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THE HOLY BIBLE
THE FIELD IS THE WORLD

The Adventist REVIEW AND HERALD And Sabbath

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

VOL. 71, No. 12.

BATTLE CREEK, MICH., MARCH 20, 1894.

WHOLE NO., 2057.

The Review and Herald,
ISSUED WEEKLY BY THE
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to
REVIEW & HERALD, Battle Creek, Mich.

ONCE IN A WHILE.

ONCE in a while the sun shines out,
And the arching skies are a perfect blue;
Once in a while mid clouds of doubt
Faith's fairest stars come peeping through.
Our paths lead down by the meadows fair
Where the sweetest blossoms nod and smile;
And we lay aside our cross of care,
Once in a while.

Once in a while within our own
We feel the hand of a steadfast friend;
Once in a while we hear a tone
Of love with the heart's own voice to blend.
And the dearest of all our dreams come true,
And on life's way is a golden mile;
Each thirsting flower is kissed with dew,
Once in a while.

Once in a while in the desert sand
We find a spot of the fairest green;
Once in a while from where we stand
The hills of Paradise are seen;
And a perfect joy in our hearts we hold,
A joy that the world cannot defile;
We trade earth's dross for the purest gold,
Once in a while.

— Nixon Waterman.

Our Contributors.

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

CHRIST THE CENTER OF THE MESSAGE.

BY MRS. E. G. WHITE.

THE third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place. The glory of God that was revealed to Moses in regard to the divine character has not been made prominent. The Lord said to Moses, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

A vail has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound. It is at the cross of Calvary that

mercy and truth meet together, where righteousness and peace kiss each other. The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting his righteousness and believing in his mercy. Laborers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept Christ as our personal Saviour, and he imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has portrayed: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

In the love of God has been opened the most marvelous vein of precious truth, and the treasures of the grace of Christ are laid open before the church and the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What love is this,—what marvelous, unfathomable love!—that would lead Christ to die for us while we were yet sinners. What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound! It is true that the law of God reveals the love of God when it is preached as the truth in Jesus; for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the promises of God, when ministers and workers have failed to present Jesus in his relation to the law of God. How often should they have assured the people that "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?"

Satan is determined that men shall not see the love of God, which led him to give his only begotten Son to save the lost race; for it is the goodness of God that leads men to repentance. O, how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it than by exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Let us say to sinners, "Behold the Lamb of God, which taketh away the sin of the world!" By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and love of God's inexpressible love as manifested in Jesus Christ.

Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy, of the heavenly Father. O that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. Ephraim will not envy Judah, and Judah will not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace

freely given them of God, all will seek to answer the prayer of Christ, that his disciples should be one, even as he and the Father are one. Peace, love, mercy, and benevolence will be the abiding principles of the soul. The love of Christ will be the theme of every tongue, and it will no more be said by the true Witness, "I have somewhat against thee, because thou hast left thy first love." The people of God will be abiding in Christ, the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing all in the image of Christ, fashioning all hearts alike. As living branches of the true Vine, all will be united to Christ, the living head. Christ will abide in every heart, guiding, comforting, sanctifying, and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ's church it will be proved that God sent his only begotten Son into the world.

When God's people are one in the unity of the Spirit, all of Phariseism, all of self-righteousness, which was the sin of the Jewish nation, will be expelled from all hearts. The mold of Christ will be upon each individual member of his body, and his people will be new bottles into which he can pour his new wine, and the new wine will not break the bottles. God will make known the mystery which hath been hidden for ages. He will make known what are the "riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily."

Jesus came to impart to the human soul the Holy Spirit, by which the love of God is shed abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the traditions and commandments of men, as were the Jews in the time of Christ. They were very punctilious in the observances of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion. They were represented by Christ as like the dry skins which were then used as bottles. The gospel of Christ could not be placed in their hearts; for there was no room to contain it. They could not be the new bottles into which he could pour his new wine. Christ was obliged to seek elsewhere than among the scribes and the Pharisees for bottles for his doctrine of truth and life. He must find men who were willing to have regeneration of heart. He came to give to men new hearts. He said, "A new heart also will I give you." But the self-righteous of that day and of this day feel no need of having a new heart. Jesus passed by the scribes and the Pharisees, for they felt no need of a Saviour. They were wedded to forms and ceremonies. These services had been instituted by Christ; they had been full of vitality and spiritual beauty; but the Jews had lost the spiritual life from their ceremonies, and clung to the dead forms after

spiritual life was extinct among them. When they departed from the requirements and commandments of God, they sought to supply the place of that which they had lost, by multiplying their own requirements, and making more rigorous demands than had God; and the more rigid they grew, the less of the love and Spirit of God they manifested. Christ said to the people: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

The remnant church is called to go through an experience similar to that of the Jews; and the true Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to his people. He says: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." The love of God has been waning in the church, and as a result, the love of self has sprung up into new activity. With the loss of love for God there has come the loss of love for the brethren. The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love."

A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion. When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice,—all proclaim to the world the testimony that the doer of these things considers himself righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The one great Offering that has been made is ample for all who will believe. The love of Christ will animate the believer with new life. He who drinks from the water of the fountain of life, will be filled with the new wine of the kingdom. Faith in Christ will be the means whereby the right spirit and motive will actuate the believer, and all goodness and heavenly-mindedness will proceed from him who looks unto Jesus, the author and finisher of his faith. Look up to God, look not to men. God is your heavenly Father who is willing patiently to bear with your infirmities, and to forgive and heal them. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." By beholding Christ, you will

become changed, until you will hate your former pride, your former vanity and self-esteem, your self-righteousness and unbelief. You will cast these sins aside as a worthless burden, and walk humbly, meekly, trustfully, before God. You will practice love, patience, gentleness, goodness, mercy, and every grace that dwells in the child of God, and will at last find a place among the sanctified and holy.

HASTENING THE COMING OF THE LORD.

BY C. G. KEISEA.

(Battle Creek, Mich.)

IN reviewing God's dealings in all ages with the people whom he has chosen as the depositaries of his law and his name, one cannot but be impressed with his long-suffering, love, and mercy. In the plan of salvation, God might have committed to angels the work of proclaiming the gospel; but while they are undoubtedly present to bless and direct the work, he has seen fit, in his wisdom, to intrust its actual promulgation to men. And whenever he has called out an individual or a nation, it has been with the design that the knowledge of his goodness, love, and mercy should be communicated to others, thus eventually enlightening the whole world in regard to the plan of salvation.

But how sad is the record! "And the children of Israel did evil in the sight of the Lord." Apostasy all the way through! Yet, whenever they turned to God, and sought him with the whole heart, he was always found of them.

But, in justice to the world, there must be a limit to God's forbearance. Although "the long-suffering of God waited in the days of Noah," the limit was finally reached, and the people were destroyed by a flood, only Noah and his family remaining. In the case of the Israelites, although their kingdom was taken from them, the limit of God's forbearance was not reached until just before Christ's crucifixion, when, mourning over Jerusalem, he said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38. From that time the work of God was taken from the Jews as a nation, and given into other hands.

Coming down through the centuries since the time of Christ, through the apostasy of the early church and the long, bloody persecutions which followed, we come to a time when God is about to close up the great controversy between truth and error.

At the time of Christ's first advent, the chief priests and doctors of the law, who of all others should have known from the Scriptures of that event, were not ready to receive him. So also when the time arrived for the proclamation of the first angel's message, those who *should* have known from the prophecies that the second coming of Christ was near, were asleep, and knew not the day of their visitation. But God raised up faithful men, who fearlessly proclaimed the warning, "Fear God, and give glory to him; for the hour of his judgment is come."

But again there was a failure, in one sense. The greater part of those who participated in the first and second messages would not receive the third message. On this point, I quote from "Great Controversy," Vol. IV., p. 457:—

"If all who had labored unitedly in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. *Years ago* the inhabitants of the earth would have been warned, the closing work *completed*, and Christ would have come for the redemption of his people.

And farther on, in the same connection:—

"It was not the will of God that the coming of Christ should be so long delayed. . . . As they refused to do the work which he had appointed them, others were raised up to proclaim the message. *In mercy* to the world, Jesus *delays* his coming, that sinners may have an opportunity to hear the warning, and find in him a shelter before the wrath of God shall be poured out."

This was written several years ago, and as Jesus *still* delays his coming, the solemn questions that should come to every individual, especially Seventh-day Adventists, are, Am I delaying his coming? Am I doing all I can to warn sinners of the awful judgments that are soon to be visited upon those who finally reject the Saviour?

Not only upon the ministry but upon *every one* who has received the light of the truth, rests the solemn responsibility of proclaiming the message.

Jesus waits,—"*impatiently*" waits, as the testimony came last winter,—that his chosen people may carry the last warning message to the world. What a solemn thought! The Majesty of heaven waiting upon sinful man!

But, as before seen, there is a limit even to the forbearance of God. "Something great and decisive is to take place, and that right early. If *any delay*, the character of God and his throne will be compromised."—"Special Testimony to Ministers," p. 38.

From these statements, it is evident that the time is fully come when the Lord cannot in justice wait longer. He "hath made bare his holy arm in the eyes of all the nations," and the message will go, even though the stones of the ground are made to proclaim it. His Spirit is moving upon the hearts of men in all parts of the world, leading them into the truth, and we know not how soon "he will finish the work, and cut it short in righteousness."

But how will it be with those who neglect the work intrusted to them? "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but *his blood will I require at thine hand.*" Ezek. 33:7, 8.

"Watchman, what of the night? . . . The watchman said, The morning cometh, and also the night." Yes, the morning cometh; and with the eye of faith the sunlight can almost be seen glistening upon the domes and spires of the eternal city. But O, the night cometh also. Not only will it come to those who knowingly reject Christ, but it will come to thousands who are dying daily without the knowledge of the truth as it is in Jesus. What a fearful responsibility rests upon those to whom the Lord has given the light of present truth! The command comes to God's people, "Arise, shine; for thy light is come." Well may they heed the Saviour's injunction, "Walk while ye have the light, lest darkness come upon you."

On the other hand, while it is evident that the Lord will not longer permit man to *delay* the closing work of the gospel, can it not be *hastened*?—Certainly it can. As truly as God would have wrought mightily for those connected with the first and second messages, and cut short the work, if they had advanced in the light, so now, if those upon whom the light of the third angel's message is shining will "arise," the glory of the Lord will be seen upon them, his power will be manifested in and through them, and the whole earth soon lightened with his glory. This idea is well expressed by the apostle Peter, in referring to the events connected with the second coming of Christ: "Looking for and hastening unto the coming [*"hastening the coming,"* margin] of the day of God." 2 Peter 3:12.

"Wherefore, beloved, seeing that ye look for such things, *be diligent* that ye may be found of him in peace, without spot, and blameless."

“And, behold, I come *quickly*; and my reward is with me, to give every man according as his work shall be.”

“He which testifieth these things saith, Surely I come *quickly*: Amen. *Even so, come, Lord Jesus.*”

ASHAMED OF JESUS.

BY ALBERT CAREY.

(Academy, Mt. Vernon, Ohio.)

Tune.—“Rest.”

ASHAMED of Jesus! can it be,
Ashamed of him who died for me?
Who gave his soul my soul to save,
And rescue me from death and grave?

Ashamed of Jesus! O, how sad!
Ashamed of him who for me bled!
Who poured his soul in agony
To set me, rebel pris’ner, free!

“Ashamed of me?” O, yet he pleads;
For me his heart in passion bleeds;
He cries before my Father’s throne,
“O let my blood, my blood, atone!”

Ashamed of Jesus! O the scorn
Such love so carelessly to spurn!
The angels weep and hide their face
To see me slight such wondrous grace.

Ashamed of Jesus?—No! O, no!
For him my own life-saviour shall flow.
He shall my song, my Saviour be—
My triumph through eternity.

PEBBLES.

BY L. A. SMITH.

(London, Eng.)

FAITH AND PRESUMPTION.

THE language of faith is, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” Gal. 2:20. “In him we live and move and have our being.” Acts 17:28. The language of presumption is, I live without God; the life is my own. And he who does not hesitate to use the language of presumption thinks it would be presumptuous to use the language of faith.

FAITH AS A GRAIN OF MUSTARD SEED.

The Saviour said that he who had faith as a grain of mustard seed should be able by it to remove a mountain. This is not saying that a little inclination to believe, coupled with a good deal of doubt, will be able to accomplish anything; but that the smallest word of God has power enough in it to remove mountains and perform all wonders, and that he who truly *believes* one such word has the power.

TRYING AND DOING.

“I am trying to keep all God’s commandments.” Are you? Then be sure you are not keeping any of them. For no one can keep them without God; and with him there is no trying, but doing. What confidence could we have in God if the first verse of Genesis read, In the beginning God tried to make the heavens and the earth? With God there is no doubt, but perfect assurance. It is only the flesh that tries.

BELIEVE, THEN SEE.

This is the rule that must be followed in regard to spiritual truths. Man’s way is, See first, then believe; and this is the reason that many do not believe the truths of God’s word. They want to see in order that they may believe; when the truth is, they must believe in order that they may see. He who insists on seeing first, thereby says that he will not believe a thing because God says so, but because he can see and comprehend it. But the Devil makes men see a great many things that are not so. The Bible rule is, “*In thy light shall we see light.*” Ps. 36:9. He who does not believe is not in that light (1 Peter 2:9), and is simply trying to see in the darkness,

THE SECRET PLACE OF THE MOST HIGH.

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” Ps. 91:1. This “secret place” is the “holy of holies,” the inner apartment of the heavenly sanctuary, into which we can enter even with boldness by the blood of Christ, through the “new and living way” (Heb. 10:19, 20), and be safe in the day of God’s wrath.

BEHAVIOR IN THE HOUSE OF GOD.

BY A. SMITH.

(Grandville, Mich.)

JESUS has said: “Where two or three are gathered together in my name, there am I in the midst of them.” Matt. 18:20. The presence of Jesus in the assembly of his saints, renders that place for the time being holy, just as his presence in the burning bush at Sinai rendered that place holy. How much more, then, does a chapel or a hall dedicated to the service of God become sacred! When God’s people assemble in such a place, all visiting should be avoided. Before the services begin, each one should go quietly to his seat, and not indulge in so much as a whisper unless immediate necessity requires it. On taking his seat, each believer should bow the head in silent prayer. If it is necessary to wait awhile for the public services to commence, and any one in the house is inclined to be chatty, a hymn might be sung, or a short exhortation given.

Children should be taught to remain quietly in their seat during the service. They should not run about in the house, nor be treated to a drink of water or a lunch, until the close of the services, except in cases of unavoidable necessity; and such necessity very rarely occurs. Parents often teach their children lessons of irreverence for the house of God by needlessly indulging them.

At the close of the service all conversation should be carried on in a low tone of voice, and chatting on worldly topics should not be tolerated in the house of God. There may be persons present whose hearts have been moved by the spirit of the meeting, and should they see that God’s professed people are so full of indifference as lightly to talk of business or social matters, they would be likely to put away their convictions. Not until the judgment day may the professed child of God see that a soul has stumbled over his unconsecrated tongue into perdition.

The writer has heard professors of religion talk before and after meeting about raising hogs, setting hens, etc. Such talk is an insult to the sacredness of the place. In some churches during intermission the noise is so great that it is necessary to call to order with a loud voice, in order to commence meeting. Such churches need sharp discipline on the point of proper behavior in the house of God. The confusion that sometimes prevails at our annual camp-meetings is an aggregation of that which exists in our individual churches at home, and is a shame to us as a people.

Doubtless the best way to begin the much-needed reform upon this point would be for the leading and most consecrated members of each church to agree upon rules of conduct in the house of God, and, by example and wise, judicious rebuke, win others to good behavior. Observe propriety of conduct without feeling the restraint of rigid rules, and the children will soon fall into line. I have seen even a child walk on tip-toe in the meeting-house because older persons had done so to avoid the noise of heavy footsteps. The practice of bowing the head, or kneeling in silent prayer on entering the pew, as the minister does on entering the desk, if not made a burdensome and formal rite, is an excellent help to self-discipline and a worthy example to all.

The chapter on “Behavior in the House of God,” in “Testimony for the Church,” Vol. XXXIII., p. 19, ought to be read and *studied*, and put to practice in our home churches. Its beneficent influence would then be carried up to our annual convocations, and the Lord would crown such meetings with great blessings.

THE ARMOR.

BY MRS. A. W. HEALD.

(Windham, Vt.)

THE Christian course is ever represented as a warfare, and we, as soldiers of the cross, are exhorted to “fight the good fight of faith.” Paul, in his letter to the Ephesians, urges the brethren, in view of the conflict before them, to “take unto you the whole armor of God, that ye may be able to withstand in the evil day.” The girdle of truth, the “breastplate of righteousness,” the sandals of “the preparation of the gospel of peace,” the “shield of faith,” the “helmet of salvation,” the “sword of the Spirit,”—these all await the Christian’s demand. Clad in this invincible armor, he may with confidence go forth to the conflict; yet the victory is of God, and can be won only by “praying always,” and “watching thereunto with all perseverance;” for our warfare is not alone against flesh and blood, but against the powers of darkness, against wicked spirits in heavenly places.

In accordance with these words of the apostle, the experience of God’s people in the last days is thus described in “Early Writings:” “I saw some with strong faith and agonizing cries pleading with God.” “Evil angels crowded around, pressing darkness upon them, to shut out Jesus from their view,” that they might be led to distrust and murmur against God. “Their only safety was in keeping their eyes directed upward. Angels of God had charge over his people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.”

But those who were thus seen weeping and praying with agony of spirit are again brought to view: “The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers.” These were now heard to speak forth the truth with great power and effect. Many who have hungered and thirsted for the truth were held back by friends and relatives, but now all fear was gone, and they eagerly hastened to accept the blessed truth. To them “it was dearer and more precious than life,” and they, too, fell into the ranks. When asked the meaning of this great change, “an angel answered, It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.”

Thus, dear friends, we are taught that the loud cry cannot go forth in its fulness till the church herself is purified and set free from unholy influences, clothed with the gospel armor, and guarded by angelic battalions. There is yet another thought in this connection: “The numbers of this company had lessened. Some had been shaken out, . . . and were left behind in darkness, and their places were immediately filled by others.” God’s work will go on; if we do not strive and agonize as valiant soldiers of the cross, wearing the armor, and partaking of the divine power, we shall fail of victory. My brother, my sister, “Hold that fast which thou hast, that no man take thy crown.”

“O watch, and fight, and pray!
The battle ne’er give o’er;
Renew it boldly every day,
And help divine employ.”

—To flatter is to lie. Therefore flatter not.

The Mission Field.

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

SABBATH-KEEPERS AND SUNDAY LAWS IN SWITZERLAND.

It was not long after we began working on Sunday as on other working days in our Basle publishing house until a policeman came into the office one Sunday, and called our attention to the fact that we were violating the Sunday law. We took pains to explain to him our position and the reason why we worked. He listened attentively, and in a very friendly manner replied that we were entirely correct in our position; still he was under oath to report all violations of the law, and would have to report our work.

In a few days a notice from the police informed us that we were fined twenty francs (\$4) for working on Sunday without permission. We promptly returned the notice, stating that we did not submit to the fine. This led to the appointment of a time for a hearing in the police court, giving us an opportunity to show why we did not submit to the fine. At the appointed hour, the writer appeared for the house, as the director is personally held accountable before the law. After the usual preliminaries, the judge asked on what ground we refused to pay the fine. I replied that we did not pay it because we had a right to work,—permission and even a command to do so. The court then asked where we obtained our permission to work on this day. Hereupon, I drew a German Bible from my pocket, and turning to Exodus 20, was about to read verses 9 and 10 when the judge asked for the Bible and the reference. He then read, "Six days shalt thou labor," and closing the Bible without reading further, replied that he still remembered that much of his Bible; and without giving me opportunity to speak further, proceeded to state that the case could not be appealed, but we could enter complaint against the fine as unjust in the court of appeals, and in this manner the case might go up to the supreme court. He then dismissed the case.

The manner in which the hearing was conducted, indicated quite clearly that the matter had been previously considered by the court; they seemed to know that we would not submit to the fine. On several occasions, I have discussed our position and attitude in regard to Sunday laws, union of Church and State, etc., with the lawyer who attends to our legal affairs; and it is quite evident that he has talked with the authorities about our work and position.

This lawyer did all he could to persuade us not to withstand the authorities, as this would in his opinion lead to endless and incurable difficulties. He said, "You are known as quiet, law-abiding people, and have a good name; but if you rebel against the authorities, you will soon destroy your good name and the esteem which you now enjoy." I replied that our good name depended more upon our obeying God than man; and that if the city of Basle punished us with fines for keeping the commandments of God, it would thereby hurt its good name more than ours. If the facts were made known, we were sure that many could see that such a course was nothing but religious persecution; and we should by no means leave our printing-office to lie idle, but should use it to circulate the facts. To this he replied, "It's a fatal affair."

Quite recently, our lawyer has been appointed as one of the judges; hence he may yet have to sit on our case. Thus, at least one of the judges will have a knowledge of our position. In a recent conversation, he seemed quite desirous to learn more about how Sunday supplanted the Sabbath, and stated that he would have to read up on the question. I shall take pains to

supply him with reading. Like nearly all the Swiss of education, he is able to read the English. Last week he went to Bern, the capital, on business, and took occasion to speak with one of the judges of the supreme court about our position. From the conversation, the lawyer gathered that there was little hope of succeeding by appealing to the supreme court.

Religious freedom is guaranteed by the federal constitution; but there are already several decisions of the supreme court on record to the end that Sunday laws do not infringe the rights of conscience.

The police court confirmed our fine, and in case we do not carry it to the supreme court, and gain a favorable decision, we will be held to pay the fine. Sixty days' time is allowed, after which the fine will be collected by sheriff's sale, if not willingly paid before. The notice states twenty francs' fine, or in case of inability to pay, four days' imprisonment; we shall certainly not voluntarily pay the fine, for thereby we would assent to it as just. We do not yet know what course will be pursued in our case, but as we have means, it is quite likely that they will collect the fine by force.

Some of our brethren in Basle and vicinity have ceased to send their children to school on the Sabbath. For this, one has already been called before the police court. He was kindly treated and given an opportunity to give the reasons for not sending his children. The judge imposed the lowest fine possible, two francs (about forty cents), and advised him to send his children to a private school. A report of the case appeared next day in the dailies. The leading one stated that, now that the difficulties with the Salvation Army are past, the waters are troubled by the Adventists, who in their zeal refuse to submit to the school-law by not sending their children to school on Saturday. The judge fined the man, and told him that the Bible was no more to be taken literally, but that he should go to the city officials to learn its meaning!

To avoid difficulties, two families of our people have moved to the canton of Baselland, where the school-law grants six half days of absence per month. As school holds only till Saturday noon, making but four half days' school on the Sabbath per month, our people can here readily avoid sending their children on the Sabbath, without infringing the law. But to their surprise, they met the same difficulty here as elsewhere, the authorities refusing to excuse the children, holding that the law was not made for any such purpose. The parents were cited to appear before the city council. Brother Erzenberger, the first called, was treated very disrespectfully, but he responded kindly, and gave them some solid truths to think about. The second called was treated more favorably. The brethren appealed first to the law of God, and secondly to the law of the canton. The cases have not yet been finally disposed of; but the teachers show their ill-will in maltreating the children, in making fun of their religion before the school, and by whipping them with scarcely any pretext.

In one of the Catholic cantons, a brother was fined six francs for Sunday work. He refused to pay the fine, and allowed the case to go up higher. Recently his case was heard before the district court of the canton, which confirmed the fine; it will next go to the supreme court of the canton, then to the supreme court of the federation, and lastly to the legislative assembly, in case the decision of the lower courts is not reversed before.

Thus, at the present, five cases are pending,—two for Sunday work, and three for refusing to send children to school on the Sabbath. We can expect nothing else than serious difficulties; but we know that the Master, whose cause it is, can guide in all to his glory and the advancement of the truth.

H. P. HOLSER.

Basle, Feb. 16.

Special Mention.

LEGISLATIVE ASSUMPTION AND PATERNALISM.

They Received a Rebuke by the Supreme Court of
Minnesota.

THE supreme court of this State has recently handed down two very important decisions; the first, a vindication of the rights of the individual in his person and property against unlawful seizures and disturbance; the second, a rebuke to the spirit of paternalism.

It will be remembered that last winter, through the legislature of the State, the people sought to find, if possible, some redress from the burdens of an alleged coal combine. A committee was appointed to investigate, that, in its frantic efforts to secure the evidences, supposed to be in the hands of one J. J. Rhodes, as secretary of the combine, entered the private office of said Rhodes, and forcibly seized books, papers, etc.

Mr. Rhodes appealed to the courts, and sued the committee for personal damages to the amount of \$50,000. The legislature at once made an appropriation for a sufficient amount to secure them from all personal damages, and were egged on by a wave of populism and thirst for power, to forget that they, as lawmakers, were themselves amenable to law and must proceed lawfully.

It was claimed at the time that if such proceedings were to be tolerated, "then anarchy is king. The strong may devour the weak, and courts and law and constitutions are worse than a mockery, and the dangers of the people have but just begun." It will also be remembered that, all of a sudden, when the public was on the tiptoe of expectation that some of its burdens might be lightened, the committee disappeared from public view, and so remain to this day. They simply made a dash, and—was the boodle of the combine too tempting? The people cannot make answer. They do know that no report was made, and that the price of coal remains stationary. And now the people are asked to pay Mr. Rhodes the sum of \$3500, which is the amount of damages assessed by the courts.

But the decision is timely, and will no doubt serve as a check to the usurpation of power in the future, and will serve as a barrier, for a time at least, against legislative tyranny, and defend the rights of the individual to be secure against unlawful searches and seizures, even by a legislative committee. The *Pioneer Press* of Jan. 5, in speaking of this right, has well said: "If a legislature could violate it at pleasure; if without the intervention of courts or the observance of legal forms, it could send its committees and officers to any citizen's place of business, and carry away his books despite his resistance, then the courts and the reign of law might as well be abolished altogether, and the American state be placed under the guidance of a revolutionary assembly and a committee of safety, with full power of life and death." The movement against the combine was a good and a just one, but it has received a severe blow by the extralegal methods of its friends.

Another act of the same legislature, under the influence of the same wave of populism, was to enact what is called the "State elevator law."

This provided that the State of Minnesota should build and operate certain grain elevators, beginning with a mammoth concern at Duluth, for which a certain sum was to be appropriated.

The supreme court of the State decided this law to be unconstitutional, in a case brought by H. Rippe to restrain the commissioners from building such elevators. Judge Mitchel rendered the opinion, and argued that such a law would lead to startling results; for if, in the exercise of the police power of the State, it may build and operate one elevator at one point, it may build and operate a score at the same point, and may also build and operate one or more at any and all points where grain is raised to be stored and handled. On the same grounds, if the railroads and hackmen, or brokers and saloon men, and so on *ad libitum* should fail to accommodate the public, or overcharge, then the State, under this law, in the exercise of its police powers, might engage in any and all kinds of business, till everything would center in the State. The legislature would also have unlimited power to embark, at the expense and in behalf of the State, in any business or enterprise it sees fit, which is not actually prohibited by the Constitution. The police powers of the State are to regulate, not to engage in transaction of business. The judge virtually said that the people could have State socialism, if they desired; for the people are supreme. But they could not have it except by a change of the Constitution. The Constitution forbids it.

The decision is an impressive one, and the papers say that it "will arouse the people to a sense of their duty and their danger. It is not merely the elevator project, but a whole brood of political heresies which this decision strangles relentlessly."

It certainly is a statesmanlike decision, full of sound American principles. But will it "rouse the people to a sense of their duty," or of "their danger"? Wholly absorbed in their greed for gain and lust for pleasure, will they pass on till all their rights will "expire in a convulsion"? And as to the strangling of these "political heresies," they are not so easily destroyed. The air is full of them. Their name is legion, while they multiply by spawning; so that, even though they are rebuked by sound American principles, there is little hope for the future. Were it not so, we would hope that the supreme court of Minnesota would always be actuated by American ideas whenever a case should rise affecting the rights of the people.

H. F. PHELPS.

IS CRIME ON THE INCREASE OR DECREASE?

If the doctrine of the conversion of the world be true, crime ought to be on the decrease; but, alas! such is not the case, as will be clearly seen by a statement made in a paper read before the Conference of State Charities, entitled, "Juvenile Crime." The article is published in full in the *Northwestern Chronicle*, under date of Feb. 2, 1893. The statement is as follows: "In 1850 there was only one criminal to 3500 population; in 1893, there was one criminal to 645 of our population."

These statistics show how rapidly crime has increased during the brief period of forty-three years. To make it clear, let us classify the people of 1850 into divisions of 3500 each. We find only one criminal in each division. Now if

we classify the population of 1893 into divisions containing the same number each (of course there would be many more divisions), instead of finding but one criminal in each division, as in 1850, we would find five, and then have a few left, as there would be almost six to each 3500 people. This is almost a sextuple ratio of increase of crime in excess of the increase of the population. It is a marked commentary on the text in 2 Tim. 3:13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

The causes of crime may be set forth, and the remedy prescribed, as is the case in the article referred to above, as it appeared in the *Chronicle*; but this will not stay the tide of crime. It will steadily increase until the consummation of earthly things; for the Scriptures plainly declare that "evil men and seducers shall wax worse and worse." Then the perpetrators of evil will be rewarded according to their works, and swept into oblivion.

E. HILLIARD.

A COSTLY RELIGION.

THAT scripture which says, "The poor always ye have with you," does not probably apply to those churches in which sittings can be secured for cash down. According to an extract going the rounds of the papers from the London, Eng., *Tid-Bits*, the pews in St. Peter's church of that city rent for £2000; those in Portman chapel, £1700; Christ's church, Paddington, £1750; St. Paul's, Knightsbridge, £1200; St. George's, Hanover Square, over £1000; St. Michael's church, London, £1200; Emmanuel church, Streatham, £1210; Emmanuel church, Hove, £1400, and Christ's church, Cheltenham, £1000.

The pew rents of two west-end London churches; namely, All-Saints, Norfolk Square, and St. Paul's, Onslow Square, S. W., are higher than any others in the country, as the income of the incumbents depends entirely thereon. Individual sittings in the St. John's Wood synagogue cost from twelve to fifteen pounds each, and the great Portland street synagogue even more than that.

In view of this it is presumable that the man or woman in humble apparel, and not possessed of the gold ring, would do well to consult James 2:2, 3, before entering, and look for a less pretentious place of worship elsewhere.

M. B. D.

RELIGIOUS INTOLERANCE.

A BILL has been introduced into Congress for the purpose, as the newspapers tersely put it, of "putting God in the Constitution." Half a dozen "divines" are lobbying and buttonholing congressmen in the interests of this bill. But the question is, Which God is wanted in the Constitution—a Presbyterian God, a Methodist God, a Baptist God, a Congregational God, a Catholic God, a Unitarian God, a Jewish God, or a Mohammedan God? Until this point is decided, it would be folly to put God in the Constitution. Besides, God never solicited the clerical gentlemen who are carrying on this work to put his name in the Constitution. Therefore their work is wholly unauthorized. These men in black forget that this is not a religious, but a business government. It has no more right to recognize an article of religious belief than it has to teach a particular religion. The moment the government dabbles in religion, or recognizes it in any manner, it goes out of its province and usurps functions that properly belong to the

family and should be left to every person's conscience. If the Constitution were to recognize religion or any of its various articles, it would not be long until religious fanatics would be appealing to the government to stuff some religion down the throats of the people. Some people don't know the meaning of tolerance. Their idea of liberty is the liberty to force their opinions on others. But the public schools and the dissemination of scientific literature have made the success of this fanatical religious program impossible. The action of these fanatics, however, shows what they would do if they had the power.—*Cleveland Citizen*.

BANKRUPT EUROPE.

[EXTRACT from an article in the London *Daily Telegraph*, January, 1894.]

"Looking the Continent all round, it cannot be denied that the state of things as regards the welfare of the people and the national balance-sheets is sorely unsatisfactory. Of course one chief and obvious reason for this is that armed peace which weighs upon Europe like a nightmare, and has turned the whole Continent into a standing camp. Look at Germany alone,—that serious and sober empire! The Army Budget there has risen from £17,500,000 sterling in 1880, to £28,500,000 in 1893. The increase under the new Army Defense Act adds £3,000,000 sterling a year to the colossal mass of Germany's defensive armor. France has strained her strength to the same point of proximate collapse to match her mighty rival. It is needless to point out the terrible part which these war insurances bear in the present popular distress of Europe. Not merely do they abstract from profits and earnings the vast sums which buy powder and shot and build barracks, but they take from the ranks of industry at the commencement of their manly force, millions of young workmen, who are also lost for the same periods to the family and the reinforcement of populations. Nature, and the seasons, and embarrassments about silver and gold, are not to blame for the impoverishment of what we call Christendom. The bitter and un-Christian spirit of the blood-feud is to blame—the savage instinct of mutual animosity not uprooted yet from the bosom of what we falsely style "civilization."

THE EXTERMINATION OF THE MOSQUITO.

L. O. HOWARD writes in *Insect Life*, December, 1893, an account of a successful attempt to prevent a scourge of mosquitos. All who have tried killing these pests by holding a saucer of kerosene under them, know how powerfully the vapor acts upon them. Following this clue, Mr. Howard suggested last year that an attempt be made on a large scale to destroy the larvæ of the insects in the marshes where they breed; and an effort was made to try the experiment in Westchester county, N. Y., but the interest aroused there was not sufficient. Last June, however, a dweller near Washington, D. C., whose house had usually been plagued with mosquitos, determined to put Mr. Howard's plan to the test. Satisfying himself that the insects bred in a mill-pond and adjoining marshy land about an eighth of a mile from his home, he sprayed the surface, about 4000 square feet, with crude petroleum, fifteen gallons sufficing for the purpose. Three weeks afterward, the layer of oil was still perceptible, and no trace of larvæ remained, while the surface was strewn with dead insects, including many female mosquitos. During the succeeding summer only a few mosquitos visited the house, and the total price of this immunity was \$1.70 in money and about two hours' labor. A similar experiment has been tried twice with like success in Long Island towns. Mr. Howard claims no especial originality for his method, but he is certainly the first to bring it into prominence.—*Literary Digest*.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 20, 1894.

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THE TEN LOST TRIBES.

THOSE who are given to much speculation as to the so-called "Ten Lost Tribes" of Israel, and who, with those tribes as a text, are building up great prophetic schemes and future dispensations out of such material as balloons are filled with, would do well to read an article on this subject under the head of "Biblical Research," in the New York *Independent* of March 8, 1894. The field canvassed by the article, and the data from which its conclusions are derived, are thus stated:—

"In the last number of the *Journal of the German Palestine Society*, Vol. XVI., *Heft 4*, P. Asmussen investigates the problem from the standpoint of modern Old Testament criticism and of the data and facts gleaned from the cuneiform literature of the Euphrates-Tigris valleys, and reaches conclusions that deserve to be better known."

We have not room for the entire article, but cannot forbear giving its concluding paragraph, which reads as follows:—

"In reality the ten tribes never were 'lost.' The few people carried away by Tiglath Pileser form an insignificant contingent compared with the masses that remained. They could not have constituted one tenth of the people. The deported were not tribes, or larger parts of tribes, but only individuals, or at most families. These, indeed, have been 'lost,' but lost beyond a least chance of rediscovery. The tribes as such remained in Canaan, and absorbed the heathen settlers that were sent in. The division into tribes signified little or nothing in later times; the division into tribal territory was not regarded. Anna, of the tribe of Asher, dwells in Jerusalem; Joseph, the carpenter, of the tribe of Judah, in Nazareth; Paul, a Benjamite, in Tarsus; Barnabas, a Levite, in Cyprus, etc. In general, the Jew of the New Testament era knew as little from what tribe he came as does the modern Jew. Then as now the Jews were cosmopolitan. Their diaspora was scattered over the entire world. Everywhere they found they could prosper as well as, or even better than, in their native land. The endless wars in Palestine finally destroyed them as a nation altogether in the days of Titus and Hadrian. This great diaspora embraced representatives of all the tribes of Israel. Among modern Jews all these tribes, without any doubt, have their descendants. In other words, the 'lost' tribes never have been, and are not now; 'lost.'"

THE NO-SABBATH RUNWAY.

OUR brethren frequently send us articles on the Sabbath question from those who advocate the destruction of the Sabbath by the abolishing of the law. This is notably the view held by the denomination called Disciples, and by First-day Adventists. But those who wish to expose these views are becoming so numerous, as the agitation of the Sabbath question increases, that all cannot find a place in their papers. Hence much of this teaching is now set forth in private correspondence.

These communications frequently come to us from those interested, with the request that we reply to them. We have one before us now, in which the writer says, "Now I do not profess to keep the fourth commandment, any more than I profess to keep the Passover or the law for tithes and offerings."

While we appreciate the motives of those who send communications of this kind to this Office, we would suggest a better way to treat them. The words above referred to reveal the fatal misapprehension existing in the minds of probably nine hundred and ninety-nine out of every thou-

sand who take the no-Sabbath ground. Every one of them confounds the two laws. They try to tangle the moral and ceremonial up into one bewildering maze, obliterating all distinction between them, and making out of the two systems, one indivisible whole. And then, finding in the New Testament the indubitable proof that some law was blotted out, nailed to the cross, and taken out of the way, they apply it to their false conglomeration, and say, "There goes your Sabbath; and we are not under obligation to keep it, any more than we are to keep the Passover."

A good mole-trap is a good remedy against moles; and the truth of the distinction between the two laws, the moral and the ceremonial system, is the best remedy against those theological moles, who, in their burrowing blindness, would confound them together. Acquaint yourselves with the evidence to show that the original, primal, moral laws of God are one thing, and the secondary, typical, and ceremonial laws, which have come in because of sin, are another thing, and you are fortified against the error herein referred to.

The Sabbath belonged to one code, but not to another. The Sabbath was no part of the law which enjoined circumcision, the Passover, and the typical offerings. The Sabbath was no part of the old covenant, which has been done away. And the taking away of the ceremonial system, the superseding of the type by the antitype, which belongs to the work of Christ, affected in nowise the perpetuity of the Sabbath law.

Such truths are the barriers which the word of God has erected against the seductive claims of the no-law error. Become rooted and grounded in these truths, and you need not be thrown into any confusion by the subtle sophistries of this false school of interpretation. This is the way that we suggest that our brethren, for themselves, meet communications of this kind.

AN ARTIFICIAL VISION.

No one doubts that Dr. Talmage possesses wonderful resources in the field of imagination; but he evidently overshoots the mark, when he departs from scenes terrestrial, and endeavors to exercise that faculty in reference to the realms above. He would no doubt be glad to have a real vision, and be caught up to the third heaven, as Paul was; but not being able to do that, he sits down and deliberately evolves one out of his own imagination. This is published in the Baltimore *Morning Herald* of Feb. 5, under the flaming headlines, "With an Angel Guide.—Doctor Talmage Sees the Heavenly Realm."

He simulates the required conditions; that is, whether awake or asleep, dreaming or seeing, in the body or out, he could not tell; but he suddenly finds himself in one of the chief avenues of the holy city, and an angel of God, beholding his bewilderment, comes to him to act as his guide.

The first bad break the doctor makes is in his introductory interview with that angel. He says: "I said to the angel, 'How long hast thou been in heaven?' and the answer came, 'Thirty-two years, according to the earthly calendar.'" Now, we venture the assertion that there is not an angel in heaven who has not been there much longer than thirty-two years! But the mystery is explained, when this angel turns out to be his mother, who departed this life that number of years ago! But, according to the

Bible, angels are not made out of the spirits of dead people. The dead are sleeping unconsciously in the grave, awaiting the resurrection.

With this anti-Scriptural and Spiritualistic idea, all the rest of his supposed vision is largely tinged. He claims to have met writers whose religious hymns have been and are still very popular in the religious world, such as Watts, Wesley, White, Cowper, Bethune, Toplady, Bonar, etc. But what must strike the reader as a little peculiar, is the earnestness with which these persons inquired if their songs were still being sung on earth, as they used to be! Now, if these worthies, instead of calmly slumbering in the grave, as they are, were actually in the heavenly world, as the doctor claims to have seen them, we do not imagine they would have been quite so solicitous as to their worldly popularity as he represented. But it is hard for error to be consistent, and so the doctor, in this very vision, in another place, represents these angelic spirits as being able to come down and hover over their friends on earth, and know all that is going on. In this case, Watts, Wesley, *et al.*, could look after their earthly reputation themselves, and not be obliged to inquire of every stranger that came from this earth to that place.

Another singular thing is the premium he puts on bad and vicious parentage. He says: "I found the highest thrones, the brightest garlands, the richest mansions, were occupied by those who had a reprobate father or bad mother." The children of good parents and the ten-talented Christians, generally, were living in some humble tenement on a back street, while many of the one-talented, "had residences fronting on the King's park," with "back lawns sloping to the river," the "highest heavenly nobility as guests," and "the white horse of him who hath 'the moon under his feet' [whoever that may be] champing its bits at the doorway."

So much of a worldly complexion, and so many glaring errors, mingled with many true views of what the glory of the heavenly world will be, and the privileges the redeemed will enjoy, crowned with eternal health and youth, with power to visit other worlds, and chant in matchless symphonies the praises of the Maker of them all,—these vitiate the whole. Before one ventures into such a field, in such a way, he would do well to be sure to have his ideas first brought into harmony with the teachings of the word of God.

THE COMING KING.

(Continued.)

6. In the 24th chapter of Matthew, our Lord himself has given a prophetic history of his people through the gospel dispensation, to the time when he shall return in the clouds of heaven to gather his people to himself. Matt. 24:31. Among the milestones set up along the way, we take occasion here to notice only three,—the signs in the sun, in the moon, and in the stars, as mentioned in verse 29: "Immediately after the tribulation of those days," says the record, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the

Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The relation of these signs to the coming of the Son of man is clearly stated. They are the immediate precursors of that event. And these signs have been fulfilled. The remarkable darkening of the sun, May 19, 1780, the phenomenal darkness of the following night, when the moon, though full, had no effect upon the pitchy blackness, the tangible darkness, of those terrible hours, and when it did appear, assumed the appearance of blood (Acts 2:20; Rev. 6:12), and the great meteoric shower of Nov. 13, 1833,—these phenomena, in their line unequalled in the annals of history, were the fulfillment of these predictions of our Lord, and were the precursors of the coming great day. The Saviour, then, to intensify the fact of the nearness of his coming, says that when these things are seen, we are to know that he is near, even at the doors. How near?—"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Verse 34. "All these things" include the coming of Christ and the gathering of the elect. The *present generation* is the only one which has had these signs set before them, and has consequently *seen* them in this prophetic and historical light. And "this generation shall not pass till all these things be fulfilled." To the generation, therefore, now living upon the earth (sublime and solemn thought!) the King of kings is coming in all his glory.

7. On the same line of interpretation, as showing that this event of all events is now impending, much more evidence might be presented. In the book of Revelation numerous lines of prophecy are given, setting forth different series of consecutive events to transpire in the history of the church and the world, leading down to the glorious inauguration of the kingdom of Christ. These might be examined in the light of history, which shows that all have been fulfilled, except the closing scenes. The epistles also abound with declarations from which the same conclusions only can be drawn. The condition in which the world would be found at the time of Christ's coming, politically, socially, financially, and morally, is faithfully delineated on the prophetic page. We look around us and see the outline filled out in our own generation to the last particular. The nations are angry (Rev. 11:18); perplexed and distressed (Luke 21:23); the sins of the days of Noah and Lot everywhere prevail (Luke 17:26-30); trouble between labor and capital threatens the land with riot and anarchy (James 5:1-4); and morally, there is a lamentable departure from the principles of the gospel. 2 Tim. 3:1-5. When such features should appear, we are told that the coming of the King is near at hand; and when we see them all around us in such startling distinctness, exactly matching, both in character and extent, the plain predictions of the word of God, we cannot but conclude that we have reached that momentous era in the history of the world, when the coming King is at the door.

A few thoughts, and a reference to a few scriptures, concerning the manner, object, and results of this coming, will conclude the present examination of this subject.

1. *The coming of the Lord will be literal, personal, and visible.* Christ himself stated to

the disciples, when about to leave them, "I will come again." By that word "I" he meant his own personality, as literal and visible as he then appeared before them. John 14:1-3.

When the disciples were gazing up into the heavens after their Lord, as he ascended from this earth, and a cloud received him out of their sight, two angels appeared to them, and testified thus: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. This testimony establishes the entire proposition under discussion; for if he does not come in his own personality, it would not be the "same Jesus." If he does not literally return in the clouds of heaven, it would not be "in like manner," as he went away; and if they were not literally to behold him, it would not be as they had "seen him go into heaven." His coming is therefore to be literal, personal, and visible.

In his great prophecy in the 24th of Matthew, already referred to, our Lord himself testifies that all the tribes of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

The apostle Paul writes on the same theme, and emphasizes remarkably the very circumstances mentioned by our Lord. He says: "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15-17. Mark well these expressions: "We which are alive;" "the Lord himself;" "descend from heaven;" "a shout;" "the voice of the archangel;" "the trump of God;" "caught up to meet the Lord" "in the clouds;" "in the air." Surely these are no figures of speech, but describe events of the most startling reality and stupendous sublimity.

Again the same apostle testifies: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:1, 7, 8. And our Lord, continuing his discourse in Matt. 25:31, says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," etc. We need not further multiply texts upon this point; for those who will not acknowledge these, could, on the same ground, deny and set aside any part, and all, of revelation.

(Concluded next week.)

HUMAN APPOINTMENTS VS. GOD'S.

THE legislature of Massachusetts, acting upon the suggestion of the governor, has passed a bill abolishing the historical "Fast Day," in that State.

Some very good people are suffering acute agonies of righteous indignation that the attempt

to make people fast and pray on a certain day by the command, or at least by the suggestion of the governor, is no longer to be done. They seem to think, that, with the repeal of this ancient custom, the right to fast and pray has been taken away, and they are inconsolable. As an illustration of how they feel, we give the following from the *World's Crisis*, of Boston, Mass.:—

"On the 13th [March], the Massachusetts legislature passed, by a large majority, a bill to abolish the 'Fast Day.' The subject was fully discussed, pro and con. There were men who ably and eloquently defended the long-observed landmark of earlier and better days. But the majority was determined to blot out forever a sacred usage adopted by our forefathers in an hour of darkness and distress, and perpetuated by their descendants unto this day.

"If there ever was or could be an hour when the people ought to humble themselves, fast, and pray, confessing their sins and ingratitude, surely this is such a time. But, instead, there appears to be a desire to wipe from the memory of this generation all reminders that there once lived within the limits of this commonwealth a class of men, connected with our civil government, who feared God and had respect to righteousness.

"This irreverent and God-defying deed cannot, for once, be laid to the Democrats or Catholics. The legislature is very largely Republican, and this thing was deliberately done. The men who did this wickedness ought to be remembered by every Christian voter in this State, and allowed to stay at home hereafter, to ruminate upon their godless disregard of the memories and deeds of better men than themselves, and their indifference to the morality of the present generation."

It will be seen by the above that this paper even calls for the political boycott against the men who voted against the Fast Day! We believe that in such denunciatory words, the *Crisis* has passed the limits of right reasoning, and has even denied a principle which it has in the past very strenuously maintained. This repeal is styled "An irreverent and God-defying deed." But what is there that is irreverent or God-defying in it? The right of every person to fast and pray is not affected or disturbed in the least by this repeal. The necessity for fasting and prayer is not questioned; even the all-important question of the *right* of the civil power to appoint or recommend a day for such a purpose is not touched, but simply the advisability of the appointing of such a day by State authority is considered and acted upon. What is there wrong in this? There is no *divine* appointment that a special day in a certain month shall be set apart by the civil power for religious purposes. This day of fasting was made by man, and therefore man has the right to unmake it. The power to enact a law carries with it the power to repeal it. If we are not mistaken, however, all the *human* law that there ever was for the appointment of a fast day in this case was the precedent set by the early settlers of Massachusetts.

These were good men, but at the same time they were not perfect. They held to the papal theory of a union of the Church with the State, and they subordinated the civil to the ecclesiastical power. With them the command of the governor to fast and pray, influenced as it was by the Church, was the command of God. But that opinion has long since passed away. Religion is no longer of the State, but of the individual. As far as religion is concerned, the governor of Massachusetts stands upon a level with every other citizen. He has no more right to command or even suggest a special day of worship, either of fasting, prayer, or praise, than has any other individual. He has been chosen to represent the authority of the people of the State only in civil affairs, not in things divine. According to the highest law of our country,—the Constitution of the United States,—an infidel can fill the office of governor of a

State, or of President of the United States. But how could such a man be expected to appoint or even recommend a day of fasting and prayer? For this reason Jefferson very properly refused to issue proclamations for this purpose. He did not believe he was the high priest of the nation as well as its President.

Furthermore, as the Church-and-State theories of the Puritans have gone from New England, the observance of fast days has likewise declined. The day, even when appointed, is not now observed. The governor's proclamation has no effect to change the customs of the people. For a long time it has been a day of fasting and prayer only in name. It has become a day of idleness, and to many a day of dissipation, rather than a day for religious exercise. It was therefore thought best to abolish it, and we believe that the Massachusetts legislature acted wisely in so doing. The legislature may yet make some foolish attempt to fill the place with another day of devotion more in harmony with the present thought of the State, but that will not change the fact that it was wise not to cling to the absurd custom of days of fasting and prayer by authority of the governor, when scarcely any one paid any attention to it. As to the repeal being "a wicked thing," it is no more wicked than it is to repeal any other State law, or to cease to follow a precedent when no good end can be served by it.

One thing that is very surprising to us is that the *Crisis* should contend for a day of worship by appointment of the governor! We, as Seventh-day Adventists, have for many years contended that the day appointed by God to be observed as a day of rest and worship, should be regarded. Our Adventist brethren who do not believe with us upon this point, invariably put forth the claim that Paul's words in Rom. 14: 5, allow every man to be "fully persuaded in his own mind" even in regard to the observance of a weekly Sabbath. But now the *Crisis*, an exponent of this view, declares in favor of a compulsory day of fasting and prayer, by authority of the governor of the State!! What, then, has become of the theory that every man should be fully persuaded in his *own* mind as to what day or days of devotion should be observed? It is entirely gone,—given up to the civil power. And by this it appears that to the *Crisis* these words of Paul only apply when God has spoken. When God speaks, then we have the right to discriminate and to choose, or reject entirely; but when man speaks,—when the governor of Massachusetts says you should fast and pray on a certain particular day, the *Crisis* holds that it should be obeyed; and to repeal the law, and leave every one free to pray and fast as he may be "fully persuaded in his own mind," is a wicked thing to do!

We believe, with our contemporary, that there never was a time when it was more necessary to pray than at the present time; but aside from the day which God has declared to be a particular day of devotion, we believe that the Spirit of God will indicate to every person his need of fasting and prayer, according to the circumstances in which he may be placed, or as they may be appointed by the church of Christ to which he belongs. We recognize no right of king, president, governor, or any civil ruler whatsoever to tell us when to do it. We do not believe that any of these rulers have such a conception of the times in which we live, so that they can truly realize this necessity. And, not sensing it them-

selves, they surely cannot impress it upon others. As well might the disciples of Christ, in the days following the pentecostal blessing, fall back upon the meaningless ceremonial days of fasting and prayer prescribed by the Pharisees, as for us, in the closing scenes of this world's history, and in the light of the proclamation of the coming King that is even now lighting the world with its glory, to consent to observe days of human appointing. Loyalty to God and to what he has commanded, is now the watchword of the people who are looking for the Lord. We do not believe that man-made Sabbaths will be regarded by those who at his appearing will say, "Yea, in the way of *thy judgments*, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." Isa. 26: 8. M. E. K.

THE WORK IN CALIFORNIA.

The work in California is onward, as it is in all other portions of the field. The great depression in the money market has caused something of curtailing of expenses so that we have not done quite as much as in past years in extending our work into the regions beyond. But our brethren are of good courage, and a large number are embracing the truth. What has especially interested us here upon the coast during the past year has been the work among the Japanese and also among the Chinese. It has seemed that every effort to extend the work among these nationalities has been blessed of God. As an experiment at our last camp-meeting, it was thought advisable to try the work among the Japanese. Accordingly, a school was started in San Francisco, and although it started small, and no special effort was made to secure pupils, we have been obliged to enlarge our quarters, so at the present time we are prepared to accommodate at least 150. We have already about one-half of that number. It is considered, by some who ought to know, that it is a better school than any other school of the kind in the city. Those who attend are of the best educated class.

To show how God has favored us we will mention one item. The time came when we were in great need of a teacher. We made some efforts to secure a proper person, but we were unsuccessful. One day a gentleman of fair address called on us, and said he had been investigating our views, and would like in some way to have an opportunity to connect with our work. He had thought of going to the islands of the sea. He said he had a first-grade certificate from the State of California and could teach, although he did not recommend himself as a first-class teacher. But as he had taught in the State schools many years, they gave him a first-grade certificate. We soon found he was really interested in the truth, and we took him in on trial. He proves to be not only an efficient teacher but a devoted Christian man. We trust in God as to the success of the enterprise.

The light of truth has not been confined to this Conference; but by correspondence among friends in other portions of the coast, the Japanese who have embraced the truth have been successful in leading twenty others of their native countrymen to take their stand on the commandments of God, six of whom appear to be soundly converted to God, and are studying for the ministry.

This Conference usually has at least three lo-

cal camp-meetings a year and one general camp-meeting. Those held the past year were very successful. The Spirit of God was poured out on the people in a large measure, and since then, in the section where it was held, quite a number have embraced the truth. While visiting them last autumn, we were reminded of the prophet Isaiah's words: "I will pour water on him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses." Isa. 44: 3, 4. Those who have ever lived in a dry country, where the land is watered by irrigation, when the fall rains begin to come, and have watched the willows on the banks of the ditches, can get quite a clear idea of how the work has prospered in the southern part of California.

We certainly are living in stirring times. Our tent laborers have usually been blessed of God during the past year. The institutes held of late and during the past year, have left a good impression. We have evidences on every hand of prosperity from God and of the outpouring of his Holy Spirit. These things we expect, for we are in the closing of the work of God.

S. N. H.

ROME'S WAY OF CONVINCING HERETICS.

THE *Catholic Mirror* of Jan. 6, speaking of the Jansenist heresy(?), which arose in France in the seventeenth century, says: "The condemnation of Jansenism by Clement XI., in the bull 'Unigenitus' gave the heresy its death-blow. But, though expiring, it expired not, and it is still alive. Many of the Jansenists fled to Holland, where they propagated their errors, etc." The principal error (?) of Jansenism was the belief of the Bible doctrine of justification by faith, and a rejection of the Romish theory of justification by penance and good works. Therefore, even if Jansenism in name is nearly gone, the principle of justification by faith alone still lives in the heart of every well-instructed Christian. But how did Jansenism receive its death-blow? Was it by the sword of the Spirit—the same way that heathenism fell before the early disciples of Jesus? Was the pope's word able to destroy it? What caused them to flee to Holland? It was because that after the pope had excommunicated them, the kings of France, first Louis XIV., and then Louis XV., carried out the spiritual interdict of the pope by imposing fines, sending to prison, and banishing those who would not accept the dogmas of the Roman Church. This is the way the Roman Church has ever maintained the unity of the faith! The popes did not persecute! Perish the thought! They only issued bulls of excommunication, and then, in the secret chambers of the Vatican, they wept bitter tears over the misguided and incorrigible heretics, whom the civil powers, in obedience to their secret instruction, were at the same time harrying out of the country!

And whenever Rome gets the full control of any country, she invariably does the same thing. Nothing but the strong power of the civil law, with fines, imprisonments, and banishments, prevented a large portion of the French people and many of the clergy at that time from separating from the Roman Church. Rome has never scrupled first to anathematize and then induce civil rulers to banish or put to death those who would not "hear the church." Without the backing of the civil power, the pope's bulls would be as weak as a school-boy's composition.

By long centuries of spiritual tyranny, with anathemas and curses made to be dreadful realities by the concurrence and aid of the civil power, Rome has stamped upon the pages of history, in tears and in blood, an indelible record, which can neither be disputed nor destroyed. She denies or glories in it according as the necessity of the times may demand; and now she declares in the same breath, that she has not changed, and that what she has done for other countries she will do for the United States! If to be forewarned is to be forearmed, the people of this country need not be easily overcome. But, alas! both the warnings of prophecy and the threats of the papacy fall alike unheeded on the ear of the American public. The immediate future of our country will be filled with stirring scenes, which none can understand as they are unfolded but those who have a knowledge of the prophecies. Our country will undoubtedly be the principal theater of papal activity in the days to come. Let us heed the words, "What I say unto you I say unto all, Watch." 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.]

370.—MAKING THE SABBATH KNOWN.

1. Does not Neh. 9:13,14 and Ezek. 20:12, show that the Sabbath was first made known at Sinai, and there given to Israel; and consequently that it was not known before? 2. Does not Deut. 5:15 show that the Sabbath was a memorial of the deliverance from Egypt? 3. Does not the fact that they were to kindle no fires, nor go out of their houses, that they were to offer sacrifices, and if they violated the Sabbath were to be stoned, show that it was a local institution, belonging only to the Jews? A. P. G.

Answer.—Nehemiah and Ezekiel refer to what God did on Sinai. But the Israelites were tested on the Sabbath one month before they came to Sinai. (See Exodus 16.) The terms "maiest known" cannot, therefore, mean that it was then for the first time brought to their knowledge, seeing they had had that experience with it at least thirty days before. Those words simply mean that the Sabbath was revealed to them in a new light, and under new circumstances; just as we read in Ezek. 20:5, that God made *himself known* to them in the land of Egypt. But they had a knowledge of God before that time; because they feared him, as is stated in Ex. 1:17. The way he made himself known to them there, was by becoming their deliverer. 2. Deut. 5:15 does not prove that the Sabbath was a memorial of their deliverance from Egypt; but it is simply an appeal to their gratitude, showing why they ought cheerfully to obey God; and it was applied to all the other commandments as well as to the Sabbath. (See Deut. 24:17-22; Lev. 19:35-37.) Surely no one can contend that moral obligation for that people grew out of their deliverance from Egypt, and that others were consequently free therefrom. 3. As to kindling fires, remaining in the house, offering sacrifices, and being stoned for breaking the Sabbath, etc., it is sufficient to bear in mind a fact which too many overlook; namely, that the commandments, besides standing as the independent moral law of God, as spoken from Sinai, were also incorporated into the civil constitution of the Jewish people, as they were formed into a theocracy; and in reference to these laws in *this relation*, various rules and regulations were given to that people which applied only to them as a people, and civil penalties were attached to the violation of those laws. But it was just the same with all the other commandments, as with the Sabbath. That theocratic system has passed away, but the law of God as the moral constitution of his entire government of mankind remains in its entirety, as it was before, and has been from the beginning.

Progress of the Cause.

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

THE SOWER.

BY J. E. GREEN.
(Hebron, Wis.)

HE that goeth forth with weeping,
Bearing precious seed along,
Shall return with great rejoicing,
All his sighing turned to song.
He has labored on the mountain,
In the valley he has wrought,
He has sown the seed with trembling,
With his doubts and fears has fought.

When some fell along the wayside
Where the cunning foe did wait,
Quick to snatch the seed he scattered,
And prevent a harvest great;
When in ground that seemed most fertile
Some good seed at times would fall,
He has seen the thorns and briars
Spring to life and choke it all.

When he's seen the seed so precious
Lodge on rocks where naught could grow,
He has felt it all was useless
Any more the seed to sow.
Oft his heart has sunk within him;
Then he's knelt in tears and prayer
At the feet of Him who promised
That his word good fruit should bear.

Then have triumphed faith and courage,
And with hope he goes again,
Sowing seeds of truth and knowledge
'Mong his fallen fellow-men.
Many years 'mid doubt and darkness
Patient, he the seed has sown;
Labored on, though joy and gladness
Seldom on his path have shone.

Soon will come the final reaping
When the seed so widely cast,
Which he left in God's safe keeping,
Into sheaves has grown at last.
They will bring him joy and gladness
And like lustrous stars will shine
In the golden crown now waiting
All the saved in courts divine.

O then, sower, be not weary,
Sow the seed as to the Lord.
Sowing must be done ere harvest
Can the reaper's toil reward.
Soon the sower and the reaper
Will rejoice in gathered grain,
And will hear the welcome plaudit,
"Well done, come and with me reign."

THE WORK IN SWEDEN.

THROUGH the blessing of God the efforts of our canvassing brethren in Sweden were prospered wonderfully last year. The average number of workers in 1893 was forty-one. They obtained orders during the year for \$38,732, and delivered books amounting to \$30,702. This makes an average of \$944 to every agent during the year. Sweden is a poor country. If the Lord had not blessed abundantly and the laborers worked diligently, this could not have been done right in the midst of a strong opposition from the clergy and the press.

J. G. MATTESON.

GREAT BRITAIN.

SINCE my last report we have seen much to encourage us here in this field. Our six weeks' institute closed Feb. 25. All the canvassers, Bible workers, and ministers were present during the whole time, except brethren Washburn and Hope, who went to Southampton each Saturday night to fill their appointments on Sunday. This institute has been by far the most profitable one that we have ever held in this country. Two sessions each day were devoted to Bible study, and the equivalent of one and a half days each week were devoted to canvassing for *Present Truth* here in the city. By this means the

paper was introduced into thousands of homes where it had not gone before. Out of this volunteer movement has grown the plan of having the Bible workers, canvassers, and ministers devote the equivalent of one day each week to working for the paper. The increased demand for the paper in view of this arrangement, calls for 2000 extra copies of the next number.

Very interesting cases were brought to light by the institute and the canvass for the paper. One lady who was called upon exclaimed, when she discovered that the worker had *Present Truth*, "O, that is the paper I have wanted so much, but I did not know how to find it!" She then brought out a copy seven years old that they had preserved all this time.

In the first number that was thus used here in the city, we put a notice of the Bible study that was held each day at the hall. This resulted in persons coming from various parts of the city to attend the meetings as they had opportunity. The power of the word of God was unmistakable. There was no excitement, but an intelligent acceptance of Jesus Christ as the sin-pardoning Saviour. Last Sabbath we held a baptismal service in the Baptist chapel near our hall, when twenty-five followed their Lord in that solemn rite.

All have now returned to their various fields of labor greatly encouraged by a better acquaintance with the Lord. During these meetings there has been a surrendering of all to the Lord, such as has not been seen here before. The prospect never looked better for the work in this country than now. Our publications are being read, and individuals here and there are accepting the truth. A Methodist minister who attended the institute during the past four weeks has taken his stand with us, and we expect the Lord will lead him and use him to his glory.

The interest at Southampton is steadily increasing. This is where Elder Loughborough organized the first church of Seventh-day Adventists in this country. Some of the members had gone to America, some had moved to other parts of England, and others had given up the truth, so that the church was rather small and weak. The attendance has increased from the first, so that now they have on Sundays a congregation of over 500, and last Sunday night their collection at the close was over £3, or about \$15. We have at work in that city four canvassers—two Bible workers and two ministers—who are selling "Patriarchs and Prophets." One of the leading city papers gives full reports of the sermons, and the interest is spreading far and wide. The workers there find more than they can do, and would be very glad if they had reinforcements.

We have recently translated a few small tracts into the Welsh language. These have met with so favorable a reception that we are now having "Steps to Christ" put into that tongue. When that is done, we propose to scatter that book all through Wales.

D. A. ROBINSON.

London, Feb. 28.

NORTH CAROLINA.

SINCE our last report we attended the Atlanta institute. The Lord came very near and blessed his people with his Holy Spirit. As the time came to separate and go to our fields of labor, we all felt that the Lord would send his angels before us, and prepare the hearts of the people for the truth. O that we may be faithful in all things till the Master appears!

Since coming home, I spent a week holding meetings in Madison county, in brother R. Bramen's neighborhood. We had a good interest, but the mud and deep snow caused us to close our meetings.

I am receiving letters from different persons who have embraced the truth from reading, and who are calling for a minister to visit them.

Some desire baptism. Others have commenced to keep the Sabbath who have not even answered the letter sent them. Dear fellow-workers, let us not weary in the work, and soon we shall enter the joy of our Lord. We never have been of better courage than now, for which we thank the Lord. Our new canvassers are pushing their work, and are of good heart. Brother Sanborn is doing what he can to advance the work among the colored people.

A. SHIREMAN.

WISCONSIN.

BELDENVILLE.—I arrived here Jan. 30. Soon a day was set apart for fasting and prayer, in which most of the members united with us, and as a result our hearts were filled with unspeakable joy. As we pleaded with God for ourselves and for sinners, we felt that he heard our cries. Some who never felt that they were free in Christ, found the liberty and blessing for which they had longed. Fifteen manifested their desire to serve the Lord by coming forward for prayers. Sabbath, Feb. 24, was a precious season. Ten united with the church.

Feb. 24.

J. B. SCOTT.

TEXAS.

I CANNOT but acknowledge the providence of God over the work, and can say I have seen many tokens of his love and care. Notwithstanding the cry of hard times prevailing almost everywhere, I was granted success in taking 157 orders last week for "Marvel of Nations" and miscellaneous helps. It is surprising what an interest people manifest in that book. My orders last week, all told, amounted to about \$250. I came to this place yesterday afternoon, from Deming, New Mexico, and went out to Fort Bliss, and in less than three and one half hours took sixteen orders for "Marvel of Nations," or over \$38 worth. In some four weeks' actual work I have taken over 500 orders.

March 5.

WALTER HARPER.

THERE have only been five of our ministers at work since our camp-meeting in August, but we consider that they have had unusual success. Forty or fifty have accepted the truth, and one good, live church has been organized. One or two companies are asking for organization. Some three or four tract societies and Sabbath-schools have been organized. The brethren and sisters throughout the State seem to be of the best of courage. Our societies have used quite large quantities of the religious liberty tracts. The book sales the past year amounted to something over \$11,000.

Our spring meeting and canvassers' institute begins this week at Cleburne, where our State school is located, and we confidently expect a profitable time. We have a State Conference school, which opened Jan. 1, with an enrollment of ninety, located five miles from Cleburne. About thirty of these are in the primary department, the rest are in the preparatory department. The most encouraging feature of it all is that about forty of these are young men and women, most of whom are preparing to enter some branch of the work. We have worked at great disadvantage in this State by not having educated workers; but by the blessing of God we expect to do more efficient work in the future. The outlook for our canvassing work the coming year is good.

W. S. GREEN.

VERMONT.

VERMONT is one of the oldest fields, and as a Conference, it contains perhaps the smallest number of believers of any in our work, yet it is by no means an unprofitable field. During the past nine months, there have been about sixty persons

received into church membership in the Conference. One church, two Sabbath-schools, and two tract societies have been organized. A house of worship and a tract society depository have been built in Burlington. There have been five ministers, one Bible worker, and about twenty canvassers, who have done something in the work during this time; but perhaps the average number of canvassers was not more than one fourth of the number mentioned above. These sold and delivered about \$4000 worth of our books.

There is said to be more interest to hear upon the truth throughout the State than has been known before in the history of the message. An institute was held in Burlington, Feb. 14-26. Elders I. D. Van Horn and Allen Moon were present. This help, together with our Conference laborers, with the blessing of the Lord upon them, gave us a very profitable meeting. The envelope plan for the distribution of our tracts had been partially adopted previously to this institute. It was here more fully set before our people, and measures adopted to bring it into general use throughout the State.

Feb. 25, Elder Van Horn preached the dedicatory sermon of our new church building at Burlington. The annual offerings from Vermont to the General Conference work, were \$805.09. The laborers are of good courage in the Lord.

WM. COVERT.

INDIANA.

FEB. 2 I commenced a two weeks' meeting at Mechanicsburg. The Spirit of the Lord came in from the first, and a deep interest sprang up in the church and among outsiders. We gave lessons in the daytime on practical godliness. The church took a deep interest in the reform work, manifesting a determination to practice the principles of the third angel's message in their daily lives, as they never have done before. The outside interest was such that the house was filled with interested listeners nearly every night, and the interest grew more intense to the close. On the Sabbath, Feb. 17, nine were baptized and added to the church, and one wanderer was reclaimed.

On Sunday, the 18th, I went to Kennard to assist in the dedication of their new house of worship. With the help of brother Stanley I held meetings for one week. Three were received into the church. As there was no abatement in the interest at Mechanicsburg, it was decided I should return and follow up the work a little farther, which I did, continuing one week. Four more were added to the church by vote and baptism, and one by vote who desired to be baptized at some future time. To the Lord be all the praise.

March 6.

D. H. OBERHOLTZER.

AMONG THE CHURCHES.—After our State institute in November I went to Paoli, but as the way did not open for holding meetings there, I went to Fredericksburg, where I held meetings eight weeks. I then went to Elnora, and spent the week of prayer. Here an excellent meeting was held, and arrangements completed for building a house of worship.

In January I came to Petersburg, where I held meetings last spring. The few I left then are still holding on. Meetings were held here for four weeks, and eleven more accepted the truth. Still others are interested. I then went to Sugar Ridge, five miles southeast of Petersburg, where there was a good interest for awhile. Then the opposition was so strong that it was almost impossible to do anything. At this juncture, Elder J. M. Ellis joined me, and we concluded it would be best to come to Winslow, two miles from Sugar Ridge.

We have been here now one week, and are having an excellent interest. One minister told

his class last Sunday that he wanted them to attend all these meetings. He said, "I have always believed I had an immortal soul; now I see that it is not so. There are two days being kept as the Sabbath; and if I find that these brethren are right, I am going to keep the right Sabbath." He attends every night. We think he is an honest man, and are satisfied that the Lord was in the move when we came here. There are some very urgent calls for help in this part of the field. O may we be able to do our part in the last great work!

M. M. KENNEY,

March 6.

J. M. ELLIS.

MAINE.

WE have much cause to be grateful to God for the degree of prosperity with which he is prospering his cause among us; but each added blessing is accompanied with a new responsibility, and we find much occasion for constant reliance upon God for that power and wisdom absolutely necessary to true success in this work.

The message has always encountered considerable prejudice among the people of our State; but "the Lord has set his hand again the second time to recover the remnant of his people," "from the four corners of the earth," and we believe that the effect of this work is manifest among us in the steadily increasing number of persons found with an "ear to hear" and a heart anxiously inquiring for, and ready to receive of, the truths of God.

It is reported that there are seventy towns in the State of Maine, in which no religious services of any kind are held. From this it is easily seen that there is a large work yet to be done here. The labors of our ministers have been rewarded with an encouraging number of conversions, but the laborers are so few that we are unable to do anything for the larger portion of these people. We long to send the living messenger to them; but if we had the requisite number of laborers, we have not the means necessary to support them. Our canvassers who devote their time wholly to the work are also very few in number, but have met with good success in every way. These are doing a good work for many people whom other laborers can assist but little.

An encouraging advancement is realized in the churches; the Lord is deepening the experience of many, and the result is manifest in an increased activity in the various lines of missionary endeavor. Some have opened hand, heart, and home to the orphan, and we believe that the Lord will bless every such effort earnestly put forth in his name. Many have given generously of their means for the advancement of the cause; annual, first-day, and Sabbath-school offerings have received a good increase, while the home work has not been forgotten. The tithe has been somewhat increased, notwithstanding the scarcity of labor and money. A good depository has been provided for the State tract society, and enough has been given in cash and pledges to pay for it and leave a small surplus.

The matter of distributing our literature has also received increased attention with good results. A number of persons have begun the observance of the Sabbath after reading but a short time. The work of distribution has been a blessing to those engaging in it. We think, however, that this good work has only just begun among us, and that much more of this kind of labor can and will be done, and much good result therefrom. The interest in this matter is extending to the scattered Sabbath-keepers. Our State secretary is conducting a very profitable correspondence with them, and the letters which are constantly flowing into the depository from this source bear evidence that, all through our State, bright lights are shining for Christ.

The church institutes held during the past winter have been seasons long to be remembered on account of the presence and power of God

The attendance has been good, and the results gratifying.

In view of the "stormy times" before us, and the work that is to be performed, we certainly need this preparation. Religious legislation has always found favor with a certain element in New England, and it does not require an experienced eye to discern a steadily-growing sentiment in its favor. Are not the cruel experiences of the past, examples of what we shall see in the future, when this sentiment shall again find sufficient support? But final victory awaits the children of God. The Lord will certainly perform a great work in this land, and the present is the opportune time for us to labor.

J. E. JAYNE.

PENNSYLVANIA.

OAKLAND. — At the time of my last report I was in Potter county, Pa. My last effort in that county was in Sweden. Several accepted the truth there, and will be baptized in the near future. They will unite with the Raymond church.

By request of the Conference Committee, I took Cobham and Tidionte, Warren Co., for my next field of labor. At Cobham eleven accepted the truth, who will keep up meetings and Sabbath-school.

From Warren county I came to Oakland, Armstrong Co. I never saw such an interest to hear the message as now. I arrived here on Thursday, and held our first meeting that evening in the Baptist church, about 150 attending. This is quite good for the first meeting. Since then there has been an attendance of from 225 to 250 every evening. One evening there were more than could get seats, and the best of attention was paid to the word spoken. I can say, for myself, that I have had freedom and power that I have not had in the past.

Praise the Lord for this! We hold a Bible reading every day at the church at 2 P. M. Some have commenced to keep the Sabbath, and others seem to be wide-awake in regard to these things. We look for a harvest of souls here. May God grant that it may be so.

Feb. 28.

J. L. BAKER.

NEVER has there been a time in the history of our work here when the truth of the third angel's message was making such rapid progress as at present. During the year ending Dec. 31, 1893, over 200 souls have accepted the truth in our State alone. The interest seems to be increasing at present on every hand, and calls are coming in from many places, as the result of the work of the canvassers and the circulation of our papers and tracts.

Our ministers have had good success in most cases during the past summer. We organized a church of twenty-six members at Johnstown last Sunday, and have no doubt it will be increased by one half within a few weeks. The institutes held this winter have been of great benefit to our people, bringing many souls into the truth, creating an interest in others, and sowing seed which will eventually bear fruit.

We have a very interesting case of a converted Jew, who is educated in the Hebrew, Russian, Polish, and German languages. He seems to be a very devoted man, and has stepped out almost with starvation staring his family in the face. He was preaching in a mission in Philadelphia, and as soon as they found he had accepted the truth, they silenced him, and refused to pay him what they owed him, unless he should give up the truth.

The question that troubles us now is, How shall we carry the truth to the starving thousands who are inquiring after it? The work is the Lord's, and he will carry it on to completion.

I. N. WILLIAMS.

THE GERMAN WORK IN NORTH DAKOTA.

Not having reported through the REVIEW for a long time, I think it might be interesting for our people to know how the work is moving in this new field. All things go to show that the Lord is at work for his people.

Many copies of "Great Controversy" have been sold in this field the last season. Some souls have taken hold of the truth through this means. Satan, seeing the influence this book has with the people, caused over 300 to be burned in a little over one county, and in one instance thirty at one time. We hope that the wrath of Satan will yet praise the Lord. A few have accepted the truth under the work of brother H. J. Dirksen.

At Cathay we organized a Sabbath-school of twenty-five members. Near Fessendon the Lord has made souls willing to obey the message. At these two places twenty-three souls gave themselves to the Lord. After my return home, brother Dirksen reported five converts near Carrington, and others at Fessendon have given themselves to the Lord.

At present I am at Winona, Minn., holding Bible readings. I am of good courage in the Lord, and ask the prayers of God's people.

March 8.

C. J. KUNKLE.

MICHIGAN.

KALAMAZOO. — The work of God is onward, for he is in it. We are pleasantly situated at 1011 South West St. After our day's work is done, we come together and tell our experiences for the encouragement of one another, and praise God for his presence with us.

It would do you all good to sit with us around our open grate, and listen to the different experiences of each day's work. I will give you an idea of what these experiences are.

One of the most prominent business men of the city, and one of the foremost members of a popular church, came in the other day and said that if they could not fly their kite (meaning their church work) without a Catholic tail (referring to Sunday), they would better cut off the tail. Another prominent man said that he wished us success, for we were doing a good work, and were awakening the people to the situation of things. He said he was a reader of the *Sentinel*, and believed in religious liberty.

One lady said that her little boy asked her the other day why it was that they did not keep the seventh-day instead of the first. She acknowledged that she did not know how to answer him, but she had to tell him that there had been a mistake.

One of our workers was distributing tracts, and found a Catholic lady who would not accept a tract, but in less than ten minutes after she had gone, the lady went to her neighbor across the street, and borrowed her tract and read it through.

Some are reading our tracts through the second time within three days. Many are inquiring and will read everything we give them. We are finding from three to seven places for Bible readings each day.

One lady who said she had been to all the different churches to find something to satisfy her, but had failed, thanked one of our workers again and again for her visit, and asked for a Bible study. This worker says she has found many such cases. One whom she visited during her first week here, says that she can hardly wait for the Bible worker to call.

A lady who was about to leave the Congregational church and join the Catholics (being visited by the priest every day), when visited by one of our workers, concluded that she would wait awhile before joining the Catholic church and is now interested in the truth.

One prominent lady attempted to shut the door in the worker's face, but when she learned

what she was doing, and that she was a Seventh-day Adventist, she opened the door and invited her in. She is now reading our literature with interest.

The kindergarten school is a prominent feature of our work. We have only one worker in this line at present, but the work is growing as the prejudice is being removed. This worker went to a house, and knocked several times in vain; but asking the Lord that she might enter, the next knock brought the children to the door. The lady of the house was not in, so she talked to the children a few minutes. One of the little boys said he did not live there, and begged her to go home with him immediately and tell his mama all about it. This she did. He rushed ahead and told his mother that here was a lady who "kept Saturday for Sunday." So the worker had to hurry in to help the little fellow get the story straight. She found the lady sick in bed, but had an hour's talk with her, and the lady wanted her to come back and teach her little boy, and said that she would have a class of children in the next day, which she did. Now there are two classes every day. Sometimes there are a half dozen parents in to hear the lesson, and they say it is just what they need. We ought to have more kindergarten workers immediately.

We find many who are glad to hear of the prospect of the soon coming of our Saviour, and they speak of it with tears in their eyes.

One very intelligent lady said that a friend had sent her "Rome's Challenge," and that she had read it, and was only waiting for more of our literature. She had had a few Bible readings, and was anxious for more. Many say that we have the truth as it is from a Bible standpoint. Some meet us on the street and ask us what we have, taking the reading-matter, and giving us their names.

Many more such experiences could be told, but space will not permit.

We have no discouraging report to bring; for it is the work of the Lord. The testimony of every worker is, "The Lord is with us, and we realize it as never before." To appreciate this, one has to engage in it himself. The work done now must be done thoroughly, for workers are few, the field is wide, and the time is short.

JOHN R. EASTMAN.

ATLANTIC CONFERENCE.

WHEN it is remembered that this territory includes a population of over 6,000,000, many of whom are crowded into the large cities, the difficulties attending the development of the work will be more apparent. One class, the very wealthy, have little inclination for the self-denying truth of Jesus in practical life. Another class, the very poor, have little time or opportunity to investigate, even if so disposed. Ignorance, filth, and crime abound among them; and slow progress is made in the direction of a better condition. The middle classes are now often suffering for the daily necessities of life, because of the prevalent hard times; and even when one is brought to realize the duty of obeying God, it is hard for him to take a step that may, to his mind, prevent future employment. Notwithstanding these obstacles, we have seen the message going with a power greater than in past times, thus clearly showing that every nation, kindred, tongue, and people are to hear the heralds of the coming Saviour.

In four years the number of church-members has increased from 175 to 750. About 200 have been added in the last twelve months. Our laborers are welcomed in some of the city missions, and are urged to explain the prophecies. One of the most marked instances of rapid growth in city labor is in Jersey City, N. J. Only a few Sabbath-keepers were there in September last when the tent was pitched for meetings. Now there is an organized church

of about sixty members, and they have just completed a fine meeting-house worth \$3000, besides purchasing a lot for about \$1500. The interest is still extending through the city, and is reaching New York City and Brooklyn, so that calls are made for some one to come and proclaim the gospel. It is expected that the District Conference held there March 1-12, will still further arouse the people of these cities.

We have also been made acquainted with the fact that in some of our rural fields active and bitter persecution is begun. Three of our brethren have already suffered from thirty to forty-three days' imprisonment each, and another is under indictment, whose trial will come in April. The supreme court of Maryland, in a case of appeal, brought by Hon. J. T. Ringgold, has decided that the Sunday laws of the State are not contrary to the Constitution; and, therefore, those who labor on the first day may expect the machinery of the law to be put in operation against them.

The coming season bids fair to bring stirring times all along our lines. With increased confidence in the speedy triumph of the cause, the people of the Atlantic Conference are ready to meet the intervening dangers with all God's remnant people. H. E. ROBINSON.

PERSECUTION IN THE SOUTH.

(Concluded.)

WHEN those who are prosecuted for labor on Sunday assert that it is a question of allegiance to the true God or to some other god whether or not they refrain from labor on Sunday in deference to the power requiring it, it is frequently declared by the prosecution that there is no question of religious conviction to it on the part of the defendants, that all they need to do is simply to abstain from labor on that day. So in the Georgia trial the prosecution said:—

"We understand these men admit doing all we say they did. They admit going there, and, among other things, making that bench. Now, gentlemen of the jury, if that is worshipping God, then we are interfering with their religious worship. There is nobody interfering with their religious worship."

The question before us, then, is, Shall we admit that it is not interfering with our religious worship when they attempt to compel us to refrain from labor on the first day of the week? We may ask, Why do they attempt to compel cessation of secular labor on Sunday?—Manifestly because they regard it a holy day, and consider that mere abstention from "worldly labors" constitutes keeping the day holy. Then if we cease labor on that day in deference to their command, we are performing a religious ceremony, since in so far as we do obedience to the power that has put its holiness upon that day, we conform to its ideas of holiness. Holiness and religious worship cannot be disassociated. When we put on their holiness,—observe the day they regard holy, and observe it in a manner which they declare constitutes holiness,—we are substituting another system of religious worship for the religious worship of the true God.

But substituting, or causing to substitute, or attempting to cause to substitute one system of religious worship for another, is certainly interfering with that other. Then was n't the State of Georgia interfering with the religious worship of these brethren when it attempted to compel them to substitute its religious worship,—refraining from labor on Sunday,—for the religious worship of the true God? or, even if they did not attempt to compel a *substitution* but simply an *additional* religious rite, can a man serve two masters? If one master says, You may continue obedience to your present master, but you must *also* honor my commands, and the latter's commands call for allegiance to a power

contrary to the first, isn't he interfering with allegiance to the first master?

This is well illustrated in "Great Controversy," p. 65, where it is said of the Sabbath-keeping Waldenses:—

"Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on Sunday."

And p. 63, when the pressure of the papal power was brought to bear upon the Britons, they "steadfastly replied that they *knew no other master than Christ.*"

The issue between Rome and the Church of God at the present time would be clearer to many minds should Leo XIII. instruct Satolli openly and plainly to demand Christians, in so many words, to acknowledge the supremacy of the sovereign pontiff by honoring Sunday, the mark of his power. But the same principles are involved in catering to the spirit of the papacy working through professedly Protestant courts now, as were involved in submitting to the demands of the "emissary of Rome" in the time of the Waldenses. "Protestants are working in disguise to bring Sunday to the front, as did the Romanists."—"Testimony No. 32," p. 205. The same two masters are in the same controversy now as then. Shall we be of the "bewildered" or of the "steadfast" class?

Then if total abstention from labor on the first day of the week, either as a substitute or in addition to the observance of the seventh day, is a transference of allegiance from God to a foreign power, what can be said of a *partial* refraining from work on Sunday in deference to those who choose to regard it as holy, and a fit subject for legislation?

"There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony."—"Testimony No. 33," p. 240.

If we abstain from labor either wholly or partially, and do not regard the day holy or do not consider the abstention from labor the fulfillment of a command from God, it must be that we do so, either to satisfy our persecutors or to escape suffering and punishment on our part. It reduces itself, then, to this simple question, Will either of these results glorify God? This is a question involving eternal interests, and yet each individual must answer for himself, guided by the Spirit of God.

As to the point of satisfying our persecutors, we have this statement concerning those Waldenses whose bewilderment led them to refrain from labor on Sunday after observing the seventh day of the week, found in "Great Controversy," p. 65:—

"But this [refraining from work on Sunday] did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor."

This is the same power with which we have to deal now,—a power whose vaunting declaration is that she never changes. No less will satisfy her now than then. If the persecuting power should be satisfied with our ceasing to labor on Sunday, it would only serve to show that, in her mind, she had gained her point, and that we were giving allegiance to her. To satisfy the enemy is a very dangerous thing, and certainly cannot glorify God.

The accomplishment of this present attempt to compel honor to Sunday by abstinence from labor on that day, will be but the stepping-stone to oppress those who dare to show honor to another day. They must not only honor Sunday, but they must also stop honoring the seventh day of the week. The following words from "Testimony No. 32," pp. 208 and 206, are to the point:—

"The Sunday movement is now making its way in

darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the under-current is tending."

"The Protestant world to-day see in the little company keeping the Sabbath a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon his Sabbath; *the unwelcome intruder must by some means be put out of the way.* The same masterful mind that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey his law."

When we honor Sunday by either totally or partially refraining from work, we are venturing on the enemy's ground, and are going so far in satisfying his demands. In the Georgia trial one of the witnesses emphasized the fact that the defendants were working *in the back end* of the church, thus showing how the enemy regards any attempt on our part to conciliate or soothe the spirit of persecution. Even if done with the best of motives, they misunderstand and misinterpret our motives.

Our great Exemplar has left on record for our study his experience with the Pharisees on the Sabbath question. In "Spirit of Prophecy," Vol. II., pp. 161 and 162, we have these words concerning the healing of the palsied sufferer by Jesus at the pool of Bethesda, on the Sabbath day:—

"A controversy now took place in regard to the true claims of the Sabbath law. Jesus had purposely chosen the Sabbath day upon which to perform the miracle at the pool. He could have healed the sick man as well on any other day of the week; also he might have simply cured him, and avoided arousing the indignation of the Jews, by bidding him take up his bed and depart. But a wise purpose underlay every act of Christ's life on earth; everything he did was important in itself and its teaching. He came to vindicate his Father's law and make it honorable. The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews. Jesus wished to rid it of these incumbrances and leave it standing upon its own holy dignity. Therefore he chose the Sabbath for this special work. He selected the worst case among the afflicted ones at the pool of Bethesda upon whom to exercise his miraculous healing power, and bade him carry his bed through the city, in order to publish the great work that had been wrought upon him, to call the attention of the people to his case, to the circumstances attending his cure, and to Him by whom it had been accomplished. This would raise the question of what it was lawful to do on the Sabbath day, and would give him an opportunity to denounce the narrow prejudice and restrictions of the Jews in regard to the Lord's day, and declare their bigotry and traditions void."

Yet we cannot call this defiance. The Spirit of God is never defiant nor rash; and if we have it dwelling in us, we will not defy nor court persecution, but simply by God's help maintain our integrity and loyalty to God.

In this case at the pool of Bethesda, Jesus, so far from catering to the demands of the Pharisees to do honor to their ideas of Sabbath-keeping, even chose for the performing of this miracle, the very day upon which he knew that the Pharisees had forbidden this kind of work to be done. But he was simply doing the works of his Father. This is all that is required of us.

To answer the second part of our question,—whether or not escaping punishment will glorify God,—we have many precedents from the word of God. Let it be said here that while lawyers and judges in court are continually appealing to precedents, instead of arguing upon the merits of the case, yet when we appeal to precedents established by our great Advocate, it is consoling to know that all his rulings are infallible.

The true Christian's sentiment is uttered by Paul in Phil. 1:20: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death."

It is, then, immaterial to the Christian whether he suffer or not, providing Christ be magnified. It is nothing to him to escape physical suffering, if Christ be thereby magnified.

In "Early Writings," p. 39, chapter entitled "Experience and Views," are these words:—

"We must be partakers of Christ's sufferings here, if we would share in his glory hereafter. If we seek our own interest, . . . we shall dishonor God."

In the same book, on p. 39 of the portion entitled "Spiritual Gifts," are these words concerning Peter's denial of the Lord: "When he was accused of being one of his disciples, fear for his own safety led him to declare that he knew not the man."

And on p. 43, when Jesus was in the hands of Herod, "It was not the work of Jesus to gratify curiosity or to seek his own safety." Neither is it ours. But how can it be determined whether Christ will be magnified by our suffering or by our escape? Certainly none but Christ himself can foresee. "They shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21: 12-15.

Then when this is done, if suffering follow as a result of this testimony, it will be for the glory of God; if suffering is escaped, then will Christ be magnified. W. E. HOWELL.

EXTRACTS FROM LETTERS.

A SISTER writes thus from Nebraska:—

"It is a theme of rejoicing with us to see how the work has advanced in the past few months. Truly the Lord is in this work, and the message is going with a loud cry. Reports from all over the Nebraska field are most encouraging. Many are taking their stand for the truth even in the face of opposition. The Macedonian cry is coming from every quarter of the State, and is being responded to as fast as possible. Laborers are few, compared with the openings, but those who are in the field are meeting with success, and are getting a strong hold upon the power of God. New laborers are enlisting in the work, consecrating all to the Master's service. Four Bible institutes were arranged for the winter, three of which are in the past. At these general meetings thus far, the Spirit of the Lord moved deeply upon the hearts of those in attendance. God gave repentance to many poor souls who had been in the background for some time. There was also a good work done for the young people.

"The missionary spirit seems to be gaining a strong hold upon our churches, and nearly everywhere there is an awakening to the times in which we live. The amount of literature, tracts, pamphlets, etc., that is being sent constantly from this office is remarkable.

"We can see in all this the hand of God, and that the last warning message of mercy is being rapidly given to the world, preparing a people to stand through the perils of those days just preceding the close of this world's history."

We gather the following interesting item from a letter received from brother L. B. Losey, of Minnesota:—

"I receive many letters from individuals who have become convinced of the truth through reading our tracts and periodicals, and they write me to know where they can find some of our brethren, or where they can attend some of our meetings to learn more of the truth. To show how the Sabbath truth is taking hold of the hearts of men, I will quote a letter I received two days ago from a person who lives 250 miles from Minneapolis:—

"DEAR SIR: My wife and I, by reading tracts and papers published by Seventh-day Adventists, are convinced that Saturday is the Sabbath. There are no Adventists in this city that we know of, and we would like an opportunity to learn still more of their doctrine; and as there is no Seventh-day Adventist church anywhere near

this city, we would like to come to Minneapolis and go to church some Sabbath. Now if it would not be asking too much, could you accommodate us so we could have an opportunity to hear the truth spoken? We are not yet members of the church, but hope to be. I would be pleased to hear from you soon in regard to the matter. I got your name and address from a paper entitled *Signs of the Times*."

"Ought not this to encourage the missionary worker to renewed effort to reach such honest souls who are so anxious to know God's truth that they will sacrifice their time and money, and come 250 miles to listen to that which has stirred their hearts?"

The secretary of the Iowa Tract and Missionary society writes as follows of the missionary work in that State:—

"The tract work has been very active in Iowa this winter. Over half a ton of tracts have been sent out from the State depository. The most of these have been distributed by the envelope plan. This has been a great help spiritually to those who have engaged in this work. Large orders are still coming in, and we hope the work will be continued."

The missionary work is also prospering in Pennsylvania, as may be seen by the following, taken from a letter from the secretary of the tract and missionary society of that State:—

"We are caused to rejoice for the work that has been done during the past year among our local tract societies in Pennsylvania. More energy and zeal have been manifested than for any five years previous, both in character and in quality. We have sold more tracts and pamphlets than in any two years before.

"One feature of our work among the churches and at the institute, was preaching the cross of Christ more fully, laying aside doctrinal subjects which heretofore have been the main feature of the work.

"Quite a number of new canvassers have entered the field to push the work more vigorously. Our canvassers have more of a missionary spirit than ever before. In connection with selling their subscription books, many of them sell the tracts and pamphlets of both the *Religious Liberty Library* and the *Bible Students' Library*, as helps. Many will not sell anything as helps but our religious liberty tracts, even though there is but little profit in them. They do not seem to look so much to the profits as to the result of their work. We cannot but praise the Lord for the experience which only foretells of what is just before, and press on with greater determination to make our work more effective."

A brother from Arkansas gives a report of the work in that State:—

"The missionary work is increasing, and we are beginning to scatter a good many tracts. Some of our brethren are giving a month's time to the distribution of our literature, and the local societies are furnishing them with the reading-matter. We expect others of our workers to follow this good precedent. The work is onward in our State, and we are of good courage."

South Dakota is also moving forward in the good work of distributing our publications, as the following extract from a letter lately received from the secretary of the tract and missionary society in that State will show:—

"It is evident that the work is enlarging and moving forward in a wonderful manner. At our annual camp-meeting the report of labor showed that twice as much had been done as had been accomplished the preceding year, and from all indications we can safely predict that it will be at least double this year what it was last year. Not only have many new converts been added to our numbers, but a new spirit seems to have taken hold of those who have been longer in the way.

"Of late the work of distributing tracts has been taken up, both by local tract societies and by scattered Sabbath-keepers, and plans are

being laid to push this work till every family in the State, not of our faith, has had an opportunity to read and learn the precious truth for this time. The workers were never of better courage, nor did the work ever seem to be progressing so rapidly, nor the outlook to be more encouraging than at the present time."

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 13.—Instruction in Righteousness. Luke 6: 27-49.

(Sabbath, March 31.)

As this is the last lesson in the quarter, it will be well to take a general view of the quarter's work, chapter by chapter, giving in order, as far as possible, the various topics covered. Do not be discouraged if you cannot do this perfectly at this time. You will find that you can do it very much better than you thought was possible when you began; and, although you may not as yet get the exact order of all the topics that you do recall, you can get them pretty nearly in their proper place, and can readily find them. It will be worth while to read carefully the six chapters in connection, noting the various subjects treated of. The analysis of the lessons will aid you in this. Endeavor to recall from memory at least the principal topic of each chapter. Thus, of the first, promise of John and Jesus, and birth of John; of the second, birth and childhood of Jesus; of the third, Jesus baptized by John; fourth, temptation in the wilderness, rejection at Nazareth, and miracles; fifth, miraculous draught of fishes, and healing of the palsied man; sixth, the Sabbath a merciful institution, and instruction. These are the principal topics; a little thought will enable you to recall others; and these will bring a host of details to your mind, in which you will find much comfort and instruction in righteousness.

1. How must we regard our enemies?
2. What must we do to those who hate us?
3. If people curse, and act spitefully, what must we do?
4. How should we act in case violence is done to us?
5. What general rule is given to guide our conduct to others?
6. What is said of those who love only the ones who love them?
7. In what way do we show that we are children of the Highest?
8. If we are children of God, what will be our standard of mercy?
9. What did the Saviour say about judging and condemning?
10. What will determine the kind of treatment that we are to receive?
11. What parable did He speak to them?
12. Who is the standard of perfection?
13. By what illustration did Jesus show the folly of trying to correct the faults of others while we ourselves are doing the same things?
14. How is every tree known?
15. What must be the nature of a man's heart before he can do that which is good?
16. What only can come from an evil heart?
17. What determines the character of words and actions?
18. In what kind of profession does the Lord not delight?
19. To whom is the man likened who hears the sayings of Christ and does them?
20. What is said of the man who hears them and does them not?

NOTES.

1. Because the precepts of Christ are so little practiced, it is common to assume that they cannot be. The attempts to "explain" the words of Jesus, recorded in Luke 6: 27-31, especially verse 29, so as to show that they mean something different from what they actually say, are simply attempts to accommodate them to common usage. It is very frequently said, "Nobody follows these instructions." It is not safe to make such general assertions, simply because we may not know of people who follow them. But even if there were none who followed Christ's teachings, that would not affect them any. He did it, "leaving us an example, that ye should follow his steps: . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to

him that judgeth righteously." 1 Peter 2:21-23. (See also verses 19, 20.) If Christ's example in committing himself to God were followed, it would not be so difficult to see how his example in leading a peaceful life can be followed.

2. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45. This is the character of the Father. Therefore all who are children of God have the same characteristics. They love, not simply those who love them, but all men, even their enemies. Christ prayed for his murderers. Luke 23:34. That was a manifestation of divine love. Only those in whom the Spirit of God dwells are capable of such unselfish love. It is not in human nature.

3. Another thing that will characterize the children of the Highest is that they will lend to those from whom they can hope to receive nothing in return. That is the way that God gives. The great gift of righteousness (Rom. 5:17) is bestowed upon those who have nothing to give in return. Rom. 11:35, 36. Paganism teaches that "God helps those who help themselves." Christianity teaches that God helps those who cannot help themselves. "For when we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

4. "Judge not, that ye be not judged." The apostle Paul tells us that whosoever judges another, thereby shows himself to be guilty. Rom. 2:1. James says: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" James 4:11, 12. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us." Isa. 33:22. "Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand." Rom. 14:4. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ. . . . So then every one of us shall give account of himself to God. Let us not therefore judge one another any more." Verses 10-13.

5. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." Out of the heart are the issues of life. Prov. 4:23. From this we learn that it is useless to try to do good in order to be good, but that a man does good only because he is already good. From an evil heart only evil can come. Whoever says that he means to do better than he is doing, thereby acknowledges that he is not now good. Now since only evil can come from evil, how is the man going to do the good that he resolves to do? He has nothing but evil out of which to manufacture his proposed good deeds; but good cannot come from evil. For a man, therefore, to attempt to make himself better, is really to do evil that good may come. He who, acknowledging himself to be evil, claims that he himself can do that which is good, if he only exerts all the power that is in him, virtually takes the position that there is really no such thing as evil, but that what is called evil is only undeveloped good. "Is it impossible, then, for an evil man to become good?"—Yes, by his own efforts; but the things that are impossible with man are possible with God. Let the man submit himself to God, to be made a new man, and then all things will be of God. 2 Cor. 5:17, 18. He must first be made good by the Lord, and then he will do that which is good. His righteousness will then be fruit that naturally springs from the Spirit of God that dwells in him. Gal. 5:21-23.

Special Notices.

MICHIGAN CANVASSERS' INSTITUTE.

THERE will be a canvassers' institute, for the canvassers in Ontario and Michigan in Battle Creek, from April 4-16. All canvassers in our Conference are invited to attend. I. H. EVANS.
Ovid, Mich.

"FROM BATTLE CREEK."

EVERY once in a while a report comes to us from a Conference president that some individual is in their territory, plying some kind of work, stating that he has been sent out from Battle Creek or from the REVIEW AND HERALD Publishing Co., and that, therefore, his methods should be indorsed by the brethren.

We are just in receipt of such a communication from the president of the Indiana Conference. We believe that our brethren should always be on their guard

against people who are traveling from place to place, representing themselves as Seventh-day Adventists. The Lord has a regularly organized plan of work, and when an individual gets the missionary spirit and wants to labor in the cause, he usually desires to labor in the regular way, and it should be known once for all that the brethren at Battle Creek do not send people into any Conference or territory without consulting the leading brethren in those Conferences. In this way, the individuals thus sent out are working, not under the direction of Battle Creek, but under the direction of the Conference president in the State in which they are at work.

So it is not enough for a man to say he has come from Battle Creek. He must show his credentials from the local Conference in which he wishes to labor. People will attempt to practice many frauds upon our brethren, especially during these hard times, and it is always better to go a little slow on taking up everything that comes along. It is always well to be cautious; and while we should heed the Scriptural injunction to entertain strangers, we should at the same time be careful that we do not allow them to take means away from us that should be used in the advancement of the cause of God. Many impostors have gone out and will go out. Do not be afraid to investigate them, and be careful not to be deluded by them. A. O. TAFT.

NOTE THIS!

BE on your guard against receiving as a brother a party by the name of A. E. King, lately of Manitoba. He is a large man, perhaps sixty years of age. Has gray hair and eyes. He sometimes represents himself as a minister, and claims to have formerly been a member of the Kansas City church. He has imposed upon the brethren here, and proved himself unworthy of confidence. He is liable to make his appearance anywhere, but more probably in Pennsylvania. If necessary, particulars may be had by addressing the writer at Mc Gregor, Manitoba. C. W. FLAIZ.

TO BRETHREN IN WISCONSIN.

DEAR FELLOW-LABORERS IN CHRIST: Allow me to address you through the columns of the REVIEW, on some subjects that have rested with some weight on my mind.

We believe that we are living in the *very last* days, and that the gospel message for our time is to be heralded throughout the whole land right away. It is being published more and more; but are we all actively engaged in *our* part of the work, doing *all* we can? And he gave "to every man his work."

There is one thing we all can do and *must* do, if the "well done" is ever to be said to us, and that is to engage in the tract and periodical work in some way. Evidently we all belong to some local tract and missionary society in the State. Do you belong to it? If not, *why* not? Tract and periodical work is an effectual way of getting the truth before the people. More are brought to Christ by reading the Bible, religious books, pamphlets, tracts, or papers, than by preaching. Reading-matter containing a knowledge of the last saving message to the world is to do a great work in the land ere the end comes. I quote from an old edition of "Spirit of Prophecy," Vol. IV., p. 430: "The message will be carried, as was the midnight cry of 1844, not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence. . . . Now the rays of light penetrate everywhere, the truth is seen in its clearness, . . . a large number take their stand upon the Lord's side." "By thousands of voices, all over the earth, the message will be given."

Now is the time to put forth the arguments in reading-matter, for the loud cry is right upon us; it is here. I repeat it, *Now* it is time to place the arguments in the field, if they have not been sent forth. Are we putting forth an *effort* to have the arguments go forth to the world? Dear brethren and sisters in Wisconsin, what are *we* doing? But it takes means to get these gospel truths into the field. Are we faithfully making fourth-Sabbath donations to support this feature of the work? What about our first-day offerings for foreign mission work? Are we forgetting these, too? What about the "well done," *soon* to be said to the faithful? Will it be said of *me*? Did you ever stop to consider that it may be necessary for us to sell a portion of our substance, if we have any, to support our own home tract society, as well as the foreign mission work, — to sell to make larger fourth-Sabbath and first-day offerings?

Do not let our home tract society be crippled by debt, barely living. Support it by our means as well as by prayers, — love in deed and not only in word. Let us get our society out of debt, thus giving the State tract society a chance to work more freely. Shall we still declare by tongue and word to our fellow-men and in our solemn assemblies that we love God and man, and

let these debts cripple our own home work and the State tract society in its work? Shall we put our shoulders to the wheel, and give the tract and periodical work a hearty moral and financial support all along the line? Be not content with simply paying what is due; let us do all we can. We do not want to go about this work in a fanatical way, but in a quiet, earnest, steady manner, in the fear of the Lord. The writer hopes to be more faithful henceforth in this work.

Will you join in this work, dear believer in Christ, and let faith work by love? May we work with the ability given us, ere it be too late. In "Testimonies for the Church," Vol. I., p. 175, we read: "I was shown that as the work is closing up, and the truth is going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God will be, 'Go to now, ye rich men. Your means is not needed. Ye withheld it when ye could do good with it in advancing the cause of God. The needy have suffered; they have not been blessed by your means. God will not accept your riches now. Go to now, ye rich men.'" Consider that this is "as the work is closing up," ere probation is closed; but *after* that the arguments have been presented by the religious books, pamphlets, tracts, and papers containing the message. Now the arguments are going, and the loud cry is here, too; but *where* are *we*? Shall our means come too late to the support of the tract and missionary work at home and abroad? Some one will come too late. I note in "Rise and Progress," pp. 57 and 58, the bitter experience of some in the 1844 movement, who came too late with their means at that time. They came to those who were engaged in printing the message, and laid thousands of dollars before them, urging them with tears to accept their money. The reply was, "You are too late! We have paid for all the reading-matter we can possibly circulate before the end. We have hired several power presses to run night and day; we do not want any more money." "We *can't* use it." When this shall be repeated, it will be forever *too* late. "The harvest is past, the summer is ended, and we are not saved."

We have at present books, pamphlets, tracts, and periodicals containing the present truth fresh and powerful in several languages, waiting our demand, so we are without excuse in this line. Let us take of the means God has given us, and get this heaven-sent literature, and herald everywhere the truth of God and his Christ.

You who have made pledges and have not paid them, we hope you may soon be able to meet these obligations. Maybe you made your pledge on condition of selling some piece of property; but is it not time to sell? If we ever expect to unlock our earthly possessions and transfer them to the eternal abode, we will have to be at the work right early. Jesus is soon coming. O precious thought! heavenly truth! but are we getting ready, and telling our neighbors to get ready?

To vow or pledge to the support of God's cause is in harmony with the spirit of truth. "Vow, and pay unto the Lord your God: let all that he round about him bring presents unto him that ought to be feared." Ps. 76:11. Let us not be fearful in making pledges or vows, but let us *remember* to pay them. "When thou vowest a vow unto God, defer not to pay it." Eccl. 5:4. Will we say before the angel (verse 6) who influenced us to vow unto God, "It was an error"? and ask him to excuse us? Do you want God to release you from paying your vow? I do not; I want to pay my vow, and then vow again and pay that, too, and so on till the work of supporting the cause of Christ with means is done.

Dear brethren and sisters, are there any of you who have made pledges in the past to the foreign mission fund, to the college fund, to the tent- and camp-meeting expense fund, or to any other fund, and have not paid them? Remember your promise before God, and pay your vows when due, if you can. Pray God to help you to meet all these obligations; they are precious obligations, yea, heavenly privileges. Let us rally around the standard of Christ, and support the blessed cause for which Jesus died. He gave his life for us; what have we given to him and his dear cause?

H. R. JOHNSON.

News of the Week.

FOR WEEK ENDING MARCH 17, 1894.

DOMESTIC.

— A bill has passed the New York Assembly making hazing a crime.

— The Bland silver bill passed the senate, March 15, by thirteen majority.

— Senator Keifer, of Minnesota, has submitted a proposition to the river and harbor committee for the survey of a canal route, connecting Lake Superior with the Mississippi River.

Congress adjourned over St. Patrick's day.

A large number of unemployed men and professional dead-heads are gathering at Massillon, Ohio, declaring their intention to march to Washington to lay their grievances before the government.

Governor Waite, of Colorado, has got into difficulty with the courts of his State, and has called out the State militia, and placed the city of Denver under martial law. Great excitement prevails there. Many people think the governor is insane.

The United States government will save the "Kearsarge" if possible. The "Orion," a monster tug-boat, has started from Boston for the scene of the wreck on Roncador Reef. Lieutenant Brainerd, of the "Kearsarge," will go with her.

French exhibitors who lost their goods at the fire in the World's Fair grounds, have made a formal demand of Secretary Gresham for \$70,000 damages. The secretary has sent the demand to Dr. Peabody, acting director general of the Exposition.

The fishing steamer "Edith" caught fire on Lake Erie. The crew escaped on the life-boat, and after a terrible experience and danger both of burning and drowning, they were rescued by the tug "Annie Robertson," and taken to Sandusky.

The dispute arising from the act of the Pittsburg, Pa., school-board, allowing Catholic nuns to teach in the public school, clothed in the habit of their order, has been brought before the courts. A bitter fight is expected. The Catholics say they will, if beaten, carry the case to the highest court in the country.

The birthday of the sultan of Turkey, was celebrated in New York City, Feb. 22. A large number of Turkish subjects assembled at the office of the Arabic paper printed in that city. Speeches were made by both Mohammedans and Greek Christians. All expressed themselves satisfied with the sultan's government.

The rescuing party in search of the thirteen miners who were entombed by the caving in of the Gaylord mine near Wilkesbarre, Pa., Feb. 13, came across their remains after working day and night for a month. The bodies were so badly decomposed as to be unrecognizable, except for the clothing they wore. About fifty children were thus left fatherless.

FOREIGN.

The government of Italy still supports 23,255 monks and nuns.

Russia has ordered the formation of three new brigades of infantry, increasing her army thereby 150,000 men.

The danger at Rio being now over, Admiral Benham has been ordered to Bluefields, Nicaragua, to look after American interests there.

An anarchist attempted to explode a bomb in the church Madeleine, Paris, March 15, and was blown to pieces by his own bomb. The church was not damaged.

A motion to abolish the House of Lords, was suddenly brought before the Commons, March 14, by Mr. Labouchere, and was carried by a vote of 147 to 145.

A lieutenant colonel in the Russian army, who was found giving information to the Austrians concerning Russian armies and defences, has been hanged by order of the czar.

The Brazilian rebellion and war is over. The insurgents, despairing of the success of their cause, offered to surrender on condition that their lives should be spared. Peixoto refused to accept their surrender upon such terms, demanding unconditional surrender. The officers and many of the sailors of the insurgents then took refuge on ships of the foreign squadrons in the bay. Now that he has subdued the rebellion, Peixoto appears to be determined to punish them as severely as possible.

RELIGIOUS.

Evangelist B. Fay Mills will fill Dr. Talmage's pulpit during his absence.

The Catholic bishop of Hidalgo, Mexico, has expelled the Jesuits from the college in that city.

Father Tighe, of Newark, N. J., in a sermon preached in that city, March 11, attacked the A. P. A., and declared that that pernicious organization must be driven from the country.

The New York Observer reports that during the few past months 80,000 persons in this country have made a profession of the Christian religion. This estimation does not include Catholics.

The Kansas Methodist Episcopal Conference has declared football to be a brutal game, and by a unanimous vote refuses to lend its aid to colleges that allow football teams to practice flying and mass plays.

An uncommon revival of religion is reported from Decatur, Ill. March 13 prayer-meetings were held in seventy-five private residences. Business is generally suspended, a dozen saloons also closing. One thousand persons have professed conversion.

The Mormon Church has completed arrangements for the purchase of 3,000,000 acres of land in the State of Chihuahua, Mexico, and will move 20,000 colonists upon it. The land is rich for grazing and timber. A railroad will be constructed, connecting Salt Lake City with the Mormon colonies in Mexico, of which there are now several.

Appointments.

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

In each of the following places there will be preaching in the evening of the first day of the appointment, at 7:30:—

Table with columns for location and dates: Scottville, Mich., March 23-25; Leroy, " 26, 27; Tustin, " 28, 29; Morley, " 30 to April 2; Denver, April 6-9; Shelby, " 13-16.

Opportunity for baptism will be given at these meetings. We hope all will be ready to do their duty at the time appointed. R. C. HORTON.

BUSINESS NOTICES.

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

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

WANTED.—To secure a loan of \$3000 to be used in erecting a church building in Chicago. Good security given. In behalf of the Chicago South Side Seventh-day Adventist church. Morris Fitch, Secretary Board of Trustees, 4359 Champlain Ave., Chicago, Ill.

FOR SALE.—I have a fine lot of the following strawberry plants: Burbach, Haverland, Warfield, Eureka, Jessie, Gandy, Gypsy, Jumbo, Crescent, Boynton, Daisy, Michel's Early, for sale cheap. Send for price list. Our Surprise Party and Family Gathering, free. W. C. Eaton, Jeddo, N. Y.

LABOR BUREAU.

WANTED.—Work on a farm among Sabbath-keepers by a young man. Address Harry Mallory, Homer, Mich.

ADDRESS.

The post-office address of Mr. A. E. Totten is Guthrie, Okla. T.

NOTICE!

If any one has Vols I, II, and III, of "Spirit of Prophecy," old edition, to spare, will he communicate with me by return mail? I need the books in my work; but let no one send books till he hears from me. J. F. Gravel, State Agent, Vilas, Miner Co., S. Dak.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Seventh-day Adventist papers. D. D. Ames, Avoca, Ark.

REVIEWS, Signs, and Sentinels. M. J. Gray, Santa Monica, Cal.

Seventh-day Adventist papers. M. E. Morrill, Clarkson, Okla. T.

Seventh-day Adventist papers. Mary E. Draper, Cañon City, Colo.

Sentinels, Signs, and tracts. Mrs. Mattie Ramsey, Goldthwaite, Tex.

REVIEW, Signs, and Sentinels. Jennie Evans, Yarellton, Milam Co., Tex.

Signs, Sentinels, and tracts in English; also Hausfreund and German tracts. Mrs. Emma L. Shraider, Shaffer, Rush Co., Kans.

Seventh-day Adventist papers and tracts. C. W. Stanley, South Omaha, Nebr.

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

Seventh-day Adventist papers. Mrs. W. H. Corell, 265 S. Harwood St., Dallas, Tex.

Seventh-day Adventist tracts and papers. Mrs. M. M. Brown, Bellaire, Smith Co., Kans.

Seventh-day Adventist papers and tracts. D. A. Corkham, Hantsport, Nova Scotia.

REVIEWS, Signs, Sentinels, and Youth's Instructors. W. A. Richardson, Mansfield, Ohio.

"Rome's Challenge," Signs, religious liberty literature, etc. J. W. Houser, Fact, Clay Co., Kans.

Sentinels, Signs, and tracts for reading-rack. Albert Satterlee, 54 South 20th St., La Fayette, Ind.

Seventh-day Adventist papers and religious liberty literature. Lewis E. Fisher, North Baltimore, Ohio.

Our periodicals, in English, German, and Scandinavian. Mrs. H. F. Stevens, Bristol, Day Co., So. Dak.

Signs, Sentinels, Youth's Instructors, and Little Friend. Kate A. Guerrier, Monticello, Aroostook Co., Me.

Signs, Sentinels, "Rome's Challenge," and any tracts of Seventh-day Adventist literature. H. M. Hiatt, Grand Summit, Kans.

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, Buffalo, and Boston.

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.

R. R.

Time Table, in Effect Nov. 19, 1893.

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

Trains No. 1, 8, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 9:49 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. B. 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 20, 1894.

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A telegram from Oakland, Cal., March 15, contained the welcome intelligence that Elder O. A. Olsen had safely reached that city, and that after a stop of about a week to attend to necessary business there, he would leave for the eastern States, by way of Portland, Oregon.

The National Reformers are now shouting, "On to Washington," but when they get there, they will find the Catholic Church ready to seize and hold every point which their friends, the National Reformers, may be able to gain. It is the old story over again of the roasted chestnuts, and the monkey who used the cat's paw to poke them off the hot hearth for his own eating. But this makes the condition of things no worse. The Catholic popery of Spain was no worse than the Protestant prelacy of Scotland. In both cases ecclesiasticism triumphed, and religious and civil rights were trampled in the dust.

In an article headed, "On to Washington," the *Christian Statesman* of March 10, reports an enthusiastic gathering of the friends of the "Christian amendment to the Constitution," which was held in the 8th street R. P. church of Pittsburg, Pa., March 2. Dr. George came on from Washington to tell them how favorable he found congressmen to their scheme. They drew up a series of reasons to be urged upon congressional committees why the amendment should be adopted. The fourth of these reads: "It will mark the proper boundaries of true liberty." This reveals at once the cloven foot. It shows their ideas of liberty. It is the papal idea, that liberty of conscience is liberty to believe as the Church dictates. But in man's relation to God, no man has a right, neither have any set of men, to fix any "boundaries;" and every attempt to do so is prompted by the Devil.

The plotters against religious liberty sometimes betray themselves into the use of unguarded language which reveals more than they intend. Thus J. M. Foster, in the *Christian Statesman* of March 10, in an article on "Chris-

tian Amendment to the United States Constitution," says:—

"It is necessary to exercise prudence, and not drive the thick end of the wedge first. Our fathers voted God out of the Constitution. Let us vote him back."

This is a confession on the part of these malignant schemers that they have dark and ulterior purposes in their work which they do not reveal. "Be prudent. Make everything appear innocent. Put in the thin edge of the wedge first." The proposed amendment is the thin edge. But there is another end of the wedge thick and strong behind it. That will come in due time. This it would not be "prudent" just now to reveal. Shame on their evil and hypocritical machinations!

The *Christian at Work* of March 15, discussing the present military situation in Europe, speaks of the rapid increase in war strength which has taken place in France within a few years past, and the advantage which France and Russia combined would have over the opposing Triple Alliance. It then says:—

"When the war comes, it will be appalling in fierceness; but whatever be the result, one thing is made very sure—there will be no second Sedan. United, the outlook is favorable to France and Russia. Their dominance would certainly change the map of Europe, and it would as certainly result in driving the Turk back to his Asiatic possessions, and France might acquire the greatly coveted boundary line of the Rhine."

The particular point of interest in this, is its bearing upon the Eastern Question. The general expectation seems to be that the coming war will extinguish the European portion of Turkey. It will not take long after that to extinguish the Asiatic portion. Then the "king of the north comes to his end" (Dan. 11:45), and the symbolic "Euphrates" (Rev. 16:12) dries up. What follows, the student of prophecy well understands. Dan. 12:1.

SUNDAY LABOR.

The *American Sentinel* of March 1 had the following good words respecting the attitude which Seventh-day Adventists should maintain toward those who have conscientious scruples in regard to keeping the first day of the week as the Sabbath:—

"Adventists maintain their right to work on Sunday, having, however, due regard to the Golden Rule, and avoiding all work that in the nature of the case would be a real annoyance to those who desire quiet on Sunday. For instance, in building a church in Jersey City, N. J., recently, work was suspended on Sunday until the building was inclosed, and there was inside work that could be done without really disturbing anybody; then the work was carried on on Sunday as on other days."

This was right, and the very course that has been pursued in other places. In exact harmony with this was the note on the last page of last week's REVIEW, in reference to a case of trespass mentioned by the Baptist *Examiner*, and in reference to which note we are surprised to learn that some misunderstanding exists. We spoke only of refraining from disturbing those who conscientiously regard the first day of the week, on the ground of what the *Sentinel* calls the "Golden Rule" and that which we denominated "Christian courtesy." There have been occasional fanatics all along our history, who have been inclined to make their Sunday labor so offensively obtrusive as to be very annoying to those who cherished a regard for the day, thus creating more prejudice and throwing more obstacles in the way of the work, than the ministry would perhaps ever be able to counteract. A brother in Maine, away back in the early

stages of this work, used to take his wood out upon the sidewalk Sunday morning to saw, just as the people were passing by on their way to meeting, in order, as he said, to "let his light shine." We have no idea that such is the "light" the church is to let shine. But when remonstrated with for such a course, the plea of these persons has been, "The commandment says we shall work," to whom the reply has uniformly been made that the commandment "compels" no work of that kind. We have the week in which to do our work, regulating it as our circumstances or inclination may require. We are not to be drones and idlers, but fill up our time with useful labor, as it falls to our lot. Yet, if we occasionally take a portion of a day, or days, for needful relaxation, or refrain from labor, otherwise legitimate, on Sunday, out of regard for the feelings of our neighbors, we are in no wise infringing upon the commandment. And this is all that the note had reference to.

This is a very different thing from meeting the issue under an unjust law, compelling one to labor in deference to the religious views of others as enforced by legal enactments; and nothing was said in the note about a Sunday law; no reference was made to any such law; and we marvel how any one should fail to discriminate in this respect. And another singular thing is, that some of the very brethren who take the greatest exception to the note, practice, in their own business, just what it advocates. The views of the writer in regard to meeting the issue of a Sunday law have long been before the world in "Thoughts on Revelation," and "The Marvel of Nations," and from which he in no wise recedes. The point at issue in the note under consideration, was simply the propriety of our refraining from certain kinds of labor on the first day of the week, when it would interfere with the quiet enjoyment of the day by those who religiously observe it, out of regard for their feelings and religious convictions. Of course we could do other work, if we had such work to do. It has been, as stated, the uniform teaching of our people that such offensive work should be avoided, on the ground referred to; and those who suppose that the commandment compels us to do such work, notwithstanding its inevitable prejudicial effect upon those who differ with us, we think have something yet to learn in reference to what that commandment requires.

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.

O. A. OLSEN,
URIAH SMITH,
W. H. EDWARDS,
A. R. HENRY,
HARMON LINDSAY,
S. N. HASKELL,
L. MC COY. } *Directors.*