

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

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RESIGNATION.

BY ELIZABETH KELLOGG EDMONDS. (Rochester, N. Y.)

I STAND upon the shore of time to-night,
And watch the ebbing and the flowing tide.
How silently the old year takes its flight!
The new approaches with a measured stride.

I pause in awe — O, whither shall I go? I love the old, the new I do not know.

And yet I may not venture with the old, A silent power commands me here to stay; E en now in sorrow I relax my hold,

We part to night forever and for aye. Dear God, thou art that power. I yield to thee, And thank thee for the merciful decree.

'Tis past — all past ! thrice welcome, the new year !

Since 't is His will that I should longer stay, I'll meet the future, vailed though it appear, With resignation, yielding to His sway. May heaven's benediction fall like dew,

Pur Contributors.

As on the old, alike upon the new

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

LOOK NOT EVERY MAN ON HIS OWN THINGS.

BY MRS, E. G. WHITE.

"LET the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Let us not longer deceive ourselves. Let us walk in meekness and humility, daily correcting our faults, and let us never again separate our souls from God by selfish assumption and pride. Let us not cherish a feeling of lofty supremacy, that we may not look upon ourselves as though we were better than we are, and superior to those around us.

When the heart is softened and subdued by the grace of Christ, there is peace and satisfaction in the soul; for the love of Christ rules in the heart, bringing into captivity the secret motives of action. Then the easily aroused temper is soothed by the oil of grace. The tumultuous heart at the word of Christ grows calm. When there is a sense of sins forgiven through the merit of the blood of Christ, and there is a consciousness of union with Christ, we are encouraged to strive more earnestly to correct ~ every wrong habit, and our harsh manner will be refined and cease to work against the sanctifying influences of the truth, against the existence of the union which Christ prayed should be manifested among his disciples. When the people of God are under the influence of the Holy Spirit, all variance will disappear, and that which we have thought should be corrected in our brethren will not serve to alienate us from them; for we shall feel that greater evils have existed in our own hearts than those we have criticised in our brethren.

Christ says, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Why is it that so many forget how often they grieve the Holy Spirit by wicked works, and then presume to judge, accuse, and condemn their brethren? The Lord sees in them greater wrongs than they see in their brethren. If the spirit of criticism had not been found in the church ; if the affections had not been centered upon self; if there had been no coldness in the association of the members of the church one with another, the influence of the people of God would have been of a vastly different character on the world. But how can the people of God be workers together with God, when in spirit they are wholly unlike Christ, and their actions contrary to his instruction? The Lord cannot be a minister to sin, and reveal himself graciously unto you when you cherish an unyielding, harsh spirit, and are ever ready to manifest unkindness to those with whom you come in contact. By your lack of harmony, by your objectionable spirit, you misrepresent Christ, you falsify the truth. Holy angels cannot work with you in saving precious souls when you do not manifest wisdom in dealing with human minds, and cannot adapt yourself to different individuals in the manner of your work. It is an easy matter to irritate and to destroy but it takes tact and Christlike wisdom to deal tenderly and kindly and lovingly with those with whom you associate. Many among us will have to learn the A-B-C of Christian courtesy; for their spirit and manner toward those not of the same faith as themselves, are offensive both to man and to God. Better, far better would it be for the truth and its advancement, if none of this class were connected with it unless they shall be transformed in character. O that all among us would cease to think or speak evil of others! O that all might see themselves and their neighbors in a true light ! The converting power of God must come upon your hearts, that you may realize your true need. God has not placed those of you who imagine you see faults in others and in the work, to guide the ship of the gospel into the harbor. The Lord himself is at the helm.

God has given to every man his work, and in his vocation he is so to relate himself to his fellow-men that he can work with and for them, ever contributing of his power through the grace given unto him, to enlighten those who sit in darkness. "Let your light so shine before men [not merely before believers, but before unbelievers, in all vocations in life, in every branch of business, in all commerce, in merchandise, in all practical works and professions], that they may see your good works, and glorify your Father which is in heaven."

It is the day of God's preparation, and every day you need to look carefully to your hearts, and study the lessons, the life, and character of Christ, that you may in no case misrepresent your dear Saviour and lead souls into false paths. Learn to practice the lessons of Christ, learn to follow his example in kindness and courtesy, in uplifting those with whom you associate to what is high and holy. "And above all these things put on charity [love], which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

Let us cultivate the grace of gratitude. Let the praises of God and of the Lamb be continually upon our lips; let the heart be a well-spring of gratitude that cannot be repressed, Christ in you a well of water springing up unto everlasting life. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

The Lord Jesus is our only helper. Through his grace we shall learn to cultivate love, to educate ourselves to speak kindly and tenderly. Through his grace our cold, harsh manners will be transformed. The law of kindness will be upon our lips, and those who are under the precious influences of the Holy Spirit, will not feel that it is an evidence of weakness to weep with those who weep, to rejoice with them that rejoice. We are to cultivate heavenly excellences of character. We are to learn what it means to have good-will toward all men, a sincere desire to be as sunshine and not as shadow in the lives of others.

My brethren, let your hearts become broken and contrite. Let expressions of sympathy and love, which will not blister the tongue, flow from your lips. Let others feel that warmth which love can create in the heart, and educate the professed disciples of Christ to correct the evils that have so long existed, ---- selfishness, coldness, and hardheartedness. All these traits reveal the fact that Christ is not abiding in the soul. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any uarrel against any. The example nan have a of the great Pattern is before us; shall we behold and become changed?

The Lord has given special directions in his word as to how we as Christians should conduct ourselves toward all the children of God. God would teach us what is due to us, by teaching us what is due from ourselves to others. He would have us understand what his will is in our relation to those around us. Strengthened in spirit by the grace of God, we are to manifest a living interest in those with whom we associate; for good works are to be the fruit that will manifcst itself upon the Christian tree. In the school of Christ we are to find peace and happincss in gentleness and kindness toward others. We are to follow the example of Jesus Christ our Pattern, and live not to please ourselves, but as laborers together with God; practicing his sclf-denial, and working as Christ worked to draw all men unto him. We are not to indulge ourselves in selfish independence, but to manifest deep, earnest love for the brethren.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercics, fulfil yc my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Lct nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." This is the lesson that we are to learn both as individuals and as churches. We are to "put on the new man, which is renewed in knowledge after the image of him that created him." We are to love as of him that created him." brethren, showing that love in sympathy and courtesy. The injunction of the apostle is, "Be pitiful, be courteous."

MUTUAL OBLIGATIONS.

BY ELDER J. N. LOUGHBOROUGH. (Chicago, Ill.)

As all mankind are our neighbors, and we are told to "love thy neighbor as thyself," there is a mutual relation in which we are found with our fellow-mortals, in the varied conditions in this infe. Out of these relations grow mutual obligations.

In view of this the Lord said, "Withhold not good from them to whom *it is due*, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee." Prov. 3: 27, 28. Again we read: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2: 15, 16.

Our Saviour clearly set forth the debt of our obligation to our fellow-men in these words: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have yc? do not even the publicans the same?" Matt. 5: 44-46. He also gave to us this far-reaching rule of life: "As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

In the text last quoted we have a concise statement of the principle that should actuate us in all our relations and associations with our fellow-mortals in this world. It is to do to them, under all circumstances, as we would have them do to us under like circumstances. In order that this princip le may be always nized and carried out, the best place to begin is right in our own homes, in our own families. Really the more we look at the Scriptures which set before us the proper relation of the heads of the family to one another, and the relation which should exist between the parents and children, the more clearly do we see that the mutual obligation theory is recognized.

Let us look at a few scripture expressions illustrative of this, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Eph. 5:24, 25, 33. "Children, obey your parents in the Lord: for this is right. . . . And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord." Chapter 6:1, 4. By reading carefully the whole of the quotation, from Eph. 5:24-33, it will be seen that no less than six times the deportment which should appear in the heads of the family is illustrated by the union between Christ and his church. From this it must be apparent to every one that the Spirit of Christ must dwell in the home, in the hearts of the household, else there will not be a meeting of the mind of the Lord, in making the home "almost a paradise."

In the letter to the Colossians we have the relation which should exist in the family clearly stated in four verses: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged." Col. 3: 18-21.

The word of the Lord, by the apostle Peter, most strikingly illustrates how proper home life is related to prosperity in the service of the Lord: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives. . . Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." 1 Peter 3:1, 7. With such recognition of true piety in the home, each maintaining a mutual regard for the rights, prosperity, and happiness of the other, it will indeed be true of them,—

"Their ardent prayers together rise, Like mingling flames in sacrifice."

Such home life, such home religion, must result in good church life and church religion. It is just as true in the church, that each must have a sacred regard for the rights, interest, and prosperity of the other as in the home and in the family. This is clearly taught in those scriptures which set forth the relation of the members to one another. The word of the Lord by Pcter says: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." Chapter 3:8. The same idea is expressed in the Ephesian letter in these words, "Endeavoring to keep the unity of the Spirit in the bonds of peace." Eph. 4:3. The object to be attained by this mutual interest is thus expressed in the letter to the Romans: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that yc may with onc mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15: 5, 6.

Surely with such disposition and deportment all selfishness would be banished, and the leading motive of the life of each would be to seek the prosperity of the church as a whole. Selfishness in the individual will just as surely mar the prosperity of the church as it will the of the home. What is the church on earth but a part of the "family of Christ," which "in heaven and earth is named''? For the unity and prosperity of this carthly family the Saviour thus prayed: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17: 20, 21,

A church thus united will walk in harmony. They will indeed have a single purpose, to advance the cause of God in the earth, and for that end they will labor, each being desirous to do all he can for the prosperity of the church and its interests, as also the prosperity of each and every individual member. Such members will not talk of the obligation of the church to watch over and care for them, but they will feel that it devolves upon them to do all in their power to advance the interest of the church of which they are members.

One with such a disposition, although he may not reside in the place where his name is enrolled as a member, will feel that it devolves upon him to keep up a correspondence with that church, to render faithfully to the Lord his tithe, to aid in the expenses of the church, and to speak words of good cheer to the church of which he jis a part. How much recognition is there of mutual interest in, or obligation to, the church, in one who lets month after month and even year after year pass on, not reporting to the church, paying no tithes or contributions for the support of the struggling church, nor in some instances, even condescending to answer a letter of inquiry of the church desirous to learn of his prosperity? We must all conclude, with only a passing thought, that such a condition of things is far below the Bible instruction relative to church obligations and brotherly love."

(Concluded next week.)

THE POWER OF GOD.

BY ELDER O. S. FERREN. (Marvin, Kans.)

THE power of God! Do we need it? Can we get it? There are three classes of people in the church. The first class are in the church because they want to be saved; and what they mean by being saved is to get some sort of an entrance into what they call heaven. They are not at all concerned about the salvation of other people.

There is another class of people who are concerned about their fellow-men, but they believe that the way to bring them to God is by using such means as may lie in themselves, with wisdom and discretion for this purpose. These people have a good deal to say about the concealed power that exists in the church. There is no such power. There is no power in the church of God. Power is just as distinct from the church of God as steam is distinct from the engine that it moves, or as life is distinct from the earth that seems to bring it forth.

The third class of people are those who realize this, and have learned that "power belongeth unto God," and that it is only as we have power from on high that we have spiritual power at all. In the carly days of the church's history, all the disciples belonged to the third class. The promise that the Spirit of God should be given to these disciples, meant a definite thing to them. It meant nothing less than that the impossible should become possible, and that they should have power for whatever they were given to do. They knew what the Holy Ghost and power of the Holy Ghost meant. It meant "the power that had made psalmists, and prophets, and lawgivers;" it meant the power that had caused Moses to break the chains that bound the enslaved people of God; it meant the power that had enabled Joshua to lead them in t riumph into the promised land, and had stayed the sun and moon at his word of command until God had given the victory to Israel; it meant that which had been as a coal of fire from off God's altar to Isaiah; it meant that which made the word of Daniel mightier than the word of a king and a thousand of his lords.

And the disciples had need of some such power as this. The task that had been given them was a hard one — nay, it was an impossible one. It was a new religion and a poverty-stricken

one, without a history, without a college, without a patron; it had none of our modern means of influencing masses of men; it was east solely on the one instrument of the tongue, and in that respect it was destitute of the wisdom of the Greek and of the skill of the scribe; it was seldom favored with two opportunities of addressing the same congregations or the same individuals. It was destitute of prestige ; it was contemptible in numbers; it was rustic in manners, and thwarted by circumstances. With only its two sacraments and its tongue of fire, on it went, and on, overturning its enemics and advancing the name of the Lord, from the day when, in the upper chamber, that little band heard the sound as of a mighty rushing wind; and down through the roof from Heaven came tongues of fire that rested upon them. Their emblem was a tongue of fire -man's voice, God's truth ; man's speech, God's inspiration; a human agent and the divine power. And this power was adequate for their impossible task. It was able to make these disciples, who, before they received it, were as timid as sheep, as brave as lions. It had power to make the man who trembled at the word of a maid-servant until he had denied his Master, charge the murder of Jesus home upon the rulers of the Jcws, until they cried in deep concern, "Men and brethren, what shall we do?"

Was this power needed only for primary conquest? Was it a special gift designed for the founders and the founding of Christianity? Can God's work now be successfully prosecuted without it? and are we now to depend on human experience and human energy? Has the day of miraculous spiritual power passed away? Can any influence in this day of our great advancement reach men? can it penetrate minds? can it search hearts? can it burn dross? can it melt prejudice? can it consume sin? ean it refine character—save the touch of fire that fell on Pentecost? Do we not with our lips say, "No, there is no other influence," while with our lives we say, "Yes"? Do we not pray as though we were dependent upon the Holy Ghost, and then live and plan and work as though we were dependent only on ourselves?

What is needed is the power that came at Pentecost to speak to men in their own tongues, until you can touch the proud man and the sensual man, the weak man and the avaricious man, as you speak to them in the words of the tongue that came at Pentceost.

The power is in God, as manifested to us by the Holy Ghost. The sword of the Spirit, is the sword of the Spirit, and without the Spirit's hand, it is as useless as any other handless sword. Nay, more, it will be turned against the impious hand that touches it, save in the power and mission of the Holy Ghost. And [yet God has not left himself without a witness.

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9.

And he has found such a people.

"For I will pour water upon 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 watercourses." Isa. 44:3, 4. "Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God." Ezek. 39:29. "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have excented, and my hand that I have laid upon them." Verse 21. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2:17.

So here is the promise of God to those living in the last days. And we have reached this time. Now is the time to go forth with the power from on high. This is no time to falter, there is no room for doubts. We are in the loud ery, the latter rain is here. We are standing upon the threshold of great and solemn events. The whole earth is to be lighted with the glory of the Lord as the waters cover the channels of the great deep. "Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels."

But we see a new life, light, and power descending from on high, and taking possession of God's people. This is the power from on high, which was to be given to his people for the last great struggle. May we all empty ourselves of selfishness, that the vacuum may be filled with the Holy Spirit, that we may give the message of the third angel the high sounding notes of warning. Then it will go to all nations, kindreds, and tongues, and the Lord will come to take us to the home he has gone to prepare. That power from on high is what we *must* have to do the Lord's work.

JESUS' LOVE.

BY MRS, A. L. GUILFORD. (Burrough, Cal.)

BE thou, O my soul, astonished; Love like Christ's thou canst not know. Let my spirit be admonished Him to trust, who loves us so.

Idol self dethroned forever, Jesus, Master, rule my heart; Let no sins from thee me sever, Give me with thyself a part.

We would prize the precious dower Now descending from on high, The "new life and light and power," Entering souls no more to die.

Lift up Jesus, lift him higher, Lift him up, ye timid ones; Drop not faithless, never tire, Lift him up until he comes.

IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.

BY ELDER W. H. LITTLEJOHN. (Battle Creek, Mich.)

(Continued.)

Jon in speaking of the dead employs these words: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. Solomon, in alluding to the same class, says of them that they have no more "a portion forever in anything that is done under the sun." Eccl. 9:6. These texts are conclusive on this point, and prove that in this, as in every other respect, God's plan is reasonable and right.

Up to this point, the writer has barely stated the consequences which would necessarily result were it proved that the natural immortality of the soul was a fact, without attempting to emphasize those consequences by illustrations. Now that he is drawing a contrast between the theory which he advocates and the one which he condemns, he feels that he would neither do justice to himself nor to his opponents unless he made the contrast between the two views as striking as the facts will admit. He realizes that in doing so he runs no small risk. While those who believe in the doctrine of eternal conscious misery arc very tenacious of the doctrine itself, they are in our day very hostile to anything like a full and fair canvass of its consequences. Not infreently they become angry when this is attempted Like a man affrighted at his own shadow, they try to hide from themselves the portrait of the terrific doctrine which they have put forth. Such uncasiness is unbecoming. It indicates that they are ashamed at heart of their theory, and only hold to it from compulsion. But let us venture to push their logic to its legitimate consequences. To do this, two things will be required : First, that we form some just conception of the torment which a damned soul is to undergo in hell; secondly, that we obtain as fully as may be, an idea of the duration of eternity. The following description of the tortures which the lost are to suffer, were written by the friends, not the enemies, of the dogma combatted in this article : —

"The torments of hell will not be in one part only, but in every part; not in a weaker degree, but in the greatest extremity; not for a day or a month or a year, but forever; the wicked will be always dying, never dead; the pangs of death will ever be upon them, and yet they shall never give up the ghost. If they could die, they would think themselves happy; they will always be roaring, and never breathe out their last; always sinking, and never come to the bottom; always burning in those flames, and never consumed; the eternity of hell will be the hell of hell."— Thomas Vincent.

"In Here and Hereafter," p. 358, Benson is quoted on the same point as follows : "He [God] will exert all his divine attributes to make them as wretched as the capacity of their nature will admit." And he continues: "They must be per-petually swelling their enormous sums of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence, after the longest imaginable period, they will be so far from having discharged their debt that they will find more due than when they first began to suffer." Having presented this appalling pieture of the sufferings of the lost soul, the next thing in order is to illustrate as fully as may be the length of time for which those sufferings are to continue. In other words, to make a finite mind comprehend the endlessness of eternity. Perhaps this could not be achieved here to better advantage than by transcribing the following words of another : -

"Eternity is an awful word. The mind staggers when it vainly attempts to measure its boundless limits. It is only by illustration that we can gain even a hint of the vastness of never-ending time. Various illustrations have been suggested to convey to the mind some idea of illimitable duration. It has been said: Suppose one drop of the ocean should be dried up every thousand years, how long would it be ere the last drop would disappear, and the ocean's bed be left dry and dusty? Far onward as that would be in coming ages, eternitywould have but commenced.

"It has been said: Suppose this vast globe upon which we tread, were composed of particles of the finest sand, and that one particle should disappear at the termination of each million of years. O, how inconceivably immense must be the period which must elapse before the last particle would be gone ! And yet, eternity would then be in its morning twilight.

"It has been said: Suppose some little insect, so small as to be imperceptible to the naked eye, were to carry this world by its tiny mouthfuls to the most distant star the hand of God has placed in the heavens. Hundreds of millions of years would be required for a single journey. The insect commences on the leaf of a tree, and takes his little load, so small that even the microscope cannot discover that it is gone, and sets out on its journey. After millions and millions of years have rolled away, it arrives back for its second load. O, what interminable ages would clapse before the whole tree would be removed! When would the forest be gone? And the globe? Even then, eternity would not have commenced."

Here I halt. Could anything be more terrific than such a hell as that in which the advocates of eternal conscious misery believe? It is idle to say that the illustrations which we have furnished are exaggerated. It is impossible to exaggerate the duration of eternity or the sufferings of a soul in such a lake of fire as has been described. Now recall the fact that eight tenths of the human family are doomed, according to the view of our opponents, to make their bed in such a lake for such an eternity as has been pictured before us, and you have a condition of things which might well drive, as it often has theory done, one holding such a stark mad

(To be continued.)

— Many a true heart that would have come back like the dove to the ark, after the first transgression, has been frightened beyond recall by the angry and menacing taunt — the savage charity of an unforgiving soul.

-Life is sublime only as it is lived for high and holy purposes.

⁴[Vol. 71, No. 1.

Chę Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

THE CHILDREN'S ROOM

How peaceful at night The sleeping children lie. Each gentle breath so light Escaping like a sigh! How tranquil seems the room, how fair To one who softly enters there!

Whose are the yearning eyes, And whose the trembling tear? Whose heart is this that cries, Beseeching God to hear?

Whose but the mother's, in whose face Love shows its sweetest dwelling-place?

Her hopes in beauty bloom, And heaven sends down its light, Which lingers in the room

Where mother says, "Good night." Soft treading by the sleepers there, Her very presence seems a prayer!

"IN EVERYTHING GIVE THANKS." 1 THESS. 5:18.

How often should we give thanks? In everything, or for every blessing, every respiration of the lungs, every pulsation of the heart, every moment of probationary time; each one of these is a separate and especial mercy.

To give thanks for each of these, as we receive them, would leave no time to repine or to murmur; but these aforesaid blessings are so small a portion of our blessings, that we hardly stop to consider them. We tacitly say, Our lives, our breath, our heart pulsations, are a matter of course. We do not need to think of them; they will take care of themselves. But it is not so; these mercies are at the foundation of all our mercies.

Constant giving thanks opens a window in the heart opposite heaven, and lets in the light from the jasper throne of God. Giving thanks to God is the best preventive of ingratitude, that most hateful of vices; it cultivates gratitude, most beautiful of graces; it is one important step toward God, and leads in the direction he points out. There is no gift of God which is beyond its reach; no device of Satan can soil its purity. Gratitude to God and our fellow-men fortifies the soul against reproach and loss of earthly treasure, and imparts courage and strength, and silences complaint; it invites the influences of good angels, and sends the evil angels promptly away; in fact, we believe that true, hearty giving thanks to God is the true heavenly charm, which will forever hold the hosts of heaven to allegiance and union throughout the universe [and throughout the ages of eternity. JOSEPH CLARKE.

A BLESSED LADY.

WHAT we are and do often means more than what we say. And little eyes can see more than words can tell. In an article in *Childhood*, Louise Chandler Moulton tells this story of an early lesson from one who "went about doing good:"—

"There were no factories in the place where I lived, no crowded tenements, no starving poor, but there was a certain amount of poverty and of ignorance; and there was in this place a lady, the richest lady in all the country, so I heard the people say, — and I watched her comings and goings with a sort of romantic eagerness. She used to drive about, all over the big, sparselysettled township, in a little open wagon; and in that wagon were books for children who had no home libraries, dainties for sick people, toys for fretful babies, whose mothers had their own housework to do. And this rich lady, who

seemed to my childish eyes a sort of goddess of good fortune, never indulged herself in any luxury. Fashion for her was as if it did not exist. She wore a simple cotton gown in summer, an equally simple woolen one in winter, and she went on her errands of mercy with a sunbonnet shading her sweet face from the hot suns of June, or a warm hood protecting her ears from the blasts of January. I don't know that I ever said to myself, 'Of such is the kingdom of heaven,' but I surely felt it.

"One day I was sent to her house on a slight commission for my mother. She was out, as usual, but her housekeeper, discerning, I suppose, in my face something of the reverence with which I regarded her mistress, asked me suddenly, 'Do you want to see where she prays?' and thereupon opened the door of a room almost as austerely simple as a monk's, and pointed to a couch where I could see the impression of a head bowed in prayer. 'There,' she said, 'is where she kneels.' The housekeeper was called away, and shyly and almost as if it were sacrilege I was committing, I kneeled in the spot where the Lady of Heaven, as I called her in my thoughts, was wont to pray; and I said a hurried prayer that I might, with God's help, walk in the holy way she trod. I had been taken to church all my life, I had heard prayers enough and sermons enough, but I do not remember that any one of them had ever moved me to a single thrill of spiritual longing and aspiration such as I experienced in that hushed room, where she was wont to kneel, whose daily life seemed to me more than prayer or sermon. There is no truth in the world more solemn than that our lives are the gospel of our children, a gospel that outweighs a thousandfold any teaching with which our lips contradict it. Put on what deft disguises we may, the thing we are is apparent to the young eyes that watch us so unceasingly.' - Safeguard.

EXPLAIN THE THISTLE.

Among the most instructive essays on Christian evidences must be reckoned, "Is the Bible a True Book?" a five-cent pamphlet written and published by H. L. Hastings, Boston. Almost all branches of the evidences are treated in its pages, and the number of interesting anecdotes it contains makes it an exceedingly interesting essay. The following is an extract:—

"A Scotchman went to Australia, and wrote home to his brother how well he liked the country, and how happy he should be if he could only see the *dear old Scotch thistle* there; and so his brother, like a fool, sent him a thistle; and the Scotchmen all gathered and had a big dinner, and drank—no one knows how much water! and planted the thistle; and they have not been out of thistles since. The thistle has rooted deeper and grown taller than all the thistles in the land of cakes. The thistle has come to stay till the world burns. If it had been wheat or oats or beans or barley, they could easily have exterminated it, but the thistle roots itself in the soil, and there is no getting rid of it. Can the skeptic who denies that there is any curse upon the soil explain that? Moses explains it when he declares, 'Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;... thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field : in the sweat of thy face shalt thou eat stead, till thou return unto the ground; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return.' Gen. 3: 17–19. When the skeptics have explained away the writings of Moses, we shall be glad to have them explain away the thistle."

-There is sanctity in suffering when meekly borne. Our duty, "though set about by thorns, may still be made a staff, supporting while it tortures. Cast it away, and like the prophetic wand it changes to a snake.

-- There is one sure preventive of moths, and one which I have never seen mentioned, says a writer in *Good Housekeeping*. It is tansy. Sprinkle the leaves freely about your woolens and furs, and the moths will never get into them. The Mission Hield.

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

ENGLAND.

THE first thing to be thought of in every case is the message. In fact, we may say that the only thing that we as Seventh-day Adventists need to know is what is termed among us the third angel's message, which is but another name for the closing up of the everlasting gospel. Paul determined to know nothing but Christ and him crucified; and that was what gave him success.

Even so will it be in these days. The gospel is the power of God unto salvation to every one that believeth. All men are in the same condition, having the same need; for God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26), and hath fashioned all their hearts alike. Ps. 33: 15. "All have sinned, and come short of the glory of God" (Rom. 3: 23), and all who believe are alike justified freely by his grace, through the redemption that is in Christ Jesus. Since there is no difference in men, no matter in what part of the earth they dwell, God puts no difference between them in the matter of salvation, but purifies the hearts of all alike, by faith.

What is known as the third angel's message, or, better still, the threefold, closing message of the gospel, is simply the announcement that the Lord is soon coming, and of the power of God to prepare men for that event. "All flesh is grass, and all the goodliness thereof is as the flower of the field." "The grass withereth, the flower fadeth: but the word of our God shall stand forever." This is the message: Man is nothing, but God is everything; man is weakness, but God is strength; man is sinful, but God is righteousness; man is ignorant, but God is wisdom; man is as frail as the grass, but God has life in himself; and all that God is, he gives to every one who will accept him; for he "gave himself for us."

The message, then, is the announcement of the power of God, as contrasted with the weakness of men, and as working in weak and sinful men. It is the setting forth of the mind of Christ, and showing that as God was manifest in the flesh in the person of Jesus Christ, who emptied himself that the Father alone might be revealed in him, so he will reveal himself in the flesh of every one who will yield himself to God, that he may be emptied of self. Now the power of God is always the same. It cannot be measured, for it is infinite. To create the smallest thing, or to cleanse the least sin, requires nothing less than the power of God, and to create the entire universe, or to save the world, requires nothing more than that same power. All things are alike to God. Nothing is too hard for him. Jer. 32: 17-19. With a word all things are accomplished by him, and it requires no more effort for him to speak the word that brings the universe into existence than to speak the word that causes a single blade of grass to grow. The same word that cast the devil out of Mary, a Jewess, also cast the devil out of the daughter of the Syrophenician woman. "The same Lord over all is rich unto all that call upon him." Rom. 10:12.

In England there is exactly the same thing that is in every other country; namely, fallen human nature. This manifests itself in self-exaltation; for it was exaltation of self that caused the fall, and the farther men fall away from God, the more they exalt themselves.

In America the spirit of self-exaltation is assuming more and more openly the form of the papacy, 'in setting forth man-made religion instead of the religion of Jesus Christ, — the power of man in the place of the power of God. The only difference between America and England is that the latter country already has what the former is striving for. There is and always has been, an established church in England, deriving its power from the civil government, and acknowledging the queen as its "supreme head." In almost every question, Parliament or the prayer book indorsed by Parliament, and not the Bible, is appealed to as the source of authority.

It is true that the Church of England includes only about one half the population of England. The other half are "dissenters." These include all other professed Protestant bodies and Roman Catholics, as well as atheists, agnostics, and those who are indifferent. The policy of Roman Catholics, is well known; it is the same everywhere. While the professed Protestant bodies have not the connection with the State that the Church of England has, they stand in the same relation to the government that churches in America They seek to influence Parliament, and are, do. as bodies, thoroughly committed to the idea that Christianity must have the aid of civil power, and that politics is a part of religion. There is, it is true, a strong feeling in favor of the dises-tablishment of the Church of England, but this arises largely from a desire for equality. They think it is not fair that one denomination should have so much more favor from the government than the others.

It might be mentioned, as a parallel to the appeals to Parliament by the Church of England, that the other bodies likewise appeal largely to precedent, custom, and the opinions of men, both living and dead. This is the same in every country, and shows the growing dependence upon man rather than upon God. It should be noted, also, that the controversy over the Bible is waxing stronger. There are ministers in England who are recognized as leaders in the church, whose great burden seems to be to keep the people from believing that the Bible is the word of God. They plead as pathetically with their fellows, not to lead the people to depend wholly on the Bible, as they would be expected to plead with them to accept it. And the sad fact is that there are very few who are not to some degree infected with the same spirit.

Notwithstanding the fact that a union of Church and State is largely taken as a matter of course in England, and Sunday laws abound, there is not nearly the stir over the matter that there. is in America. The reason is, that this state of things has not been questioned. Those who are acquainted with the situation in America will remember that the growth of religious legislation has been proportionate to the growth of the message. As the truth has been proclaimed, that Sunday stands as the symbol of man's attempted usurpation of God's power, the attempts to force that institution upon the people have increased. Where before there was indifference there now is intolerance.

This should be sufficient to indicate what is necessary to be done in England. If the truth were proclaimed in England to the same extent that it has been in the United States, there would be seen the practical workings of Church and State union, to an extent that has searcely been dreamed of in the latter country. The reason why the truth has not become more extensively known in England is not that those professing it have been indifferent, but that they were so few. There is in the United States one Seventh-day Adventist to about twenty-five hundred of the population, while in England the proportion is about one to ninety thousand. For a population two thirds as great as that of the United States, there are but seven ministers and a dozen Bible readers.

The large cities of England, of which there are many, have searcely been entered. The only one that has been given anything like thorough work, is Bath, with 60,000 inhabitants. Hull, with 200,000 inhabitants, has had some good work, but not sufficient to allow the truth to be even rumored over the entire city. The greater portion of it is yet untouched. Two or three other smaller towns have had a little work years ago. The really large cities have been practically untouched.

But if every other city in England were being thoroughly worked, the nation would not be half warned if London were ueglected. There is no other city in the world, that occupies the same relation to the country in which it is situated, that London does to England. Work done in London will tell more on the country at large, and on the British empire, than twice the amount done anywhere else. It is not simply that the country follows the example of London, but that whatever is known in London is known everywhere. London is the center. Of the many religious papers published in England, I do not know of any that are published outside of Loudon. There may be some, but they are not of enough importance to have a place in the Newspaper Directory. This will give a little idea of the relation which London sustains to the country at large.

There is a growing congregation in North London, but it is as a drop in the ocean. Well may we pray the Lord of the harvest to send forth laborers into the harvest. If it were man's work, the outlook would be discouraging; but it is God's work, and it is sure to be done. The kind of work required is the same in England that is required in every other country on earth. It wants men and women filled with confidence in God, belief of the truth, and love for their fellow-men. Love to God and love to man, fully expresses our relation to the message and to the country. If all in every country, who profess the truth, would only feel themselves to be debtors to all men, the work would speedily be done. Let not the people in America feel that their duty is to America, while the Sabbathkeepers in England are alone responsible for England. Let none be absorbed in thoughts of "our country." Our country is the heavenly country, where our citizenship is, and our only relation to this earth is to invite its inhabitants to become fellow-citizens with us, Wherever the greatest need is, there should our greatest Who is there that, instead of interest be. letting his light be dimmed and become useless by reason of the~greater light of others by whom he is surrounded, will let his light grow brighter and clearer by setting it in the thick darkness? E. J. WAGGONER.

Special Mention.

THE CAUSE OF A NATION'S DECADENCE.

A HIGH dignitary of the Church of Rome in America has declared that "what Rome has done for other countries she will do for the United States." A Catholic, who only knows the history of his church as it is revealed in the false glamour thrown over all past actions by the cunning priests who have written her history, may think the above a statement of great promise to the people of our country; but to any one who knows the true, unvarnished history of Rome, and what her influence and power have been to dwarf the spiritual life and retard the material progress of every country where she has had a dominating influence, the above statement is full of terrible suggestions of evil, - a prediction of a tragedy which has been acted on many a national stage, and which is now posted upon the Catholic Church bulletin board as something soon to be enacted here.

What has the Catholic Church done for other nations? Looking directly at that country which has been for long ages in the closest possible connection with that church, we ask, What has she done for Italy? Surely if the Catholic Church is a blessing to a people, the people of

Italy, who have for ages been entirely under the control of that Church, ought to be in the very forefront of the nations of the earth. If that church could point to Italy and truthfully say, Behold the finest nation on the earth, - a nation where education is generally diffused, where freedom is enjoyed, where progress in all that makes a nation great, is continuous — a nation which, under the influence of Catholicism, has produced the greatest statesmen, philosophers, poets, and philanthropists of any nation of the world,-if she could say this, then she might say and say it with pride, "What the Catholic church has done for " Italy "she will do for the United States," and there would be no danger, no menace in her words. The facts are just the reverse of this. Until the political awakening of Italy and her partial success in throwing off the Roman incubus, the darkness and stupor of death lay upon that ancient land of the Cæsars. All science, all knowledge, among the common people was repressed. Every deduction of science that was thought to be contrary to the doctrines of the church, was frowned upon. Galileo was placed under the ban of the church for holding that the earth moved. Swarms of lazy mendicant monks ate up the substance of the people. Such a thing as a free public school was unknown.

While the various revolutions and upheavals that have stripped the papacy of this temporal power in Italy have somewhat bettered the condition of the common people, at the present time, next to the Chinese, the Italians are the most undesirable class of emigrants that come to this country. They are lacking in education, in morality, in everything that makes good citizenship, and their attachment to the Catholic Church is as deep and well known as their ignorance. The movement of a large body of Italian laborers is the nearest to an irruption of the Goths and Vandals of anything we may see in modern times. Rome has nothing to boast of in the condition of the people of Italy. This lovely peninsula, blessed with sunny skies and great natural resources, has been for centuries a dark blot upon the map of Europe. We are compelled to look to countries separated from Catholic influences, such as England, Germany, and the United States, for the brightest examples of national intelligence and prosperity. Even France never got over the terrible effects of banishing the Huguenots, which she did through Catholic influence, and made little progress until infidelity weakened the power of the Catholic Church in France, and the freedom of thought thus awakened led her people out and beyond the Church, into liberty and progress. The French Revolution was as much a revolt against the principles of the Church of Rome as against the monarchy. The two were considered inseparable, and only until very lately has the papacy commanded the church in France to support the government of the people.

What has the papacy done for Spain? Here is a country that once ranked as one of the greatest powers of Europe. No Protestant or any other influences that oppose the dogmas of Rome have ever gained a foothold in this land of Loyola and Torquemada. Not long since, when an attempt was made to establish Protestant worship in Madrid, it was resented by the Spanish people as an insult offered to the whole nation. So Spain stands forth as a perfect representative of what Catholicism, unaffected by other influences, will do for a nation. A movement for a liberal government in the line of the liberty of thought beginning to be felt, was attempted in 1812; but the measures introduced the abolition of the Inquisition, taxation of the elergy, etc., --- so roused the priest sand the people, who were almost entirely under their control, that what has been called an "apostolic junta" was formed, whose design was to repress every liberal thought; and by this means, and by the help of the other powers of Europe which helped to strangle the infant of freedom struggling for birth, the country went again completely under priestly influence, where it has remained ever since. The great contrast between the present condition of Spain and that of other countries that have risen above the influence of priestcraft, is so plain that none can fail to see it.

Once Spain had colonial possessions nearly, if not quite, equal to those held by England; but one by one these gems of promise have been stripped from her diadem, until now Cuba, the "ever faithful isle," as she has been called, is about all that is left Spain of her once great possessions; and even Cuba is almost unceasingly shaken by insurrections. With a magnificent country, full of natural resources, and with a people naturally active and intelligent, without any war of any size since the days of Napoleon, Spain is a bankrupt nation; and the little war which she is now waging upon the Riff tribes, just across the Mediterranean in Morocco, is putting her resources to a severe test. The sturdy spirit of self-respect, which is above the meanness of living upon the bounty of others, seems to have no place in that land, if we may judge from the American experience with the descendants of Columbus last summer. The Duke of Veragua, without any claim whatever upon our generosity, took the large purse offered him by the American people with as much alacrity as any beggar would do; and his brother learning of it, made a public plea that the Americans would remember that he, too, was a descendant of Columbus and was needy!

"In the Church Calendar, there is not another feast which in Spain attracts such overflowing crowds to the churches as that of 'All Souls.' Even in the southern provinces, in the great centers of Andalusian industry, where the cold, indifferent, nominal Catholics may be counted, unfortunately, by thousands, for once in the year religion conquers their indifference and achieves a victory, through the appeals which filial affection makes, on this day, to their hardened hearts. For once the voice of conscience resounds with unusual vigor, and silences the sophistries of indifference; and for once the funereal chimes of the Basilicas, as well as those of the more unpretentious village church, recall to them inextinguishable memories, silently murmuring: 'Remember me, remember me, at least you, my friends.'

"These are the pathetic obligations which admit of no exception,—the presence at the mass in the church, and the family visit to the cemetery in the afternoon, debts which are most religiously observed and faithfully discharged. For hours before the gray dawn of morning, when the celebrant commences the first of his three masses of this feast, they are kneeling before the gorgeous catafalque, beneath the somber shades of its innumerable waxen lights, mingling their prayers with the vast congregation already gathered in the churches, or later on, winding their way to join their 'Requiscat' with the plaintive, but hopeful notes of the 'Dies Iræ.'

"SPAIN'S POPULAR FEAST.

"Truly, to-day, throughout its length and breadth, it is Spain's popular feast of the church and cemetery, and both are crowded. No nation can be more mindful of the appalling wails of purgatory, none more prompt in paying her debts, which they demand."

The above is a faithful index, pointing out the hidden sources of national decay in that priest-ridden country. The "voice of conscience" is a conscience for the deeds of those who have died, whose condition they hope to ameliorate by masses, for which the priest receives a liberal sum. Thus we see that the Spanish people are more mindful of the "appalling wails of purgatory" than they are of the wails of the living, more anxious to help the dead through imaginary evils than they are to remedy the innumerable evils that are all around them. A whole nation, living in the last decade of the nineteenth century, the largest portion of whom cannot read their own names, kept in ignorance by the priests, and paying out the money that might be used for their education, for masses for the repose of those who are dead, turned to dust, and who are unconsciously waiting for the resurrection, is indeed a spectacle of national infatuation and ignorance that is as appalling as any wails from purgatory could be! And there is apparently little prospect of anything much better for the future of this country. Unless this fatal spell of medieval superstition shall be broken, Spain will remain a weak power, with an uneducated people, and her money will still go to the priest for masses rather than to the school-teacher for education.

Spain is what the papacy has made her, and in view of the condition of that country as well as that of Italy, it is not a particularly pleasing prospect to contemplate that the forces which brought about these results in those countries, are hard at work in our land, and that we are told that what that power has done for other nations, it will now do for the United States! How the Church of Rome can have the effrontery in the face of her well-known history to make such a statement, is more than we can understand. In this sense at least, we are compelled to "wonder after the beast." M. E. K.

(Concluded next week.)

THE POWERS THAT BE.

"LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Rom. 13:1.

The Christian is required to be subject to earthly powers. He is required to respect and honor those in positions of authority. "It is written, Thou shalt not speak evil of the ruler of thy people." Such persons are often wicked men, having no fear of God and without regard for the rights of their fellow-men; not infrequently they are persecutors of the Church. But toward one and all the same course is marked out for Christians: "Let every soul be subject unto the higher powers."

There is no difficulty in understanding the nature and reason of this admonition, when we bear in mind that "there is no power but of God." Whether it be the power of angels, or of earthly rulers, or of devils, it is still the power of God. And Christians are not to resist the power of God. "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Verse 2.

But we must be careful not to make the text mean any more than it says. It is not the wickedness of rulers that is ordained of God, but only their power as rulers. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103:19. But he allows certain ones to exercise power under him on the earth. And whoever is in a position of power on earth, is there because God has seen fit that he should come there; for there is no such thing as chance. Not even a sparrow falls to the ground by chance. In other words, God has allowed it; and we are not to interfere with that which God allows.

The Bible affords us some illustrations upon this point. King Nebuchadnezzar, as we are told in Daniel, had been placed in his position of dominion by God, notwithstanding the fact that he was a heathen, with no more knowledge of, or regard for, God than to cast the three Hebrew worthies into a fiery furnace, because they would not worship himself. To have resisted the civil authority of Nebuchadnezzar would have been to resist God. Again, when Pilate said to Christ, "Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus said to him, "Thou couldest have no power at all against me, except it were given thee from above." John 19: 10, 11. The power that Pilate exercised in putting Christ to death, was the power given him of God; but it was the power only, and not the manner of its exercise.

"For rulers are not a terror to good works, but to the evil." Certainly; for there is nothing that is a terror to good works. Rulers do not always look with favor upon good works; the text does not declare that they do, but simply that they are not a terror to good works. If we do that which is good, we need not fear the power of rulers; for all power is in the hands of God, and "all things work together for good to them that love God." Rom. 8:28. "Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same." If necessary, God will make even the wrath of man to praise him, as he did in the case of Nebuchadnezzar. "For he is the minister of God to thee for good." When we love God, that which seems to be against us, and otherwise would be so, is really for us; since it is all the power of God, and if God be for us, who can be against us? Rom. 8:31. All things will work together for our good, if we will but let them. God sends us trials and obstacles, but these very things are, in his hands, the instruments of good to us.

And therefore the Christian will "resist not evil," but humble himself under the mighty hand of God, and whatever comes, whether persecution or opposition in any form from Satan or his agents, or the terrors of the last great day, he will calmly trust in God, knowing that the same power that is in all these is to him but the instrument of salvation.

"Wherefore, let them that suffer according to the will of God" resist not or be angry with the power, but "commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 Peter 4:19. L. A. SMITH. London, Eng.

THE NEW GERMAN CAMP.

THE Independence Belge, of Brussels, publishes an article, with a map, explaining the formation of the German permanent camp near Malmedy, in Rhenish-Prussia, near the Belgian frontier. This camp is intended to be the point of concen-

tration for eight army corps, the battalions of which are stationed at Cologne, Coblentz, and Trèves. The paper says that practice with the German arms of precision necessitates the camp being laid out in the form of a polygon, every side of which measures three miles. This is to avoid the wounding of passers-by. Besides this, great plains are required for the maneuvers of artillery, cavalry, and infantry. At Malmedy the land costs little. The camp will be fitted with barraeks and arranged for field-gun practice. The paper adds that probably Germany has no intention to use the position to violate Belgian neutrality. If such a violation did occur, the Belgians could not effectively resist German forces traversing Luxemburg and Belgium and the united forces coming from Metz. The Independence Belge expresses greater confidence that France will not violate Belgian territory, as a French army coming north would be isolated while marching through Belgian doors to the eastern frontier of Germany .-- Chicago Herald.

"YE KNOW NOT WHAT MANNER OF SPIRIT YE ARE OF."

I HAVE lately had the opportunity of attending two lectures on Romanism, one by Professor Hershey, of Washington, D. C., and the other by ex-priest Slattery, both prominently before the public as anti-Catholic speakers. The first was delivered under the auspices of the American Protective Association, and was attended by not less than 2000 people, while the second asked an admission fee, and the audience numbered not far from 800. In both cases, and particularly in the first, many very interesting and startling statements were made, indicative of the strong hold that Rome is seeuring in this country, especially at our national capital, where every head of a department is either a Catholic or one that can be counted on as not opposed to Catholicism. One instance he cited was where some four or five of one family held subordinate positions in one of the departments, and one of this number, on being congratulated on the "fat" thing they as a family had, replied, "I don't get anything out of it-all my wages go to the church (Catholic), in order that the rest of us may hold our places." He reviewed at length the opposition on the part of the Catholics to Commissioner Morgan, because of his attempt to suppress the government appropriations to sectarian Indian schools, of which the readers of the REVIEW are more or less familiar. He stated that about seventy per cent of the official directory of the city of Boston, Mass., was made up of Irish Roman Catholies; and that the city of New York had long been controlled by a ring composed almost wholly of Catholics. In short, he emphasized the fact that Rome has done her work so insidiously and yet so effectively that we are now in the very throes of her deadly grasp; and that it is the open boast of Catholics of influence that within twenty years the United States will be wholly dictated by the Church of Rome.

Ex-priest Slattery dealt with other phases of this question, particularly the absurd dogmas of the church, and what Rome was seeking to do in the way of getting control of our public schools. Both men, in a most eloquent appeal, begged of the sleeping public to awake, and arouse to action, and call a halt on this dangerous foe to eivil and religious liberty.

These men are both professed Christian ministers, yet the remedy they suggest is *physical* computsion. One declared that he spoke it as his calm and deliberate conviction that an armed force should march over on the banks of the Tiber, and annihilate the Vatican and all that pertains to it. Another expression made was this, "I am a firm believer in muscular Christianity;" and in a private conversation with the gentleman after the lecture, speaking of the assault made upon him in a neighboring city, he said: "I would not myself have cared if two or three stones had hit me, but if one had hit my wife, I would have pulled a trigger." He was unstinted in his eulogies of the American Protective Association, which he declared has arisen in the providence of God to hold in check the advances of Rome. He said : "From now on, thank the Lord, Rome will be taught to know her place, and she will be compelled to keep it, too.[;]</sup>

I went to my home more thankful than words can express that there is a third angel's message, and that its light has shone across my pathway. These people see the great danger there is ahead, if things continue to go as they are now going; but the means they would adopt to correct the evil is the very quintessence of popery itself.

Indeed, the spirit that actuates the American Protective Association as a body is the very one they condemn in the Catholics. An ex-mayor of the eity, who is himself a prominent worker in the order, stated in the hearing of the writer these words: "The trouble with the United States is that there is too much religious liberty already. We ought to have laws to suppress every Roman Catholic within its borders."

This is the very spirit that actuates every man that has not Christ formed within. The disciples James and John on one occasion, when the Samaritans refused to receive Christ into their eity, turned to the Master, and said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" The record says that Christ "turned, and rebuked them, and said, Ye know not what manner of spirit ye are of." A man on the right side of a great question may cherish a wrong spirit, and in defending the right, be actuated by wrong motives. This seems to be the case with many of the anti-Catholics.

But aside from this spirit of intolerance that is shown by professed Protestants toward Rome, what does Rome care for their agitation anyhow? —Nothing. She knows they are virtually her subjects already; and when she gets ready to speak, they, with all the rest of the world, will obey, and actually join hands with her in the enforcement of the badge of her authority,— Sunday-keeping.

Although they do not appear to realize it, it is a fact that the American Protective Association is fighting the Catholics as such, more than the principles underlying their faith. When Mr. Slattery came to the city, a priest of one of the Catholic churches attacked him and his work, and this called out from Mr. Slattery a tirade of personal abuse that was a surprise to his audience, who had expected him to pass it by in silence. And a few weeks since, in conversation with the editor of the official organ of the American Protective Association, the writer ealled his attention to the fact that the Protestants were as much to blame for the vantageground that Catholics now hold, as the Catholics themselves, to which he replied : "That is so, but we dare not make the charge, for fear of losing their influence, and we can't afford to offend them." For shame! Is that standing by principle?—Nay, verily.

In all this there is a lesson for us, as a people. When persecution arises, as it will arise, and already has arisen, if we would know the spirit to manifest, the course to take, we can know; for in the recorded life of Christ, written for those "upon whom the ends of the world are come," we can find an exact photograph of the experience of commandment-keepers of the last days. Then how appropriate the admonition :—

""Search the Scriptures.' Study your Bible as you have never studied it before. O that we would, as a people, be wise for ourselves, and by precept and example impart that wisdom to our children! Every position of our faith will be searched into; and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will lead us astray." — "Testimony No. 33," pp. 245 and 74.

May the Lord help us to do our duty, and stand the test of the trying times just before us. W. E. CORNELL.

ANOTHER ANCIENT TOWN.

THE ancient city just discovered in Guatemala is located upon the large estate of Don Manuel J. Alvarado, at the foot of the Volcan de Agua, and about a mile and a half east of the present village of Santiago de los Caballeros. On several occasions the owner of the estate had noticed articles having a strong resemblance to the domestic utensils of the North American Indians, as he had read of their appearance at the period of the discovery of this part of the New World. This fact finally led to an excavation, and at a depth of from seven to eighteen feet there were unearthed a number of interesting articles, such as domestic utensils, faience, engraved and fancy painted glasses, vases, and kitchen pots, --- all in good preservation. Besides these, there were onyx axes, hammers, swords, knives, and lance-heads; in fact, the whole series of weapons in use in pre-Columbian times seemed to be represented.

Along with these there were a great number of painted clay idols, fine pearls, turquoises, and other precious stones. Among the latter was one of a magnificent green color, called by the natives *chaicuivti* worn only by princes. One of the glasses was ornamented in colors. The statues, carved in black basalt, displayed great artistic skill, and are considered all the more remarkable from the fact that it is believed their sculptors had only stone implements. This conclusion has been arrived at from the fact that so far no trace of metal has been found in the excavation, and it is therefore held that the buried city belonged to the stone age. Further developments may modify this view.

At a depth of five feet the workmen came on the walls of the houses of the buried city. At the level of the floor of these they discovered a mass of human skeletons, some in sitting postures, some lying on their backs, and some on their faces. Among the skeletons were some of very large stature, almost indicating them to have been giants. The position of the skeletons and in fact the whole condition of the ruins, says the New York *Telegram*, "point to the conclusion that the city was suddenly swallowed up by an earthquake." Further excavations are being made by the proprietor of the estate, who has become deeply interested in the investigation.— *Deseret News*.



A TIMELY TRUTH.

·11

WE have seen a great deal in the papers of late about "All Souls' Day," the time when the priests of the Roman Catholic Church have vast sums of money poured into their coffers to pay them for masses to be said for departed souls. The poor, deluded victims of that deplorable 'superstition will freely rob themselves of their 'hard-earned, and often scanty, means, to give it to an artful and designing hierarchy, imagining that the so-called masses, which the priests may or may not say, will relieve or shorten the suf-"ferings of some poor soul in purgatory. Thesuperstitious fears, or sympathies, of the poor "people are so wrought upon that they will give up their means without stint, under the supposition that they are thereby benefiting their dead friends. The practice of offering private masses for the dead is of course of the same piece as the public; and the practice has come to be so evident an abuse, even from their standpoint, that some Roman Catholic papers themselves are Cerying out against it.

As we have noticed these reports, and marked the workings of this practice, the importance of the Bible doctrine of the state of the dead has more forcibly impressed itself upon our mind than ever before. Let this truth be made known, let the people come to understand that the dead lie unconscious in the grave till the resurrection; that they neither know, see, hear, nor feel; that they have no part in anything that is done under the sun; and we cannot do anything to benefit them; and the whole *foundation* of popery, with all its superstitions, bigotry, Mariolatry, Josepholatry, saint worship, etc., would be knocked away at one blow.

Much is being said at the present time about Oatholicism, and its rising aggressiveness and assumptions; and many, seeing the danger from that quarter, are forming organizations, and trying to arouse the country against the encroachments of that Church. But they are employing its own weapons, and will find that the old mother is much better acquainted with the use of such weapons than the modern novices can be. It would be much better to use the means which the Lord himself has provided for opposing error, and that is the truth of his word.

Let the rank and file of the Roman Catholic laity, multitudes of whom are as sincere and honest people as can be found, be enlightened in regard to what the Bible teaches in reference to the condition of man in death; namely, that the dead sleep till the resurrection, and that the soul has no inherent immortality; and the grasp of that false system upon them would be at once broken. And this truth can be proved from the Douay (Catholic) Bible as readily as from the King James Version. We believe that multitudes of intelligent, honest Catholics could, with a proper effort, be reached with the truth concerning the state of the dead; and when once led to rest their faith upon the Bible, and not upon tradition, could be led into the whole truth.

But this is only one of the particulars in which the doctrine of conditional immortality is Surveying the whole a most timely doctrine. field of the moral darkness of this world, we find more errors and superstitions growing out of this one root, this great falsehood with which Satan deceived our first parents; namely, that "ye shall not surely die," which is in other words, "the immortality of the soul,"-we say we find more evil growing out of this than out of any other one error, and the true light on this subject would overturn more systems of evil than any other. It would undermine all the vast systems of heathenism and idolatry; it would sweep away all the superstitions of Romanism; it would paralyze Universalism; it would take away the great objection of infidelity to the Bible and Christianity, as it relieves that blessed book of the imputation of teaching the horrid doctrine of everlasting conscious misery in the flames of hell; and it would prove a sure safeguard against the fatally seductive influences of modern Spiritualism, soon to reach its climax of power. Hold up the light of this great truth. Let it shine in full blaze upon the darkness of the world and the superstitions of the Church.

A LESSON.

IN 1 Sam. 4:11, we have the record that "the ark of God was taken." Commenting on the fact that this was the first time the ark had ever fallen into the hands of the enemy, C. H. Spurgeon makes this pointed statement, from which the pseudo-national reformers of to-day would do well to draw a lesson: "It [the ark] was never captured till it was defended with carnal weapons; true religion always suffers when men would guard it by force."

THE NEXT MOVE.

MRS. BATEHAM, the national superintendent of the Sabbath Department of the W. C. T. U., in an article in the Union Signal, of Nov. 30, 1893, outlines the policy which she thinks should be pursued by the promoters of Sunday observance during the coming campaign. She proposes that they turn their attention to State work, rather than national. "Let us," she says, "this year make a specialty of State campaigns, rather than a national one, and push local work more vigorously than ever." The need they feel and the end they have in view, is outlined in the following paragraph:—

"A national Sunday-rest law is the great need of our country, one that shall give all government employees a day of rest, and through postal service and interstate commerce shall everywhere protect the Lord's day as the national rest day. In 1889 we presented to Congress a petition of ten millions, asking for such a law, but the pressure was not sufficient to secure it. Now we propose in connection with other organizations to renew our efforts, and with the prestige of the strong vote given by Congress for Sunday-closing at the Fair, and the increased interest throughout the country, we hope with your hearty co-operation to succeed."

This is a good confession that their work on national lines has not yet amounted to much. She acknowledges that all the pressure they have been able to bring to bear upon Congress, has not been sufficient to secure a national Sundayrest law. So they propose to hold up in that direction for awhile, and to work to strengthen their principles in the various States, like a general increasing and strengthening his parallels and lines of approach, as he seeks to capture the citadel.

What has been done, while it comes far short

of what the Sunday advocates are seeking, is full of significance to the student of prophecy. Congress has shown its willingness to accede to the demands of the churches, and legislated in religious matters. Members of the Supreme Court have given utterance to sentiments which show what their position will be when a case comes before them for decision. But the fiasco of securing conditions for closing the gates of the Exposition, which after all, would not close, now affects no one.

That a national Sunday law will be at last secured, we are warranted from the prophecy and from the present tendency of religious movements, to expect; and when it comes, it will not only, as Mrs. B. says, affect all the government employees, but, either by its own direct influence, or by giving vitality to State laws, it will bring the whole power of the government to bear upon all citizens to enforce upon them Sunday observance.

WHEN WILL THEY LEARN?

ONE of the painful signs of the times is the manifest inclination of large numbers of Protestants to turn their faces toward Rome, and, without seeing or calling for any change on the part of the papal Church, seek to affiliate with it as a branch of the Church of Christ. And it is marvelous to note how oblivious they seem to be to the testimony of history, which shows the invariable spirit and nature of the papal church, and its plans and purposes wherever it has the power to carry out its principles.

This should be enough to show all Protestants to what depths of humiliation they must come if ever they secure any union with the Roman Catholic Church. But more than this, Catholics are continually telling them to their faces how they are looked upon by that Church, and what position they will have to take to come into harmony with them. And if they will not learn from history, how long will it take them to learn from the plain words that are spoken to them by that church to-day?

Thus, in the Cincinnati Times-Star, of Dec. 7, a correspondent reports an interview had with Archbishop Elder of that city, the day before. The subject was church unity, and this papal dignitary showed how he looked upon all Prot-estants, by calling them "mutineers." Speaking of the divisions among Protestants, he said, "It is not strange that there should be no unity among mutineers." And then, referring to the movement among Protestants for church union, including even the Catholic Church, he said: "This movement, however, proves that the Protestant Church realizes its defects, and seeks to remedy them. It is certainly a step in the right direction, of which the Catholic Church will approve, because it is at least an attempt at ad-vancement." To the question of the correspond-ent, "Will there ever be a single church?" the archbishop replied, "Only when the one church of God shall have absorbed all the world."

This certainly is plain enough for anybody who is not ingloriously befuddled with the wine of Babylon. It tells these Protestants plainly, "When you Protestants all come back to the Catholic Church, and repent of the crime of ever having been 'mutineers' against the Christian captain and crew of the gospel ship, then there will be *one* church, and not before."

The Romish Church holds the vantage-ground by refusing to acknowledge the Protestants as any part of the true church. But Protestantism is deliberately strangling itself to death by acknowledging that the papal church is a part of the Church of Christ, and consequently that they have no excuse for maintaining a separate existence.

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.]

351.—GOD A SPIRIT.

We read in "Patriarchs and Prophets" that man was to bear God's image, both in outward resemblance and character. How can this be, when John 4:24 says that God is a spirit? N. A. D.

Answer.— The declaration that "God is a spirit," does not deny his personality; for the word "spirit" is often used to denote spiritual beings. After the resurrection the saints will have spiritual bodies (1 Cor. 15:44), and in that sense will themselves then be spirits, but none the less real beings. (See the subject of the personality of God, and man in the image of God, explained in the work "Here and Hereafter," published at this Office, price one dollar.)

352. — FUTURE PROBATION.

A brother, here thinks there will be probation after death, and cites Matt. 12:32 in proof of it. He also thinks many Jews, who have never heard the gospel, will be saved when Jesus comes, and applies Isa. 25:9 to this class. Will you please give us some comments on these passages, and oblige ? J. D.

Ans. - The word used for "world," in Matt. 12:32, when it speaks of the sin that shall not be forgiven, "neither in this world, neither in the world to come," is aion, which often means "age," or "dispensation." When Christ spoke those words, the Jewish dispensation had not yet elosed, and the Christian age, so-called, had not commenced. The language may very properly apply to these two periods. The sin against the Holy Ghost hath no forgiveness, "neither in this age," the Mosaic economy, "neither in that which is to come" (mellonti, is just about to open), that is, the Christian age. In other words, there was to be no forgiveness for it under any of the dispensations of God's grace; and so, if it could not be forgiven by any of these arrangements, it could never be forgiven, but would be subject, as Mark expresses it, to "eternal damnation."

As to the Jews, Isa. 25:9 applies to the time when Christ comes, and then all the elect are to be gathered, and every man's reward will be given him, and no national distinctions or considerations will at that time come into account at all. The Jews can come into the blessings of the gospel just as the Gentiles come, by faith in Christ, and in that way only; and Paul expressly says that since the revelation of Christ to the world, there is, in reference to the privileges and blessings of the gospel, neither Jew nor Greek, bond nor free, male nor female. That is, such distinctions do not affect a person's standing in reference to the promises and rewards of the plan of salvation. All are simply Christians, and through Christ heirs to the same blessings and promises. There are no peculiar privileges and blessings to any, as a distinct class of people, nationally considered. Those who hold that the Jews, as a people, and because of their nationality, are to receive special blessings in the future, simply deny the gospel of Christ.

353. — CROWDING SOME ONE ELSE OUT.

A correspondent is troubled with the thought that if just 144,000 are to be saved when Christ comes, it would follow that every one who accepts the message as it is brought to him, is crowding some one else out who would be brought to accept it, and so be saved, if the first party had rejected it.

Ans.--To this it may be answered, as Christ answered John about a certain matter which was

not intrusted to his management, "What is that to thee? follow thou me." John 21:22. Whenever God causes the invitation of the message for this time to come to any one, it is that he may accept it, and receive the benefits of it; and for him not to do so is to fail to do God's will. The one question with him should be, Will I accept the invitation so graciously given me? And the one step for him to take is to plant his feet upon it without delay, and without reference to the question how that step on his part may or may not affect any one else; for he may be sure that God will see to it that no other person is injured or in any way wronged in the least degree by any one accepting the message and invitation which he brings to him. God will take eare of that matter. We do not have it to do. Our duty is to accept the truth as he makes it known to us. And he has engaged that every one shall have sufficient opportunity set before him to accept the blessing of salvation in the kingdom of God, and to be the arbiter of his own destiny, and be without excuse if he is lost. All that the testimony respecting the sealing of the 144,000 proves, we apprehend, is that the Lord will be able to find in the last generation of men only that number who will be ready for translation in the day of his coming, not that only that number will be saved of all the people of the earth from the time that message begins.

It is the belief of this people that those who were living up to the best light they had before this message commenced will be saved; and this has always been our answer to those who accuse us of charging the mark of the beast upon Christians of past ages. But since the message began, multitudes have died who have been living up to the best light they had as fully as any in the past, and who were just as sincere as they were, and knew no more of the message than they did. On just the same grounds, therefore, we must suppose that they are to be saved, but of course not saved as the special fruit of the message. On the ground of God's impartiality and mercy we must conclude that the message will continue till all who can be reached by divine truth will have been reached and prepared for the coming of the Lord. And the reason any are not found in the truth at last is not because some one else had accepted it, but because they rejected it when it was brought to them, or would not have received it if it had been placed before them. Let every one, therefore, who has an opportunity to receive the truth, rejoice that he is called to be one of those who may be translated when the Lord appears, and make haste to accept the gracious offer. As to the number designated, 144,000, may we not hope that the enumeration is to be made on the same basis as that observed when Israel eame out of Egypt (Num. 1: 2, 3), and so that there may be an indefinite number of others besides those specified, who will be gathered when the angels shall "shout the harvest home"?

WATCHING THE SNOW-STORM

THE Christian Statesman, of Dec. 23, under the head of "News Worth Telling," relates the following fact: "The Seventh-day Adventists are snowing their documents knee-deep in Maryland. The Maryland Sabbath Association proposes to watch them." Very good; but we should imagine it would be rather lonesome busi-

ness just to watch a snow-storm that we wanted to stop, and yet had no power to stop it! Meanwhile the snowing-under process keeps right on, and the watching, instead of being any interruption, only appears to have the effect to make it snow harder. As an indication of the size of the storm, we will say that this Office has lately issued 18,000,000 pages of tracts, and they are not being left on the shelves either. They are falling "thick as the leaves in Valembrosa," not only in Maryland, but everywhere; and the person, persons, or society that undertake to watch their fall will have a task to perform of no small magnitude. These tracts are exalting the Sabbath of the Lord, showing which day it is, what makes it the Sabbath, and what it is to the believer. And they are also showing up the groundless claims of Sunday, the first day of the week, to be called the Sabbath; its pagan and papal character as a day of worship, and that it is the sign of papal authority and power. We are not alone in thus testifying of the origin and meaning of Sunday-keeping. The Catholic Church, through its regular and accredited channels, is saying the same thing,-saying it in Maryland, too. As our readers are aware, the Catholic Mirror, published at Baltimore, Md., gave last September a series of articles upon the subject of the Sabbath, with this heading :----

"THE CHRISTIAN SABBATH.

"The Genuine Offspring of the Union of the Holy Spirit, and the Catholic Church, His Spouse. The Claims of Protestantism to Any Part Therein Proved to be Groundless, Self-Contradictory, and Suicidal."

The articles themselves fully sustained the position taken, that the Sunday holiday in its first inception and in its subsequent position was entirely a work of the Catholie Church; that such an observance is unknown in the Scriptures; and that consequently Protestants who rely upon the Scriptures for religious truth, and do not recognize the authority of that Church, have no right to keep it, and cannot give a consistent reason for so doing. Those articles were republished at this Office, with such comments as would press the question home to the hearts of all Protestants, and they are now helping to form the great snow-storm which the American Sabbath Assoeiation is so helplessly watching as it falls.

Another thing worthy of being noted in this connection, is that the Catholic Mirror, and consequently the Catholic Church itself, has found that there is a great interest aroused upon the Sabbath question. Those who have been engaged in sowing Sabbath light for the past thirty years, well know what has aroused this interest, and the reason why it has come at the present time. The proelamation of the third angel's message of Revelation 14 is the cause of it all. But the Catholie Church has now found there is an interest, and unlike the majority of Protestants, it is not afraid to help the agitation on. The position of that Church, although radieally wrong, has at least the merit of being consistent with the theory of the Catholie Church's authority and power which it has ever held. The general Protestant view of this subject, however, is, as Catholies well know, "self-contradietory and suieidal." Unpleasant, therefore, as it is to the great portion of the Protestant world, the Catholie Church rather enjoys the dilemma in which Protestants are placed, and knowing that it has nothing to lose, and that there is a good prospect of its making gains by it, it is exerting itself to keep before the people the fact

that the Catholic Church put Sunday into the place of the Sabbath. Thus after having printed the series of articles referred to, and finding that the public mind was prepared for the subject, they reprinted them in the *Mirror*, and the second time gave them to their readers. This was done in its issues of Nov. 18 and 25. But even this was not sufficient, and now the editor of the *Mirror* has revised the articles, and put them into the form of a permanent tract. The *Mirror*, of Dec. 23, referring to the publication of this tract, thus states the controversy between themselves and Sunday-keeping Protestants :—

"The only resource left the Protestants is either to retire from Catholic territory, wherever they have been squatting for three centuries and a half, and accepting their own teacher, the Bible, in good faith, . . . commence forthwith to keep the Saturday—the day enjoined by the Bible from Genesis to Revelation; or, abandoning the Bible as their sole teacher, cease to be squatters, and a living contradiction of their own principles, and taking out letters of adoption as citizens of the kingdom of Christ on earth—his church—be no longer victime of self-delugion and necessary self-contradiction

victims of self-delusion and necessary self-contradiction. "The arguments contained in this pamphlet are firmly grounded on the word of God, and having been closely studied with the Bible in hand, leave no escape for the conscientious Protestant except the abandonment of Sunday worship and the return to Saturday, commanded by their teacher, the Bible; or, unwilling to abandon the tradition of the Catholic Church, which enjoins the keeping of Sunday, and which they have accepted in direct opposition to their teacher, the Bible, consistently accept her in all her teachings. Reason and common sense demand the acceptance of one or the other of these alternatives : Either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."

We recommend the reading of the above statement from the representative Catholic paper of the United States, to the Statesman and all members of the American Sabbath Association. It will help them better to understand the meaning of the great "snow-storm" which they are watching with such deep interest! In the order of God's providence, the time has arrived when every person must decide whether he will follow Rome or the Bible. On one side the light of God's word is shining to show the way that honest, consistent Protestants should walk, and on the other hand, squatters on Roman ground are being warned that they must either move off, or take up a permanent residence there; or, as the Mirror puts it, "take out letters of adoption as citizens of the kingdom of Christ on earthhis church." This is the meaning of the Maryland snow-storm. But it will not be confined to that State.

The earth is to be lightened with the glory of the message of warning. Rev. 18:1. And whether people wish to or not, they will be compelled by the trend of events, and by the power of the message on one side and the persecuting laws of the powers of the earth on the other, either to take their stand with the Catholic Church or with the Bible. "Compromise is impossible." No doubt Rome will gain the majority; but we know that many thousands will heed the call, "Come out of her, my people," and will keep the Sabbath of the Lord, of the Bible. Daily, from all parts of the world, we hear the news of the success of this work. The "snow-storm" of our literature is not without effect. Prepared ground soon fructifies the seed that falls upon it; and God, who saw the end and this closing work of reform from the beginning, has prepared the field, which is the world, for the sowing of the seeds of truth and the harvest of souls at the coming of Jesus. For that glad day we will watch. Others may, if they choose, watch us and our work. We will, by God's

grace, keep them well employed; but we will do our work, and watch for the coming of the King. When this work of reform embodied in the "gospel of the kingdom" shall be fully preached in all the world, when the line shall be clearly drawn between him that serveth God and him that serveth him not, then shall the night of watching give place to the morning of glory, and God's faithful ones will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9. M. E. K.

REPORT OF LABOR.

It is possible some of the readers of the RE-VIEW may be glad to learn of the labors I have bestowed in the cause since the statement made some weeks ago of my purpose once more to preach the message to our fellow-men. And though I have nothing of startling interest to report, I will briefly state the leading facts.

During the summer I preached each Sunday night for two or three months in the Disciple church at Bowling Green. I then attended our State meeting, where our Florida Conference was organized Sept. 21–25. The meetings were excellent. Oct. 12 I commenced meetings in the same house I had previously occupied in Bowling Green village, and continued them until Nov. 1, giving seventeen discourses, when the attendance had run down so small that it was thought best to elose. No one accepted the truth, and there seemed but little interest to hear. Still there were a few who had attended very regularly, and seemed somewhat interested. There had never been a large attendance. The Methodist ministers had evidently used their influence to keep their members away, and they were by far the largest church in the village.

This result was not one to encourage me very much, and I confess to having felt rather sad over it. Yet I had felt as free in speaking as ever in my life, and the truth I thought was made very plain; but I had hoped for more favorable results. Some of our friends, however, think real good was accomplished, and that results may yet grow out of it. I have learned by experience years in the past, that it is much better to commence lectures differently; that is, to have them every night rather than a week apart. The interest, whenever begun, should ever be closely followed up. Satan then cannot so readily catch away the good seed sown. It has never worked well in my experience to have a lecture course interrupted; the interest once broken up cannot readily be brought back.

After doing some necessary work at home, and hunting up another place, Nov. 27 we pitched our new forty-foot tent out in the pine woods, away from any house, by a road crossing, some six miles north of our house. Brother Keck and myself set our family tents near it, and began meetings. The reason why we chose such a place was that from the best information we could gather, there was some interest there to hear, and some very estimable people who, we hoped, might be reached. Nineteen discourses have been given up to the present time. Our attendance has been nearly twice as great as at Bowling Green, with a better interest every way.

Thus far we have sought to make the work of Christ very prominent, dwelling on prophecy, the signs of the times, etc., and have given only two discourses as yet upon the Sabbath question.

Yet last Sabbath a leading Methodist brother and a portion of his large family kept their first Sabbath. Our hearts are much rejoiced at this, and we hope for others. He is an old resident, a prominent citizen, and highly respected as a man of integrity and excellent character. He is a southern man by birth, and has lived here fifty years. We cannot but hope this step will be calculated to remove prejudice. We had hardly supposed any one would commence so soon to take up the cross of Sabbath-keeping, when such a small portion of the arguments in favor of the Sabbath had been presented; and the reason for such promptness was because he had been investigating the question considerably for years. Brother Keck had sent him the Signs quite a period, and he had been reading considerably in our literature. So the work was largely done before we came.

Altogether, we see encouraging features in the pine woods hereabouts, and believe the Lord is working for us. God is very good to us, giving freedom in preaching the word, and the sweet and precious power of God in the soul, and there is nothing in the world like this to satisfy the heart. My afflicted companion goes with me in the family tent, and enjoys it better than staying at home. Our northern readers will wonder about holding tent meetings in dead winter, living in tents, and may think it must be very uncomfortable; but it is very good tent-meeting weather here, as good as a pleasant September in Iowa or Michigan. This part of Florida cannot be surpassed for nice winters in any climate I have ever seen. We expect to hold tent meetings all winter, and hope to accomplish some little good in the blessed Master's cause. We have some cool nights and once in a while a frost; this does not last long; most of the time we have clear, bright, balmy, dry weather, delightful for camping out. Brethren, pray for us, that God will help us in doing some good here. G. I. B.

NOTES BY THE WAY. South Africa.

OUR stay in South Africa was much too short to do justice to the interests of this important field. We have no regret at having gone there even for a brief visit, but could we have had three months at our disposal instead of three weeks, much more could have been accomplished in every way. There was no time in which to visit the country at large, nor any portion of it except Cape Town and the outlying districts. We made a flying visit as far out as Wellington, on one occasion, but for want of time did not stop to accomplish what in justice ought to have been done. When the time of departure came, we were becoming somewhat acquainted, and in a condition better to understand the situation, and to appreciate the difficulties as well as the advantages peculiar to the work in that country.

We shall not attempt, from our limited knowledge, to give any description of the country, or to state what the prospect for the work may be; but we could not resist the impression that more importance attaches to the future of this work than has been generally appreciated. I do not wish to convey a flattering idea as to the outlook. From the standpoint of our work many and very scrious difficulties appear in the way; but by patient perseverance, whole-hearted consecration, and devotion, these may be overcome, and much good may be accomplished.

The truth has now secured what we may regard as a good footing. The school that has been so favorably begun is an important achievement, and will be a source of strength as well as to give character to our work. The fact that God has blessed our brethren in Africa with some means with which to carry forward the work, is of itself an indication that he has an important work here. In a former article we stated that the matter of establishing a sanitarium at Cape Town or in its vicinity, was receiving attention. Before we left the country, the amount of money necessary to start the enterprise had been raised, except a small portion, though the definite location had not yet been decided upon. While such an undertaking will be attended with difficulties, we believe that it can be made a sueeess and a valuable adjunct to the eause. But the success of all our institutions, whether sanitariums, eolleges, or otherwise, will depend upon our individual eonnection with God, and our faithfulness in carrying out the principles of the message for these days. It would be the hight of folly for us to build and conduct institutions in the spirit of the world. Failure in every respeet would attend such efforts. In this particular move we feel a deep interest and solieitude, and we trust that the Spirit of God will direct in every step that is taken; for thus God will be honored and his eause advanced.

We are of the opinion also that no time should be lost in pushing our work into the interior. The question of opening a mission in Mashonaland received much attention in our counsels, and the prevailing impression was that the sooner it was done, the better. This subject having already received some attention in America, and a number being interested in it, we take this opportunity to say that we hope none will move hastily in this matter. Advice should be obtained from the Foreign Mission Board before any one moves in this matter, and none should act independently or unadvisedly. Should any do so, they would expose themselves to trouble and disappointment, which by a proper understanding might be avoided.

We are glad to know that many are placing themselves in a position to be used wherever they may be needed. But it would be a great mistake to start out on such an undertaking without a definite plan and understanding. By vote of the South African Conference, brethren A. T. Robinson and P. J. D. Wessels will make a tour into that eountry next March or April, and take with them a small company of workers who will remain to earry on the work. When they return, we shall be able to give more information upon many practical points than we can now do. We do not write thus to discourage the interest that any may feel in this country or in regard to entering upon that work. We would only speak a word of caution against ill-advised moves, which would only result in discouragement. If any are going with this expedition from America, they should reach Cape Town by the first of March. We repeat the suggestion that any one contemplating this step should first eorrespond with the secretary of the Foreign Mission Board, F. M. Wileox, 267 W. Main St., Battle Creek, Mich. The best and most direct route to South Africa is doubtless that which is direct from New York. A steamer leaves that port for Cape Town each month. It will probably not be best that women should accompany the first party, and only such men should join it as are able and prepared to endure such hardships as are ineident to that kind of undertaking.

We are glad that the time has eome when we ean begin to plan for definite work in the interior of Africa. Having established the first station, the way will be open to enlarge the work as we may have opportunity to do.

We took our leave of the friends in South Africa on the evening of Nov. 4, but the ship did not lift her anehors until the morning of the 5th, when we started on our way to New Zealand and Australia. The steamer is the "Aorangi," of the New Zealand Shipping Co. We are not making as rapid time on this boat as on the trans-Atlantie lines, the highest daily record we have made being 320 miles. But the voyage has been a very comfortable one, and we feel thankful to God for his many mereies. We are now eighteen days out from Cape Town, and expect to reach Hobart, Tasmania, to-morrow. A stop of one day will be made there, and then we proceed to New Zealand, and if all is well, we hope to be with our friends there the 28th.

S. S. Aorangi, Indian Ocean, Nov. 23, 1893.

0. A. O.

SABBATH, DEC. 30, IN BATTLE CREEK.

To the ehurch in Battle Creek, Sabbath, Dec. 30, was a day long to be remembered. In the forenoon brother L. Me Coy read to a erowded Tabernacle the reading from sister White, on pages 32-36 of the printed Readings for the week of prayer; and the Spirit of God witnessed to it, in solemn impressions. In the afternoon at three o'elock the Tabernaele was crowded again, and "The Call From Destitute Fields," by sister White, with an unpublished testimony on entire eonsecration, the proper use of our time and means, and the nearness of the end, etc., was read, and the good impressions of the Spirit of God in the forenoon exercises were only deepened and earried forward to a triumphant victory over the power of the enemy in this place.

At the elose of the reading, hymn 908, "The Chariot," was read, and sung with solemu spirit by the entire congregation, each line of the hymn bearing a solemn sense that doubtless it never bore before to those present. After this, a call was made for only those who knew that there was not a living connection between them and the Saviour, only those who knew they were not saved, and nearly *three hundred* came forward in penitence and tears, sixty-six of whom were moving thus for the first time.

When these had come forward, a season of prayer was held. In prayer the Spirit of God led out in special supplication, that God in merey would spare this people a little longer; that he would in pity forgive their slighting of his rich blessings; and again bestow the gift of his Holy Spirit, and give one more opportunity to his people here, to manifest faithfulness before he should be compelled in rightcousness to visit with the rod. O, it seemed as though the very soul was drawn out after God, and it could not let him go till he had blessed. In merey the Lord heard, and even while the prayer was being offered, he answered; the tide turned, the power of the enemy was rebuked and broken; and the rich, tender blessing deseended in power of the Spirit of God; and with it eame the assurance that God was entreated for his people, that he had restored them to their place of power, and would work once more for them. The prayer was turned to thanksgiving for the blessing and goodness of the Lord. The vietory was complete.

was divided, and those who had eome forward were taken into the vestries, and the rest of the eongregation, filling the auditorium and the galleries, remained for social worship. Just here, however, the meeting took a peeuliar, though most blessed turn. The unpublished testimony read had insisted on entire separation from the world and worldliness, from pride and outward adorning, and that there should be plainness of dress, and especially a "tearing off" of gold, ete., instead of wearing it on the body, "as the heathen do." When the reading had ended, and while the call for the unsaved was being made, one eame to the pulpit and handed up a magnificent gold watch, with a note running thus : "For fear that my dead husband's watch may stand between me and the blessing of God, I give it for the work in Wellington, New Zealand, or wherever else it ean be used in the wide 'harvest-field.'" At the beginning of the social meeting, another gold watch was sent up to the leader of the meeting. This token was followed at onee, the note handed up with the first watch was read, and then a eall was made to know who would obey the call of the Lord and "tear off" the gold, and strip themselves of such ornaments. There was no urging, yet from that moment there was a steady move, one after another, for more than an hour, bringing up gold watches, gold ehains, gold rings, gold braeelets, gold sleevebuttons, diamond studs and pins; eostly furs and plumes; money in eash and drafts; and gifts of houses and lots; amounting in all, at a fair estimate, to over six thousand dollars. There were fifty-five watches alone, and all gold but one, and of the handsomest, too.

As the people put away that which had kept the blessing of God from them, the rich blessings of the Lord flowed in as naturally and easily as air into a vaeuum, and hearts were filled with it, and spoke forth praise to God from joyful lips. There were so many who wanted to praise and testify to the goodness of the Lord, and there was such perfect liberty in the meeting, that brethren had to go into all parts of the audience to lead small divisions. Yet all was done in such perfect order that there was not a single loud or excited tone heard during the whole service. O, it was blessed to be there. The Lord had again "visited and redeemed his people." More than seventy gave in their names for baptism, sixty-six of whom are those who made their first step at this meeting.

And now it remains for the people of Battle Creek to eherish this blessing and Spirit as the saered, precious thing that it is; to make the presence and blessing of God the first and most desirable of all things at all times and in all places; to heed the solemn eounsel of the Lord as to how to use it, and not only retain it, but receive endless gifts more in addition. Let each soul do this, and all will be well. And may the Lord save the people from slighting or abusing it, for then it will be lost again ; and O, if that is done, the danger is that it may be lost forever. "Thanks be to God, which giveth us the vietory through our Lord Jesus Christ." A. T. J.

--The wise one says that nothing is so hard to bear as prosperity; but most men would like to engage in some hard work of that description, just to have a practical illustration of the adage.

After the season of prayer, the eongregation

a girl in Raille Breek and and a chain.

- About the poorest man you can find is the rich man who never gives.

¹²[Vol. 71, No. 1.

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 LORD WILL COME.

BY MRS. ALICE M. AVERY HARPER. (Vernon, Mich.)

THE Lord will come, sound it afar, The glorious Prince, the Morning-star.

Not as a babe shall he descend, But crowned as King, while rocks shall rend;

He will restore the new-earth home To all the blest, when he shall come.

The Lord will come ; "let earth rejoice." Soon shall be heard the Master's voice;

And Eden's garden over there Shall don her robes of beauty fair,

Perennial spring in buds be dressed,

There innocence and joy shall rest.

My blessed God, my Lord and King, When the redeemed thy praise shall sing, Then grant that I, thy blood-bought child,

From conflicts sore and dangers wild, In sweet attire, be robed by thee,

That I thy face in peace may see.

ON THE WAY TO AUSTRALIA.

From San Francisco to Honolulu.

THINKING the readers of the REVIEW might be desirous of hearing from us, I hastily pencil a few lines to send back from Honolulu. Our good ship "Monowai" was delayed one day at San Francisco, waiting for the overdue English mails, and so did not leave port until Friday, the 17th, just as the sun was sinking to rest. As soon as we passed out through the Golden Gate, we met quite a heavy sea, which threw all our party, but two, off their feet; that is to say, they sought a recumbent position as soon as possible, and from what we saw the following morning, we fear that some were very unceremonious in their retirement.

The following day, however, was quite pleasant, and the sea calm, which brought most of the people on deck, where they soon learned to accustom themselves to the unsteady movements of the trembling craft which was fast conveying them from home and native land, to untried scenes of a foreign country. But one thought cheered all: The same God who cares for his people in our own beloved land, reigns elsewhere, and will care for all who engage in his service.

Up to this point, the ship has carried the largest list of passengers this voyage she has ever taken. The decks have fairly swarmed with them,-all classes and grades, from the professional man to the tradesman and mechanic, the grave and the gay, -- all have commingled with the utmost consideration for each other. The Roman Catholic Archbishop Redwood, of New Zealand, entertained the company with the violin, and the English curate read the liturgy in the saloon. Some played various games, and others read their books.

On the whole the voyage has thus far been pleasant. To-day, however, thirty-five leave our company at Honolulu to remain in the islands. Some others will be here taken on for Australian ports. The prospect for a prosperous journey the rest of the way to our field of labor, is indeed bright. I feel that our Father's hand is over us for good, and that he will be with us to the end.

It may be proper here to speak in a personal way of a part of our company. Brother L. N. Lawrence and family, who have been the first to respond to the call for volunteers from Battle Creek to settle in Australia, are hopeful and cheerful in their chosen work. The blessing of the Lord has manifestly been with them all the way. They are enjoying a blessing, in fact, that they could not have had by remaining. If others in

that large church wish to know what that blessing is, they can find the same by doing like-Right here, even in the Hawaiian Islands, wise. is a fine opportunity for a dozen families to do important service for the cause of God, by living the truth before those who are in darkness. When will our brethren realize that this message is to every kindred, tongue, and people, and act accordingly? ·** :**. -- •

The foregoing was written while sailing along in sight of the islands, but since landing, I have learned something of the political troubles, concerning which I will write but a few words. It seems that the deposed queen is expecting to be very soon restored by the United States government to her former precarious rule over the islands, but the white people say that if such an attempt is made, they will spill their blood to uphold the present provisional government.

The reason why the queen's rule is so much disliked by the white people, is, as told me by a prominent man, that she wants all the 10,000 lepers in the islands to roam at large, rather than have them kept apart by themselves. More than this, she, it is affirmed, is in favor of the greatest license in all kinds of immorality. Of course this is a partisan view of the matter, and may not be true. One thing, however, is certain: There is a large difference of opinion in the islands regarding the situation, and an attempt to restore the queen will be the signal to arms.

We have made a pleasant call on brother Burgess, and also sister Kerr, who seemed glad to meet those of like faith from other lands.

In another fourteen days we expect to arrive in Auckland, New Zealand, when we will try to furnish a further account of our trip.

J. O. Corliss.

IOWA.

OSCEOLA.—I began meetings at this place Nov. 30, and continued them until Dec. 11. held seventeen meetings. The Lord was pleased to bless in the efforts thus put forth, and as a result, six were baptized, and seven were added to the church, all adults. I am of good courage. Dec. 13. MATTHEW LARSON.

MISSOURI.

ENYART AND PLEASANT HILL. -- In company with Elder H. K. Willis I went to Enyart, Nov. 21, and remained till Nov. 27. We held two meetings a day, and enjoyed much of God's blessing. Our brethren have labored hard, and built a nice little house of worship 22 x 36 ft. The house being finished, it was our privilege to dedicate it Sunday, Nov. 27. As these brethren have labored and given of their substance to build their house, God has blessed them in basket and store. Two were added to the church. The work is onward in this part of the State, and if the church remain united and faithful, God will add many more to their numbers

Nov. 30 to Dec. 3 I spent at Pleasant Hill. Here, too, the brethren have erected a house of worship 26 x 40 ft. The house was nicely finished, and all bills paid. Elder Breed joined us and aided in the work. Elders Willis and Beckner were with us also. As we gave the house to God, the dear brethren renewed their consecration, and we believe the Lord accepted both the house and the worshipers. We have reason to be thankful for what the Lord is W. S. HYATT. doing for us in Missouri.

SOUTH DAKOTA.

WILLOW LAKE. I came to this place Nov. 9, and began meetings the next day, in a neighborhood several miles from town, where the most of our people live. At first the weather was

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quite favorable, the attendance good, and the interest on the part of some apparently deep; but it soon turned stormy and cold, and this greatly reduced the attendance. I labored on, hoping for better weather, until Dec. 3, when it was so bad that our own people could hardly get out, and I was obliged to stop. However, I was greatly rejoiced to leave four good souls, two men and their wives, fully decided to obey the truth, with a strong prospect of two or three more to follow. One has already expressed an anxious desire to enter the work to labor for the salvation of others. All these first became interested in the present truth by the visits and labors of one of our canvassers, in connection with the books he sold them.

The church manifested a good interest in the meetings, and as they had had no ministerial labor for some time, and some were newly in the faith, they appreciated the privilege of hearing the gospel message, and all expressed themselves as greatly encouraged. S. B. WHITNEY.

NORTH CAROLINA.

WE have just returned from Cowan's Ford to prepare toogo to the southern institute at Atlanta, Ga. The interest at this place increased till the close of our meeting. On Sunday, Dec. 10, we baptized seven souls. Some others expect to be baptized when we return. We organized a Sabbath-school of twenty members. If this little company will live faithfully before their neighbors, there will be others to join them soon. May they be filled with the true missionary spirit of the Master, which we all must have if we have a part in the glorious king-dom so soon to be set up. At this time we have more openings than we can fill. Truly the Lord has gone out before us, and as we see honest souls taking hold of the truth and giving themselves to the work, it makes our hearts rejoice.

On this trip we saw some of the effects of the high water and storms. We thank the friends who have sent a few barrels of clothing for the needy. We are placing it where it will do good. We have seen the tears of gratitude as we have helped the needy.

On our return home we found brother and sister A. W. Sanborn rejoicing in the work. When they came here, a year ago, there was one colored brother keeping the Sabbath; now there are ten. It is true they have had a very hard time, and have struggled through want and suffering; but as they see these precious souls rejoicing in the truth, they long for a deeper work of grace, to enable them to endure more for Christ's sake. As we left our new-made friends in tears, when starting home, and as we received the joyful greeting of others on our return home, we thought of the words of our Saviour, If we leave our friends and our homes, he will give us many more. Yes, he gives us kind friends and good homes wherever we go. And now in a little while we will all be at home in the city of God. Let us remember that those who went out at the eleventh hour received the penny for their labor, and sow the seed at morning, noon, and night. The latter rain will soon be given to ripen up the grain. Dec. 14. D. T. SHIREMAN,

A. SHIREMAN.

OKLAHOMA.

Soon after our camp-meeting, I visited the company at Union, and organized a church of seven members. There are others keeping the Sabbath who I think will join the church in the near future.

Nov. 1-5 I was at Dover. I organized a church there of thirteen members, also a tract and missionary society. A full set of officers were duly chosen, and two new Sabbath-keepers were baptized. Nov. 6 and 7 I was with the church at Columbia, and organized a tract and missionary society.

From the 9th to the 11th I was eight miles south of Guthrie, where brother White was holding meetings, with a fair interest. I baptized a man and his wife there.

The 12th I was with brother Russell at Tokee. He has a good interest. I spoke in the evening to a crowded house.

Nov. 14-20 I was at Carney, where one united with the church, and two young ladies desired to unite with us, but were hindered by their father, who stopped them from attending the meetings. Their hearts were touched by the Holy Spirit, and they responded to the call to give themselves to the Lord. Their parents were not present, and they would not join the church without their consent. They were not allowed to attend another meeting. A tract and missionary society was organized there.

Nov. 21 to Dec. 5, I spent at Anvil, where there is a German church of twenty-five members. In the same vicinity were several English Sabbath-keepers. It was thought best to or-

ganize an English church, as they could not understand the German language; so a church of eleven members was organized, which was soon increased to fifteen. Two young women were converted and baptized. Others are deeply interested in the truths for this time, and I expect to see some of them added to this new church. A tract and missionary society was also organized. In this six weeks' tour I feel that the dear Lord has greatly blessed me in his work, and I praise him for the success attending my la-bors. I am now at home, making such arrangements as I can for the week of prayer. Dear brethren, we need to be "enducd with power from on brethren are also laying plans to build a house of worship, which is needed very much. One brother was baptized, and united with the church. I left them rejoicing in the truth.

At Tampa, several meetings were held, and the Lord came near and added his blessing. An interest has been awakened at this place, which will warrant a course of meetings being held there in the near future. One day and night were spent at the home of brother Morrill at Valrico, and in the evening the neighbors came together for a meeting. The Lord came very near and blessed.

Dec. 8–12 I spent at Osteen. The little company at this place have passed through some severe trials, on account of prejudice from the outside and opposition from relatives. But through it all, they have remained firm, and thanked the Lord they were worthy to suffer for Christ's sake. There is one sister who has had bitter opposition from her husband; but we could see at this meeting a literal fulfillment of what sister White says in "Early Writings," in the chapter entitled, "The Shaking:"— her." With bitter oaths, and a look of intense hatred, he said, "I'll kill you before you leave this neighborhood." But the Lord kept in check the evil forces, and caused hearts to be made solemn as we realized the nearness of the Lord's coming, and knew these things would occur in connection with this event. This sister, fearing something terrible would happen if she went forward, decided to wait until another opportunity; but two others were baptized, and rejoiced that they could stand as representatives for the Master and his down-trodden truth.

Personally, I am of good courage in the Lord, and rejoice that he has committed to our hands the precious truth that is being heralded to the world. We can see the message advancing with rapidity, and know that it is only the intervention of the power of God that protects us from Satan's evil designs. The work is onward, and I thank God for a part in it. J. W. COLLIE.

VERMONT.

CALAIS .- I went to Calias Nov. 17 and re-

During the most of this time meetings were held in a school-house four miles northeast of the village of Wor-cester. Brother F. S. Porter, director of the district; carried me from Montpelier to my field of labor, and remained most of the time, helping me in the work. In the region where we were laboring and canvassing, and where some colportage had been done, quite a number had commenced the observance of the Sabbath as a result. The objects of our meetings were that these might become more thoroughly established in the truth, and that others also might hear and embrace it. Both objects were in a measure $a c c o m^{\frac{1}{2}}$

mained till Dec. 5.



BATTLE CREEK COLLEGE AS NOW COMPLETED.

high.'' The Lord wants to give us his Holy Spirit. It is waiting our demand. O may the week of prayer be a time of refreshing to God's remnant people! R. H. BROCK.

Dec. 14.

FLORIDA.

Ir has been some time since a report has appeared from any of our laborers; but since our State meeting I have been very busy. A series of meetings has been held at Sanford, by Elder L. H. Crisler. The writer assisted him for about two weeks, when it was decided that I should visit some of the churches and companies of believers. Elder Crisler continued the meetings, and as a result, four heads of families have obeyed the truth. An interest has also been awakened in the vicinity, and I trust others will yet obey.

Nov. 17–24, I was at Terra Ceia, and the Lord came very near and blessed, as we asked "for rain in the time of the latter rain." Arrangements were perfected for starting a local Bible school, which we have reason to believe will result in great good to the church. The "Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; *it* was dearer and more precious than life. I asked what had made 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.'"

This sister has stood all that it would seem a woman could stand, and remain faithful; but the time had come for her to tell him her final decision. It was to the effect that she would be a faithful wife, and obey him as far as a wife should; but she had made up her mind to remain true and loyal to God, even if her life should be taken. She was very anxious to be rebaptized, and so I went to her husband, and was met in a surly, rough manner. After telling him who I was, I asked his permission to baptize his wife. This was met with a bitter refusal, and a warning against performing that ceremony for her. told him, in reply, that I was commissioned to preach the gospel and baptize, and added, "If your Christian wife comes to me, and asks to be baptized, the Lord helping me, I'll baptize

plished. A few more decided to obey during our meetings, and others for whom we yet hope became interested.

Calais joins Cabot, and in Cabot a church was organized years ago, and a house of worship built. This organization was composed of twenty-one members. But deaths, removals, apostasies, and other causes got in their works of discouragement, until meetings with them for six or eight years had ceased to be. It was thought best to unite those who had lately embraced the truth with the organization at Čabot, rather than to abandon the old organization and begin anew, although they cannot meet in Cabot because of the distance. There are nine members that belong to the old organization, and the right of church property is vested in them; and although the church is rented for a shop at present, it can be sold, and the money used in the good work in some way. This can be done by holding the organization intact, and watching a business opportunity for this purpose. Thirteen gave their names to become members, more than restoring the original number of memberships. A Sabbath-school of fourteen members was organized.

The members are somewhat scattered as to location, but by a little energy and a proper, amount of Christian courage, they can grow in numbers and in the knowledge of Christ. There is quite a wide field in these parts for labor, and in some places an open door. It is now arranged that Elder H. W. Pierce enter this field and begin labor after the week of prayer. His labor will perhaps begin at Woodbury Center; but he will meet on the Sabbath and also at other times with the members in Calais, and add to, and bind off, the work, according to the success he may have in his labors.

There are many fields open for colportage and house-to-house work in this Conference, that ought to be worked immediately. The Lord has gone out before us in these fields. Nearly the entire State has now been canvassed for "Bible Readings," and part of the territory has been worked for "Patriarchs and Prophets" and "Great Controversy." This has fully opened the way for much labor which should now be done with courage and earnest zeal. Let there be faithfulness shown by all, in all departments of the work; because labor for souls is the most important work that can be done. There is nothing that can be comparable in importance to the salvation of souls. The time to work for them will soon be past forever.

WM. COVERT.

Spęcial *Aotices*.

NOTICE TO KANSAS.

IF there are any of our brethren in the State who are suffering from the loss of crops or otherwise, please let me know, stating the numbers in your family and also their ages, and what you need most. Possibly I can assist you a little. O. S. Ferren, Box 21, Marvin, Phillips Co., Kans.

A REQUEST.

WE are desirous of sending three orphan children to homes in the West. Two children aged nine and eleven are to go to Shenandoah, in southwestern Iowa, and a haby eight months old, to Lincoln, Nebr. If any of our friends are going west from Chicago soon, and will take one or more of these children with them, we would consider it a great favor if they would notify us. Address Dr. J. H. Kellogg, Battle Creek, Mich.

VIRGINIA, NOTICE !

THE State meeting and canvassers' institute for the Virginia Conference, will be held at Stanley in Page county, Jan. 17–31. I greatly desire to see a large attendance at this meeting, as matters of importance are to be considered. I especially urge all our canvassers, and those who expect to canvass the present year, to be present at the commencement, as classes will be formed and continued throughout the entire meeting. Come praying the blessing of the Lord to rest upon us in an abundant measure. G. B. TRIPP.

MEDICAL MISSIONARIES STILL WANTED.

THE wide circulation of the report that no more persons will be encouraged to enter upon a course of study for the purpose of fitting themselves to labor as missionary nurses or physicians leads me to take this means of counteracting the discouraging influence of such a report, by saying that it is absolutely untrue and without the slightest foundation. I cannot imagine, indeed, how it originated, but it seems to have spread in an incredibly short time from Dan to Beersheba. The very opposite of this report is true. More young men and women are needed now than ever before to enter upon a course of thorough study and preparation to fit them for medical missionary work. Our medical missionary work is rapidly assuming great proportions, and these proportions are likely to be far greater still. The following extracts from recent statements relating to this subject, will show at once the falsity of the idea referred to :-

"I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached . . . "O, what a field of usefulness is opened before the

"O, what a field of usefulness is opened before the medical missionary ! Jesus Christ was in every sense of the word a missionary of the highest type, and combined with his missionary [] work that of the great Physician, healing all manner of diseases. . .

"I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education.—*Mrs. E. G. White.*"

There is a special demand and a special opportunity for persons possessed of superior education. Such persons will be able to complete their course of preparation in a shorter time than those whose education has been neglected. I shall be glad to correspond with those who desire to undertake in the near future a course of study in any branch of this work. J. H. KELLOGG.

Che Sabbath-School. "The entrance of thy words giveth light."-Ps. 119:130. LESSONS ON THE BOOK OF LUKE. Lesson 2. - Gabriel Foretells the Birth of Jesus. Luke 1: 24-45. (Sabbath, Jan. 13.) THIS lesson may be summarized briefly as follows:

This lesson may be summarized briefly as follows: After mentioning the conception of John the Baptist, the evangelist tells of the angel Gabriel's visit, six months later, to Mary, to announce that she should be the mother of Jesus. Afterward, Mary visited her cousin Elizabeth, and received her salutation.

The forty-five verses included in this and the preceding lesson may thus be summarized: Introduction; the birth of John the Baptist foretold; the birth of Jesus foretold; Mary's visit to Elizabeth.

1. In what city did Mary dwell? and what was her descent?

- 2. What angel was sent to visit her?
- 3. What was his salutation ?
- 4. How did this salutation affect Mary ?

5. With what words did the angel reassure her?

6. Whom did he say that she would bring forth?7. What did he say that he should be called and

should receive ?

8. What was said as to the duration of the kingdom ?
 9. What reply was made to Mary's question how

this should be done? 10. What statements were made to strengthen her faith?

11. How did Mary receive this announcement?

12. After the angel departed, what did she do?

13. With what words did Elizabeth greet Mary?

14. What did Elizabeth say would be the result of Mary's ready belief?

NOTES.

1. "And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." Who would not like to receive such a salutation from an angel of God? Yet how few of those who wish to be highly favored of God are willing to pass through the humiliation and reproach that it involves. How few stop to think that the high honor of being the mother of Christ involved, so far as the world could judge, that which is the greatest reproach to woman? Who can doubt but that the full reproach to woman? Who can doubt but that the full measure of reproach that she might have to endure, the contempt with which she might be regarded, the loss of friends, flashed with startling distinctness through the pure and sensitive mind of the Virgin Mary? But she recognized the voice of the heavenly messenger as the call of God, and she was willing to endure reproach for What a commentary this is upon the statehis name. ment that they that humble themselves shall be exalted.

2. "And the Lord God shall give unto him the throne of his father David." David's throne was the throne of The extent and duration of his kingdom are Israel. indicated in Ps. 89: 21-29. Christ is the one through whom David's throne is thus to be perpetuated. David's throne was upon this earth; therefore Christ is to rule over the earth. Indeed, the kingdom was recognized as belonging to the Lord even in David's day. We read : "Then Solomon sat on the throne of the Lord as king instead of David his father.' 1 Chron. 29:23. That this earth is to be Christ's kingdom is shown in Ezek. 21:25-27, where Zedekiah, the last earthly king in David's line, is thus addressed : "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God : Remove the diadem, and take off the crown : this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is : and I will give it him." When the diadem was taken from Zedekiah, the kingdom passed into the hands of Nebuchadnezzar, king of Babylon. (See Jer. 27:1-8, which shows also the extent of Nebuchadnezzar's dominion.) But three revolutions or overturnings were foretold, to take place after this change of government. The first of these gave the dominion of the earth to Persia. (See Dan. 2:37-39; 5:80, 31; 2 Chron. 36: 22, 23.) The second overturning gave Grecia the dominion of the whole earth. (Dan. 2:39; compare Dan. 8:1-7, 21, 22.) By the third revolution Rome became the mistress of the world. Dan. 2:40; Luke 2:1. Rome's dominion became practically universal 168 B. c.

Many histories might be quoted from to show the correctness of this statement, but the following from "The Story of Rome" (G. P. Putnam's Sons, New York and London) is brief, and is sufficient: "In 168 the Romans met the army of Perseus at Pydna, in Macedonia, north of Mount Olympus, on the 22d of June, and utterly defeated it. Perseus was afterward taken prisoner, and died at Alba. From the battle of Pydna the great historian, Polybius, who was a native of Megalopolis, dates the complete establishment of the universal empire of Rome, since after that no civilized state ever confronted her on an equal footing, and all the struggles in which she engaged were rebellions or wars with ' barbarians' outside of the influence of Greek or Roman civilization, and since all the world recognized the senate of Rome as the tribunal of last resort in differences between nations."

It was at the hight of its power when Christ was born in Bethlehem. At his first advent, Christ did not receive the kingdom, nor any part of it, for he had not a place to lay his head. Luke 9:58. Rome retained the unbroken supremacy of the world till the fifth century A. D. Then it was broken into fragments, according to the prophecy in Dan. 2:41; 7:23, 24. Since that time different men have tried to establish universal empires, but in vain; for the prophecy declared that there should be no more general revolu-tion "until He come whose right it is." When Christ When Christ comes the second time, there will be a grand revolution, in which the armies of heaven will overcome the armies of earth. (See Rev. 19:11-21; Ps. 2:8, 9.) Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose king-dom is an everlasting kingdom." Dan. 7:27.

3. Note the difference between the question asked by Zacharias, and that asked by Mary. The fact that Mary's question was not one of doubt, like that of Zacharias, is shown by the different way in which it was received. He was rebuked, while her question was answered. Her question, "How shall this be?" was not one of doubt as to the fulfillment of the thing, but of wonder as to how it should be brought about, — not an idle curiosity, but a desire to know what course she would be required to take in the matter. His question, "Whereby shall I know this?" implied a doubt as to the thing itself.

4. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. It was by the power of the Spirit of God that Christ was born of the Virgin Mary. Isaac was born by the power of the same spirit. The same miracle was wrought in the birth of each. "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself bearcth witness with our spirit, that we are the children of God : and if children, then heirs ; heirs of God, and joint heirs with Christ." Rom. 8:14-17. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Isaac shall thy seed be called." Heb. 11:18. "Now we, brethren, as Isaac was, are the children of promise." "Now Gal. 4:28. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2. But the unspeakable love has been bestowed upon us, that we should be called the sons of God, provided we have the faith of Abraham. Therefore in every child of God the same miracle is wrought that was manifest in the birth of Christ. These things were recorded for the purpose of showing that it is not by human agency, but solely by the power of God, that we are brought to the inheritance. Thus the gospel is the power of God unto salvation, to every one that believeth. The mystery of the miraculous conception of Jesus, appears throughout the plan of salvation.

5. "For with God nothing shall be impossible." Verse 37. The rendering of this in the Revised Version is significant: "For no word from God shall be void of power." It was the all-powerful word of God, — the word that created the earth (Ps. 33:6), — that was to perform this wonderful miracle. This same word it is that makes us children of God. Says the apostle Peter: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:23-25. This living, creative word is brought to us in the Holy Scriptures. If we accept it as sin-cerely as did the Virgin Mary, the Son of God will just as surely be formed in us, to transform us, as he was begotten in her. Eph. 3:17; Rom. 10:17, 10.

Week. Hews the *O¶*

FOR WEEK ENDING DEC. 30, 1893.

DOMESTIC.

– Fifty thousand men are out of work in Philadelphia. -- Wayne Mc Veagh has received the appointment of ambassador to Italy.

- Commodore Stanton, who was removed from his position for saluting admiral Mello's flag, has been re-instated in his position.

-Between 1000 and 2000 unemployed men called at the city hall of Brooklyn, and applied for work. Work was furnished for 1000 men.

- Prendergast, the assassin of Mayor Harrison, of Chicago, has been found guilty and condemned to death. The jury was out only five minutes.

- At Coffeyville, Kans., Dec. 24, a passenger train was held up by robbers, and all the passengers and trainmen were compelled to give up their valuables.

The city council of Jacksonville, Fla., Dec. 19, by a vote of twelve to three, passed an ordinance allowing gloved contests for an unlimited number of rounds.

- A petition containing 150,000 names for the establishment of a "Department of Roads," was presented in the Senate, Dec. 29, by Senator Hoar, of Massachusetts.

Chairman Wilson for the majority of the Ways and Means Committee has formally presented the long-ex-pected tariff bill to the United States Congress for its consideration.

- Bertrand N. Scott, the conductor of the train which was telescoped and burned with such great loss of life in this city, Oct. 21, has been acquitted of the charge of gross carelessness and manslaughter.

- The new swords made for the officers of the United States army are to have a whistle placed in the handle, and in time of battle, when the voice cannot be heard, the whistle will be used as a signal to the troops.

John P. Hopkins, Democrat, was elected as mayor of Chicago, Dec. 20, by a small majority. Religion entered quite largely into the election. Mr. Hopkins is a Catholic, and the Republican candidate, Mr. Swift, was a Protestant.

- The report of the Michigan board of health, lately issued, shows that the most frequent causes of death in the State are consumption, diphtheria, typhoid fever, and scarlet fever. Consumption is the most fatal, and it is declared to be a communicable disease.

- A prominent labor agent in Chicago declares that he never saw a time when it was so hard to hire men as now. Although there are many thousands of men without employment who are being fed by the generous people, his advertisement to pay fifteen cents an hour to laborers on the canal, receives but few responses. He thinks the free distribution of food to such persons a mistake.

FOREIGN.

-The Argentina Congress has sanctioned an extradition treaty with great Britain.

– The public debt of India has increased \$50,000,000 since she closed her mints to silver a few months ago.

The Franco-Russian party in St. Petersburg think that the recent bomb-throwing in Paris will affect the relations between the two countries.

-M. Frey, who has just been elected president of Switzerland, was once an American citizen, and served in the Union army during the civil war.

Sir Geoffry Hornby, admiral of the British fleet in the Mediterranean Sea, declares that England cannot hold the sea against France with her present fleet.

- The revolution in Brazil continues, with no material advantage gained by either side. The public has been in daily expectation of hearing of a great naval battle which would decide the conflict.

-A battle was fought Dec. 22, between Italian troops and the Arab Dervishes between Kassala and Agordat, in northeastern Africa. The Dervishes were defeated with a loss of about 1000.

-There is trouble in San Domingo arising from an attempt to assassinate President Henreaux, and the United States ship of war "Kearsarge" has been ordered there to protect American interests.

-The police of Barcelona, Spain, have succeeded in finding and arresting the man who threw the bomb into the theater in that city, whereby thirty persons were killed. His name is José Codina. He has made a full confession,

The new marriage bill now before the Austrian Reichsrath will, if carried out, take marriage entirely out of the hands of the priests. It makes civil marriage mandatory, and the religious marriage optional. Several causes for divorce are also named. The king favors the measure.

RELIGIOUS.

- The pope has issued a new encyclical commending the study of the Scriptures.

There are eight Congregational churches of French Canadians in Worcester county, Mass.

- Rev. Wilbur F. Crafts has resigned his position as editor of the Christian Statesman, and will return to pastoral work.

Among the topics recommended by the Evangelical Alliance to be considered during the week of prayer, is that of the coming of Christ.

A German Protestant church is to be built in Rome. Hitherto worship has been conducted in the chapel of the German ambassador to Italy.

-Rev. Edward B. Bagby has been appointed chaplain of the Senate. Mr. Bagby is a minister of the Christian, or Campbellite Church; and is twenty-eight years old.



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

No Providence proventing, we will hold institutes as follows : --Ransom, Mich., Jan. 2-7

	A. O. BURRILL.
C a mden,	Jan. 2–7
	P. M. Howe.
Jefferson,	Jan. 10-21
Ogden Center,	·· 23–29
Willis,	Jan. 31 to Feb. 11
Albuna, Ont.,	14-24
At the Albuna institute	we hope to see a general
sathering from all western	Ontario; it will be well to
oring bedding. We expect	t the president of the Confer-

ence with us at this meeting a portion of the time. A. O. BURRILL,

P. M. Howe,

A MINISTER, with some of the brethren from Battle Creek, will meet with the church at Burlington, Mich., Sabbath, Jan. 6.

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 .- One lot and house 24 x 26 ft., with four rooms, two closets, large cupboard, cellar, and well, with pump in kitchen. Barn, 16 x 20 ft. Price, \$750; cost, \$1000. Northeast corner of college campus. I. I. Alumbaugh, College View, Nebr.

CHANGE OF ADDRESS.

THE address of Elder Wm. Covert for six weeks will be 512 Park Ave., Indianapolis, Ind.

THE post-office address of Elder Dan T. Jones, is Guadalajara, Jalisco, Mexico. Postage the same as in the United States.

ADDRESS WANTED.

WILL N. R. Andrews, formerly of Marion, Ind., please forward his present address to the Sanitarium Health W. H. HALL. Food Co.?

PAPERS WANTED.

SEVENTH-DAY ADVENTIST papers are wanted for rack by A. E. Dickerson, Temple, Tex.

CLEAN copies of REVIEW and other of our papers can be used to advantage if sent post-paid to John Rafferty, Grady, Ind. T.

WE are in a settlement where Seventh-day Adventists are scarcely known, and we would be glad to have books, papers, and tracts sent us, post-paid, which will be thankfully³ received. L. E. and C. A. Morris, Attie, Oregon Co., Mo.

I COULD use clean copies of REVIEW, Signs, and Sentinel for missionary work for three months, if sent post-paid to my address. Mrs. M. A. Lineburger, Oxford, lowa

CLEAN copies of Instructor, Good Health, and Little Friend, will be thankfully received and used to advantage, if sent post-paid to Mrs. W. W. Ridgway, Graysville, Rhea Co., Tenn.

I WOULD like clean copies of the Signs, Sentinel, Instructor, Home Missionary, Medical Missionary, and tracts for missionary work in a new field. Send post-paid to J. H. Rhodes, Columbus, Miss.

I WOULD thank the friends who have sent me papers to distribute, and would request that they still continue to send me Signs, Sentinels, and Instructors. Send postpaid to C. L. Craig, Le Loup, Kans.

CLEAN copies of Instructor, Medical Missionary, Signs, and Good Health, also tracts, will be thankfully received and used for missionary work, if sent post-paid, to Mrs. J. E. Klopfenstien, Axial, Routt Co., Colo.

1 WOULD be pleased to receive clean copies of our different periodicals post-paid, well wrapped for missionary use. Signs, Instructor, Little Friend, and Medical Mission-ary are especially appreciated here. The postage is one cent for two ounces. If not paid in full, it will cost us double, and what is already paid is lost. A. J. Haysmer, 23 High Holborn St., Kingston, Jamaica.

Cravelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route." Corrected Dec. 3, 1893. tMail & #N. Y. & * Eastern *N.Shore *Night *Atl'ntio Express. Bos. Spl. Express. Limited. Express. Express. EAST. †Detroit Accom. STATIONS. Chicago Michigan City 10.20 11.58 8.05 pm 12.53 Kalamazoo . Battle Creek 3.00 4.18 5.45 Jackson.... Ann Arbor. Detroit..... Buffalo..... Rochester.. 10.52 m 12.10 am 12 Rocnesse... Syracuse New York... Boston pm $^{2.20}_{4.15}$ 11.1NY.Bos. Chi.Sp. †Mail & Express. *N.Shore Limited. *Chleage Express Kalam Accom. * Night Express Pacific WEST. Express STATIONS, Boston New York... Syracuse Rochester Buffalo Detroit Ann Arbor... Jackson Battle Creek. Kalamazoo am 10.30 pm 2.00 4.30 am12 05 $\begin{array}{r} 7.15\\ 9.15\\ 7.20\\ 9.55\\ 1.50\\ 9.00\\ 0.13\\ 1.45\\ 1.12\\ 2.12\\ 8.52\end{array}$ 1 8 10 1) pm 6.00 pm am 2.10 am 11,20 6,20 am 7,25 7,20 8,50 8,25 10,25 9,34 n'n 12,00 10,13 pm 12,40 11,25 2,52 10 .03 .91 .45 .45 Kalamazoo

*Daily. †Daily except Sunday.

Niles accommodation train goes west at 8,30 a.m. except Sunday. Jackson enst at 6,18 p.m. Trains on Battle Greek Division depart at 7,55 a.m. and 4,35 p.m., and arrivent 12,40 p.m., and 7,15 p.m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago, Ticket Agent, Battle Greek.

CHICAGO & GRAND TRUNK CHICACO CRANC **R. R**. RUNKR Time Table, in Effect Nov. 19, 1893. GOING EAST. Read Down. GOING WEST STATIONS. 4 6 8 L't'd Atl. Erie Ex. Ex. Lim. P'fie Ex, Day Ex. a m p m 8.00 10.30 5.45 8.30 a m p m p m 8.40 2.3 8.15 11.10 4.27 10.30 a m 1.25 1.20 p m 4,50 2,45 .D. Chicago .A .. Valparaiso.. p m 12-45 $\begin{smallmatrix} 5.47 & 12.00 & 2.35 \\ 6.32 & 1..45 & 3.07 \end{smallmatrix}$ South Bend, 4.10 7.10 3.28 6.32 .Cassopons . Schoolcraft . .Vicksburg . $\begin{array}{c} 2.87\\ 1.50\\ 1.30\\ 1.253\\ 4.35\\ 12.53\\ 4.33\\ 12.20\\ 4.03\\ 11.28\\ 8.20\\ 10.47\\ 2.58\\ 10.07\\ 2.25\end{array}$.Battle Creek. ...Charlotte. ...Lansing. ...Durand. ...Flint. ...Lapeer $\begin{array}{r}
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 Niag'ra Falls
 9.00 7.00 11.30 Boston •••• a m 7,30 1.45 8.40 1.46 8.40 a m p m a m 12.20 1.00 6.20 a m p m p m 9.15 8.30 6.30 a m p m 8.30 5.35 4.15 9.00 Buffalo p m am p m a m 9.40 7.52 4.52 10.10 New York..... p m 6.00 a m a m p m m 7.03 1).00 9.25 12.00 Boston] P.m. 7.30 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. 28, Battle Creek Passenger, leaves Pt. Huron Tun. at 8:49 p. m., ar-is at Battle Creek 9:55 p. m. rives 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. Mc INTYRE, Asst. Supt., Battle Creek,

A. S. PARKER. Pass. Agent, Battle Creek. The Review and Benald.

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

BATTLE CREEK, MICH., JANUARY 2, 1892.

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An interesting report from brother Wm. C: Lencker, who has gone to engage in the work in India, and who has reached his field of labor, will appear next week.

We trust that all the friends of the RE-VIEW will be pleased with its new dress this week. The bright, open-faced type makes each page look so attractive that we hardly see how any one gan reject the temptation to read it all.

We give on an inside page, a view of Battle Creek College, as it is now completed. The portion of the building in the foreground, constituting the right wing, as presented in the view, is the new part which has been added to accommodate the Ministers' School, and in which there are now six hundred pupils.

We call attention to the notice in this number from Dr. Kellogg in regard to medical missionaries; and in view of it we would take occasion to say to all, not to credit half the rumors they may hear. All kinds of stories will somehow manage to outstrip rail ears and steamboats, and turn a somerset about every mile as they go.

A communication from Elder Dan T. Jones states that after quite an extended examination of the country and different locations, he has found a favorable opening for the mission in Mexico, at Guadalajara. His post-office address, and that of those connected with him in the mission, will be Guadalajara, State of Jalisco, Mexico. He promises a report for the REVIEW soon.

The Instructor issues its usual holiday number, which its readers will have received before this number of the REVIEW reaches its subscribers. We think it can easily be pronounced an advance over all previous numbers, both in matter and artistic elegance. The subscription list of the Instructor is not as large as it should be. It is a paper of sterling interest and merit, comparing well with any paper in the land as an instructor of the youth, and from which the false ideas and errors which are apt to find a place in other papers of its class, are carefully excluded. Will not all of its friends and readers bestow a little earnest labor upon the matter of greatly extending its circulation? It can be done.

The following is clipped from a late number of the Northwestern Christian Advocate: —

"On the night of Nov. 28 our Book Concern at St. Louis was stoned, and one of the large plate-glass windows shattered. Religious fanaticism is supposed to have prompted the deed, in revenge for recent utterances on Romanism by the Evangelical Alliance, which meets in the chapel of the building."

It is the boast of Rome that she never changes, and such occurrences as the one above noted are good proof of the fact. Anti-Romanist lecturers have a thorny path in towns where there are considerable numbers of Catholics. And where there is a Catholic majority, all speech aimed at Catholieism is stifled. Now that Protestant ministers feel it to be their duty to defend Rome, how long will it be before it will be considered about the same as treason to speak against Rome? Nevertheless the sins, both of the greater and lesser Babylon, are to be laid open, that the honest may see and "come out of her."

In the REVIEW of Dec. 12 we noticed the departure of brother W. A. Spicer, to connect with the office of the Present Truth, in London, Eng., and of brother and sister E. B. Gaskill, to connect with the college at Claremont, South Africa. Since then others have left Battle Creek for foreign fields, as follows : Brethren Rudolph and Sanford sailed from New York, Dec. 20, to open a mission among the natives of the Gold Coast of West Africa, the first organized expedition of our people to an uncivilized country. Brother Joel C. Rogers and wife, brother Homer Salisbury, and sister Grace Amadon, also sailed from New York, Dec. 20, to engage in teaching in South Africa, some in the college at Claremont, near Cape Town, and others in the new school to be opened at Beaconsfield. Not only will their personal friends in this city miss these workers as they go from our midst, but all who rejoice to see the truth spreading to the far places of the earth, will feel an interest in them, and remember them in their prayers.

The *Missionary Review* of the world, for December, has reached our table, and, as usual, is filled with interesting matter in regard to missions. The first article, by A. J. Gordon, D. D., entitled, Education and Missions, contains some very interesting reading. The following is an extract:—

"Is affiliation with the State or separation from the State the true method in missions? It sounds strange to hear a minister in a national church, the late Professor Christlieb, of Bonn, attaching so much importance, as he does, to exemption of religion from government control. In tracing the rise of the missionary spirit in America, he says, 'Certainly it was no mere accidental circumstance that a livelier interest in the missionary enterprise began after the privileges of the State Church had been abolished in New England.' It was when 'delivered from the incumbrance of State aid,' he goes on to say, that the American Church first began to rise to the greatness of her obligation to the heathen."

The above is a true statement, and there is a good reason why it is true. The ministers of the State churches have so much to do to hunt up heretics and arraign them before the State courts for punishment, that they have little time to seek for sinners, that they may be saved. Furthermore, the business of accusing and punishing heretics does not put people in the best frame of mind for evangelistic efforts. Hunting for heretics to punish them and hunting for sinners that they may be converted, are works that do not naturally go together.

THE WEEK OF PRAYER.

It is too early to give reports from the general field in regard to the exercises and results of the week of prayer, but we can speak of some of the features of the occasion in Battle Creek, which will be an encouragement to the brethren and sisters abroad. Meetings have been held in the Tabernacle every evening, when the regular subjects contained in the Readings have been dwelt upon, and a good degree of interest has been manifested. Many meetings in the different divisions and districts have been held also each day. The meeting Sabbath afternoon was one of the greatest interest, as reported by Elder A. T. Jones in another column. After readings from sister White and others, the meeting took an unanticipated turn. Some three hundred came forward for prayer. Of these, over sixty were making their first start in the service of the Lord. Seventy have requested baptism. Although Sunday evening was the time designated for the taking up of the donations, a spirit of consecration came upon the congregation, inclining many to lay gifts upon the altar then and there. Fifty-four gold watches were handed in, besides a large quantity of small jewelry. Houses and lots and other property were donated to the cause, till it was estimated that the amount reached \$6200. As results speak louder than words, it would be difficult to add anything to the significance of these facts. It was a meeting such as is seldom seen, and to Him be the praise who has thus eondescended to visit his people.

Sunday evening, the last meeting of the oceasion, the readings for the evening were presented, and then the donations were taken up. They consisted of houses and lots, eash, gold watches, silverware, organs, sewing-machines, and jewelry of all kinds. The cash paid in was \$8,972.09, the real estate was valued at \$5425, making \$14,397.09; watches, jewelry, etc., \$750, which, with the amount given Sabbath, make a grand total of \$21,347.09. Very appropriately the congregation, which crowded every inch of the Tabernacle, sung, to close, with vigor and good cheer, "Praise God, from whom all blessings flow !"

THE PERSECUTIONS IN MARYLAND.

Further Developments.

OUR brethren who have been in prison in Maryland have served out their time, but the authorities there have decided not to release them.

A line from brother Moon, who is now in Washington, says: "They were required to make a statement to the effect that they were not able to pay their fines, and this statement had to be signed by a number of witnesses. The brethren secured the necessary paper and witnesses, and then the sheriff claimed that he could not find any of the judges to sign it so as to release him from his bond. So they have been held from day to day. Evidently, it is only an excuse to embarrass the brethren. It is wonderful what crimes are committed in the name of liberty in these days."

And we say, too, that it is simply wonderful what arrogance and bigotry is now being manifested in this country, and that so many are found who are ready to indorse the actions of these would-be promoters of liberty. But we all know the times in which we are living, and this is what we should expect; and as we see it, it shows us clearly where we are in the history of the message; let us each and all buckle on the armor more closely, and press on earnestly in the good contest. A. O. TAIT.