self and everything else upon the altar, an offering pleasant unto the Lord.

A. B. STAUFFER.

Rio de Janeiro, Jan. 28.

**MONTANA MISSION FIELD.**

As quite a missionary spirit is now rising among our people, and many are preparing to go to foreign fields, perhaps there are those who do not feel prepared to go to foreign countries, and who would like to find a place in some of our home mission fields where they could work for the Master. To such I would say, There are many openings in Montana for missionary work. There are a good many towns in Montana with a population of from 500 to 6000, where some of our brethren could engage in business and get a good living; and at the same time assist in building up the work and getting the truth before the people. It costs more to live here in Montana than it does in the Eastern States, but the merchant makes a greater profit on his goods than he does in the East, and a much higher price is paid for all kinds of labor; so that while living expenses are higher here than in some other places, we get a much greater remuneration for our time spent in any avocation than we do in other States.

We do not want any of our people to come to this field just to make money, but I speak of these things that if any desire to come here to work for the Lord and support themselves, they can do so as well here as anywhere. Montana has as good common schools as perhaps any State in the Union. The climate is good, much better than in Minnesota, Iowa, Illinois, or Nebraska. Good water and pure air such as we have in Montana are conducive to health and happiness. We have at present in this State about 175 Sabbath-keepers, but there are many places where the truth has not been planted. What we need is good families of our people to locate in these places,—families who will rightly represent the truth, and who are willing patiently to labor to get the truth before the people, and at the same time support themselves.

There will be difficulties to meet, and all will not be smooth sailing; for the Devil is working here, as in other parts of the world. If any of our good brethren would like to come to this field, as missionaries for God, to assist in getting the truth before those who know it not, we would be glad to have them correspond with us. Address either W. J., Stone, 737 5th Ave., Helena, Mont., or the writer.

J. W. WATT.

Helena, Mont.

## Special Mention.

### A BAPTIST SPEAKS.

[THE following is an editorial which appeared in the *Examiner* of New York. The *Examiner* is one of the leading Baptist papers in the United States; and while it may not yet see all things clearly in regard to the danger to liberty by having a Sunday law at all, it speaks very decidedly in opposition to the enforcement of such laws upon those who keep the seventh day. Such brave and kind words at the present time, when so many religious papers are giving their voices for persecution, are like an oasis in the midst of a desert. It shows that all Baptists have not turned their backs upon Baptist principles.—Ed.]

#### SHAME ON MARYLAND.

The State of Maryland does not mean to be beaten by Tennessee. The latter commonwealth punished an otherwise inoffensive citizen for plowing in his fields on Sunday, and Maryland has now inflicted the statutory pains and penalties on another farmer for husking corn on Sunday. We congratulate both of these Christian commonwealths on this signal vindication of the majesty of the law. To be sure, in both States thousands of saloons and brothels and gambling-houses are open every Sunday, making every one who enters them tenfold more a child of hell than he was before; but the courts have punished two Christian men for the much worse offenses of quietly plowing in the fields or husking corn in a barn. *Fiat justitia, ruat cælum.*

We wonder that the very stones do not cry out against such travesties of justice, that Christian men do not lift up their voices in protest against this wicked perversion of religion, this insult to the name of Christ. And, in particular, why do not Baptists, whose fathers stood against the world for soul liberty, make themselves heard when these relics of medieval bigotry and persecuting intolerance are found in our free country? Sunday laws like those in Tennessee and Maryland are a disgrace to a Christian commonwealth in this nineteenth century, and should be repealed at the earliest possible moment.

The farmer who has been so sternly dealt with by the State of Maryland belongs to that denomination known as "Seventh-day Adventists." He observes Saturday as a day of worship, and consequently is absolved by his conscience from the observance of Sunday. To him the first day of the week has no more sacredness than the third, and we are exhorted by the apostle Paul to have due regard for such scruples on the part of our brethren. Rom. 14:4-6. He disturbed nobody by his labor, and he should not have been molested. We have known cases in which Seventh-day Christians deserved the penalties of the civil law. In one case, a Seventh-day Baptist kept a blacksmith shop just across the village street from a Baptist church, and he always managed to have a job of hard pounding on his anvil at the hour of divine service in the Baptist church. He deserved to be punished, not for working on Sunday, but for malicious disturbance of the worship of other Christians. He was

persecuting those who differed from him in faith and practice. Had he been inoffensive about his work, and had the Baptists procured his prosecution for Sunday labor, they would have been persecuting him for a difference of faith and practice.

Baptists ought always to keep their minds clear on this one point: No laws relating to the observance of Sunday are valid that are founded on any belief as to the sanctity of the day, or that seek to punish men for the offense of "Sabbath-breaking." Such laws, where they exist, are a relic of the union of Church and State, against which Baptists should set their faces as a flint. Sunday laws designed and adapted to secure for every man a day of rest, and to protect him from molestation if he chooses to make it also a day of worship, are all that can be justified by the principles that Baptists maintain. We are bound by our centuries of protest against religious persecution to oppose everything else.

In this and many other States, it is a bar against prosecution for Sunday labor, if the accused plead that he keeps any other day as "holy time." This is the least recognition that the civil law can give to the rights of conscience. Maryland, Tennessee, and other States that still have persecuting Sunday laws on their statute books, cannot too soon follow the just and liberal example of New York. The Empire State has many defects, but we are proud to be citizens of a commonwealth where legal persecution of one denomination of Christians by others long ago ceased to be a possibility.—*Examiner of Feb. 15.*

### "WRESTLING JACOBS."

[FROM an article entitled "Wrestling," in the *Present Truth* of London, Dec. 21, 1893, we take the following in regard to the wrestling of Jacob with the Angel, which conveys an important lesson.—Ed.]

It is an unfortunate thing that most people have made a wrong use of the account of Jacob's wrestling with the Angel, who was the Lord Jesus himself. They read the account of his wrestling all night, and then in the morning receiving a blessing, and think that means that we are to wrestle with the Lord, in order to get a blessing from him. Because of this mistaken idea, many people fail to receive the blessings that they might otherwise have. Let us study the case a little.

A moment's thought should be sufficient to show us that the Lord is not our adversary. He is not opposed to us. Therefore we do not have to fight with him. Wrestling is fighting, and it is a dangerous position for one to occupy, to be fighting against God. God is for us, to protect us from all that come against us. We do not want to fight with the only friend we have.

But of course the idea of fighting is not in the minds of those who speak of wrestling with God. Their idea is that of striving with him to get him to give us his blessing. But God has come to us with his blessing before we ever felt the need of it. "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3:26. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. If we were half as anxious to receive the blessings of God as he is to bestow them upon us, we should have more than we ever dreamed of.

But did not Jacob wrestle all night with the Lord?—Yes, he did; but do not forget that he did not know that it was the Lord. He thought all the time that it was an enemy. And that illustrates the position of those who think that they must wrestle with the Lord for a blessing. Unconsciously they are regarding the Lord as their adversary, instead of their Helper.

Now let us see what we are to learn from the case of Jacob. When was it that he first found that the One with whom he was wrestling was not a man, but the Lord himself?—It was when the Angel put forth his hand, and put Jacob's thigh out of joint with a touch. (Read the account in Gen. 32:24-28.) How much longer did Jacob wrestle after he found out that he was wrestling with the Lord?—Not a minute, because such a thing was impossible. It was the dislocation of his thigh that made him know with whom he was wrestling; and no man can wrestle with a thigh out of joint. A man with his thigh out of joint would be at a greater disadvantage in wrestling, than a man with only one leg, because in addition to having only one leg to stand on, he would have the inconvenience and the intense pain of the useless one.

What, therefore, did Jacob do as soon as his dislocated thigh made known to him with whom he was wrestling?—He did the only thing that he could do; namely, he threw his arms around the Lord for support. If one were wrestling or walking, or even standing still, and his thigh should suddenly be thrown out of joint, he would immediately fall to the ground. So Jacob would have fallen, if he had not held on to the Lord. And this we learn from the record. As soon as Jacob's thigh was out of joint, the Angel said, "Let me go, for the day breaketh." And Jacob replied, "I will not let thee go, except thou bless me." This shows, what we should naturally conclude, that as soon as Jacob learned that it was the Lord with whom he was wrestling, he ceased wrestling, and threw himself upon him for support.

And it was then that Jacob prevailed. During all the night of wrestling he had not been able to gain anything, but as soon as he stopped wrestling with the Lord, and hung helpless upon him, he gained the blessing. And so it will ever be. "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. 30:15. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

Then, instead of striving with the Lord, let us yield to him, and allow him to do our fighting for us. (See Ps. 35:1, 2.) We shall find all that we wish to do, in keeping our wills subject to his. Power belongs to him, and he will exert it all in our behalf, if we will throw ourselves upon him.

### IN PERPETUAL ADORATION.

[Who can read the following account—copied, and without comment, from the *New York World* into the *Catholic Mirror* of Jan 27,—without deep sympathy for those deluded and abused sufferers; and a just indignation that such disgraceful, abominable, and inhuman deeds should be perpetrated in the name of Christianity and in the heart of America's civilization too? Can we think otherwise than that such extremely useless squandering of human strength, the crushing out and destroying of the divinely-given rights to happiness in being with, and doing good to, others, is only from the power of the prince of darkness? What a power for the cause of Christ would be such devotion if it could be legitimately directed among the sick and the needy!—F. A. BUZZELL.]

"Almost within rifle-shot from the bridge over the Harlem River, and within easy view of New York's million of lights at night, there is a body of thirty women immured in a convent, as utterly dead to the world as if they were in their graves. They are the nuns of the Perpetual Adoration. The *New York World* says of them:—

"Fourteen years ago Archbishop Corrigan imported this order from France, establishing the nuns in a convent at Newark, where they lapsed immediately into such total seclusion that their existence hardly became known. The building of this new monastery at Hunt's



Point, with the memorial chapel to his wife attached, which was erected at a cost of \$25,000 by John D. Crimmins two years ago, attracted more attention; and the outside world flocked to the place, brimful of romantic curiosity and excitement. But never a face of cloistered nun did they see. Nothing that ever took place behind those iron gratings was disclosed to them; for the convent was sealed up at once — and forever.

“They played in the beautiful chapel, with its noble stained windows, and the famous rose window — Mr. Crimmins's latest gift — shedding its soft, warm light on those black bars, behind which the veiled nuns knelt. But they saw and knew no more than that those bowed women were there behind that impenetrable cloister, and could never, never come forth. Those who had a sister or a daughter there could see her or any other of the community, but then only behind bars. Any woman who could furnish a satisfactory reason for the request, could see the prioress in the same way. She came to them briefly, with veil dropped over her eyes, a feminine outline, with a voice far-off and sweet behind that melancholy grating. But that was all.

“Once a year the archbishop, accompanied by seven priests, is permitted by church authority to enter the cloister for the purpose of inspection. What he sees there is this: Long stone-paved passages leading one to the other through gloomy arches, silent and cold as the stones of which they are built. Up and down these passages walk at intervals throughout the day thirty silent women. As they walk, they pray. This is all the air and exercise they know, and is called their recreation.

“They are dressed in gowns of white serge, formed like a surplice, belted with a close band of the same stuff at the waist, and hanging in straight, graceful folds to the feet. The large, full sleeves are gathered at the wrist in a band, and from the neck to the hem in front falls a wide, straight piece of serge like a scapular, beneath which, as they pace the vaulted corridors, they are accustomed to fold their chilled hands to get a little warmth.

“In the refectory are three bare, but spotless plain board tables. Round each table ten nuns sit and eat in silence, at morn and night, their slender, weighed allowance of dry bread and their colorless tea or coffee. They eat just enough to keep from starving. At mid-day they have an egg or a little fish, with hot vegetables, and a glass of water. The boards of this room are bare, the walls whitewashed. In fact, the entire interior of the cloister is barren of anything that is not wood or stone, except the poor cutlery and crockery from which they eat, and the small iron pallet which serves each one for a bed.

“In the refectory there is no stove, because they are not supposed to need heat while they eat. In the community room, where they paint and embroider, there is one stove in the center, round which they never gather two at a time. If a nun's fingers grow too numb to work, she can approach the stove and hold them near it until circulation is restored. Then she takes up her task again in silence, and another chilled sister takes her place. In the dormitory, where they sleep, and where at nine o'clock nightly a dim little half-hour taper is set to burn, there is a small stove placed at each end. This is the one concession made by the order to the rigor of an American climate. If the small heat distributed by these stoves through the room, which runs almost the entire length of the building, were to be removed, the sisters would freeze.

“On the little iron pallet, the width of the narrowest hospital cot, there is a thin straw mattress, a coarse linen under sheet, a hair pillow, a linen over sheet, a blanket, and a gray outer covering.

“Each cell is separated by a solid wall, and has a bare, scrubbed floor, a table with jug, basin, and receptacle for brushes, and above the table a crucifix. There is no looking-glass. These women never know how Time is laying his creases, from the day they enter. They adjust their white linen guimpe, above it the white forehead band, and over their close-cropped hair the small black cap and flowing veil, by a sort of instinct, in order. If they are not straight, another sister steps up silently and settles them.

“When the archbishop approaches, the veil is flung back, and they are at liberty to speak. They always tell him they are very happy. No sister has been known yet to find disappointment, or to return from those cloister walls to the world of fashion and gayety, whence she came.

“Forever and ever they pray. Two nuns are always kneeling before the blessed sacrament of the altar, in perpetual adoration. They pray for the sins of the whole erring world. Every two hours they replace each other, and periodically through the day and night the entire community prostrate themselves at once. The sacrament is never left alone.

“Day and night, without one second's lapse, for all the years of life, they kneel in everlasting atonement. Their position in worship is immovable. They kneel upright on the stone flagging, with head bowed and hands clasped, and know no physical ease. Frequently they choose a position of utter abandonment, and prostrate themselves in the form of a cross upon the cold floor. Moved by an exultation of piety beyond all words to describe, or ordinary human ken to fathom,

they fall upon their face, and with arms outstretched — still as though carved in marble — they pour forth their worship and their pleas for sinners to Christ crucified.

“In the still watches of the night these women rise and pray. After three hours of rest, just at the stroke of midnight, they rise and go to the chapel. Here, in the stillness and gloom, they lift up their voices and chant matins, chanting and praying until two o'clock. Then they return to bed to sleep till five o'clock, which is all the rest they know.

“The community is chiefly made up of women who have moved in the highest society, and who, by a sort of inspired predilection, choose this everlasting seclusion, flinging down with the joys and attractions of the world the names by which they were known to it.

“Material beauty never follows their footsteps. Nothing that is pretty, no decoration, no sweet, harmonious, lovely looking thing is ever theirs. They own simply that pure white habit and black veil, and all the beauty which comes to them is in clear, white, spiritual thoughts, and is woven round the foot of the cross.”

#### CRIME IN 1893.

[THE following is from the *Pioneer Press* of St. Paul, Minn. It is indeed a sad comment on the doctrine of a world's conversion, and on the work of the National Reformers, who, for more than a quarter of a century, have proclaimed it as their mission to bring the nation to the feet of Christ. If crime increases for years to come as it has in the past, how long will it take to bring the nation to be a nation of Christians? Will the enthronement of Christ in the fundamental law be his enthronement in the hearts of the people? Nothing short of this heart-work can make a man or a nation Christian. And no man can be brought to the feet of Christ, except by Christ.

Ignore it as they may, we are fast coming to a repetition of the days of Noah and Lot. Ignore it as they may, the last days are to be perilous, not glorious. A glorious day is coming, but it will not come by civil enactments, but by the coming of Him whose right it is to reign, and whose right will be acknowledged in the hearts of his remnant Church. — H. F. PHELPS.]

“The side of life of the year just passed that is presented in its record of fires, disasters, marine and railroad wrecks, murders, lynchings, suicides, hangings, and embezzlements is not a pleasant one to look upon, says the *Philadelphia Press*, but, like the disasters that have overwhelmed the business world, it is better to recognize than to ignore it. The rule that a fear of business panic is prolific of fires and large insurance losses held good in 1893, which saw \$188,356,940 worth of property burned up, or \$32,000,000 more than in 1892, \$22,000,000 more than in 1891, and \$80,000,000 more than in 1890. In addition to this loss of property, 1817 persons lost their lives by fires, not counting the 777 who met death in explosions, and the 556 who were killed in mines. But the saddest record of the year is the list of murders, hangings, lynchings, and suicides. The year saw 6615 murders in this country, a decrease of 76 since 1892, but an increase of 709 over 1891, and the alarming increase of 2325 over 1890. The causes which led to these murders are classified as follows: Quarrels, 3165; unknown, 1080; liquor, 713; jealousy, 456; by highwaymen, 350; infanticide, 256; resisting arrest, 214; highwaymen killed, 175; insanity, 102; self-defense, 61; outrages, 26; riots, 22; strikes, 5.

“With such an appalling list of murders committed, it is interesting to know that only 126 murderers were legally executed in 1893, an increase of 19 over 1892, and 3 over 1891. Georgia had the largest number of legal hangings of any State, as it did the year before. Its record stands 14 for 1892 and 16 for 1893, while Alabama follows with 11 executions, and New York, South Carolina, and Maryland had ten each. Pennsylvania hung six men. The Northern States inflicted the death penalty legally on 33 persons and the Southern States on 93 persons. Considering the many instances of mob violence occurring in the South during 1893, it will be surprising to hear that there were only 200 lynchings during the year in the whole country, or 36 less than in 1892, and only 5 more than in 1891. Of these 133 occurred in the South, or 17 less than in 1892, and 17 occurred in the North, or 19 less than in the previous year. Alabama has the bad pre-eminence of leading all the States, with 27 lynchings, Louisiana following with 20, and Mississippi with 17. There were 154 negroes, 30 white men, 5 Mexicans, 7 Indians, and 4 women lynched. Pennsylvania has a clean record in this respect. Another discouraging item in the record

of the past year is a large increase in the number of suicides reported. The total is 4436, or an increase of 576 over 1892, and 1105 over 1891. The causes of these suicides are summarized as follows: Despondency, 1913; unknown, 972; insanity, 450; domestic infelicity, 245; liquor, 297; ill health, 242; disappointed in love, 220; business losses, 97.

“It is to the credit of the women that they furnished only 858, or less than 20 per cent of these suicides. The men numbered 3578. The fact that more doctors sought self-destruction than the members of any other profession was noted a year ago, and the record of 1893 shows that they continue to head the list. No less than 53 physicians committed suicide last year, as compared with 37 in 1892 and 23 in 1891. The pistol is the most popular means of suicide, 1599 persons having shot themselves. Poison relieved the woes of 1208 more, hanging helped 641 out of life, drowning was preferred by 391, throat-cutting ended 372 lives, the locomotive helped 86 to die, stabbing self-murdered 48, only 16 sought death by burning and 10 by starving, while 3 used dynamite. There is one more disagreeable record of 1893, and that is the \$19,929,692 that were stolen and embezzled during the year. This is an increase of more than 100 per cent over the recorded embezzlements of 1892, which were \$8,887,548; but there is a little compensation for this in the fact that the donations of 1893 to charities, education, and art in sums of \$10,000 and over, were \$33,319,866, or an increase of nearly \$5,000,000 over the donations of 1892. Estimating the population of the country last year at 66,000,000, then every man, woman, and child in the country ran one chance in 10,000 of being murdered, one chance in 15,000 of committing suicide, and one chance in 330,000 of being lynched; and every murderer had one chance in 52½ of being hanged or electrocuted. It is to be hoped that the record of 1894 will be a brighter one to comment upon.”

#### MUST OBEY THE LAW.

ONE encouraging sign of the times is the disinterested administration of law in Roman Catholic countries where the defendant happens to be a Protestant church. Bishop Foss relates that in a conversation with President Diaz, the latter remarked that in the event of any interference with our work in Mexico, if the matter were brought to his attention, it would be immediately redressed. The bishop also cites an instance where a Methodist service was disturbed by a drunken native, whose conduct the local police officer condoned with a shrug of the shoulders. No notice of the offense was taken by our people, but swift retribution came upon both the offender and the officer, the former being sent to prison, the latter being dismissed from office. It is also a matter of record that when a certain prelate was denouncing the Mexican government for its liberal policy, an official of the government presented himself at the door of the cathedral, and demanded immediate apology and subsequent respectful behavior, both of which were conceded. The prevailing influence in France is Roman Catholic, yet in a recent contest between the Presbyterian Church and the municipal authorities of Paris, on a matter concerning the former's right to certain public funds for its support, the courts have decided against the city, and compel the authorities to pay the sum of 173,000 francs a year, together with arrears. Very manifestly the Church of Rome is not the terror to her own household she once was. — *Northwestern Christian Advocate*.

— “Behold, how good and how pleasant it is for brethren to dwell together in unity.” When the psalmist penned these words, he probably did not have in mind such a case as the following, now going the rounds of the papers: “An Argyleshire elder, when asked how the kirk got along, replied: ‘Aweel, we had four hundred members. Then we had a division, and there were only two hundred left; then a disruption, and only ten of us left. Then we had a heresy trial; and now there is only me and ma brither Duncan left, and I ha' great doots of Duncan's orthodoxy.’”

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 13, 1894.

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## THE COMING KING.

(Continued.)

THAT we are right upon the verge of this momentous era, so near that the generation is now on the earth which will witness it, a few evidences will now be offered to show:—

1. The prophetic periods constitute an important waymark in the fulfillment of prophecy. The longest of these periods, and the one which reaches to the latest point of time, brings us down near the close of all things. But the termination of that period is now nearly fifty years in the past. We refer to the 2300 days of Dan. 8:14. These days, beginning with the command to restore and build Jerusalem (Dan. 9:25), which commandment went forth in the seventh year of Artaxerxes Longimanus, B. C. 457 (Ezra 7:7, 12, 13), etc., terminated in 1844, within the present generation. "Then," said the prophecy (Dan. 8:14), "shall the sanctuary be cleansed." The cleansing of the sanctuary is the close of Christ's work as priest in heaven. Proof: The Mosaic dispensation was a type of the Christian. The Mosaic ministry had a tabernacle, or sanctuary (Heb. 9:1), in which the Levitical priesthood completed a round of service every year. This round terminated with the atonement, or cleansing of the sanctuary, by the removal of the sins of the people therefrom on the tenth day of the seventh month. Lev. 16:29-34. Paul, in the book of Hebrews, explaining the relation of the two dispensations to each other, declares that that building, those priests and their services, were all shadows of heavenly things, or things now in the heavens. That building was a type of the greater and more perfect tabernacle erected by the Lord and not by man. Heb. 8:1, 2. Those priests were types of Christ. Verse 3. Their service was a type of his ministry. Verse 5. As they performed a round of service once a year, he performs a round of service once for all. Heb. 9:10. As the yearly service closed by a brief work in the most holy place of the sanctuary, so Christ's work, as priest above, will close with a like comparatively brief work in the most holy place of the sanctuary of heaven, upon which work he entered at the end of the 2300 days, in 1844. Now, a little time, until his work in the heavenly temple is finished, he remains priest; then he comes in the clouds of heaven as King of kings, and Lord of lords.

2. Earthly kingdoms are set up in prophecy as milestones along the way, marking our approach to the kingdom of God. In the second chapter of Daniel, the four great kingdoms, Babylon, Medo-Persia, Grecia, and Rome, in their consecutive history, are symbolized by the great image, with its four successive parts, the gold, silver, brass, and iron. This last kingdom, Rome, breaks up into a number of contemporary kingdoms, in the days of which the God of heaven is to set up his kingdom, which shall have no end. This foretold division of Rome was accomplished near the close of the fifth

century, and the modern kingdoms of western Europe are the terminal features of the great image. In the days of these kings the God of heaven is to set up a kingdom, symbolized by a stone cut out of a mountain without hands. This becomes a great mountain, filling the whole earth, constituting the kingdom of Christ. But the stone does not accomplish its work by peaceful means, gradually absorbing the image into itself. It smites it as with a thunderbolt. It breaks it to pieces. It grinds it to powder. And the triturated fragments are blown away as worthless chaff. The movement is not the peaceful conquest of the gospel over the hearts of men, but a cataclysm of divine vengeance and almighty power, against the apostasy, selfishness, and rebellion of earthly governments, the elements of which can have no place in the kingdom of God. This is the next step in this line of prophecy. It is the kingdom of Christ, which is next to come.

3. In the seventh chapter of Daniel a panorama of the same earthly governments, ending in the kingdom of God, is given in another form. Four great beasts, a lion, bear, leopard, and nondescript, illustrate more as they appear in the sight of heaven, the same great kingdoms, Babylon, Medo-Persia, Grecia, and Rome. The ten horns of this fourth beast are plainly declared by the angel who explained the vision to Daniel to symbolize ten kingdoms that would arise on the division of that fourth, or Roman kingdom. Dan. 7:23, 24. Among these horns was seen coming up a horn diverse from all the others, having eyes, and a mouth speaking great words, and making war upon the saints of the Most High, and continuing a time, times, and a half, or 1260 years. Verse 25. This was the papacy, which arose in A. D. 538, and met its temporary overthrow just 1260 years thereafter, in 1798, as the prophecy had declared. Of this power it is finally said: "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." The judgment referred to is doubtless the cleansing of the sanctuary, already mentioned, which began in 1844, speedily following which, came the revolution of 1848, which shook the throne of the pope, as well as all the other thrones of Europe. And, finally, the entrance of Victor Emanuel into Rome, in 1870, making that the capital of united Italy, took away the last vestige of the temporal power of the pope. Thus we are brought to within a few years of our own time. But further, the destruction of this power is described in verse 11: "I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." The greatest and most presumptuous words which the papacy officially ever spoke were spoken in that manner, in that same year, 1870, when the great Ecumenical Council, by vote of 538 to 2 established the dogma of papal infallibility. Is was the papacy saying: "I can no more err than God can err." In consequence of these words, and as if in close connection with them, Daniel saw the beast "destroyed," and his body "given to the burning flame." This is the destruction of the papacy; but the papacy is to be destroyed only at the second coming of Christ; for thus the apostle testifies: "And then shall that Wicked [the papacy] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall

destroy with the brightness of his coming." 2 Thess. 2:8. The next great epoch in the history of the papacy is thus its destruction in the burning flame, when the coming King appears. And that event must now be near, even at the doors.

4. The line of prophecy in the 8th chapter of Daniel begins with the kingdom of Medo-Persia, succeeded by Grecia, both of which kingdoms are plainly named, and ends the same as the others, with Rome, which is to be broken without hands (Dan. 8:25), or as expressed in chapter 2, "by a stone cut out of a mountain without hand." The special importance of this line of prophecy is the 2300 days, ending in 1844, as already noticed, and the subject of the sanctuary, which so clearly shows the position of our great High Priest, now performing the closing part of his work as mediator for the world, and soon to be our coming King.

5. In the last five verses of the 11th chapter of Daniel, a power is brought to view called the "king of the north," which history clearly identifies as the present Turkish empire. This power comes to its end, with none to help it. In the three great wars in which the Turkish power has been involved in the last half century, other nations have come to her assistance, and thus the "unspeakable Turk" has dragged his half-civilized existence along. The time comes at length when that nation, becoming involved in trouble, none rally to its support, and it comes to its end. But, at that very time, continues the prophecy, Michael, the great prince, which standeth for the children of thy people, shall stand up. Chapter 12:1. Michael is none other than Christ, the coming King. (See Jude 9; 1 Thess. 4:16; John 5:28.) To "stand up" is to reign. (See verse 2 of chapter 11.) The downfall of Turkey is therefore the signal for the setting up of the kingdom of our Lord Jesus Christ, when he will come in all his glory. And how near is Turkey to her final overthrow? She continues only by the sufferance of other European powers; and just as soon as they can agree as to how to divide her territory among themselves, her days are numbered; for Russia is determined to have Constantinople, the key of the East, and the grand strategic point of the whole European situation. People know this as the "eastern question;" but its decisive bearing on the close of human history all do not understand. A sudden revolution in the East may speedily bring the crisis and usher in the kingdom of our God.

(To be continued.)

## A CONDITION AND A RESULT.

"AND when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:31. This was not a time when men would naturally be bold to proclaim the name, merits, and power of Jesus of Nazareth. He had been put to death as a malefactor, and those who still persisted in defending his character and in presenting his claims to be the Messiah, were looked upon as deserving of the same fate. This was the way it looked to the unbelieving Jews: Jesus Christ, a dangerous deceiver of the people, justly put to death for his crimes. His followers, a deceived and ignorant sect, who might become dangerous to the well-being of the State, if their teachings



should be accepted by any considerable number of people. And the belief that the crucified Nazarene, to the great distress of the Jewish priests and rulers, was making rapid progress among the common people. Three thousand persons had been converted in one day. A little later five thousand declared themselves to be believers in Christ. Miracles were wrought, and constant accessions were made to the church.

The priests and elders felt that this work must now be stopped. So the apostles were apprehended, thrust into prison, and then arraigned before the council, and charged that they should speak no more in the name of Jesus. This action, which was intended to prevent the further spread of the gospel, only gave the apostles another opportunity to present Jesus Christ before the rulers as the Saviour of the world,—as the one who had healed the man lame from his birth,—the man himself, now strong and vigorous, a living miracle of the power of God through the name of Jesus, standing by, an incontestable evidence that Jesus was the Christ.

Released, with severe threatenings if they should again speak in the name of Jesus, they returned unto their own company; but no thought of withholding from every willing listener the knowledge of the precious truths with which their hearts were all aglow, entered their minds for one moment. They betook themselves to prayer; and the object they sought is worthy of careful consideration by us who are living over again the experience of the early church. The God of heaven and earth is addressed in simple language, and the persecutions they have received from the enemies of the truth are laid in faith before him. And for themselves this is the only plea they present to God: "Grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." Verse 29. They did not ask to be delivered from the persecution threatening them on every side; their own ease, their own comfort,—all that might be done to them by those who hated their divine Master and themselves for the love and faith they had in him. The cause they had espoused was so great, so holy, and of such infinite importance to themselves and every son and daughter of Adam, that all thoughts of themselves, only as they might best be used for the advancement of the gospel, were lost sight of in the greatness of the plan of redemption which was committed to them to herald to the world. They asked for God's blessing and presence, only that they might better do his will. Self was gone, and God and his truth were all in all. God honors such prayers. The place was shaken, where they were assembled together; "and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

They were "filled with the Holy Ghost!" Blessed fulness! A fresh manifestation of the Comforter, which through them was to "reprove ["convince," margin] the world of sin, and of righteousness, and of judgment." John 16:8. The sin of not believing on Christ was still cherished by the Jewish people, despite the miracle on the day of Pentecost and the signs that followed the believers; their righteousness was but the righteousness of their own works. Neglecting God's righteousness in Christ, they were "going about to establish their own righteousness;" and the judgments of God, both in the

complete overthrow of their nation and their final casting down at the great day of God, because of their neglect of mercies offered, were to be set before them in all their clearness. The gospel message was to be sounded everywhere, not in words of human wisdom, but with the "Holy Ghost sent down from heaven" (1 Peter 1:12); and the greater the opposition and the denser the darkness, the more the messengers of truth were to seek for the aid of that Spirit of truth which was to illuminate minds, and flash refringent rays of divine truth into hearts darkened by sin and unbelief. In answer to their prayers, the Holy Ghost, that incomprehensible manifestation of God's presence, power, and glory, was given to them; and under its influence self was further removed, pride was humbled, faith was quickened, the perfect love that casteth out fear was strengthened, clearer perceptions of the importance and sacred character of the work of the gospel were received, and a stronger, a holier zeal for their crucified and ascended Lord was manifested. Thus the persecution, which was used by Satan and his followers to retard the gospel and prevent the bright shining of the Sun of Righteousness, was made the means of more brilliant illuminations in the succeeding days; for, "filled with the Holy Ghost," they "spake the word of God with boldness."

Boldness! Of course they were bold; they had everything to make them bold. Their faith, quickened by the Holy Ghost, appropriated and made their own the unnumbered promises of God, which are a tower of strength to the child of God. How many promises that word contains that lift the believing soul above earthly fears! "The eternal God is thy refuge, and underneath are the everlasting arms." "And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." "For I will give you a month and wisdom, which all your adversaries shall not be able to gainsay nor resist. . . . And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish." "All power is given unto me in heaven and in earth, . . . and, lo, I am with you always, even unto the end of the world." Absolutely certain of the truthfulness and saving power of the gospel, enjoying the presence of the divine Comforter daily, their lives safe in the keeping of Him who had once walked and talked with them, and who was now at the right hand of the Father, and joyful in the knowledge that souls were daily receiving the faith of the gospel, is it any wonder that they preached the word of God with boldness, and that "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all"?

This is a record of what *was* in the early Church. It is more than that; it is an illustration of what will be again seen in the renewed proclamation of the everlasting gospel (Rev. 14:6) as it is to be given again to finish the work which the apostles inaugurated. This prophetic gospel message, renewing and urging upon the people of the world the same principles taught by the apostles, and which have been lost sight of through the influence of the great apostasy, is now in the earth. It is accomplishing the work God designed it to do, and in doing this it is beginning to attract the attention of those who hold the reins of popular religion, and of the rulers, who, for political preferment, are joined with them; and the spirit of opposition to

it increases in intensity as the work itself increases in power, till we now find ourselves in the incipient stages of a persecution like in spirit to that which was brought to bear upon the early Church. We have been accused of being disturbers of the public peace, though no people are more peaceable than we. The term, "debanchers of the public conscience," has been applied to us by professed ministers of the gospel, though our code of morals is based upon the ten commandments, as illustrated in the life of Jesus Christ.

The charge has frequently been made against us that we are "troublers of Israel," because we urge the claims of the neglected law of God, and exalt the Scriptures as against the doctrines and commandments of men. Before the courts of law and in the "county jail," quite a number of our brethren have "witnessed a good confession;" and the preachers of the popular churches, seeing that their craft is in danger, and having no tenable position in the Scriptures to check the rising tide of Sabbath reformation, are turning their attention to the civil power to seek for *compelling* arguments to hinder the work of the Lord.

They have felt the pulse of the law-makers of our country, and have learned that most of them are quite willing to sell themselves to the "American Church" for the positions of honor which are held out to them as inducements. And now, confident in the strength and support of the civil law which they feel themselves able to bring to bear with medieval malignity upon those whom their churchly sophisms have failed to convince, they are beginning to threaten and bluster, declaring what penalties they will pronounce upon those who refuse to be silent at their command. Thus is being fulfilled the prophecy that the "dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

And now that we have reached this time, so like that of the early Church, with the same gospel to present and the same evil forces to meet,—for again the rulers are being "gathered together against the Lord, and against his Christ,"—what better thing can we do, indeed, what *else* can we do, than to place ourselves in the same attitude as did the disciples, laying the whole matter before the Lord in confiding faith, and asking him for that grace that will enable us to do the work committed to us with the same zeal and fidelity that characterized the apostles of Jesus Christ? Yes, it is time for us to pray, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." And as we thus pray, let us remember how that prayer was once answered,—that the Holy Spirit was given to the praying believers, and that by its mighty aid "they spake the word of God with boldness."

So may it be with us. May their rich experience stimulate our faith to ask and receive. We need that Spirit. Without it we are powerless; but nothing is impossible to those who receive it. Then fear will give place to holy boldness, power will succeed to weakness, divine wisdom will be manifested in human flesh, and the gospel of the kingdom in its saving power will go forth as a lamp that burneth, refining and purifying those who receive it, ripening the harvest, and gathering the sheaves in the garner of the Lord. Then will God's glory be seen upon his people as in former days, and a great work, cut short in righteousness, will close earth's history, and Christ will come to end the long controversy and to redeem his saints.

## QUESTIONS AND A SUGGESTION.

WRITING in the *Christian Statesman*, on "The Duty of Christians in Reference to Desecrating the Sabbath," W. I. Wishart, National Reformer, makes two statements, which we would like to put together, and then ask the author a few questions and make a suggestion.

First statement: "Who will believe that a man is sincere in his effort to stop the running of Sabbath trains, when on that day he deliberately goes to the post-office, takes out his letters, and spends a part of the day reading and answering them? And yet these things are done by church-members and church officers right among us."

Second statement: "There is perhaps no greater danger to our country than the failure to enforce a law. There prevails in many cases a sickly, mawkish sentiment, dubbed 'mercy,' which would fain bury all justice out of sight. This sentiment is letting many a man go free who ought to pass the rest of his natural days behind the prison doors, and is putting many a man behind the bars whose just desert would be the gallows. And this same sentiment is responsible for much of the Sabbath desecration which curses our cities. We have good laws. Let them be enforced. Let Christian business men refuse to countenance lawbreakers. Let them give their influence and moral support, and every other kind of support, to the work of convicting and punishing those who set the law at naught."

Now, why should not the National Reformers apply the remedy suggested in the second statement to the offenders mentioned in the first statement? He says they "are right here [Allegheny, Penn.] among us." If he tells the truth, which we have good reasons to believe he does, they have plenty of material to work upon by way of fines and imprisonments, without bringing the law to bear especially upon those who keep the seventh-day. And why plead for more law when their own members are neither brought before the ecclesiastical nor civil bar of justice to answer to the laws that already exist? Why cry out against the sympathy manifested for Seventh-day Adventists who are arrested and fined for violations of Sunday laws, when their sympathy for their own guilty members allows them to go scot-free? If these principles are good for observers of the seventh day, why not for the pretended observers of the first day? Why cannot they rise up and say, "We are going to enforce these principles upon our own church-members right here in Allegheny?" Will they be brave enough to do this?

We suggest that they do this before they urge the same to be done upon members of those churches which observe the seventh day, and upon worldlings who make no profession of religion.

M. E. K.

THE best time to correct a mistake is just before you make it.

Reading the Scriptures is thinking God's thoughts over after him.

The pulpit is no place to glorify man, living or dead; but it is the place to glorify Christ, who died for man.

We should not court persecution; if one must pass by an ugly bull, while he would have a perfect right to flaunt a red handkerchief, it would be very unwise for him to do so.

M. E. K.

## 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.]

## 367.—PROFANING THE SABBATH. MATT. 12:5-7.

How did the priests profane the Sabbath day, as stated in the scripture here referred to?

J. E. S.

*Answer.*—The Sabbath law reads, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But the priests in the temple had many extra sacrifices to make on the Sabbath day, the performance of which was actually work. Now if we are to construe the law rigidly, according to its strict phraseology, these priests profaned or violated the Sabbath by doing this work on that day. But they did not break the Sabbath, for they were declared blameless. Why? Because the law is not to be blindly construed in that way. "Six days," says the law, "shalt thou labor and do all thy work;" and when it says further, "Thou shalt not do any work," the prohibition simply means any of thy work. The service of the priests in the temple was not their work, but the Lord's, and it is legitimate to do anything on the Sabbath, even if it involves hard labor, if the Lord tells us to do it, for then it is his work, not ours. So the rigid phraseology of the law yields to anything which the Lord commands us to do, though abstractly contrary to the law itself. Then the Lord shows further that as the law yields in this respect, so it yields in another respect; namely, on the point of mercy. Whatever mercy requires, the law did not prohibit. The disciples were going through the corn-fields, and were hungry. They rubbed out some of the grain in their hands, and began to eat it. The Pharisees objected, because rubbing out the grain was threshing, and that was work, and work was contrary to the Sabbath law. But Christ vindicated the course of his disciples on the ground that as the Sabbath law does not prohibit the priests working, because their work was the work of the Lord, so it does not prohibit anything which is required by necessity. "I will have mercy," says God, "and not sacrifice;" and the disciples were only supplying their physical necessities, and in doing so were not violating the intent of the law of God.

## 368.—THE 144,000.

In "Great Controversy," Vol. IV., p. 637, it is said that "All who have died in the faith under the third angel's message come forth from the tomb glorified to hear God's covenant of peace with those who have kept his law." Question: Are the ones here spoken of counted with the 144,000 (Rev. 7:4; 14:1, 3, 4)? or are they a distinct company?

J. B.

*Ans.*—They are not a distinct company, but are counted as a part of the 144,000. The time referred to in the quotation given is the time when the voice of God is heard which shakes the heavens and the earth. (Sec p. 636.) But on page 645 of the same work we read concerning events to occur a little later, when Christ actually appears, and there we find this statement: "The living righteous are changed in a moment, in the twinkling of an eye. At the voice of God they were glorified. Now they are made immortal, and with the risen saints are caught up to meet the Lord in the air." It thus appears that at the voice of God, which is heard at the beginning of the seventh plague (Rev. 16:17), the

righteous living are glorified, and those who have died under the message are raised from the dead, also glorified; but none of either of these are then made immortal, but together they wait for immortality, at the appearing of Christ. Then, when Christ does appear, the great body of the righteous dead are raised immortal, and the living, who before were glorified, including believers in the message who had been raised from the dead, are made immortal, and, all together, they are then caught up to meet the Lord in the air.

## 369.—THE SUFFERING FOR SIN.

1. If Christ suffered for the sins of those who accept him as their Saviour, how can those sins be laid upon the head of the antitypical scapegoat, Satan, and the penalty of those sins be inflicted upon him also?

2. What is the relation of Satan to the sins of the righteous, which are finally laid upon him? Does he suffer for them as if they were his own, or only suffer for having instigated them, Christ already having suffered for the sins themselves? \*

*Ans.*—When we read that Christ suffered for the sins of the world, it seems quite natural at first sight to let the imagination try to grasp the aggregate amount of suffering which would result from the infliction of the penalty for those sins upon each individual offender, and then look upon Christ as enduring all that suffering in his own person by dying for the world. But it strikes us that such a view of the subject is not at all necessary. Christ's death was to do for the world, that is, those who would accept of it, what the death of the victim did for the sinner under the type—make a way whereby the sin of him who avails himself of it, could be transferred from himself and be put away, without involving him in ruin. The law demands the death of the transgressor. Christ presented himself before the law a spotless victim, and died, just as he would have died had he himself been a sinner. But he, being without sin, died not for himself but for others; and such was the nature, exaltation, and merit of that offering, that it is an equivalent for the lives of all men. Whoever will may, therefore, plead and receive its merits. But sins, even after removed from the sinner and atoned for, are still treated as an entity in the scheme of divine justice, to be disposed of by some further process. This is clear from the type which represents the high priest as laying the sins of the people upon the head of the scapegoat when borne from the sanctuary, after the atonement has been made. In the final execution of judgment upon sin, the wicked are judged and punished according to their works, that is, their sins. The sins must perish, and the sinner perishes himself, because of the sins that are upon him. And the indignation and wrath, tribulation and anguish, ending in death, are graduated according to the weight of the sins they bear. But Christ bore the sins of the wicked upon the cross, just as fully as he did those of the righteous; and if what he experienced was the actual suffering due to those sins, there would, in their cases, be a double infliction for the same transgressions; which is not to be supposed. In the same scene in which the wicked suffer for their sins, and perish with them, Satan also appears with his sins upon him, to perish with them. But upon him also, in addition, as the antitypical scapegoat, are found the sins of all those who have been pardoned through Christ; and the destruction meted out to them therefore necessarily falls upon his person. The same reasoning would apply in his case, as in the cases of the wicked above referred to. His experience in reference to those sins must therefore be the same as that of the wicked with reference to theirs.

## 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.

"KEPT."

BY JESSIE HOCKER ROGERS.

(Atlantic Ocean, Steamship "Gothic.")

"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Ps. 32: 8.  
"He will be our guide even unto death." Ps. 48: 14.

To be His servant,— what more blessed state!  
To feel that at the dawn, or in the late  
Gleam of the eventide, that we are kept.  
To know that no disaster can befall,  
To hear above the rage of storms, the call  
Of Him who for us wept.

'Tis He who once upon the raging sea  
Slept sweetly, though the raging Galilee  
Was all at strife, and with strange fear  
The apostles crouched in terror, while around  
The little craft the billows swept; no sound  
Disturbed His slumber,— God was near.

And if within His life our lives are hid,  
We roam no unknown pathway, save he bid  
Us go,—His work to do,—what peace is ours!  
All futile is frail human power to harm  
As, guided and protected by His arm,  
We glean life's sweetest flowers.

So, whether on the land or raging deep,  
We feel our weakness and His strength, and sleep  
Secure; God knows the way  
By which his own blest providence provides  
That we shall reach the place where he abides  
Within eternal day.

### ONTARIO.

DUNNVILLE.—I left my home in Minnesota Dec. 19, 1893, en route for Buffalo, N. Y., arriving there Dec. 21. I spent the week of prayer with the church in Buffalo, and listened with much interest to the readings which had been prepared. During my stay there I gave four health and temperance lessons, which seemed to interest the people very much.

From Buffalo I came to Dunnville, where I have an aunt who is a Sabbath-keeper, and very much interested in the spread of the truth. She opened the doors of her house, and wanted me to give some Bible lessons to the neighbors that would come in. I told her that if the Lord wanted me to hold meetings during my stay there, I would do the best I could in the strength of the Master. We sought the Lord for counsel and help, and our prayers were not in vain. We appointed a meeting and invited the neighbors in, and we had a very profitable meeting. The Lord blessed in presenting the truth. We held four meetings a week during my stay, and I gave nineteen lessons in all. Sickness and bad roads prevented many from coming who would have been glad to come if circumstances had not prevented them from doing so. There is a church near by, and two brothers living in the neighborhood preached there each alternate Sunday. One of them seemed to be a very humble, teachable person, and attended nearly all our meetings. He expressed himself as being much benefited by the lessons given. When Sunday came, I went to the church to hear what the one who attended our meetings had to say. He invited me to come forward on the platform with him, and asked me to pray. After he had talked awhile, he asked me to continue the meeting by talking on the same subject, which was Christ and the sacrificial dispensation. Had not the Lord sustained me, I would have failed; for I felt unable to do anything in my own strength; but he made my weakness strong. Praise be to his name!

The other brother did not come to our meetings; he did not hear anything I said, except what I said in the church, and I did not have to say anything out of harmony with the preacher because he had the right idea, but was not able to explain it very clearly. He told me that he

could not read any book except the Bible, and that he never had had the chance to go to school a day in his life. This, I understand, is true of both of them. However, the one who preached the next Sunday,—the one who did not attend our meetings,—preached a sermon against what I had been teaching concerning the necessity of studying the Old as well as the New Testament, greatly misusing the Scriptures; but the people did not approve of the way he talked. A great stir was raised in the neighborhood, and what had been heard at our meetings was the topic of the conversation among those who had attended and others also. The interest to hear was good from the beginning. I held up the crucified and risen Saviour as our only Pattern, as best I could, by his sustaining grace.

The nature of man was brought out in connection with the promises given to Abraham, the order of events connected with the millennium, and the inheriting of the new earth by the saints. This was somewhat new to most of them, and the preacher who attended our meetings told me that he never heard it brought out so clearly before. The two covenants were dwelt upon to some extent. I gave four lessons on what is involved in the promises of the new covenant. While the Lord blessed in the work, and we had good meetings, the truth had enemies who tried to tear down what the Lord was trying to build up, but it only served to make the light shine the brighter.

The people could plainly see who possessed the Spirit of Christ. No retaliation nor spirit of envy toward the opposers was shown. I did not show a spirit of argument and controversy, but pursued the course given in "Gospel Workers," pp. 181-195 and 299. The adage, "Actions speak louder than words," is a true one.

Now a few words about the last meeting, which was Sunday evening, Feb. 4. Every seat in the house was occupied, there being the largest attendance we had. I spoke from Acts 10: 34, 35, on conversion and the evidences of acceptance with God, showing by the word of God that man has no power within himself to reform his life, and that the life can only be transformed by the power of God, which is in Christ, and Christ in us by faith. (Read 1 Cor. 1: 24; Eph. 3: 9, 17; Col. 1: 27.) Some were there who had not been there before on account of sickness, etc. A deep regret was expressed because I could not stay and teach them the Bible in its simplicity; but I believe that the Lord has called me to go to school, so believing that to be his will toward me in that matter, I am willing to go, for the Lord's will be done in all things. I left Dunnville, Feb. 6, on my way to Battle Creek to attend the College.

I wish to say a few words in behalf of this field. There is a large field there where much good might be done if efficient laborers, who would live the truth before the people and teach it to them in its simplicity, could be sent there. The Spirit of the Lord is working in the hearts of the people, preparing them for the reception of the truth. Cannot something be done for this important field? Who will go? While I was there, I made a tract and paper rack, and put it in the depot, and it is to be kept supplied with free reading-matter for the public.

To the Lord be all the praise for what has been accomplished here, and may he raise up laborers to continue the work.

Feb. 6.

H. W. JOHNSON.

### QUEBEC.

Our general meeting at Fitch Bay was well attended by our people, and there was a good outside interest. Elder I. D. Van Horn was with us, and gave us some excellent instruction, which was well received. Our brethren are preparing to build a house of worship in the spring. The Lord has blessed in the effort thus far.

Our two days' meeting at South Stukely, was well attended, considering the terrible storm during that time. There are more calls for labor than we have men to fill. At West Bolton, where I held a few meetings, there are some interested to hear more on the truth for our times. Our people are taking hold to send out the truth by means of the printed page. Our canvassers are doing very well. Some who have been discouraged are taking hold again. My courage is good. I trust in God for victory.

Feb. 22.

J. B. GOODRICH.

### QUEBEC AND VERMONT.

THE morning of Feb. 1, I arrived at Fitch Bay, in the Quebec Conference. Farmers plowing in Virginia and snow two and a half feet deep in Canada, made quite a contrast in a journey of 750 miles. Our meeting at Fitch Bay began Friday evening, Feb. 2, and continued five days. There was quite a good attendance of our people from surrounding churches. Some came twenty and others thirty miles, and bore testimony that they were richly paid for the effort they had made to get to the meeting. The presence of the Lord was with us, and gave point and power to the message in the different lines of work. There is evidence of spiritual growth in this Conference, and the brethren and sisters readily grasp the distinctive features of the loud cry of the message. Steps are being taken in the Fitch Bay church to build a meeting-house. It will have a basement in which a church school will be held, when completed. This enterprise is a noble one, and with the blessing of God will result in much good. There is no financial embarrassment in the Conference, and nearly enough means is subscribed to build their meeting-house.

The second Sabbath and Sunday meeting was held at South Stukely. Quite a number who were at Fitch Bay followed us here. It was a very stormy time, the snow falling, and the wind blowing fiercely.

Our people in this Conference have accepted and are in full harmony with the leading points of the message, and are full of courage. The transforming power of the truth is preparing them for the coming of the Lord.

The Vermont Conference held its general meeting and institute at Burlington, in their new meeting-house recently completed. It is a neat, nicely planned, and well-constructed building, with rooms attached, well finished, and furnished for the depository, which is now moved from Essex Junction to this place. The beautiful structure with lot has cost the church and Conference about \$2300, and all who see it are satisfied with the outlay of means. The dedication of this building took place Sunday, Feb. 25, at 2:30 P. M. It was filled to its full capacity at the hour appointed, and the services were appreciated by all.

There was not as large an attendance of our people at this meeting as should be on such occasions. The time of the message should wake every one up to a full appreciation of such opportunities to learn the truth, and to a full and complete consecration to the cause of the Lord. But we had a good meeting, and a favorable impression was left upon all who attended.

I. D. VAN HORN.

### TEXAS.

JAN. 18 I began a meeting four miles north of Chico in Wise Co., in a building belonging to the Christian Church. The attendance was very fair most of the time for a country-place, though unfavorable weather hindered the attendance quite a good deal, and the house was occupied by its owners a part of the time.

The Lord blessed in presenting the message, which stirred up the people for miles around. As a result ten or twelve have decided to obey



the Lord fully, and a number of others are almost decided. There are two or three other places near here calling for preaching, and I believe a good work can be accomplished here.

The meetings closed Feb. 25. Thirty-nine discourses were given. I am now on my way to fill an appointment in Palo Pinto county, but expect to return in about six weeks. May the prayers of God's people be heard for the work in Texas!

J. A. HOLBROOK.

March 1.

#### SOUTH DAKOTA.

THE work of the Lord is progressing here in South Dakota. Last fall there were sixteen in the Black Hills who accepted the truth, while in the southern part of the State quite a number has been added to the church. There never has been a time when so many have given themselves to the work as this year. There are at present several from this State attending the Bible school in Battle Creek, that they may be better prepared to work for the Master; and a number of young men and women are attending Union College. We have also a three months' school here at Vilas, with an attendance of forty, who, with competent teachers, are receiving valuable instruction.

The brethren of our English churches are faithfully at work. They have distributed 16,950 of the four new tracts; and our Scandinavian and German brethren are anxiously awaiting the translation of them, that they may also share in this work. We have decided to raise \$400 or \$500, of which we have already received quite a sum, to carry forward the work of distributing these tracts, that all in our State may be enlightened in regard to the solemnity of the times.

The time has come when our brethren must take hold of the work, as we have but few ministers. Brother S. B. Whitney is now in Kansas; two of our book agents are in the West Indies, and our State agent has been called to Illinois; but we have the prospect of good help from those who are attending our schools.

The general meeting held here last fall was a great help to the brethren, through whose influence others have been helped, so that there is a call for laborers from all parts of the State, which we hope to fill.

N. P. NELSON.

Feb. 22.

#### IOWA.

THE Lord has greatly blessed the efforts to advance his cause in this State. The workers went out from our State meeting full of faith and zeal, and from nearly all we have had encouraging reports of their work. The directors have been more than usually active, and the local tract societies are engaging more extensively in the work than ever before. Correspondence has been carried on with all our churches, companies, and isolated Sabbath-keepers, and it has been urged that as far as possible every one should make some effort to get the truth before his neighbors and friends. The result of this effort is very marked. "New light, and life, and power" are taking hold of the people. The blessing of the Lord is coming upon the churches. The new tracts are receiving a large circulation. Calls for ministerial help in places where work has been done by the members, are constantly coming in. Nine general meetings have been held, and these have been well attended. The people are eager for the light, and are anxious to know what they may do to advance it. At these meetings practical instruction has been given in the different lines of work. We have been thankful for the help of Elder A. F. Ballenger. He has lectured in ten places in the State, and the Lord has greatly blessed his efforts.

As the result of the efforts of our laborers, a goodly number, I think not far from 200, have accepted the truth within the last half year.

There are several churches to be organized, and several church buildings to be dedicated to God.

An especially interesting feature of our present work is the canvassers' school now in session at Des Moines. The class numbers about forty-five. We believe the school has been a success in every way. The instruction has been excellent, and the school is composed of men and women of devotion and courage. We are thankful to God for his blessings on the work, and are of good courage in him.

E. G. OLSEN.

#### MINNESOTA.

No doubt the Minnesota readers of the REVIEW are especially interested to know of the progress of the work in this State. I am glad to say, that with all the churches with which I have labored the past few months, there is a desire to advance with the message. A real experience in the things of God, an acquaintance with the workings of his Spirit, is, with many, earnestly sought. The preaching has been close and practical, and generally readily accepted. The past few weeks have been the most precious to me of all my twenty years' experience in the message. The Lord has been near while presenting his precious word of life, and many souls have responded with tears of rejoicing.

Success is attending the laborers in the field, and earnest calls for help are increasing from every part of the State. Three times the number of our present force of laborers would scarcely supply places from whence soul-stirring pleadings are coming for help.

We are constantly hearing of persons who have accepted the message from reading our publications. One very interesting case has just occurred. An intelligent and influential man (formerly one of our State legislators), with his wife, has begun the observance of the Sabbath.

Our tract societies are more active, and much more reading-matter is being distributed. The institutes held during the early part of the winter have been a great blessing to this line of work. Our school for the training of workers, which is now in progress at Minneapolis, is being greatly blessed. Many of the students are receiving special instructions for Bible work. We expect at least 100 will receive instruction at this school for the different lines of work. Not all of these, however, will enter the work this year. We are planning greatly to increase our force of laborers at the close of the schools. This will call for a larger outlay of means, and we trust that all our brethren will remember the cause in Minnesota with liberal contributions as well as faithfully render to the Lord his own in paying tithes. The courage of our laborers was never better, and we look forward with confidence, knowing that the Lord will bless his work. The conflict will not be long, but the victory for the truth is sure.

N. W. ALLEN.

#### TENNESSEE.

THE work in our Conference is onward. It has never been, to my knowledge, in so prosperous and promising a condition before. Notwithstanding the hard times, our tithes last year were \$2000 against \$1300 for the year before. In previous years our ministers, finding a slack time in winter months, have engaged in the canvassing work or some other calling a portion of the time. Now we have demands for the services of all our ministers and colporters, and they are unable to fill one half of the openings of the providence of God.

Since our last camp-meeting, in September, we have organized one church of more than twenty members, and two Sabbath-schools. We have also two companies which I trust will soon be in a condition for church organization. Our tract society and its branches are doing a good

work,—not so much, however, as the wants of the people require. We have circulated about 20,000,000 pages of religious liberty literature besides our other work.

Our canvassing agents are doing a noble work, and are not daunted by the hard times. Recruits are constantly joining our canvassing force.

Our Sabbath-schools are increasing in membership and interest. Some not acquainted with the increasing light of the gospel are coming to our schools to learn more of God. We are thankful to God for present prosperity, and are looking to him for even greater things in the future. One of our brethren is in bondage for the truth's sake; but with longing anxiety we are looking for the sounding of the jubilee.

CHAS. L. BOYD.

#### WISCONSIN.

It has been some time since I have reported for the REVIEW. My time has been spent in the vicinity of Sparta, where I live when at home. We had some excellent meetings there during the week of prayer. All who sought the Lord with all their heart found him very precious to them; and others who seemed indifferent remained so. Brethren Johnson and Snow have held some meetings in Sparta since the week of prayer, which seemed to be much enjoyed by all.

Two weeks ago I commenced meetings in the Christian church in Viroqua, where I had a large tent-meeting seventeen years ago, with a full house all the time. Last evening the trustees notified me that my meetings must close to-night, because the preaching did not please them, for they did not believe it. I asked them if I had preached anything but the simple word of God. They said, "Well, no; but we do not like it." So our meetings must close to-night, unless some other place opens for meetings. I am well satisfied the Lord has a people here, and he will gather them into his service before the end of this message. In the meeting last evening I think fully a score of persons said they believed all they had heard, and would obey the Lord in all things.

I. SANBORN.

#### VIRGINIA.

I AM glad to report that the message is moving in our State. The Lord has gone out before us, and the field is all white for the harvest. As I look back over the few months that I have been connected with the work in this Conference, I am made to rejoice as I see the many tokens of God's prospering hand. There has been a steady growth in the membership, and all seem of the best courage.

At our recent State meeting and canvassers' institute, the financial question was considered, and by allowing a low rate to laborers our debt would be slightly decreased. Plans were considered for the further prosecution of the work. The meeting closed with courage in the hearts of all. The brethren say they never saw a better spirit manifested than now in the history of the cause in Virginia. Our canvassers go out with hope, and surely all seem to have been baptized with a fresh unction from on high. We have seen times when things looked dark, and we did not know what to do; but the promise of God has been our motto: "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. Life is being enthused in several little companies, who a few months ago were far behind in the message.

Our tract society, as far as our tracts and small publications are concerned, is doing several times the business that it did a few months ago. There is a demand for our literature, and wherever our laborers go, they have no trouble to dispose of large quantities of it. In our field, as in all the world, the harvest is ripe.

We are cheered also with the prospect of having several more workers the present season than were employed last year. We cannot better express our feelings than in the words of the closing recommendation of our late institute: "Recognizing the prospering hand of God in all our work, and feeling grateful for the degree of the divine presence we enjoy, We recommend that all be invited to stand and sing, 'Praise God from whom all blessings flow,' as a testimony of gratitude, and an assurance that we are the Lord's *for service till he come.*"

G. B. TRIPP.

#### CENTRAL PENNSYLVANIA.

BELLEFONTE.—Since our last report we have been laboring against much prejudice. The hall that we occupied was taken from us, and being unable to procure another, we have labored from house to house. Articles to turn the mind of the people against the truth appeared, not only in the papers of this place, but in those of Philadelphia and Pittsburg, which were circulated here.

The daily *Gazette* of this city was very bitter against us, even inciting to mob violence and to the boycott against those favoring the truth, and devoting whole first-column articles to that kind of matter. The daily *News*, conducted by more liberal minds, then defended us in an article by the ex-editor, who rebuked the "dug-eyed" *Gazette* for its "fiery onslaught," characterizing its work as "not the Inquisition, the faggot, the rack, or the thumb-screw, that were used in the Dark Ages to silence opposition to spiritual beliefs; but it is all of them combined in one. It is the spirit of the Dark Ages intensified, and in opposition to the teachings of Christianity." It also said: "A person who desires by threats or otherwise to compel all to think and act as he does, is a tyrant at heart, a bigot of ancient days, and does not know the age he is living in, or where he is at."

Nevertheless prejudice raged intensified. The ministers were active of course, and one of the employes of the *Gazette* told us that they gave the editor money and notes for his articles. Evil may seem to triumph for a season by the use of lies and calumny; for God cannot use such means to oppose it, but time will leave threadbare all the work of lies; and,—

"Truth crushed to earth will rise again;  
The eternal years of God are hers."

By God's grace we have now organized a Sabbath-school of twenty-eight members, and also a prayer-meeting, and secured and fitted up a chapel in the old Methodist church, at a cost of about \$25, which will cost us \$5 per month rent. Our best preacher, the REVIEW, which no family should get along without, is now received by eight families, and the *Signs* by one.

A deacon and a leading member of the Lutheran Church, mentioned in our former report, has sold a part of his goods, and he and his wife will enter the canvassing work at once. We are of good courage, and thank the Lord for all his grace and goodness, and that he gives us a part in his work.

MR. AND MRS. LEE S. WHEELER.

Feb. 28.

#### MICHIGAN.

SOON after our good Lansing camp-meeting, most of the Michigan Conference workers met together in Battle Creek for a ten days' institute. Those who attended think it the best institute we ever had. At least it probably did the workers as much good in a practical way. From there we went out in companies of two, and each company took a certain number of churches to visit, thus embracing every church in the Conference. Two companies went into new fields. To say that our workers have been blessed of God,

is but feebly expressing what to us is the great cause of rejoicing. In many instances copious showers of his Holy Spirit have been poured upon his people. Not unfrequently from ten to thirty persons give their hearts to God during a ten days' institute.

In many places a great outside interest has sprung up, such as has not been known for years. Sometimes the churches have been filled to overflowing, and the whole audience have been melted to tears as they have listened to the plain truth of the message. Often outsiders have personally importuned our workers not to leave, but to stay and labor for souls.

When the message gets hold of the brethren, old difficulties are lost sight of, and a new spirit and life from above take hold of them. The spirit of confession comes in, and the saving power of God takes hold of men.

In these institutes church, Sabbath-school, and missionary work are taken up. Our Sabbath-school offerings were larger last quarter than in any previous quarter in the history of our association.

Our missionary work has taken on new phases, and we have done more this year, so far, than perhaps in any two years previous. We have circulated, and put supplies for circulation in the hands of the local societies, between 200,000 and 300,000 tracts, aggregating between 5,000,000 and 6,000,000 pages of literature—enough to give every person in Michigan above two pages of reading-matter on the message.

The most wonderful thing is that in many instances the people ask for the reading, and that they have no sooner read than they implore some one to come and preach them the message more fully. In many instances our lay brethren have been urged publicly to preach the message, and in several cases they have done this to the enlightenment of souls. The greatest question now is, "What line of work shall I take up?" There are scores and scores turning their attention to prepare for the ministry, and it seems that only lack of means is hindering them from sounding the message in a public manner.

Our efforts this winter in behalf of the poor and afflicted have opened the hearts of the people to the message, and won us many friends. Surely God is in this line of work; for those who engage in it find joy and happiness.

Our city mission work is developing, and the hand of God is in this thing. No sooner was our mission building completed in Detroit than it began to be rapidly filled. Our Sabbath-school now numbers over 100, and our chapel is hardly large enough to accommodate the people.

We have fourteen Bible workers there, and God is blessing their efforts. Last June two workers began in Toronto, and already they now have a school of forty or more. They cannot begin to fill the calls for labor. There should be ten workers in that city instead of two. Why should we be astonished at the progress of the work? God is in it, and he it is that leads. These are only the beginnings of God's great power in his remnant church.

I. H. EVANS.

JACKSON.—I know not how to convey to your mind by any words that I can use, a correct idea of the work here. I have no words to express my emotions as I have seen the change which has taken place in the minds of the people with regard to the truths which we hold, since I was engaged in the work a few years ago. The magnitude of the work as it opens before us is simply beyond our comprehension. If I should attempt to write out our experiences as we go from house to house to talk with the people, I fear that it would only belittle the work in your mind, for it could give you no correct idea of how it stands to-day; but it does seem to me that if our people generally, could see what we see, and experience what we have experienced, they could not help rising *en masse*, and placing

themselves and property where the Lord could use all in the advancement of the message and to the glory of his name.

Our hearts are stirred to their very depths as we see people we have never met before, just as soon as they know we are Seventh-day Adventists, come and sit down by our side with their Bible in their hand, asking and even begging with tears to be taught the way of life. It is our constant experience that we can scarcely tear ourselves away from them unless we have an appointment for another reading at a certain time; and then, with a promise that we will come back to them, we can get away. I can only say, "What hath God wrought?" Truly the loud cry of the third angel's message is here, and very soon the whole earth will be lightened with its glory. O, what a precious, precious privilege to have a part in it; but how utterly unworthy we feel to have a part in such a sacred work.

We realize as a band of workers that we are handling sacred things, and are engaged in a solemn work, and we dare not touch it with unconsecrated hands. It becomes us to tread softly, and we feel this as we see precious souls balancing as it were between life and death, and realize that words that we shall utter will help make the decision. O may God help us and all who may be connected with the work at this important time, to be in close connection with the Lord! If I should attempt to describe to you the blessing there is in being connected with the work now, I should again be unable to make myself understood. It must be *felt*, in order to be realized. It would be impossible to form a correct idea of the number of those who are deciding to obey the truth. The harvest truly is plenty, but where are the laborers? Pray that the Lord may raise up laborers, and give success to our work.

E. M. PEBBLES.

Feb. 28.

#### PERSECUTION IN THE SOUTH.

(Continued.)

THE recent trial of our brethren at Gainesville, Ga., was certainly one of the fairest, if not the fairest, as far as their treatment by the authorities was concerned, that any of our brethren who have been prosecuted for Sunday labor, have experienced; yet there must be some important lessons which the Lord designs his people to learn. This holding of the winds cannot be without significance. It is for us to inquire what lessons the Lord would have us learn.

The Scripture says, "All that will live godly in Christ Jesus shall suffer persecution." There are left on record for our learning, instances of persecution which God's people have suffered for faithful allegiance to their Maker, by which we are exhorted to profit. So it cannot be doubted that there is some valuable lesson connected with every case of persecution among God's people in our own day.

Owing to the wording of the Georgia statute, that only those "who shall pursue their business, or work of their ordinary callings upon the Lord's day, . . . shall be guilty of a misdemeanor," there was not connected with this trial the usual absurdity of persons who were not in hearing of the sound of work going on, testifying that they were "disturbed;" but there was the absurdity of a jury remaining out for seventeen hours, including the whole of the night, trying to find a verdict, when even the opposition in court said that according to the evidence and the impartial charge of the judge to the jury, it ought not to take the jury but a few minutes to acquit the defendants. But it is gratifying to know that six men on that jury had some sense of justice, even if the other six were blinded by prejudice.

Allusion was made in our article last week to

the general drift of the plea of the prosecuting attorney. It may be profitable to consider some of his statements more particularly.

Aside from establishing the identity of Sunday with the "Lord's day," the point, according to the wording of the statute, was to prove that in making those small seats for the use of the kindergarten in connection with brother Keck's school, the brethren were following their ordinary calling. Touching this point, Attorney Findley said: "The only question they make is whether or not this is their usual avocation. May it please your Honor, we do not construe this statute *as it literally reads*. It is a statute for the prevention of carrying on *these worldly doings*. It stops all sorts of labor. If I work all the days of the week at law, and go into my garden on Sunday and work there, I want to say that it would be a violation of the law. If a man makes merchant's sales all the days during the week, and he goes home on Sundays and works in his orchards, he would be indictable. This law is to suppress that. The object is to call a halt and give time for 'introspection and retrospection' [these words borrowed from a court decision]. We cannot go out and do *these worldly labors*. We ask your Honor to charge that *the object is to prevent secular work*, that is, all ordinary work."

The last echoes of "civil Sabbath," "sanitary regulation," "physical necessity," etc., are dying away in the distance; and the bare-faced truth is now being asserted, that these Sunday laws are intended to prohibit "worldly labors," to "prevent secular work," and to "give time for introspection and retrospection."

In a conversation with one of the lawyers after the trial, he said to the writer: "The very fact that the Creator in the beginning instituted one day in seven for rest, shows that men ought to rest one day out of seven; *but they won't do it*." His conclusion was that the law ought to take the matter in hand, and compel men to take care of themselves. At the suggestion that tobacco-smoking is generally considered hurtful to a man's physical system, and that to be consistent the law ought to compel him to throw away his pipe, he was willing to drop the subject.

Mr. Findley said further: "If it [the statute] is to be literally construed, brother McCutchen could not go up into his pulpit on Sunday to preach, because that is his ordinary calling." While this conclusion is perfectly logical, yet Mr. Findley would make an exception in favor of preaching, which he did in the following manner: On his denying that preaching is a work of charity, the court asked: "What about necessity? do n't we have need of it?" to which he answered: "It is a work that *ought to go on* and does go on. We must give the statute a reasonable consideration." Hence, while he would punish those who are preparing to *teach*, he would except those who *preach*, showing again the religious motive behind it all.

Another point which plainly shows the religious interest of the Georgia statute was clearly brought out by brother McCutchen, as follows: "The disposition of the fines imposed for Sunday work further shows this to be a religious legislation. The law provides that all such fines 'shall be paid to the ordinary of the county to be, by him, distributed for the purpose of establishing and promoting Sabbath-schools in the county.' Now notice, the fines collected for the violation of a supposed civil statute are to be appropriated for the purpose of carrying on religious instruction. Tell me, is n't that religious in the beginning and all the way through?"

Having shown the extremes to which the abettors of religious legislation will go, next week we shall come more directly to the lessons to be learned by us as a people, considering the argument of the attorney, that the religious convictions of the defendants were not interfered with.

W. E. HOWELL.

(Concluded next week.)

## Special Notices.

### CHURCH DEDICATION IN NEW YORK.

No providence hindering, Elder Place and I will hold meetings with the South Russell, St. Lawrence Co., N. Y., church on Sabbath and first day, March 17 and 18. On first day, March 18, the new meeting-house will be dedicated. We hope to see a general attendance from all surrounding churches.

S. H. LANE.

### VERMONT, NOTICE!

THE General Conference Association has appointed brother Edwin R. Palmer, of Vermont, to take charge of the book work in Chili, South America. As he had charge of the canvassing work in Vermont, this appointment made a vacancy in the State agency. Brother F. S. Porter, of Northfield, has been appointed to fill that vacancy.

Brother Palmer was also president of the State Sabbath-school association. His removal makes a vacancy in that office which will be filled by Elder H. W. Pierce, of West Enosburg, as he was vice president.

Sister Eva Palmer was filling the office of secretary of the State Sabbath-school association. She will go with her husband to Chili. Her place as secretary is to be filled by sister Nellie F. Porter, of Northfield.

WM. COVERT, Pres. Vt. Conf.

### OHIO CANVASSERS' INSTITUTE.

THIS meeting will be held at Mt. Vernon the same as last year, and will begin April 2 and continue until April 30. A good class of instructors will be provided, and we hope to have a more interesting and instructive meeting, if possible, than last year. All who contemplate attending the institute with a view to entering this branch of the work, can write to the State agent, brother S. G. Haughey, 346 W. 4th St., Cincinnati, Ohio, for any further information.

It is hoped that only those will plan to attend who feel a burden for this work, and are willing to forego the enjoyments of home, and meet the rebuffs of the world for Christ's sake, and that of perishing souls for whom he died.

To all such every advantage possible will be given. Those coming should bring *plenty* of bedding and warm clothing, as none can be furnished on the ground.

GEO. A. IRWIN.

## The Sabbath-School.

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

### LESSONS ON THE BOOK OF LUKE.

Lesson 12.—Honoring the Sabbath, and Pronouncing Blessings. Luke: 6:1-26.

(Sabbath, March 24.)

BEFORE beginning the sixth chapter, we must be sure that we have a pretty good idea of the fifth. The following outline of topics will help us: (1) Jesus teaching from the boat and the miraculous draught of fishes; (2) Cleansing the leper; (3) Healing the palsied man; (4) The call of Levi and the feast at his house. In this lesson we have: First, The charge that the disciples broke the Sabbath, and Christ's defense of them; secondly, The healing of the man with the withered hand, on the Sabbath; thirdly, The choosing of the twelve; fourthly, The healing of multitudes; fifthly, Pronouncing blessings. As verses 1-11 pertain to the Sabbath, we could say: The Sabbath; disciples chosen; multitudes healed; blessings.

1. As the disciples passed through the fields on the Sabbath, what did they do?
2. What charge did the Pharisees bring against them?
3. What case did Jesus cite in their defense?
4. What did Jesus say of his own relation to the Sabbath?
5. As he was teaching in the synagogue on the Sabbath, who was present?
6. For what purpose were the scribes and Pharisees watching?
7. Did Jesus know their purpose?
8. What did he say to the man with the withered hand?
9. When the man arose, what did Jesus say to the Pharisees?
10. What did he then say to the man?

11. What took place as soon as the man stretched forth his hand?

12. How did this manifestation of power and mercy affect the Pharisees?

13. How did Jesus show his dependence on God?

14. What did he do as soon as it was day?

15. Whom did he choose?

16. When he came down to the plain, who came to him?

17. For what purpose did they come?

18. How many of them were healed?

19. By what were they healed?

20. As he lifted up his eyes on his disciples, what did he say of the poor?

21. What of those who hunger?

22. What of those who weep?

23. Is it a terrible thing to be persecuted for Christ's sake?

24. How are we to feel at such times?

25. What conditions are deplorable?

### NOTES.

1. The Sabbath is a memorial of God's power, and consequently of his mercy and goodness; for none of his attributes can be separated. It is evident that God's love to his creatures is shown in creation. This would ever have been manifested if there had been no sin. Since the fall, God's love is still shown by the things that are made; for they manifest God's power to redeem. In the same place where we are told of the greatness of God's works, and that he has made them to be remembered (Literally, "He hath made a memorial for his wonderful works."), we are told that "the Lord is gracious and full of compassion." Ps. 111:3, 4. The measure of God's power is the measure of his mercy. The Sabbath was made for man, in his innocence, but it is no less an institution of mercy to him in his fallen condition. By it we know God's power to sanctify us to himself. Ezek. 20:12. Since, therefore, the Sabbath is the memorial of the merciful God, it is evident that acts of mercy are always proper on it. Therefore the Jews, who would even endanger life rather than do anything that looked like work on the Sabbath, did not keep the Sabbath at all. They violated the very essence of the commandment.

2. "And he said unto them, That the Son of man is Lord also of the Sabbath." What does this mean? Simply that the Sabbath is the Lord's day. Let it be borne in mind that the day here called the Sabbath was the seventh day of the week, the day which the Jews professed to keep. The Holy Spirit inspired this writing; therefore "Sabbath" is the inspired name of the seventh day of the week. Christians know no religion except that of the Bible, and they know nothing of the Christian religion except what the Bible tells them; therefore they must call the seventh day, and it only, the Sabbath. But how did it become the Lord's day?—He made it. It was Jesus that created all things. (See John 1:1-3; Col. 1:13-17.) Now the One who created the heavens and the earth in six days, must necessarily have been the One who rested on the seventh day, and who blessed and sanctified it. Gen. 2:1-3; Ex. 20:8-11. Therefore Jesus is the Lord of the Sabbath, by virtue of his power as Creator. The Sabbath—the memorial of his wonderful works—is the mark of his power, and consequently it is the mark of his right and power to redeem. Notice in Col. 1:13-17 that we have redemption through his blood, because by him were all things created. *Redemption is creation* (see Ps. 51:10; 2 Cor. 5:17; Eph. 2:10); therefore as long as redemption is a thing to be remembered and rejoiced in, so long must the Sabbath be kept and delighted in.

3. "Then said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" They did not answer, because they could not without convicting themselves. Of course they could not say that it was lawful to destroy life; and if they said that it was lawful to save life, they would acknowledge that Jesus was keeping the Sabbath, and that they were not obeying the law of the Sabbath.

4. The law of God is his righteousness. Isa. 51:6, 7. But Christ is the righteousness of God. God's righteousness is inseparable from his life; for his life itself is righteousness. His life is the standard of right, and whatever is out of harmony with the life of God is wrong. Paul says of the heathen that they are "alienated from the life of God." Eph. 4:18. So then God's life is the law for man. But God was in Christ. Christ came to this earth simply to reveal God to men, to show them how God lives. Therefore the life of Christ, being the life of God, is the law for man. This the Father showed when he said, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17), and again, on the mount of transfiguration, "Hear ye him." And yet the Pharisees were presuming to measure Christ's life by the law, and to condemn him. He, the Author of life, the Giver of the law, and the living embodiment of it, was condemned by men, because he did not live according to their perverted ideas of it.



What presumption! There are lessons in this that may be studied a long time with profit.

5. "He said unto the man, Stretch forth thy hand, and he did so; and his hand was restored whole as the other." In the very act of stretching it forth it was healed. Faith is shown in acting before the thing is done as though it was done, and the faith which so acts makes it a reality. "Faith is the substance of things hoped for." Heb. 11:1.

6. The mercy of God, which leads to repentance, only hardens some people. The Pharisees, although they would not answer Jesus when he asked them if it was lawful to save or to destroy on the Sabbath day, showed what they actually thought of the matter, by exhibiting anger when they saw the man healed. When men's hearts are set to pursue an evil course, they invariably hate those whose correct conduct contrasts with theirs.

7. "There went virtue out of him, and healed them all." It was actual power and vitality that went out from Christ to heal the people. No one can explain it, yet the fact remains. What those people lacked was vitality—life. What he gave them was life—just what they needed. But his life is our only hope of life. All men have sinned (Rom. 3:23), and therefore are counted as dead, because they have forfeited their lives. (See 1 John 5:12; John 3:36; Eph. 2:1; Rom. 8:6.) Therefore our only hope of righteousness and life is to have the life of Christ. (See John 6:51, 53, 57; 3:36; Rom. 5:10.) Christ is our righteousness and our life. 1 Cor. 1:30; Col. 3:4. We cannot know how he gives us this life of righteousness, any more than we can know how he could give of his life for the restoration of life to the poor afflicted ones whom he healed when he was on the earth. Those miracles of healing were recorded so that we might be able to grasp the fact that we have life through him. John 20:30, 31. He is as really present with us as if we could see him. Matt. 28:20. Therefore we can as really take of his life now as could those who were healed by him. Christ is not a myth. Belief in Christ is not a mere sentiment; it is the grasping of a fact. His life is a reality, which may be proved by all who will accept it by simple faith.

News of the Week.

FOR WEEK ENDING MARCH 10, 1894.

DOMESTIC.

Catholic candidates for city offices have been beaten at Shelbyville, Ind., by the votes of the A. P. A.

It is believed that the employment of nuns, in the habit of their order, in the public schools of Pittsburg, Penn., will lead to litigation.

The supreme court of Iowa has reversed the decision of a lower court which had prohibited the manufacture of beer in Iowa, and had declared the brewery at Sioux City a nuisance.

Statistics for 1893 show the total number of passengers killed on the railways of the United States was 691, a little over the figure for 1892, but 99 less than in 1891, and 115 less than in 1890.

The striking miners in West Virginia planned to attack the soldiers, who have been ordered out to protect life and property, with dynamite bombs. They were frustrated in this by one of their number, who gave the secret away. Much excitement prevails in the mining region, and many arrests have been made.

FOREIGN.

Kossuth, the aged Hungarian patriot, is seriously ill, and is not expected to recover.

The Spanish cabinet has resigned, and Premier Sagasta will form a new ministry.

The commission, charged to examine into the condition of the French fleet, reports the fleet in bad condition.

Not content to train men to fight, the European governments are training dogs for that purpose. They will be especially trained for scout and picket duty.

One of the vessels of the Brazilian insurgents, the "Venus," was blown to pieces by a shot from a battery, which entered her magazine. All on board, about thirty men, were lost.

It is reported that the church party in Brazil is furnishing the insurgents with funds, and that the insurgent leaders have promised the Church (Catholic) State aid in case the rebels are successful.

British troops have been landed on the Mosquito Coast in Nicaragua. The object for so doing is not known. President Cleveland and cabinet have taken the matter into consideration, and it is believed that the government will hold that the landing of these troops is not in harmony with the "Monroe doctrine," and will not be allowed.

The negotiations between Spain and Morocco as to the Riff attacks on Melilla last fall, are reported to have been closed. Sultan Muley Hassan has agreed to pay an indemnity of 20,000,000 pesetas.

The London police believe that they have located the celebrated fiend, Jack the Ripper, who committed so many murders in the Whitechapel district of London. He is insane, and is closely guarded by keepers.

The Italian ministry is forced to acknowledge a deficit of 155,000,000 lire. When the fact was announced in the Italian house, Sonnino, minister of finance, exclaimed, "God save our dear country!"

An encounter took place between the British forces and the Portuguese near the River Zambezi lately. The Portuguese were the aggressors. The British have five gunboats in the Zambezi, and they are hurrying reinforcements to the point where the attack was made.

Lord Rosebery is the new prime minister of the British empire. He has selected his cabinet. Lord Kimberly will relinquish the Indian office to become foreign secretary, and Mr. John Morley will continue to be secretary for Ireland. Mr. Gladstone will continue with the liberal party, and take part in the debates as usual.

RELIGIOUS.

Meetings held at Greencastle, Ind., by those who make special pretensions to faith-healing, have resulted in much fanaticism. One man has been taken to the insane asylum.

The pastors of the Methodist churches of Milwaukee, at a meeting, March 5, discussed the A. P. A. Generally they favored the cause of the A. P. A., but they did not approve their methods.

Work on the cathedral of St. John the Divine, will soon be commenced in New York City. Boring to find rock bottom has begun, and rock has been struck at depths varying from ten to fifty-two feet.

The Episcopalian bishop of Iowa says that during his episcopate of seventeen years, 700 adults have left the Catholic Church and joined the churches over which he presides. At the same time not a dozen from his diocese have gone to Rome.

Dr. Talmage has reconsidered his determination to resign his pastorate of the Brooklyn tabernacle church, and will stay, the financial embarrassments having been satisfactorily arranged. He will make a tour of Australia and India before he resumes his position in the tabernacle pulpit.

A monster meeting was held at Buda Pesth, March 4, the object of which was to declare in support of the government's measure providing for civil marriages, religious liberty, and recognition of the Jewish faith. One hundred and thirty thousand people took part in the demonstration.

Bishop Cox, in his last open letter to Satolli, predicts that the next presidential election will not turn upon the ordinary points of difference, but upon religion. He thinks the country will return to the maxims of Washington and to the Constitution as he and his contemporaries understood it.

Montreal, Canada, is in the midst of the greatest revival the city has ever known. The meetings are held in St. James Methodist church, and are under the care of Evangelist B. Fay Mills. A large number of churches are united in the work. The services are crowded day after day, and hundreds have already confessed Christ.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

No providence preventing, I will meet with the church in St. Charles, Mich., March 31 and April 1, 1894. Brethren and sisters and interested friends in that vicinity are cordially invited to attend.

A. C. BOURDEAU.

A two days' meeting will be held at Maple Grove, Sabbath and Sunday, March 17 and 18. Meeting Sabbath will be held in the school-house, and Sunday in the Evangelical church at 10:30 A. M. Meeting in the evening at the usual hour. All are cordially invited. One or two ministers from Battle Creek will conduct the meetings.

O. DAVIS.

CHANGE OF ADDRESS.

The post-office address of Dr. O. P. Bollinger, is changed to 104 Hoyne Ave., Chicago, Ill.

ADDRESS.

The address of Wm. Covert is 190 North Winooski Ave., Burlington, Vt.

BUSINESS NOTICES.

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

WANTED.—Agents everywhere to sell the new book, "Life Only in Christ." For particulars address W. H. Littlejohn, 456 Upton Ave., Battle Creek, Mich.

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.

LABOR BUREAU.

WANTED.—Places for two boys, aged fourteen and sixteen, to work for Sabbath-keeping farmers. Prefer places in northern Iowa. Address Mrs. A. E. Williamson, No. 7 Hill St., Battle Creek, Mich.

DISCONTINUE PAPERS.

I have all the papers that I can use for the present, A. Barry, 317 N. Upper St., Lexington, Ky.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 11, 1894.

Table with columns for EAST and WEST stations, times, and express services. Includes stations like Chicago, Detroit, Ann Arbor, etc.

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.

Table with columns for GOING EAST, STATIONS, and GOING WEST, showing train times and connections.

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 3:49 p. m., arrives at Battle Creek 9:35 p. m.

Valparaiso 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. R. 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 13, 1894.

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A letter from Elder O. A. Olsen states that he expected to sail from Australia, Feb. 19, and reach San Francisco, March 15. He will be detained there awhile, and then come east in season to be present at the Spring Council, commencing March 30.

The Progress Department this week will be found as full of interest as it was last week. When one State can report 200 won to the observance of the Bible Sabbath in six months, it shows that the message is having its effect upon the hearts of the people.

Since the last reference in the REVIEW, to the Tabernacle pulpit, two discourses have been given by brother L. T. Nicola, secretary of the General Conference, one by brother A. F. Ballenger, and one by Elder H. Nicola. The subjects have been such as pertained to practical godliness, and have been of interest and edification to the church.

Our Australian paper, the *Bible Echo*, is now issued as an 8-page weekly, instead of a 16-page semi-monthly. It maintains its former policy of giving to the reader from front title to last-page prospectus, good, crisp, lively, and diversified matter. Of the issue preceding Jan. 1, an edition of nearly 15,000 copies was disposed of, which is a grand record.

The place which love occupies in the divine scheme is well expressed by the following gem from J. P. Thompson, D.D. Commenting on 1 Cor. 13:2, which reads, "And though I have all faith, so that I could remove mountains, and have not charity I am nothing," he says: "Here, as always in the teachings of Christ, the resemblance to God in the spirit of love, is set above the imitation of God in acts of power."

The Washington papers report that the senate committee on the judiciary lately heard a large delegation from the Reformed Presbyterian Church, advocating the recognition of God in the Constitution. It appears that they wish the words, "In God's appointed way through Jesus

Christ," to be inserted in the Constitution. Senator Vilas asked them how they would like to have the words, "And his vicegerent on earth, the holy Roman pontiff," added to it? Dr. McAllister replied that the country was settled by Protestants; but we recollect during the World's Fair year to have heard it declared with great positiveness that it was first settled by Catholics. When doctors disagree, who shall decide?

We clip the following from a late paper:—

"An officer who has returned from Dahomey reports that when King Behanzin found that escape was impossible, he summoned his aged mother and said to her: 'I am going to surrender to France. My father must know of it. You, therefore, shall see him and tell him.' The king thereupon had his mother beheaded, while he calmly looked on, smoking a pipe."

Such superstition as is indicated by the action of this savage king is truly deplorable; but we have known persons calling themselves orthodox Christians, who believed the same superstitious notion as that held by the king of Dahomey; for we once knew an aged deacon who arose in a revival meeting and said he was soon going to die and go to heaven, and offered to take any message they had to send to friends there. Fortunately for the deacon the civilization of America prevented the sanguinary way of *dispatching* the messenger that prevails in Dahomey. Query: Was Behanzin inspired by Christian doctrine? or was the deacon holding on to a heathen idea?

We call attention to the ringing words from the Baptist paper, the *Examiner*, of New York, in our Special Mention Department, concerning the persecutions in Maryland. The principles laid down are those which have been an honor to the Baptist denomination, and such as we now stand upon. The case of trespass by a Seventh-day observer upon the rights of another denomination, as there referred to, would receive no countenance from Seventh-day Adventists. Such a course should be restrained. It is, has been, and we trust always will be a cardinal principal with this people to entertain enough respect for the religious convictions of others, however erroneous we may consider them, and to act with a sufficient degree of courtesy toward our neighbors, as to forego many advantages and privileges in this respect, rather than offend them. And if to do this should involve considerable cessation of labor on the first day of the week, such a course would be becoming us still; for while the divine law permits us to labor on that day, it does not compel us to do so.

The best specimen of the modern siren that has come under our notice, is a sermon by Cardinal Gibbons on "Charity," in the Baltimore Morning *Herald* of Feb. 5. His highness talks very sweetly about charity being "the queen of all virtues," about having "sincere sympathy for our fellow-men," that "Christ died for all," and that likewise "our charity should extend to all without exception," etc., etc. All very well, if we did not know that the policy of which he is a representative, is the very opposite of all this. That anti-Christian hierarchy, of which he is a part, is represented by John as one which is "drunken with the blood of the saints." Rev. 17:6. That system to which he is bound, body and soul, is one, which, instead of manifesting love and sympathy for all men, has made war upon and worn out

the best of men, even the saints of the Most High for long ages. It is symbolized again as a pale horse, bestrode by death, and leading hell in its wake, seeking with all implements of oppression to destroy the human race. Rev. 6:8. And the terrible oath to which he as a priest and bishop stands subscribed, binds him to seek to exterminate by fire and sword, whenever in his power, all heretics and so-called enemies of his lord god the pope. Rather a poor specimen to pose as the champion of Christian charity, and to prate in honied phrases of love and good-will to men. Before the Catholic Church can put forth a claim to be the conservator of the Christian graces, which will be entitled to any credit, it must precede that claim by a renunciation of its evil principles, and by confession and repentance of its past wrongs.

## POSTAL-CARDS.

A NEW postal-card is now being issued in the United States, which is superseding the three sizes of cards heretofore used. This new card is  $3\frac{1}{2} \times 5\frac{1}{2}$  inches, and consequently comes within the limit of size allowed to be sent to foreign countries in the Postal Union, at card rates, the size allowed for such cards being  $3\frac{3}{8} \times 5\frac{3}{8}$  inches. The addition of a one-cent postage-stamp to the new card will carry it to any country in the Postal Union. A special two-cent postal-card is also issued for this service. But as stated before, the large size United States card cannot be sent to foreign countries except at letter rates.

## "PROTESTANTISM, TRUE AND FALSE."

THE above is the title of No. 19 of the *Religious Liberty Library*. The matter is already in plates, and will soon go to press, so that orders can be filled for it at once.

The tract contains 32 pages, and the retail price is 4 cents. It is written by Elder A. F. Ballenger, and is substantially the same matter as appeared in No. 18 of the *Signs of the Times*. A number of additions and revisions have been made, so the tract will be much better than what appeared in the *Signs*.

The tract is in handy form for wide circulation, but the article as it appeared in the *Signs* might attract the attention of some who would not be attracted by the tract; so you can have your choice of the circulation of either.

Elder Ballenger has been presenting this matter in a number of institutes, and good results have followed. This tract should have a very wide circulation. Order the same from your State tract society secretary. A. O. TAIT.

## SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

Thirty-fourth Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its thirty-fourth annual session (third annual session under the new charter) in Battle Creek, Mich., on Wednesday, April 4, 1894, at the Tabernacle, at 10 o'clock A. M., for the election of a Board of Directors for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present has the privilege of selecting and empowering some one, if he has not already done so, to represent him by proxy. Blank forms for proxy will be sent to any who may request them.

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