

The Advent HOLY BIBLE REVIEW IS THE FIELD IS THE WORLD AND SABBATH HERALD

Eliza Smith 1893 box 686

"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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SECURE IN GOD.

BY ELIZA H. MORTON.
(North Deering, Me.)

No trial but the strength to bear
Will given be.

O blessed promise from my God
To comfort me.

The angels camp close by my side,
I will not fear.
Tho' Satan and his host besiege,
My help is near.

To talk, to walk, to live each day
Secure and blest
Is but a foretaste here below
Of heaven's rest.

This is my portion, this my joy;
All else grows dim.
Eternal peace and happiness
I find in Him.

Our Contributors.

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

STUDENTS DECIDING THEIR ETERNAL DESTINY.

BY MRS. E. G. WHITE.

LET the students remember that to form characters that will stand the test of the judgment, is very serious business. You yourselves are responsible for the manner of character you build. No professor in an institution of learning can make your character. You yourselves decide your own eternal destiny. It is necessary to contemplate such characters as are worthy of imitation. We refer you to Joseph in Egypt, and to Daniel in Babylon. These youths were tried and proved; and because they stood firm to principle, they became representative men, and patterns of integrity. I would say to the youth at our institutions of learning, whether you profess to believe or not, that you are now in probationary time, and a second probation will not come to any of you. This is the only opportunity you will have of standing the test and proving of God.

With the deepest interest the angels of God in the heavenly courts are watching the development of character; and from the records in the books of heaven, actions are weighed, and moral worth is measured. Every day the record of your life is passed unto God, just as it is, whether it is one of merit or of demerit. You are lacking in true elevation and nobility of soul, and no man can give you the character you need. The only

way you can attain to the standard of moral worth by which you are to be measured, is to depend upon Christ, and co-operate with him in steadfast, earnest, determined purpose.

Those who do this will not bring into their work a spirit of lightness, of frivolity, and of love of amusement. They will consider that at no small cost to their parents or to themselves, they have come to the school to obtain a better knowledge of the sciences, and to get a more comprehensive understanding of both the Old and the New Testament. I would address you as those who have reasoning minds, and who have an intelligent understanding of your privileges and duties. Would it not be best for you to co-operate with your teachers, in order that you may reach the very highest standard that it is possible for you to attain? Time is more valuable to you than gold, and you should improve every precious moment. You should consider what will be your influence upon others. If one pupil is reckless, and indulges an excessive love of amusements, he should bring himself under the control of principle, lest he may become a working agent for Satan, to counteract, by his wrong influence, the work which teachers are trying to do, and mar that which heavenly intelligences are seeking to accomplish through human agents. He may frustrate the design of God, and fail to accept Christ and to become indeed a son of God.

Obligations between teachers and pupils are mutual. Teachers should make diligent effort that their own souls may be sanctified through the grace of Christ, and that they may labor in Christ's lines for the salvation of their pupils. On the other hand, students should not pursue such a course of action as will make it hard and trying to their teachers, and bring upon them temptations hard to resist. Pupils should not, by a wrong course of action, lower the high standing and reputation of the school, and give reason for the report to go abroad among believers and unbelievers, that Seventh-day Adventist schools, though purported to be established for giving the best of education to those who attend, are no better than the common schools throughout the world. This is not the character nor the reputation that God would have our schools bear; and those who have lent the influence with which God has intrusted them, to give such a character, or reputation, to the school, have lent it in a wrong direction. Those who have shown disrespect for rules, and who have sought to break down authority, whether they are believers or unbelievers, are registered in the books of heaven as those who cannot be trusted as members of the royal family, children of the heavenly King. The teachers who carry the burden of the work that they should, will have sufficient responsibility, care, and burden, without having the added burden of your disobedience. They will appreciate every effort that is made on the part of the students to co-operate with them in the work.

One careless, insubordinate student, who does not cultivate self-respect, who is not well disposed, and who does not try to do his best, is doing himself great injury. He is deciding what shall be the tone of his character, and is inducing others to depart from truth and uprightness,

who, if it were not for his pernicious influence, would dare to be true and noble. One student who feels his accountability to be faithful in helping his instructors, will help himself more than he helps all others. Heaven looks down with approbation upon the students who strive to do right, and have a firm purpose to be true to God. They will receive help from God. Of Daniel and his companions who stood firm as a rock to truth, it is written, "As for these four children, God gave them knowledge and skill in all learning and wisdom: . . . and in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

If you do not intend to improve your opportunities and privileges, why do you spend money in attending the school, that your parents have worked hard to obtain? They have sent you away from the home-roof, with high hopes that you would be educated and benefited by your sojourn at college. They have followed you with letters and with prayers, and every line you have written them has been read with eagerness. They have thanked God for every indication that you would make a success of your Christian life, and they have wept for gladness at the indications of your advancement in scientific and spiritual knowledge. O, I want to beseech of you to do nothing that is questionable. Consider in what light your parents would regard your actions, and forbear to do anything that would put thorns in their pillows. Do not be thoughtless, careless, and lawless. Your actions do not end with yourselves; they reflect credit or discredit upon the school, according as they are good or bad. If you do evil, you grieve Jesus Christ, who bought you with the price of his own blood, hurt the soul of your principal, wound the heart of your teachers, and injure and mar your own soul. You make a blot upon your record, of which you will be ashamed. Will it pay? It is always best and safe to do right because it is right. Will you not now do some serious thinking? Right thinking lies at the foundation of right action. Make up your mind that you will respond to the expectations your parents have of you, that you will make faithful efforts to excel, that you will see to it that the money expended for you has not been misapplied and misused. Have a determined purpose to co-operate with the efforts made by parents and teachers, and reach a high standard of knowledge and character. Be determined not to disappoint those who love you well enough to trust you. It is manly to do right, and Jesus will help you to do right, if you seek to do it because it is right.

Those interested in your behalf have flattering hopes for you, that you will become useful men, who will be filled with moral worth and unswerving integrity. For the youth who have gone from New Zealand to America, much has been ventured; and I will say to these students, "Set your aim high, and then step by step ascend to reach the standard, even though it may be by painful effort, through self-denial and self-sacrifice. Christ will be to you a present help in every time of need, if you call upon him, that

you may be like Daniel, whom no temptation could corrupt. Do not disappoint your parents and your friends; but above all, do not disappoint Him who so loved you that he gave his own life in order to cancel your sins and become your personal Saviour. Jesus said, "Without me ye can do nothing." Bear this in mind. If you have made mistakes, you may gain a victory by discerning these mistakes, and by regarding them as beacons of warning, to enable you to shun their repetition. I need not tell you that this will be turning your defeat into victory, disappointing the enemy, and honoring your Redeemer, whose property you are.

We feel sorry indeed that any weakness of character should have marred the record of the past, because we know it is an evidence that you did not watch unto prayer. We feel sorry that mistakes have been made, because they have placed upon the teachers burdens which they ought not to have borne. Teachers have their own natural weaknesses of character to contend with, and they are capable of moving unwisely under the stress of temptation. They may think they are doing right when they are enforcing strict discipline, and yet they may be making mistakes in the case with which they are dealing. How much better would it be for both pupils and teachers, if students would place themselves upon their honor, and act from pure and noble motives, so that their very course of action would recommend them to those who were their teachers and educators. If in every possible way and under every circumstance, they would treat those who are in positions of trust, and bearing responsibility, as they themselves would like to be treated, what peace and success would attend the school.

Why should students link themselves with the great apostate, to become his agents, in tempting others, and through others causing the fall of many? Every human being has his own individual trials, peculiar to himself, and no one is free from temptation. If teachers are disciples of Christ, and are engaging in the work in a way which is approved of God, Satan will surely assail them with his temptations. If the great deceiver can stir up evil elements of character in the students, and through them bring perplexity and discouragement upon the educators, he has succeeded in gaining his purpose. If under the temptation the teacher reveals weakness, in any respect, then his influence is marred; but he who proves an agent for the great adversary of souls, must render an account to God for the part he acted in causing the teacher to stumble. Let students carefully consider this phase of the subject, and let them rather study how to encourage and sustain their teachers, than to bring discouragement and temptation upon them. In thus doing, they will not be sowing tares that will spring up among the wheat. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Students will be tempted to do lawless things, when it is only to please themselves and to have what they call "fun." If they will put themselves upon their honor, and consider the fact that in doing these things they bless no one, they benefit no one, but involve others as well as themselves in difficulty, they will be more likely to take a manly and honorable course, and put their will on the side of Christ's will. They will work in Christ's lines, and help their teachers to carry their burdens, which Satan would make more discouraging by employing thoughtless minds in vain tricks. They will seek to make an atmosphere in the school, which, instead of being depressing and enfeebling to the moral

powers, will be healthful and exhilarating. In thus doing, students can have a consciousness that they have acted their part on Christ's side of the question, and have not given one jot of influence or ability to the great adversary of all that is good. With how much more satisfaction can students recall such a course of action, than a course of action where they have sanctioned secret plans to disrespect and disregard authority. They will have reason to praise God that they have resisted the clamorings of inclination, and have put their influence on the side of order, diligence, and obedience. Let every student remember that it is in his power to help and not hinder the cause of education.

Students in our institutions of learning may either form characters after the divine similitude, or degrade their God-given powers, and bring themselves down to a low level, and they will have no one to blame but themselves if they degrade themselves. Everything that God could do has been done in behalf of man. Every want has been anticipated; every difficulty, every emergency, has been provided for. The crooked places have been made straight, the rough places smooth, and therefore no one will be excused in the day of judgment, if he has cherished unbelief and resisted the workings of the Holy Spirit.

Jesus Christ has given himself as a complete offering in behalf of every fallen son and daughter of Adam. O, what humiliation he bore! How he descended, step after step, lower and lower in the path of humiliation, yet he never degraded his soul with one foul blot of sin! All this he suffered, that he might lift you up, cleanse, refine, ennoble you, and place you as a joint heir with himself upon his throne. How shall you make your calling and election sure? What is the way of salvation? Christ says, "I am the way, the truth, and the life." However sinful, however guilty you may be, you are called, you are chosen. Draw nigh to God, and he will draw nigh unto you. Not one will be forced against his will to come to Jesus Christ. The Majesty of heaven, the only begotten Son of the true and living God, opened the way for you to come to him, by giving his life as a sacrifice on Calvary's cross. But while he suffered all this for you, he is too pure, he is too just, to behold iniquity. But even this need not keep you away from him; for he says, "I came not to call the righteous, but sinners to repentance." Let perishing souls come to him just as they are, without one plea, and plead the atoning blood of Christ, and they will find acceptance with God, who dwelleth in glory between the cherubim above the mercy-seat. The blood of Jesus is a never-failing passport, by which all your petitions may find access to the throne of God.

APPEALING UNTO CÆSAR.

BY L. A. SMITH.
(London, Eng.)

WHAT has the cause of religious liberty to gain by appealing unto Cæsar?

Cæsar stands for the civil government; and we appeal to Cæsar by appealing to that which is a part of civil government,—its laws, institutions, and customs. Should we rely upon these when we are brought before magistrates and rulers to answer for our conduct toward God?

No civil government can either give or take away true religious liberty. Paul and Silas in the prison at Philippi, with their feet fast in the stocks, had religious liberty,—liberty to worship God according to the dictates of their consciences and of his word; liberty to worship him in spirit and in truth. No power can compel a man to go contrary to the dictates of his conscience; for no power can compel a man to sin.

The civil government can take away civil liberty; it can take away personal liberty in things pertaining to religious worship, so that a man

may be obliged to forego many privileges to which he has been accustomed in connection with the worship of God, which he may think it would be much better for him to enjoy. But is it our work as ambassadors for God to see that we are not deprived of personal liberty, or that others around us are not? Is that our message to the people? Is that the commission which we have received from God?

Or is our message the message of liberty in Christ, "the opening of the prison doors to them that are bound"—the liberty of the soul, that comes through freedom from the law of sin and death?

Is it that law on the statute book forbidding Sunday labor under threat of imprisonment that we should seek to have repealed, or the law of sin and death that binds men's souls?

Will the truth spread faster if our personal liberty is not invaded in some instances, and the government places no serious obstacles in our path? Looking over the history of the cause in Russia, the answer to the question becomes at least doubtful?

And what has Cæsar given us thus far?—Nothing but "due process of law," and that is not what we want. We want justice, and when we appeal to Cæsar, we must abide by Cæsar's decision. If we appeal to the Constitution, we must abide by the interpretation that is given it. It is not ours to construe the law or the Constitution; that must be done by the courts; and recent events have shown how much we may expect from them.

And when we are brought before the courts, the real question is not one of obedience to man's law, but to the law of God. But when we appeal to the law of man, we make it a matter to be judged by that law, and the point of obedience to God can only be considered in so far as it is touched by that law. And this leaves the gospel out of it altogether.

Should we not then appeal to God, and stand squarely and simply upon his word? That will give God a chance to speak through his word, and that is what we want. But when we appeal to human laws or human customs, or apologize for the truth by saying that although we did work on Sunday, we did not work very much, or we did it quietly where no one would be likely to see it, or that others were working too, and it is not fair to arrest us and let them go, we take our case out of the hands of God, and deprive him of an opportunity which he would use for his glory.

Let us stand fast in the liberty wherewith Christ has made us free, and trust God to take care of the rest. (Read Isa. 33:22.)

FOREWARNED—FOREARMED.

BY W. E. CORNELL.
(Des Moines, Iowa.)

THE memorable battle of Arbela, that resulted in the overthrow of the Persian kingdom, is one of the most remarkable of all history. The Persians under Darius numbered over 1,000,000, while the Macedonians under Alexander were only 47,000. The attack of the Macedonians seemed but madness, the odds were so against them; but Alexander knew his strength, and the secret of this self-confidence lay in the fact that on the eve of the engagement, full and complete details of the plans of the approaching attack of Darius fell into his hands; and by this foreknowledge, he was enabled so to place his army that the Persian forces were routed, and he gained a victory that made him monarch of all the then known world.

The most unequal struggle of all the ages is man in his endeavor to cope with the Devil without the help of Jesus Christ. But Christ knows all the wicked plans of the arch-enemy of souls, and these he has revealed to his children; and more, he stands ready to fight these battles for us, if

we will but submit our wills to his, and let him. No judgments of God were ever visited upon the earth without due warning being given of them, and an opportunity for all who would, to escape. Noah preached a coming flood for one hundred and twenty years; Lot was warned of the destruction of Sodom; and the Christians knew, years before, of the overthrow of Jerusalem, and so definite was the sign given of the latter event that when the time came, every Christian within the walls of that doomed city knew it, and escaped. But in this case, as in the others, they escaped with only their lives. All their possessions were left behind.

We are now in the very wind-up of this great struggle between Christ and Satan, that has been going on for 6000 years. The Lord has said it, and every token indicates that "we are on the very border land of the eternal world." But the masses don't believe it. They scoff at the idea, and in derision say, "Where is the promise of his coming?" This is just what is declared they would say (2 Peter 3:4), and because of this perverseness of heart, they are left to believe a lie (2 Thess. 2:11), and that day will come upon them as a snare (Luke 21:35) and as a thief in the night. 2 Peter 3:10. On the other hand, to Christ's followers, those who are looking for his coming, these words are addressed: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. Why?—Because "ye are all the children of light." But being in the light—knowing what is coming—this alone will not save us. Lot's wife knew of the destruction of Sodom, but this knowledge did not save her from being turned into a pillar of salt; and the Saviour, in speaking of what would take place in the end of the world, and the danger there would be even of the elect being deceived and turned out of the way, uses these significant words, "Remember Lot's wife." There is reason in this. As the end draws near, the conflict deepens, and Satan, who "knows that his usurped authority will soon be forever at an end," will come against the people of God "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness (2 Thess. 2:9, 10), so that, if it were possible, the very elect themselves will be deceived. Matt. 24:24.

Then, where is the security for the people of God in these days of peril?—It is in Jesus Christ our Saviour, who "maketh intercession for his people, though Satan standeth at his right hand to resist him." When the powers of darkness thicken, and the timid, trembling soul is on the very brink of destruction, the loving, tender, merciful Saviour reaches forth his hand, and there is an interposition. "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?"

And now, true to his word, the Lord for more than forty years has, in addition to his written word, been sending his messages of love and reproof, warning and admonition, to this people, faithfully pointing out the snares that Satan has set for commandment-keepers. And but for this gift among Seventh-day Adventists, how many times they would have been overthrown completely. How thankful we should be for it. It is as if it were a candle let down from heaven to point out these traps that the Devil has set to ensnare God's people, and happy is the man who reveres it as such. No wonder that the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ, which, according to Rev. 19:10, is nothing less than the gift of prophecy.

So, with all the secret plans of Satan and his hosts laid bare, even the very words he uses, and with Jesus as our commander and leader, we are ten thousand times more sure of victory in the mighty conflict into which we are now entering than was Alexander the Great; and to him who

is faithful to the end, who overcomes, what a blessed thought it is that there opens out to him a never-ending life of blissfulness on the plains of Paradise!

FROM NATURE UP TO NATURE'S GOD.

BY L. A. REED.
(Battle Creek College.)

SUGGESTED by a sermon by Professor W. W. Prescott: "With every object in nature, God has connected some divine truth."

When I gaze upon the waters,
As the evening shades draw nigh,
Lying silent, calm, reposing,
Quiet earth and peaceful sky,
Then I think of life as peaceful,
Not of earth but born above,
Lying calmly, like the waters,
In the mellow light of love.

When I view the grand old mountains,
Outlines dark 'gainst azure sky,
Think of what a wondrous power
Reared their massive forms on high,
I remember all God's dear ones
He will never here forsake,
By that power he will keep them
For his truth and mercy's sake.

When I look up into heaven,
View the twinkling stars on high,
Shining with a light forever,
Gleaming yonder from the sky,
I remember light more cheering—
Light of hope midst darkness drear,
Shining like the stars in heaven,
Ever true and ever clear.

When I view the flowing river
Gliding onward to the sea,
Peaceful flood of mighty waters
Moving on incessantly,
I remember peace that's flowing
Like a river through the soul,
Fed by springs from God eternal,
That shall flow as ages roll.

When I look upon the ocean,
Foaming o'er its shores of sand,
Beating, lashing, roaring, dashing,
Surging in its fury grand,
Then I think of mercy deeper,
Lasting now and evermore;
And a sea of love that's broader—
Ocean wide without a shore.

"HOLDING THE FOUR WINDS."

BY C. G. KELSEA.
(Battle Creek, Mich.)

WITH the events brought to view in the opening verses of Revelation 7, all Seventh-day Adventists are familiar; the "holding of the four winds" while the servants of God are being sealed in their foreheads,—and how many prayers have been and are now sent up to the throne of grace, that the winds might *still* be held until that work should be accomplished!

But while this work is being done by the Lord, he has committed a no less important work to those who shall receive that seal,—the sounding forth to the world of the most fearful warning that ever fell on mortal ears, expressed in the message of the third angel of Rev. 14:9: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." It is safe to say that none will be sealed who are not actively engaged in proclaiming that message, according to the ability given them of God.

We know that the servants of God will be sealed, because the word of God says so; but the important question with us should be, Will we be of that number? The testimony of the Spirit of God to us is, that the work we fail to do in time of peace will have to be done in the midst of terrible persecutions, and as we see the Satanic zeal which animates the persecutors of

our brethren in different parts of the land, the precursor of the storm which will only too soon burst upon us in all its fury, should we not humble ourselves before God, and earnestly petition him that the winds may be held, that we may *work*?

Satan is working with "all deceivableness of unrighteousness," "because he knoweth that he hath but a short time." *Our* time, also, is short; and shall we, who are called to be co-workers with the Lord, and expect to receive his seal and be sheltered during the time of trouble, manifest less zeal and activity than the enemy of all truth?

Note the following from sister White, in the REVIEW of April 4, 1893: "It is only as God sees his professed people *eager* to be laborers together with him, that he can impart to them light and grace."

We know that "new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle," and also that "a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins." Are we of those who are "dead"? If so, the word of the Lord comes to us: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

If we are *not* "dead," but alive and listening for the call, the word is: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Is it not time that every church and every company of Sabbath-keepers in the land was organized into active missionary societies? There is no one who is not capable of doing some work for the Master; for he has given "to every man his work." But we are called upon now, as never before, to put to the stretch the powers of the mind and trade with our God-given talents.

"If the members of the churches would but put to work the powers of mind that they have, in well-directed efforts, in well-matured plans, they might do a *hundredfold* more for Christ than they are now doing."—*E. G. W., in REVIEW of April 11, 1893.*

Do we realize the rapidity with which the message is closing up? Do we realize that the "loud cry" of the third angel's message has begun? that we are in the time of the "latter rain," and that "all heaven is *impatiently waiting* for men to co-operate with the divine agencies in working for the salvation of souls"? O let us arouse, and put ourselves, and the means which God has intrusted to us, into the work as never before.

What an opportunity presents itself just now for every Seventh-day Adventist, young and old, to sound the message all over this country! The International Religious Liberty Association has recently issued three very important numbers of the *Religious Liberty Library*, and every reader of this paper should not only carefully study them, but assist in placing them in the hands of thousands of others. I refer to "Christ and the Sabbath," "Rome's Challenge," and "Our Answer." These titles are well known to all, and need no further explanation. These pamphlets should be brought to the notice of every thinking man and woman in the United States, that they may decide intelligently as to whether they will observe the Sabbath of the Lord, and receive his seal, or observe the rival Sabbath of the "man of sin," and receive *his* mark.

This work lies right at our hand, so let us work while we have the opportunity, while the winds are held. We are even now entering the time of trouble. As the testimony came to us last February: "The time of peril is *now* upon us. It can no longer be spoken of as in the future." *General Conference Bulletin, p. 419.*

If that was so last winter, how much more is it so now? There is not a moment to lose. Let

us heed the testimony of God's Spirit, and organize for action. Again we read:—

"In the face of what might be done, will the church sleep on, or will they feel the responsibility and honor that is conferred upon them through the merciful providence of God? . . . The world is watching our movements with greater interest than we imagine. Many see that what we have told them in regard to the curtailing of religious liberty in our country is coming to pass, although they have denied that such a thing was possible. . . . And now men are looking upon those who keep the commandments of God and the faith of Jesus, to see what will be their course. O, that all may arouse, and manifest to the world that this is a living faith, that a vital issue is before the world, that Jesus will soon come. Let men see that we believe we are on the borders of the eternal world."—*REVIEW, Feb. 21, 1893.*

Yes, Jesus will soon come. But if we are idle now, how can we stand before him when he shall come in all the glory of heaven? Let us, rather, heed these testimonies of the Spirit, and give ourselves wholly to the Lord's work, and then we can confidently ask that the winds may be held. And if we remain loyal, when probation shall close, and our great High Priest shall cease his mediatorial work in the heavenly sanctuary above, and assume the garments of vengeance, we shall be sheltered during the time of trouble, welcome the Saviour at his appearing, and at last stand with him on Mount Zion with our Father's name, the seal of the living God, in our foreheads.

THE BIBLE THE WORD OF GOD.

BY WM. BRICKEY.

(*Kimball, Minn.*)

WHAT a wonderful book is the Bible! With its sixty-six books all combined in one; written by so many different authors, separated by hundreds of years, all telling the same story. Yet there are those who profess to be Christians, who do not believe that all the Bible is inspired. A school-teacher in the East, who says that he has as strong faith in the Bible as any man, writes to me thus: "Do you believe the book of Job is all inspired? We think not. First, we have the words of Job, then his wife's, then Satan's, then Job's friends, and then the words of God. Are they all inspired? Satan must be an exception, and if Job's wife was inspired, it was by Satan. In chapter 38, etc., we have the words of God; they are inspired."

Now at first thought this looks as if it must be so. We cannot believe Satan was inspired. But if this is so, we surely need a sifter to sift the inspired from the uninspired; and who will tell us where to begin and end? Waiving the fact that Paul says, "All Scripture is given by inspiration" (2 Tim. 3:16), let us look at the matter a moment. How do we know that God spoke the words in the thirty-eighth chapter of Job, or any other place in the Bible?—Because the writers wrote it. Were the writers inspired to tell what God said?—Yes. How, then, do we know that Satan spoke the words attributed to him in the Bible?—Because the writers have penned them for our instruction; there is no other way that we could know it. Could they not be inspired of God to write the truth about Satan as well as anything else?—Yes; and if this is not so, we have nothing but the word of poor, fallible man to base our faith upon. Then it was the writer, and not the speaker that was inspired. But how can we know certainly that any of it is inspired? Suppose we should select thirty men out of the United States,—lawyers, shepherds, statesmen, fishers, preachers, doctors, and farmers,—and have them write what they believe about God and creation and the origin and destiny of the race. What kind of a mixed medley would we have? It would surely be of human origin, and I think would show it plainly in contrast with the Bible. If you are anxious to know how it would agree, read the contradictory reports of the soldiers of the late

war, of the different battles in which they engaged. Then how did the writers of the Bible all agree?—They were all linked together by one chain. God breathed his Spirit into all their writings, and they must agree.

Again: the Bible has predicted most unlikely things, but they have always come true. Take, for instance, the prophecy of Elisha in 2 Kings 7:1. There was such a famine in the city, with no human prospects of relief, that women ate their own offspring. When all despaired, the prophet stood up and said, "To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel." It looked so unreasonable that one of the lords said, "If the Lord would make windows in heaven, might this thing be?" Elisha said: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." It looked impossible, but the mighty God had spoken, and nothing is too hard for him. It came to pass, and the unbeliever saw it, but was trod upon in the gate, and did not eat of it.

Look at Abraham, a hundred years old, with no heirs. God said nations and kings should come out from his loins. Moses wrote this hundreds of years before Israel had a king. Suppose they had never had a king. No, we cannot suppose that, for they did, and the promise was true. Again, God said of the Amalekites that he would utterly put out their remembrance from under heaven (Ex. 17:14), and of the Jews that he would scatter them from one end of the earth to the other, and they should be a proverb and a byword, and that they should have no rest, and no assurance of their lives. Deut. 28:37, 65-67. Have these predictions been fulfilled?—Yes, right before our eyes. How often have we heard people say, "As rich as a Jew," or, "He swears like a Jew," or, "He lies like a Jew"? Witness their persecutions in Russia, and look to the ends of the earth where they are scattered. But where is the Amalekite? Since the day that Samuel hewed Agag to pieces before the Lord in Gilgal, we have heard nothing of the Amalekites. Then this was no human guess. God knew the end from the beginning.

I will mention only a few more of the hundreds of predictions like these, which we know have been fulfilled. In Matt. 24:2 Christ said of the temple that not one stone should be left upon another. How unreasonable that looked then! What motive could prompt men to tear down those massive stone walls? When Titus took the city, he did everything in his power to prevent the destruction of the beautiful temple. But it was burned in spite of him, and the soldiers threw down the stones, and plowed and dragged the ground in search of gold. In Luke 21:24, speaking of the same thing, Christ said: "And Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." In A. D. 360, Julian, the great apostate, came to the throne of the Roman Empire. McCabe, in his "Pictorial History of the World," pp. 109, 407, says: "In his attempt to falsify the prophecies of the Saviour, he called upon the Jews to rebuild their temple at Jerusalem." Did they build it? He says that men, women, and children engaged in the task of clearing away the rubbish; but suddenly the fire burst out from the ground and drove them away, consuming their tools, and putting a stop to their sacrilegious attempt. Here was all the power of earth arrayed against the word of God, but it failed. Thank God for such a book. The powers of earth and hell combined could not falsify one word. Here is something stable, upon which we can base a living faith. When we try to compare the Bible with other books, there is no comparison; it is just as high above them as the heavens are high above the earth.

There are many good books, but they are good only in proportion as they embody the living principles of eternal truth, contained in the

sacred Bible. Where is another book laden with such precious precepts and promises? There is no flattery,—"thou art the man,"—so we know it was not written by crafty men, for selfish ends. But it comes to us with reproofs, warnings, chidings, instructions, and encouragements. We cannot sink into any condition where it cannot reach us. It was written for the universal race—the high, the low, the rich, the poor, the ignorant and the learned, the saint and the sinner. Where is another book that has the power, unless borrowed from this one, to lift men from the gutter? From the very lowest depths of degradation and sin it can take men and women and make them sons and daughters of the Lord Almighty. O! it reaches down where we are, and lifts us from earth to heaven. Where is another book that can give men such supernatural power under trying circumstances, to hold fast their integrity, and face the fiery flame, the rack, and the thumb-screw? I once read of two men who were condemned to burn at the stake. They agreed that the one who was first burned should hold up his right hand as a sign if his faith was able to sustain him in the flames. One was chained to the stake, and the fire was kindled. The other silently watched. The fire grew hotter, and the flames rose higher, until his hands were burned to a crisp, and he was black in the face. Just as it was thought he was dead, up went both hands in a mighty triumph over the flames. O what a victory!

ITEMS.

BY JOSEPH CLARKE.

(*Lowry City, Mo.*)

PEOPLE often ask Seventh-day Adventists why their ideas on the Sabbath question were not up for discussion before. We reply that the Sabbath controversy has been agitated more or less ever since 321 A. D., when Constantine promulgated his famous edict respecting the venerable day of the sun. For proof, see "History of the Sabbath," by J. N. Andrews.

People sometimes ask what rule should be observed in tithing. We reply, Tithe every item of income; children should tithe the proper value of gifts bestowed upon them, and money earned, however small the amount may be. (See Matt. 23:23.) The farmer should tithe every sale from garden, field, dairy, poultry, and orchard; the laborer, money earned; the trader, his profits. Keep a tithe book, and record daily every item of property sold; worth of crops; growth of stock, etc. Do not be fearful that God will rob you, as you have robbed him. Keep your heart open on that side opposite heaven, and pay tithe gladly.

—The secret of joyful service is to get Christ into the first place in our thoughts; to put the sense of duty behind Christ. The sense of duty will not be dulled nor obscured by that process; on the contrary, it will act the more freely and powerfully, because it will be in its true place. But we sometimes let the sense of duty throw Christ into the background so far that we see only duty. We lose sight of the face of our Friend, and see no more his heavenly smile, and only hear a voice of command coming out of a cloud, and setting us our daily task; and then our burden ceases to be light, because we have lost the sense of its being Christ's burden. He is a rare man who can develop enthusiasm under the steady pressure of a bare, inexorable "I must."

No one knows this better than our Lord, and hence he refuses to put his service on the grounds of necessity. He wants sweeter, better, more joyful, more spontaneous work, such work as only a friend will do for a friend.—*Selected.*

The Mission Field.

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

THE FIELD IS WHITE.

BY JOHN MCCARTHY.
(*Battle Creek, Mich.*)

FROM the far-off shores of India,
From whence spicy breezes blow;
From the burning plains of Egypt,
We can hear sad cries of woe;
From the mines of dark Siberia,
To the Polynesian Isles,
We can hear the people groaning
'Neath the sin that them defiles.

From the distant polar region
Where the Esquimaux abound,
To the islands that are legion,
Which in eastern seas are found;
From the great Brazilian plateaus,
O'er the Andes' rugged peaks,
Comes a voice in tones so mournful,
Speedy help from us it seeks.

Far-off Greenland pleads for helpers;
Finland too joins in the cry;
Mexico has few true workers,
Though to us so very nigh;
In our ears their cries are ringing,
"Help us, help us, or we die!"
Can we, heedless, pass such pleadings,
Or to help them shall we fly?

Ecuador and Venezuela,
Uruguay, and Chili too,
With the Argentine Republic,
Open wide their arms anew.
They would gladly hear the message,
But there's none to spread abroad
All the truth as found in Jesus,
Now revealed in his blest word.

Persia, Turkestan, and China
Nothing know of Christ our King.
Dark Japan, and Beloochistan
Jesus' praises cannot sing.
Spain and Portugal are seeking
To be taught salvation's plan,
Which alone can prove effectual
To redeem rebellious man.

Linger not, be up and doing;
Time will soon be in the past;
We must preach God's final message
With the trumpet's loudest blast.
We as watchmen must give warning;
Nor must we one hour delay;
As earth's sun is setting quickly,
We must work while yet 'tis day.

Have we any love for Jesus?
Let our lives for him be spent;
In the path which he has trodden,
May our footsteps e'er be bent.
Precious sheaves we then shall gather
To the garner of our King;
If in sowing we are faithful,
Precious souls to him we'll bring.

Then that, "Well done good and faithful"
Shall resound upon our ear,
When in Jesus' hallowed presence
By his throne we shall stand near.
Then one moment's joy in heaven
For our suffering of old
Will repay with wondrous measure,
Ten — yea, more, a thousandfold.

SUNDAY-SCHOOL LITERATURE IN INDIA.

THERE cannot be two opinions as to the wisdom of looking well to the children, if enduring and in every way successful Christian work is to be accomplished. This is as true in India as in America; it is probably more true in that great pagan country than in any Christian land to-day. The illustration of bending the twig need not necessarily be gone over. The illustration does not wholly illustrate all the good to be expected.

Two great factors present themselves in India: (1) The greatness of the work. The children of the 300,000,000 are to be reached; the influences of an oppressive paganism are to be antagonized. (2) The children are not only to be reached, but the whole of that large com-

munity. It is reasonable to suppose that the purer the ideas of children and the more free from idolatrous notions children's minds can be kept, the more quickly they will develop into strong Christians, other things being equal. It is, therefore, most desirable to have thousands of the boys and girls brought up in touch with Christians, and not in their idolatrous environment; receive an education, and be taught Christian duties at the same time, as they would not be taught these in the homes of their parents only lately discarding their heathen practices. There is not a mission in India but should be able to put thousands of boys and girls in their schools to receive an education as soon as the children are forthcoming. This little boy's name is David. He, with his two



brothers and mother, was found trying to subsist on from three to four cents a day. The mother was approached by a kind Christian sister. They lacked clothes and food. Only one little frugal meal of coarse flour per day did they have. People talk of poverty in America; they do not know any such poverty as is known in India. The cholera took off their mother, but the boys are in school, and will, some day, we trust, become exemplary Christians and good workers.

Besides the boarding-schools, there are also day schools and Sunday-schools; the scholars are often the bearers of the glad news. A tall, fine-looking Englishman stepped into the office of the publishing house at Lucknow one day. He came to give the word of encouragement the plodder at his work likes to hear. He sat down by the publisher, and told him how delighted he had been that morning to notice a group of boys in the business quarter of the city, eagerly listening to a paper being read, which had a picture on it. He found out through an interpreter that the paper was none other than the illustrated Sunday-school paper distributed the day before, and the boy reading it was a Sunday-school scholar, though not a Christian.

The Lucknow publisher was able to tell the visitor a better story than that. He said: "Not very long ago, after the opening exercises of the Sunday-school, I went into the class-room and threw down on the table the picture papers for that Sunday. The boys grabbed for them, but they let go and fell back onto their seats, on remonstrance being made. I thought the sincerity of that eagerness should be tested, so I called the names of half a dozen of the boys who lived nearest to the school, and told them to go and bring their old Sunday-school papers. They shot off as bright boys might be expected to go, and in a few minutes returned, joyously saying, 'Here is mine!' 'Here is mine!' A glance at the papers showed that they had been carefully preserved for years. What next? The boys had the best of that challenge. Well, I tried them again, with this remark: 'Yes, boys, you have carefully kept your Sunday-school papers; they are to be read, however, and how many of you can tell me what is in them?' No sooner had the last word fallen from my lips, than up went a score of hands, and the boys sent up a chorus of, 'Ask me!' 'Ask me!'

"So they were asked, and gradually the questions concerned the older papers — some three

years old. 'See this picture, Mátá Pershód?' 'Yes,' was the reply. 'Then tell me about it,' — and the account was correctly given. Well, that examination amazed me, and the boys had a high time. 'How is it, boys,' I at last asked, recovering from my wonderment, 'that you have remembered so well the contents of these old Sunday-school papers?' 'Nothing strange in that,' said several. 'It is just this way. We first of all like those papers, and read them; first chance perhaps going home; then father likes to hear them read and mother, too, and as they cannot read, we read the papers to them. Not only so, but our parents think a great deal of our being able to read, and when an uncle or grandfather or cousin or old friend of father's comes to town, and visits us, we are sure to be asked to read the Sunday-school paper. Why, sir, we have read each one thirty or forty times over!' That was a revelation, a wonderful revelation." And the tall visitor from England said he, too, never heard a story illustrating the power of the religious press equal to that. A small Sunday-school paper, prized by the boys themselves, because perhaps they did not get any other paper, read, too, to all of the household, the relatives, and friends, carried by them to other circles and communities! Surely the influence of even a Sunday-school paper may be likened to a great ripple caused by the casting of a huge stone into the water.

True, the tiger, bear, and lion story, with some moral, enlivens the boy's paper in India. Such stories are abundant, but the story of David, Samuel, Paul and Silas, the martyrs, of the miracles of Jesus Christ, and of Christ himself, have a fascination for the youth in India. The press in India must be made of greater use. The press in America is powerful; the religious press in India has that possible influence in it which should lead to a hundredfold greater effort in its employment than it has. A thousand of such papers can be printed and sent out in India for \$1.50.

T. CRAVEN,

Methodist missionary to India.

Evanston, Ill.

WHY HE WENT.

A MISSIONARY, being asked what it was that directed his thoughts toward the foreign field, answered: —

"In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing, and was simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down into the well, and lifted him out; and as he looked up in my face, what do you think he said? 'O papa, why didn't you hurry?' Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into them, and bade me think of others who are lost, — of souls without God and without hope in this world; and the message came to me as a message from the heavenly Father, 'Go and work in my name;' and then from that vast throng a pitiful, despairing, pleading cry rolled into my soul, as I accepted God's call: 'O, why do n't you hurry?' — *Selected.*

— There is mention made of a dwarf in Egypt that was "so small that no one could see it." There are some men of so little account that the Almighty scarcely knows them. They are so small that you would have to run a fine tooth comb through society to find them. They are so small that on the judgment day all the sands of a wasted life will have to be sifted over to find them. — *Rev. W. O. Scott.*

Special Mention.

DECEIVABLENESS OF UNRIGHTEOUSNESS.

IN 2 Thess. 4 : 9, 10 we are told of the working of Satan with all power and signs and lying wonders, "and with all deceivableness of unrighteousness." That is a plain statement that unrighteousness is a means by which Satan deceives. In 1 John 5 : 17 we are told that "unrighteousness is sin," and in 1 John 3 : 4 that "sin is the transgression of the law." Now, then, those who transgress the law make themselves subject to the deceptions of Satan; and because they receive not the love of the truth, which would have kept them from unrighteousness, we are told in 2 Thess. 2 : 11 that "God shall send them strong delusion [“a working of error,” Revised Version] that they should believe a lie.” We see the truth of these Scripture statements illustrated in the contradictory and antichristian positions taken by those who justify themselves in breaking the fourth commandment, in substituting something else in its place, and in compelling every one to observe that which they have substituted in place of the law of God.

In a book recently published entitled, "The Hallowed day," by Rev. George Guirey, which received the Fletcher prize from Dartmouth College, in 1892, for the best essay upon that subject, the writer goes on to show the great importance of preserving the sanctity of Sunday as a sacred day. He says :—

"The Lord's day is the citadel of our moral and religious strength. If this stronghold be taken, *evangelical religion* will lose its influence with the people, and the leprous work of moral decay will destroy the spirit of the nation."—p. 4. "Morality cannot thrive without Christianity, and both are impossible without the Sabbath."—p. 117. "The Sabbath is the great institution for keeping alive the knowledge and worship of the one living and true God, and thus giving efficacy to his moral government among men."—p. 253. "Will any intelligent man deny that *Christian civilization* would be impossible without the Christian Sabbath? As the strength of a single plank is all that keeps the vessel from the bottom of the sea, so the Lord's day is the *saving plank* in the ship of state; remove that plank, and how long would our republic keep afloat?"—p. 216.

On pages 125, and 126, Dr. Schaff is quoted as saying :—

"Take away the Sabbath, and you shake the moral foundations of our national power and prosperity; our churches will be forsaken, our Sunday-schools emptied, and our domestic devotions will languish; the fountains of public and private virtue will dry up; a flood of profanity, licentiousness, and vice will inundate the land; labor will lose its reward, liberty be deprived of its pillar, self-government will prove a failure, and our republican institutions end in anarchy and confusion, to give away in due time to the most oppressive and degrading military despotism known in the annals of history. Yea, the end of the Sabbath would be for America the beginning of the *unlimited reign* of the infernal idol-trinity of Mammon, Bacchus, and Venus, and overwhelm us at last in temporal and eternal ruin." "Is not the desecration of a day so divine, and for such blessed purposes, rightly considered *treasonable in the highest degree* to the soul and to the law of God?"—p. 22. "*Patriotism*, no less really than piety, requires the observance of the Sabbath."—p. 253.

On page 73 he tell us how the Sabbath is to be preserved :—

"Every thoughtful observer of the trend of public sentiment on this question knows that without the support of civil law, the Sabbath in this country is doomed."

It is evident to every observer of the times that the sentiments of this writer are rapidly gaining ground in this country; and what does it mean? Where does it place those who are loyal to God in keeping his commandments? Are not they, in their efforts to oppose the

observance of a man-made day being enforced by law, trying to destroy all evangelical religion of the country, its Christianity and morality, the knowledge and worship of the one living and true God, Christian civilization, the moral foundation of our national power and prosperity, our churches, Sunday-schools, domestic devotion, the fountain of public and private virtue, liberty, self-government, republican institutions, giving the entire nation over to profanity, licentiousness, vice, anarchy, and the most oppressive and degrading military despotism ever known, and the unlimited reign of the infernal idol-trinity of Mammon, Bacchus, and Venus, and at last temporal and eternal ruin"?

Can a more despicable class of people be imagined than that? And so he says that they are traitors in the highest degree to God and also to their country. Can any one doubt what the attitude of these men will be to those who oppose them when they get the power in their hands to enforce their ideas? And as we see them rapidly getting that power, does it not behoove every one that would be loyal to God to live very near to him, that he may be enabled to stand in the day of trial? Is not the iniquity into which these men are being led the "working of [the] error" of refusing obedience to the fourth commandment of the law of God? The "deceivableness of unrighteousness" is seen in the contradictory statements made by them. On page 212 of the book quoted, the writer says :—

"The Church cannot make men either *moral or religious* by law; and when she attempts to do so, she is like the engineer who tries to pull his train without applying the steam. The state churches of Europe have worked at this impossible task for fifteen hundred years, and brought untold misery upon society, practically lost the Sabbath, and destroyed their own spiritual life."

Then on the next page, after saying that "the Church cannot make men either moral or religious by law," and speaking of the untold misery that attempts to do so have resulted in, he says :—

"But as the Sabbath is a moral institution, both the Church and the State may enforce its proper observance for the general welfare." "Civil laws may protect the citizen and enforce order and morality, but not religion. If the Sabbath were exclusively a religious institution, both the Church and the State could have no authority over it."

The position he takes is that the Sabbath is not a civil institution, but a religious and moral one, and that the State can enforce it on moral grounds only. On page 254 he tells us what the term "moral" means. Speaking of those sentiments which would support the Sabbath by law, he says :—

"These sentiments are alive to-day; they cannot die, because they are moral truths; and moral truth is the word of God, which liveth and abideth forever."

Now if the word of God is not religious, what is it? To prove his statement above, he calls attention to the address sent by the Columbian Sunday Association to close the World's Fair on Sunday, in which it was said :—

"Shall we retract that avowal of obedience and reverse that reverent exhibit of *loyalty* to the God of the Sabbath, by opening this Columbian Exposition on Sunday? Did Christopher Columbus discover a land of future Sabbath desecrators? God forbid!"

Is not "loyalty to God" religion? Surely Satan must be a consummate worker in the art of deception to those who lay themselves open to his power by disobedience, to deceive men by such simple means as he uses to deceive them on this Sabbath question.

Boston, Mass.

GEO. B. WHEELER.

POPULARITY OF THE POPE IN THE UNITED STATES.

THE *Catholic Citizen* of Nov. 18, 1893, reports a sermon by Cardinal Gibbons, delivered the 12th *inst.*, upon the love of Leo XIII. for the United States. According to this paper the pope is being Americanized, and has great love for this country. The head-lines are significant: "Pope Leo and America. Cardinal Gibbons tells of the Pontiff's love. The ties which bind America to Rome." The Cardinal said :—

"I believe it is generally conceded that the pope is a very popular person in the United States, outside of those who honor him as the head of the church. They revere him for his personal virtues, they admire him for his statesmanship, and they are affectionate toward him for his benevolence and spirit of humanity as a man."

He claimed there were "three principles which endear Leo to the people of this country." These are, the "principles of self-government [for which it is claimed he has "remarkable friendship"], the principles of liberty, and the respect for labor's rights."

In regard to the principles of our free government, — of, for, and by the people, — he says :—

"Now Leo, bound as he is to all nations of the earth by the ties of religion, is bound to recognize all systems of government; yet he has shown his predilections and remarkable friendship to the republican system of government."

In regard to our principles of freedom, he said :—

"We love liberty. The church always progresses where there is liberty. History tells this. She is handicapped where despotism holds sway. She struggles under the superincumbent weight of tyranny, but grows and expands like a rose under the genial sun and air of liberty. Nowhere is there more liberty than in the United States, and nowhere is the church more prosperous and vigorous."

Upon this point of growth, it will be remembered that Mgr. Satolli, in his speech at St. Paul, last July, said :—

"Time will show, very soon, I trust, that as the church, from the enjoyment of liberty guaranteed to her in this land, shall make progress such as she has not known in other times and lands; so shall also the republic receive from the church a corresponding benefit."

"If I have felt the pulse of the people aright, the great mass of this country have an attachment for the creed of the Catholic Church."

And of their unparalleled prosperity, Archbishop Ireland, in the same paper says :—

"The Roman pontificate to-day, before governments and peoples, is vested with high prestige and moral power, unknown to it for years. The church is out upon the broad world, felt, esteemed, listened to, as she has not been in a century. Whole nations are saved. . . . Surely much is yet to be done before the union of the age and the church is complete, but the work has begun, and has progressed in a surprising degree."

Thus their favor with nations and the union of Church and State are a surprise even to themselves.

In the same issue of the same paper, Archbishop Ireland said of Leo: "His joy over the proceedings of our late American Catholic Congress, shows how far he approves of unusual manifestations of energy on the part of clergy and laity." No one can fail of seeing that there has been "unusual activity" on the part of the Catholic Church and her allies, during the last year.

But just now the unsettled and warlike condition of the Old World, especially France and Italy, is cause of anxiety for the pope in his old age, on the part of his friends. And the Catholic papers are talking of the possibility of his leaving Rome, to seek some asylum as a place of safety in case of war.

Now as this nation is to take the lead, being an example to other nations in the elevation of the papacy to its position as mistress of the world; and as in this country the pope is so popular,

and has such a love for our principles of government; and as in this country, under its guarantees of freedom, the church has made unwonted and unparalleled progress, and here are to be seen such "unusual manifestations of energy on the part of clergy and laity," what more natural than that the pope should make this country, for which he professes so much love, his temporary resting-place, till all nations shall be willing to acknowledge his power and authority. And what is all this talk of love and interest in the United States and the dangerous position of the pope, for, except it be as a feeler of the public pulse? Upon this point, the same paper says:—

"Of course should the pope be compelled to leave Rome, either he or one of his successors would infallibly return to it, in God's appointed time. The chances are that the returning pope would be the sole sovereign in the papal city."

What more natural, and what more probable? And so, it may be Pope Leo in America, instead of "Pope Leo and America."

Cardinal Gibbons says again:—

"But there are others who have a lurking suspicion that we have something in the background. . . . We have nothing to hold back. Everything is open. . . . Let us tear off this mask which hides our true position."

Here is a depth of meaning, — "everything is open." And so it is; for one of their own, Bishop O'Connor, has said: "Religious liberty is merely endured until its opposite can be carried into effect without peril to the church." They say they love liberty; but it is the freedom of the lamb within the lion. That mask will soon be laid aside, not torn off, and then Rome will appear as she is. "The great mass of the people," will be favorable to her creed, and only one church left which they do or even can acknowledge as consistently Protestant. The sequel is to be read in that, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." In this is seen the true character of the papacy.

But we will let another witness speak. The *Catholic Quarterly Review* has said:—

"What the church has done, what she has expressly or tacitly approved in the past, that is exactly what she will do, and expressly or tacitly approve in the future, if the same circumstances occur."

The "same circumstances" will soon be here again. Every turn of the wheel reveals new developments. Soon Rome will rule the world. Then only the power of God can save those who protest. That power is sufficient, and will save, when all else goes to ruin. O, let us ever be consistent Protestants. H. F. PHELPS.

THE PRESUMPTION OF LITTLE POPES.

THERE is something imposing in the assumptions of a pope who can trace his ecclesiastical lineage back through many centuries; but for sublime audacity, commend me to the man whose ecclesiastical pedigree begins and ends with himself; who inherits nothing from any one; who, ecclesiastically considered, is as absolute as was Melchisedec of old; but who still claims to rule, and undertakes to control everything within his reach.

The great pope says, "You must acknowledge my authority, or suffer the consequences;" the little pope says: "You must confess my creed, or conform to my wishes, or have no lot nor part in the opportunities and privileges which I control;" and the man who has revolted from all sectarian creeds, and claims to stand in the liberty of the gospel of Christ, yet says: "You must

acknowledge me personally, and not dare to object to my methods or criticise my management, or I will cast you out of the synagogue, close your mouth, and hinder you as far as it is in my power. No matter what you can do, or what God has qualified you to do, you shall do *nothing* unless you are willing to admit that everything I say and do is right and proper, and that no man may gainsay it."

With such persons the test of fellowship and friendship is not orthodoxy or heterodoxy, but it is personal allegiance to a few little, one-horse popes. If you bow the knee to them, all is well; if you will flatter them, praise them, commend them, you can then ride upon the high places of Jacob, and eat the crumbs that fall from their tables. No matter if you believe them to be knaves or fools, provided you maintain a discreet silence, you may still enjoy their fellowship and friendship; but if you dare to say out loud what plenty of people are saying in a whisper; if you dare to utter what their own supporters are ready enough to hint, you will find that as far as it is in their power to control matters, your course is finished, and your work is done. A man may have been called of God to the ministry of his word, but he cannot exercise that ministry where such men have control, without first being subject to their will. They cannot imagine that any man can serve God unless he at the same time serves them, or acknowledges their infallibility. If he dares to hint that it is possible for them to do wrong; or that an untruth does not become true because they tell it; that a crooked act does not become straight because they have done it; that meanness and deception are not made sacred by baptism or church membership, he is straightway sent to Coventry, there to consider how grievously he has sinned in daring to think for himself, and in presuming to question the infallibility of some little pope.

Of one man an aged minister said: "He has two excellent qualities for a pope, holiness and infallibility." It requires very little timber in these days to make a pope, and indeed they were sufficiently plenty in the days of Paul. "To whom," says the apostle, "we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you." Gal. 2:5. — *The Safeguard*.

"LO, HERE" AND "LO, THERE."

IN that memorable lesson that the Saviour gives us in the twenty-fourth chapter of Matthew, among other things he says, "If any man shall say unto you, 'Lo, here is Christ, or there; believe it not.'" These "lo, here's" and "lo, there's" will be very numerous from now on till the end, and they will come up in very many ways. For instance, a person will represent himself as being very earnest and devoted in the Master's cause, and very anxious to answer the earnest appeals for labor, and will say, "I have not the money, but if you will furnish me means, I will go." But it is usually the case that such persons as these should be regarded as those who are calling, "Lo, here," or, "Lo, there." Sometimes over-zealous souls who have not the experience to do good missionary work become stirred up, and get a very heavy burden to go out to labor; and when they appeal to us for our means, in nearly every case when we bestow it upon them, it will be practically wasted, because these persons usually have not learned economy, and are quite extravagant, and instead of using the

means judiciously, would extravagantly waste it, and then the work that they would do, would not be of the best character.

Others, again, will strike out on independent lines in the publishing business, without any consultation with our brethren who have that work in charge, and tell us that they have that which is just the thing for the times, and will appeal to us for means to assist in circulating it. In these cases, again, we would advise the brethren to be careful. It is very clearly outlined in the testimonies that our organization into Conferences and the establishment of our institutions, are in the order of God; and if these are in the order of God, God will work through them in preference to any other agency, and we believe that much more can be accomplished by sticking right to our work and all pulling together in perfect harmony.

God is now working for us as never before, and it becomes us to know the leadings of his providence in all things, and to be careful that we do not waste the means that he has placed in our hands, and that is so much needed now in the advancement of his work.

We simply give the above hints that our brethren and sisters may be on their guard, and be sure that they are right before donating their means to private individuals, rather than to put it into the regular channels established among us for that purpose. We would not say that there would never be any case where it would be advisable for a brother who is in good circumstances to help one who is poor into the field to labor. But those cases are usually clear, and the leading brethren in the field can see it as plainly as the individuals who are going out. To be sure, it is the privilege of the brethren to spend their means in any way that they see fit, but believing that all would desire to have their money do the most good possible, we thought at this particular time a word of caution on these points might not be out of place. A. O. TART.

NUNNERY LIFE IN NAPLES.

THE disclosures in this Italian city have produced a profound sensation throughout the whole bounds of the thinking world. A convent in Naples, which for four centuries has been shut to all, and has been appropriately known as the "Nunnery of the Buried Alive," has been opened by the police, and the secrets unearched. A young girl had been hurriedly buried there to cure her of an unfortunate passion, but when her family afterward wished to communicate with her, it was found impossible. An appeal to the Italian minister of justice procured an order for entrance, and against violent opposition the police forced their way.

They found twenty-six nuns, ragged, wretched, and some of them half insane. Eight of them had been immured in this death trap by order of their parents, against their own will. The horrible spectacle thus brought to light, led the governor of Naples to order a further and complete investigation, and all the closed nunneries of southern Italy are to be visited officially.

Free Italy is proving both her right and her power to be free. These women were walled in, with only a small opening to pass in food, and were like bony skeletons. The government proposes to turn the large convent into a school for girls. Of course the priests cry, "*Sacrilegious! Sacrilegious!*" — *Missionary Review*.

The Review and Herald.

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MAN'S POWER VS. GOD'S.

It is marvelously strange that such an idea as that involved in the National Reform movement should take such an all-absorbing possession of men's minds as to make them monomaniacs on that question; but not a few seem to be rapidly coming into that condition. And this very power to arouse the spirit of a man to the highest state of intoxication, is the great factor in the success of any movement.

We have a specimen of how National Reformers talk and doubtless feel on this subject, in the *Christian Nation* of Jan. 3, 1894. Mr. R. C. Wylie, who is pronounced "the clearest thinker and most forcible writer" of any of the present members of that organization, in an article on the present status of the National Reform movement, says: "This reform is greater than all other reforms combined. . . . I am convinced that the gigantic evil that outranks and overshadows all others is not the saloon or Sabbath-breaking, or secret orders, but Godless and Christless civil government."

So they seek a civil government that shall not be Godless and Christless, but have God and Christ in it, and then, in the language of their own claim, "All other reforms will follow." And what is it that is to do the work of reform? It is the civil power, for to that it is that they appeal. How could there be a more deliberate turning away from the power of the Lord to the arm of flesh? The apostle Paul assures us that the gospel is the power of God unto salvation. The National Reform movement is the power of man unto —. But which will win, man's power or God's?

CONFUSION.

As the skeptic looks upon the divisions and subdivisions of the Christian world, the interpretations and counter-interpretations of conflicting creeds, the strife and bitterness of warring factions and hostile sects, the charges and counter-charges, rejoinders and sur-rejoinders, of angry disputants, till what should be the harmonious testimony of Christendom to the teaching of the word of God, resolves itself into a roar of jargon and confusion, he charges it all upon the Scriptures, and pronounces the Bible a fiction and Christianity a fraud.

But this confusion is not in the Bible. It is in only the diverse opinions of men. It springs from their carelessness in the study of the word, and their unaccountable failure to discriminate between things which that word has made entirely distinct.

A notable example of this error is seen in the way men treat the Sabbath question. God in the beginning instituted his Sabbath, and gave it to man. He gave it to Adam, and enjoined it by a law, to be binding upon him and upon all his posterity in every place and in all time. He made it a part of his moral law, caused his prophets to impress it upon his people in glowing terms, confirmed it by his Son, pronounced it

as enduring as heaven and earth, and declared that when all shall be made new, his people will keep it forever and ever in the immortal kingdom. Gen. 2:3; Ex. 20:9-11; Jer. 17:21-27; Matt. 5:17-20; Luke 16:17; Isa. 66:22, 23.

But when the Jewish economy was instituted, God also gave them another system of laws, local and temporary in their nature, in which were incorporated seven yearly sabbaths (Leviticus 23) of the same shadowy nature as the rest of that system, and to pass away with it when the fulness of time should come. New-Testament writers clearly show that that has passed away. And now, there are men so slow to discern the distinction between the moral and ceremonial, as to run these two systems together, ignoring the difference between them, mingling them into one mass, which would, in the vocabulary of Artemas Ward, be "a conglomerated mux;" and then, when they find testimony that these annual sabbaths and the ceremonial law have been done away, will apply that testimony to the weekly Sabbath and the moral law, and declare the latter no longer binding. There is no apology for such a lack of discrimination; and he who on that ground arrays himself against the law of God, will find his excuses unavailable in that day when every refuge of lies shall be swept away.

Another instance has just come to our notice, of the confusion which exists in men's minds in regard to the application of Scripture. An alien church, called "The Covenanters," which publishes a paper called the *Christian Reformer*, advocates the doctrine that Christ is now the political head and king of the nations of the earth, and should be so installed by the hands of men. In its issue of Jan. 6, it tries to sustain itself in this position by appealing to 1 Cor. 15:25. It says of Christ: "He is now Lord of all. He must reign, until he hath put all enemies under his feet. Like Melchisedec, he is a priest upon his (not his Father's) throne."

The writer of this errs completely in these positions, as the briefest glance at the prophecy and the fulfillment, will show. In Psalms 110 we have the prophecy: "The Lord [Jehovah] said unto my Lord [Christ], Sit thou at my right hand until I [who?—Jehovah] make thine enemies [whose enemies?—Christ's] thy footstool." Whose footstool?—Christ's. Who, then, does the subduing?—Jehovah. Read now the beginning of the fulfillment, as recorded in Heb. 10:12: "But this man [Christ], after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting [or waiting] till his enemies be made his footstool." Here is a direct reference to Ps. 110:1, showing that Christ has already taken the position there described, and is only waiting till his foes are subjugated by his Father beneath his feet, according to his promise in that psalm.

And when is this to be? 1 Cor. 15:24-26 answers: "Then cometh the end [at the second advent of Christ], when he [Christ] shall have delivered up the kingdom [which he now holds with the Father upon his throne] to God, even the Father; when he [the Father according to his promise in Psalm 110] shall have put down all rule, and all authority and power [that is opposed to Christ]. For he [Christ] must reign [on the throne of his Father], till he [the Father] hath put all enemies under his [Christ's] feet. The

last enemy that shall be destroyed is death." It is not till after this that Christ takes his own throne, for he says in Rev. 3:21: "To him that overcometh *will* I grant to sit with me in my throne, even as I also overcame, and *am* set down with my Father in his throne." So he takes his own throne when he has finished the period of his reign with the Father on his throne, and not till then. This looks into the future, and is to be fulfilled after his second coming.

As to his priesthood on the throne with his Father, Zechariah is explicit. In a prophecy concerning Christ in Zech. 6:12, 13, the prophet says: "He shall sit and rule upon his throne." Who?—Christ, upon the throne of his Father, just as the Father declared he should do, in Ps. 110:1: "Sit thou at my right hand, until I make thine enemies thy footstool." Continuing in Zechariah, we read: "And he shall be a priest upon his throne." Who?—Christ upon the throne of his Father. The expression, "He shall be a priest," certainly refers to Christ. Then the pronoun "his," in the phrase, "*his* throne," must refer to the Father; for the prophecy continues: "And the counsel of peace shall be between *them both*." To try to apply this entire verse 13 to Christ alone, makes nonsense of the passage; for it speaks of two persons; namely, "them both." But to admit that it refers to two different persons, the Father and the Son, is to admit that Christ is a priest upon his Father's throne. The *Reformer* is therefore entirely off on the *priesthood*, as it is on the time, manner, and purpose of the *reign*.

Christ is never a priest on his own throne; for when he takes that throne, the plan of salvation is all fulfilled, probation is ended, the saints are redeemed, eternity is on, and there is no further occasion or possibility for the continuance of the mediatorial or intercessory work of Christ. Of his kingdom, upon his own throne, there is to be *no end*. Luke 1:33. Christ is not certainly to be a priest to all eternity.

If those who profess to be students of the word of God would study it sufficiently to place its testimony where it clearly belongs, and give the events which it describes their right relation to each other, all this error and confusion would be avoided, and this religio-political *Reformer* would not be clamoring to establish a political kingdom for Christ in this world, which, if it should be done, would be only a kingdom of Satan; for Christ said, "My kingdom is not of this world."

THE SABBATH, THE LAW, AND JUSTIFICATION.

THE religious teachers of the Christian world, having no Scriptural foundation for the substitution of the first day of the week for the seventh as the Sabbath, have, at different times and under various circumstances, according to the pressure brought to bear upon them, adopted many different positions. The early church, drifting away from the Scriptural anchorage, into the apostasy, held that the Sabbath was entirely abolished, and that the Sunday holiday, resting solely upon the authority of the Church, had taken its place, not as a sabbath, but as a weekly festival day. From the third century this opinion held almost undisputed sway, except among a few who still clung to the Sabbath of the Lord, until the days of English Puritanism. The Sunday lawlessness of those times convinced

the Puritans of the necessity of something more than a church holiday. They saw the need of a real Sabbath, resting upon a substantial, a Scriptural basis. To meet this deficiency, which the loose manner of the Sunday observance of those times made painfully evident, they invented the until then unknown theory of the change of the Sabbath from the seventh to the first day of the week, and the transfer of the blessing and sanctification originally placed upon the seventh day to the day of the Church's choice.

Outside of Catholic, Episcopalian, and Lutheran teaching, this idea of a Sunday Sabbath, as first set forth by the Puritans, has quite generally prevailed. Nearly all the churches which call themselves "orthodox," adopted this Puritanical idea of the transfer of the *Sabbath itself* to Sunday, and thousands of pulpits have resounded with denunciations of the sin of working, or in any other way misappropriating Sunday, backed up by quotations from the Scriptures in regard to the sin of *Sabbath-breaking*! Indeed, this Puritanical notion that Sunday is the Sabbath, has become so firmly imbedded in many minds that the terms "Sabbath" and "Sunday" are regarded by them in a synonymous sense.

But a change in the grounds of Sunday observance is coming over the so-called orthodox churches. Their former claims of the change of the Sabbath from the definite Saturday, the seventh day, to the definite Sunday, the first day, have been so often torn down that ministers are getting tired of reconstructing the Sunday Sabbath on the old lines. As an illustration of this, we refer to the fact that Dr. Hiscox, a prominent Baptist minister of New York, has lately, at several conventions, been telling his people that the arguments which they have heretofore used to prove the change of the Sabbath are entirely without Scriptural support. And as these old positions are sliding from beneath their feet, they are compelled to take other positions, or confess their mistake in keeping Sunday, for which they acknowledge they have no Scriptural support, and return to the Sabbath of the Bible,—a step which they are exceedingly reluctant to take. Hence a hundred devious and contradictory ways are being devised to justify their conduct in still holding on to their counterfeit Sabbath. The belief that there is no law that is now obligatory upon Christians, is coming to be very commonly taught by ministers of those churches in which, fifty years ago, such teaching would have been considered rank heresy. Doctrines that have a tendency entirely to subvert the law of God, and which inculcate the purest Antinomianism, are now publicly taught; and tracts which set forth the same delusive and dangerous ideas are freely circulated by the great publishing houses of orthodoxy; and still they wonder at the great laxness of morals, which condition they themselves have contributed to bring about!

One of the saddest features of this new departure is that the doctrine of justification by faith,—which is the great central and saving truth of the Scriptures,—is so perverted by these no-law ideas as to mean an actual release from moral obligation to keep the commandments of God! Scores of publications of this kind are being issued, to all of which Paul's question and answer, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31), is a sufficient answer and refutation. Who cannot see that if

justification by faith releases a Christian from obedience to one of the precepts of the moral law, it just as certainly releases him from all of them, and then the liberty of the gospel becomes nothing but a license to sin?

A few general principles which are very plainly taught in the Scriptures may be used as an anchorage, which, if adhered to, will help us from going upon the rocks of legality and Judaism on the one hand, and the shoals of Antinomianism, with its dangerous license to sin, upon the other.

1. All mankind have sinned, and are justly condemned to death by the law of God. "All have sinned, and come short of the glory of God." Rom. 3:23. "Sin is the transgression of the law." 1 John 3:4. "It is the transgression," not was in the Jewish age. This law is binding upon all mankind. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. And it therefore follows that since all are sinners, condemned by the law for their disobedience to it, none can be justified, or pronounced just, and saved by the law.

2. Jesus Christ received the penalty due us for our sins. "Who his own self bare our sins in his own body on the tree." 1 Peter 2:24. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Chapter 3:18. Then the penalty for all of our sins having been met in the death of Christ, his righteous character in life is given those who believe and receive him as their Saviour. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. Therefore being justified [made just] by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. Being justified freely by his grace through the redemption that is in Christ Jesus." Chapter 3:24. Thus the righteousness of Jesus Christ becomes our own by faith, his righteousness, or right-doing, taking the place of our unrighteousness.

3. This righteousness of Christ, being the very righteousness of the law of God, is in exact harmony with that law in every particular. "Then said I [Christ], Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is [written] within my heart. I have preached righteousness [right-doing] in the great congregation." Ps. 40:7-9. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness which is [obtained] by faith of Jesus Christ." Rom. 3:21, 22. Then if we have the righteousness of Jesus Christ, the law of God will witness to it that it is like itself, and like Christ; for Christ is the law of God in life. The character of every person who claims to have the righteousness of Christ will be subjected to the examination of God's ten witnesses. Each witness bears testimony against one sin or a certain class of sins, and if the righteousness is of the genuine kind, it will stand every test. If the character does not stand every test, it cannot be perfectly righteous. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

4. Christ's righteousness takes the place of our past unrighteousness when we accept him, and it is only by his power and grace that we are enabled to obey the law of God *after* we accept him. Thus our whole life, both past and pres-

ent, is made righteous by faith in him. What is past and beyond our recall, he does for us; what we need to do at present, he does *in* us, we consenting and accepting his power to do the work. Thus we obtain the righteousness of Jesus Christ for the past, and the same righteousness for present duty—all by faith in him.

5. The authority of the law of God is therefore fully maintained by the plan of salvation. Through this plan God has shown that he can be just,—maintain the integrity of his law in every part of it,—and yet be the justifier of every one who believes in Jesus. Thus while mercy and righteousness are offered to the sinner, the law still stands as firmly as the throne of the Creator. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. The justified sinner, freed from the condemnation of the law by his faith, and "strengthened with all might" by Christ, "according to his mighty power," will keep the commandments of God, not as a *means* of justification, but as the *evidence* and *fruit* of the justification which he already has by *faith*. Part of that righteousness which he thus obtains, is the righteousness of Sabbath-keeping. There is no more bondage in the Sabbath, to the truly converted man, than there is in any other one of God's righteous precepts. The Sabbath day, reminding him of his Creator and Redeemer, will be to him a day of holy delight. He will not seek to find doubtful excuses to justify himself in disobedience to the commandment enjoining the preservation of the holiness of the day of rest, but of this, as of the other precepts of the law, he will say with his divine Leader and Pattern, "I delight to do thy will, O my God: yea thy law is within my heart."

These in brief are the fundamental principles of Christianity, established by plain texts of Scripture. The sinner is saved by faith; he is not saved by the law, neither is he saved in violation of it. He is delivered from the law, from its penalty, but not delivered from moral obligation to keep it. When theorists wander away from these principles to a legal trusting in the law for salvation, or to the equally un-Scriptural notion that we may be saved by faith in Christ while continuing to live in disobedience to the law of God,—the very law which demanded and received the death of the Son of God, that its integrity might be maintained, and the sinner still be saved,—when either of these plans is resorted to, it is a manifest perversion of the gospel of Christ, and somewhere in such theories is a grave error that will drown men in destruction and perdition. There may be some things in Paul's writings, which as Peter says are "hard to be understood," but we should be exceedingly careful lest we be found among those who wrest them to our own destruction. 2 Peter 3:15, 16. All statements of the Scriptures are equally clear, if we have the understanding to grasp them; but we should examine those not fully understood in the light of those that are clear to us. The doubtful should be made to harmonize with those that are clearly seen. Upon subjects of such tremendous importance, we cannot afford to make a mistake. In this investigation a careful discrimination should be made between the law of God, as given by his own voice on Sinai, and the law of Jewish ceremonies. And we should keep in mind the fact that in those texts where the law of God itself is referred to in relation to justification, freedom from the law through

justification by faith does not mean freedom to transgress the law, but freedom from its power of condemnation, with the power of Christ in the life to keep it. Our *obedience* shows the genuineness of our faith, by which alone we are justified.

Jesus Christ is the author of the law, and he is in perfect harmony with every part of it; and if we are in harmony with him, we shall be in perfect accord with the law; not in bondage to it, but keeping it joyfully, because it is right,—a reflection of the mind of Christ. Not only was Christ the author of the law before his incarnation, but while manifest in the flesh, by his teachings he magnified it; by his life of obedience he honored it; by his death on Calvary he declared its immutability; and by his mighty power in those who believe in him, he is still glorifying it before men. The more perfect obedience is rendered to it by those who profess his name and his salvation, the greater will be the honor rendered to Christ. And that people who are prepared by the third angel's message for the coming of the Saviour (Rev. 14:9-14), holding in their just relations both the "commandments of God and the faith of Jesus," will receive the full salvation of God, and upon the sea of glass will shout the victory "over the beast, and over his image, and over the mark, and over the number of his name." Rev. 15:2.

M. E. K.

CHRIST'S METHODS OF WORKING.

Some Glimpses of its Wonderful Results.

(Concluded.)

THE mighty power of Christ manifested through Elijah and Elisha, brought some at least to their senses. It was Christ's almighty power that licked up the water in the trenches and consumed the bullock in the great test to determine who was the true God. It was he who sent the rain; and lastly snatched his servant away in the fiery chariot as a type of the translated saints at the second advent. He was present to raise the dead, and with a mighty host of angels surrounded Elisha when the young man was permitted to have a glimpse of that heavenly guard. What a mighty Saviour he is!

But we will notice only one more instance, one of deep interest. The captivity in Babylon was an important crisis in the plan of salvation. Israel, transplanted from Canaan and scattered among the nations, to teach them obedience by the things they suffered for their sins, and, doubtless, also to scatter among the heathen a knowledge of the true God, while in actual contact with them, was to be a great object-lesson to after ages. The seventy years foretold by Jeremiah as the period of their captivity, was made by Christ more important perhaps than any other of the same length since their establishment in the promised land. Deep impressions were made upon the national character, never afterward obliterated. The wonderful prophetic light which God caused to flow to the world through Daniel's prophecies concerning the great kingdoms of history, has been equaled by none other given to any other one man. Through it we are to-day able to read our place in the world's history, and learn of the near approach of the great day of God. God's providence manifested in bringing a nation which had been once carried into captivity and scattered among the nations, back to their own land, is a marvelous display of

almighty power never seen in any other instance we have ever noticed in history. It was foretold long beforehand, and fulfilled to the letter.

The influences brought to bear upon the minds of the Persian monarchs to do such an unheard-of thing, are not fully recorded. Their Samaritan and other enemies, who had gotten possession of the lands of their fathers during their seventy years' absence, made desperate efforts against them, to prevent their successful establishment in the land of their ancestors, doing all in their power to turn the kings of Persia against them. They succeeded in this for a season, but God's plans were not thwarted. Through a peculiar providence, Esther, a Jewess, became queen, Mordecai, prime minister, and Artaxerxes favored the Jews; the city was fully rebuilt, and the people prospered.

Daniel gives a few glimpses of the methods of Christ in bringing about all these plans, and completing the work begun by Cyrus. Daniel was in great trouble about something relating to the work of God, and had been afflicting his soul for three full weeks. Daniel 10. God regarded the afflictions of his beloved servant, and sent him a wonderful vision, in which the history of the world was foretold quite fully. An angel of mighty power, probably Gabriel, who had before visited him, appeared in great majesty, and talked with him. He assured Daniel that from the day he began to chasten his soul, the Lord regarded his words, and he was sent to help the cause which lay nearest Daniel's heart.

"But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." It would seem that all this time Daniel was afflicting his soul, and earnestly seeking the Lord's help, the angel was endeavoring to impress the mind of the king. At last "Michael, one of the chief ["the first," margin] princes" came to his assistance, and evidently the combined effort proved successful. This was Christ himself. From this reference and the connection, we are given a glimpse of Christ's management of even the greatest monarchs of earth in important crises. He turneth the heart of kings as the rivers of water are turned. His predictions by his prophets must be fulfilled. God's servants, in deep sympathy with God's work, knowing what he has predicted, pressed by the important issues at stake, fast and pray, seek God with earnest pleadings, crying mightily to him for help. Angels are sent to exert an influence at the opportune moment, and Christ himself also personally interferes to bring about the great results predicted. So the Jews were brought back to their own land; wicked Haman's plans of destruction were frustrated, and agencies which seemed bound to ruin God's work gave place to others that fostered it and built it up.

No doubt if we could see those great schemes worked out, we should see many such instances in the long past. So it was in the Reformation. How near Luther and others came to perishing, as others did before them! Wonderfully was he preserved. How remarkably have the winds of strife and bloodshed been held for nearly half a century, while God's work has been in progress! If we could see the angelic agencies paving the way for the progress of the last message, would it not greatly increase our faith? Yet we may be just as certain these agencies of Christ are at work, as though we could see them; for his word declares they are. Daniel's earnest prayers at

those points where much was at stake, should serve as an important object-lesson to us. His pleadings brought relief and greater light. May not others who are faithful to God also send up petitions that will enter into the ears of the Lord Jehovah? So we must believe. O that we might all grasp by faith the great things God is now doing in the earth! What wonderful evidences we are having of his working upon hearts in all parts of our world, as his truth makes its way by various means to peoples, nations, tongues, and tribes. Never were the spiritual forces of good and ill more active than now. The great crisis of our world and of all the universe, is drawing on apace. The destruction of all evil, and the breaking of the power of Lucifer, are matters in which all worlds and all heaven are interested. And we of all others ought to be most deeply in earnest. G. I. B.

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.]

358. — IN THE REGENERATION. MATT. 19:28.

Will you through the REVIEW AND HERALD explain Matt. 19:28? Does the word "regeneration" refer to a time or an act? and what is meant by the judging of the twelve tribes of Israel? Who are they who are to be judged by the disciples? An answer will be greatly appreciated. C. G.

Answer. — The word "regeneration" refers both to time and an act. The act is the making of all things new. Rev. 21:5. The time is when the Son of man sits upon the throne of his glory in the redeemed state. Then the disciples who had followed Christ here, were promised that they should sit upon thrones, judging the twelve tribes of Israel. The thousand years' judgment of Rev. 20:4 is the time when the saints shall judge the world, as stated by Paul in 1 Cor. 6:2. It would be most natural to suppose that each generation of saints would judge its own contemporary generation. In the light of this consideration it is easy to see what an important part the twelve apostles would have to act in the work, from the important era in which they lived. The twelve tribes of Israel, as they existed in the days of Christ, would be the special subjects of their examination and decisions. But even if we extend the time and work beyond the thousand years, there is no difficulty in the application; for there will be order and organization in the kingdom. The gates of the New Jerusalem have upon them the names of the twelve tribes; and all those who pass in and out of those gates will be counted as belonging to some one of those tribes. And upon the foundation stones of the city are the names of the twelve apostles, showing the pre eminent place they will hold in the kingdom. The word "judge" does not necessarily imply the trial of cases of robbery, murder, etc., for a person might hold the office of judge in a community where all were saints. The word sometimes means "to rule, or govern;" and a person may reign, as the apostles will in a subordinate sense, and as Christ will in the supremest sense, over nations and communities who are all righteous. Of the New Jerusalem it is said (Rev. 21:26), "And they shall bring the glory and honor of the nations into it." The nations here brought to view must be composed of all the redeemed; for there will be no others in the new earth. (See also the parable of the servants, Luke 19:12-19.)

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.

CHOOSE THE RIGHT.

BY N. W. VINCENT.
(Mound Valley, Kans.)

God presents the good to view;
Man may choose the false or true;
Walk the way of life by faith,
Or the road that leads to death;
But all holy ones rejoice
If we make the better choice.
Burden blest of text and song,—
Choose the right, abhor the wrong.

CHORUS:

The Saviour choose—the good, the true, and right;
The wrong refuse—o'ercome in Jesus' might.

Friends of truth are friends of God,
With his strength their feet are shod;
But its foes at last will fall
In perdition, losing all.
Jesus' words are life and cheer;
Listen, friends, his message hear;
In the Lord be brave and strong—
Choose the right, refuse the wrong.

Error's night will soon be past;
Truth will shine all clear at last;
Earth made new, the saints at home,
Christ our King, and wrong o'ercome.
In Christ's name the fight renew
For the right, the good, and true;
Hope and joy inspire our song,—
Right through Christ shall vanquish wrong!

ON THE WAY TO AUSTRALIA.

From Apia to Auckland.

By noon of Dec. 2 our good ship was riding at anchor in the harbor of Apia, and most of the passengers were on their way to the shore, in small boats pulled by the strong arms of native islanders. This is a difficult harbor to enter, on account of a number of coral reefs which stretch themselves nearly across its front. We passed in by two or three of these to anchor, but another one still was between us and the shore, on which lay the iron frame of a German war ship. This with three others (two of them American) were wrecked two or more years ago during a terrific northerly gale, from which this harbor—a mere open roadstead—provided no protection. While passing to the shore in the open boat, I could plainly see the coral formations many feet under the water, the varied colors and shapes of which gave a pleasing effect to the eye.

Arriving on shore, I walked along the single street of the town to the residence of King Malietoa, hoping to see him; but a nearly nude native woman whom I met there told me, in quite good English, as she quietly smoked a cigarette, that the king had gone out for a walk, and would not return for an hour. Returning as I went, I met bevys of cheerful women and laughing girls, all in airy attire, many of whom were fouling the atmosphere after the true manner of civilized (?) people, with most villainous-smelling cigarettes. Having no vest pockets in which to carry surplus fuel, the men provide for contingencies while away from their huts, by carrying a cigarette or two above the ears, in the same way as the merchant or bookkeeper carries his pen and pencil.

There are 40,000 native Samoans in the eight islands of this group, many of whom talk a little English, and all are desirous to learn it. They are a very bright, active, cheerful, and obliging people. In some places natives besiege strangers to buy their wares, and will not take no for an answer. Not so, however, with the Samoans; if told respectfully that their goods are not

wanted, they turn away, and trouble one no longer. They are religiously inclined, and quite teachable. The Catholics have a large school and church on the hills back of Apia, and the Wesleyans have a mission there. But the field is far from being fully occupied. Here is a fine opening for a few families who would like to do real missionary work. They could live here for a very small sum per year. For instance, a Mr. Chamberlain, to whom we were introduced while there, told us that for one shilling a native would deliver forty nice ripe pineapples at his door (and they are truly delicious as I can testify), and the same number of oranges for a like amount. Creamy coconuts are as cheap in proportion. I saw nearly half a bushel of limes sold on the deck of the ship for sixpence, and pineapples for what one would offer. In other islands away from the Apia market, these fruits must be still cheaper. One does not even have to provide against the cold of winter; for the temperature is very equable, averaging from 78° to 80° the whole year. If one has a care for his health, and does not expose himself to the heavy dews which prevail there, he may have most excellent health. Mr. Collier, who has been a Wesleyan missionary at Samoa for fourteen years, told me that in all that time he has had but two days' sickness. The climate cannot, therefore, be very bad for white people. Already there are about 300 English and 200 German and American people living there, and all, as far as I could learn, were well pleased with the country, which certainly is fair to look upon.

The three principal islands are, Savaii, Upolu, and Tutuilla, embracing respectively 700, 560, and 240 square miles. The other islands of the group range in size from seven square miles to one hundred square miles. Any of these may be reached from Apia by small sailing vessels, which cruise about among the islands. Each Australian steamer from San Francisco touches at Apia, and will carry passengers in second-class accommodations to that point for \$85. If there are any of our people with some means who wish to sacrifice for the Master, by carrying the truth to the unenlightened, here is an opportunity to carry out their desire. Let such correspond with the Foreign Mission Board, and receive directions as to how to proceed.

We weighed anchor about 4 P. M., and left Apia harbor for Auckland, a distance of 1600 miles, when the sports of the passengers were again renewed on the decks. It was well known that one day of the following week would be dropped from the calendar, and we heard some who were very devout at church service, wish that Sunday might be the day so dropped, so desirous were they to have their sports go on uninterruptedly. But Sunday was observed in the usual way on this passage, by Archbishop Redwood celebrating mass in the social room. Wednesday was, however, dropped from the count, and we arrived in Auckland, Sabbath morning, more than two days behind regular time. J. O. CORLISS.

QUEBEC.

DIXVILLE.—I met with this church a part of the time during the week of prayer; and on Sunday after the reading, a good social meeting was enjoyed by all, and at the close four were received into the church by vote and two by letter.

The ordinances were celebrated, all present taking part. The Lord came near to us, and we praise God for the precious rays of light, shining from his holy word at the present day. "Light is sown for the righteous, and gladness for the upright in heart."

As a number of the members of this church live in the vicinity of Moe's River, some seven or eight miles away, I met with them Monday evening, Jan. 1. A reading was given, and a

precious season of prayer and social worship followed. Christmas offerings here amounted to \$14, and at Dixville to \$17.35, making a total of \$31.35. As far as heard from, I get good reports from our churches which observed the week of prayer. J. B. GOODRICH.

Jan. 5.

OHIO.

FINDLAY.—Our hearts were made to rejoice during the institute held at this place, as we saw thirteen persons baptized, nine of whom took their stand this fall. The other four joined us last winter. There are several others who have lately taken their stand for the truth, and we look for them to be fully identified with us soon. The husband and father spoken of in my last report, was baptized, uniting a family of six in the truth. In another family, the father and an only son have united with us, making another family of six. To the Lord be all the glory. Others are interested, and I hope for several yet. May God hasten the message that will gather all the faithful ones out, and seal them for his kingdom.

O what a blessing we receive in working for Jesus. According to present signs, *we all ought to be in the work*, and all can have the blessed privilege of doing something.

Dec. 22.

W. L. BRISBIN.

VERMONT.

BURLINGTON.—From Sept. 9 to Dec. 11 I spent most of the time working on the church in this city, visiting families and holding Bible readings evenings a good share of the time. Dec. 16–21 I was at Bordoville with my family. From Dec. 22–26, I was with the Irasburgh church. I held three meetings each day, except Monday. Sunday night I occupied the Congregational church at Brownington. Although the weather was inclement, about thirty were in from outside. The meetings were all well attended by our brethren and sisters. Dec. 26 I received a telegram from my wife, calling me home. I found her so ill that I shall be kept from laboring away from home at present. Since coming home, I have held meetings with the Bordoville church during the remainder of the week of prayer. We had some good seasons together. The donation from this church was \$67.80, which I think was quite liberal, seeing there are but few here who can give. My courage is good in the Lord. H. W. PIERCE.

MARYLAND.

AMONG THE CHURCHES.—Since my last report, I have spent most of the time in this field. Nov. 22–27 I visited Shady Side, where brethren Howard and Neall held tent meetings after our camp-meeting, and baptized two souls. About a dozen have taken their stand for the Sabbath, and we trust others will be ready for baptism soon. As no place could be obtained to hold meetings, it was decided to erect a small church 20 ft. x 30 ft., for the accommodation of those who have taken hold and others who are interested. Means was obtained with which to start the work. Most obstinate opposition, led on by a leading member of the Methodist church, is waged against the work here. Only recently brother Howard reports that a party surrounded the house, which reminded him of the days of Lot, and after doing some damage there, went to the church lot, on which was erected a small tent, and tore it down—tearing it into ribbons. It seems that most violent opposition has always met the work in this State. But we can thank the Lord that the enemy can do nothing against the truth, but for it.

Just before the week of prayer I visited the churches of Vineland and Paulsborough, N. J.

The first part of the week of prayer was spent with the Camden church in New Jersey, and the last part with the Rock Hall church in Maryland. The Lord came near us at both of these places, and we were brought to see, as never before, the importance of a world-wide message, and of giving our means to send the "gospel of the kingdom" to the nations that are sitting in darkness, and thus fulfil the word of our Master, and hasten his coming to redeem his people.

Jan. 1-8 I was with the Ford's Store church, holding meetings every night. Brethren Baker and Byran, who are members of this church, and who have been spending a term in the Centerville jail for conscience' sake, were with us, having been released Dec. 23. Brother Baker spent forty-three days, and brother Byran forty days in jail. It was thought at first that brother Baker would have to spend sixty days in jail, as the amount of fine and costs in his case was over \$50. There appear to be two laws on the statute-books of Maryland in regard to this matter, but it was finally decided that only one was operative. It appears that these brethren would have been released at the expiration of thirty days, but for the delay in papers that had to be signed. The case of brother Judefind has been argued before the court of appeals, and it is expected that the decision will be handed down any time now. We look for great developments in the year to come, but trusting the Hand that is leading his people, for power and protection, we gird our loins with new ardor in his cause. Pray for the work in this field.

Jan. 11.

R. D. HOTTEL.

TEXAS.

THE Seventh-day Adventist church of Navasota, Tex., have on their roll fifteen members. From the use of tobacco and other causes, only about one half of our members attended church during the week of prayer. But those of us who were present from day to day throughout the week were greatly blessed. Elder D. U. Hale, of Fannin county, Tex., was with us. His soul was full of the good Spirit of God, and moved by that Spirit we humbled ourselves, and the Spirit of the Lord came in, and his presence from day to day gave us joy and peace. We have no regular minister, and hear but little preaching, but with the help of the Lord we will keep up our Sabbath-school, Bible readings, and prayer-meetings every week.

IRA M. CAMP.

MICHIGAN.

DETROIT MISSION.—When we compare the situation of things relative to the Detroit mission now, with what it was two years ago, we are led to say, "What hath God wrought?" At that time we held our meetings and Sabbath-school in a room 16 ft. x 18 ft., and we were not at all crowded. At present our meetings are held in our new mission building, in a room 32 ft. x 40 ft., and it is well filled each Sabbath. When we began our work, as now conducted, all of our workers, with two exceptions, were inexperienced, yet God has blessed our efforts by leading quite a number into the light, as taught in the third angel's message. All who have come among us have cheerfully accepted all points of faith as held by our people.

Dec. 30, we had our first baptism in the city of Detroit. Nine willing souls were buried with their Lord in baptism; others will go forward in this ordinance soon.

The evening of Jan. 6 we held our annual meeting. The Spirit of the Lord was present to unite hearts. Fifty persons participated in the ordinances of the Lord's house. Our brethren are all in moderate circumstances financially, yet all manifest a willingness to give of their means to help forward the work of God. Our tithe for the past year is over \$500, and for the quarter

just passed, \$148. Our Christmas offering was \$75 in cash, besides several articles of jewelry.

Our mission building was dedicated, Sunday, Dec. 24, Elder A. T. Jones preaching the dedicatory sermon. Dr. Kellogg was with us Sabbath, Dec. 23, also Jan. 13. His labors were highly appreciated by all.

We are interested in Christian Help work. We have our society organized into five bands of nine persons in each. We find plenty of work among the poor of the city. Some are obeying the truth as the result of this kind of labor. At present sisters Baker and Walston, of Battle Creek, are with us, giving daily instruction in this line of work. A lively interest is manifested by nearly all.

We have now fourteen workers. All are busily engaged in carrying the precious truth from house to house. The Lord is blessing their labors. Nearly every Sabbath we see new faces at our services as the result.

We would express our gratitude to our brethren in Michigan for their liberality in so bountifully supplying us with canned fruit. We are all of good courage, and are thankful we can have some part to act as co-laborers with the Saviour in bringing souls to him. H. M. KENYON.

CHIPPEWA.—Thinking the brethren would like to hear a word from us up here, I will say that the week of prayer just passed, was a blessed season. We enjoyed much of the blessings which the Lord is so willing to shower on his children. Those who were faithful throughout have great reason to rejoice; for the Lord has been very good to us. Two of the flock who had strayed away, have come back, and we have reason to think more of those who have grown cold will be with us again. To the Lord be all the praise.

Jan. 4.

E. M. BELDEN.

KANSAS.

I PRAISE God for the evidences that his work is rising in the earth. People come into the truth so much easier, and with less labor than formerly. Oct. 18 I commenced meetings three and one half miles west of Medicine Lodge, in brother J. T. Marr's neighborhood. An interest to hear preaching had been awakened by one of our "Bible Readings" which was brought into the place, and introduced in the prayer-meeting held among the neighbors. The hand of God was seen in all this from the very commencement.

Brother D. C. Marr assisted me in the eight weeks' labor which closed Dec. 17. A Sabbath-school was organized in the very start of the meetings, and some of the neighbors enjoyed it much. Dec. 17, after baptism, a church of thirteen precious souls were united in the body of Christ. A full set of officers were elected, and an elder and a deacon were ordained. A tract and missionary society was also organized, and the missionary spirit is with them. There are a few others who are keeping the Sabbath, who will surely come into God's order soon. May God bless this little flock. Praise the Lord for what he has done. W. W. STEBBINS.

Dec. 22.

NEW BRUNSWICK.

ST. JOHN'S.—The week of prayer was generally observed here in New Brunswick and Nova Scotia, as far as I have learned. Here in St. John's, meetings were held every day. The readings were read by different individuals, and every reading seemed to drive the influence of the Spirit of the Lord deeper and deeper into the heart. People who were not in the truth seemed to be much interested in the readings. Our Sabbath meeting seemed to be one of the best we have had in this city. On Sunday there were quite liberal donations made.

Brother F. I. Richardson went to Moneton,

N. B., about eighty miles from here, and met with the brethren and sisters in that place. He brings an excellent report from there. The brethren were exceedingly glad to have him meet with them, and much desired that he should remain longer. I have heard from but two churches in Nova Scotia, the church at Truro and the one at Indian Harbor. They give good reports. They were much blessed in the week of prayer. They all seem to feel as though they were soon going home, and are seeking to be ready. R. S. WEBBER.

Jan. 9.

FLORIDA.

TAMPA.—The work here is still advancing, many are investigating the truth, and a goodly number have taken their stand for the Sabbath of the Lord. There are nine who are enjoying the light of the third angel's message with us. Others are convinced, who no doubt will soon obey. We had talked of building a church here, but by the kindness of a gentleman whose family has come into the truth, we have a very comfortable hall, lighted with electricity and seated with cane chairs, offered to us, free of charge, for which we are very grateful. It affords a comfortable place for meetings. It is situated in a most suitable place in the city, easy of access, and will be a good place to hold a course of lectures, which we expect to give soon.

I am still engaged in systematic tract work, and holding Bible readings. I hold weekly meetings in the hall, to which we invite people, where they have opportunity to learn more of the truth. The Lord has blessed me exceedingly in this work, and supplied all my needs. The interest at the meetings as well as in the city is increasing. The Saviour often comes very near, and hearts fall upon the Rock and are broken; Jesus heals the wounds. The angels are working here, and we truly are receiving the benefit of the latter rain.

Among those who embraced the truth are believers from different churches. Our literature is used very freely by them, as well as by us. We have also made a special effort to bring the light of the third angel's message before the ministers, judges, and lawyers of the city; much good is being done in this way. To God be all the glory. J. KLOSS.

MONTANA.

BUTTE CITY, BOULDER, AND HELENA.—Oct. 25 to Dec. 30 I spent at Butte City, holding in all about sixty meetings. Eighteen persons signed the covenant, and a few others are keeping the Sabbath. Many were convinced of the truth, and some are interested who we have good reason to believe will yet take a stand. Butte City has a population of about 30,000, it being the largest city in Montana. We should have one or more good Bible workers there all the time. Three of our canvassers have been working there for the past two months, and have done quite well in selling our publications.

I spent five days at Boulder, the county seat of Jefferson county, speaking five times in the Baptist church, the minister himself being present and opening the services for me each evening but one. He asked me to send him some reading-matter, which I shall certainly do.

I am now at Helena to assist in the canvassers' school, which will begin the 8th. The work at this place is having a healthy growth. One year ago we began the work here with four adult Sabbath-keepers; now we have thirty-two names on the covenant, a few others keeping the Sabbath, and a good outside interest. When the canvassers' school is over, I shall perhaps return to Butte, to follow up the interest there for a time. We have great reason to praise God for the degree of success which has attended our efforts in this field during the past year.

J. W. WATT.

WASHINGTON.

WALLA WALLA.—The middle of our school term has been reached, and as we look back upon a half year's work, we take pleasure in noting the manifestation of God's goodness to us. Our eyes are being opened more and more, and students and teachers are together seeking to know their whole duty.

The week of prayer was one of quiet growth, we believe, and served as a preparation of hearts for our seasons of refreshing since that time.

For the past two weeks the College Place church has been holding meetings every evening. Elders Donnell and Bagby, and Professor Sutherland have given instruction in different lines, and the Spirit has brought conviction to many hearts. Confessions have been made; wrongs, which like the sin of Achan were withholding the blessing from Israel, were righted, and many hearts were free to say, "The blood of Jesus Christ his Son cleanseth us from all sin."

It was often ten or half past before the people were willing to go to their homes for rest. Never before did sin look so terrible, nor did the people realize the nearness of the judgment and the necessity of knowing their names are in the book of life.

The first Sunday of the new year, twenty-two were baptized; nearly all were students. A deep sense of the meaning of baptism prevailed, and many have risen with Christ to a newness of life. It is gratifying to hear the earnest testimonies of our young people who have laid all upon the altar, and wish now to be of some use in the Master's vineyard.

Our faith grows stronger as it is tested, and we feel that we are nearing the time when we must stand entirely without sight.

One thing very noticeable is the absence of fanaticism. The students are studious, and the school work moves on with scarcely an interruption. Truly, "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

The study of the testimonies is taking the attention of all, and a bright light seems to be streaming from the pages of prophecy, especially on the subject of *tithes and offerings*, and the consecration of self to Christ.

Our vacation consisted of three days at New Year's instead of Christmas, and the time was sufficiently long to give us a hearty relish for study and regular habits again.

We hope the year 1894 comes to all readers of the REVIEW bearing as many blessings as it does to Walla Walla College.

M. BESSIE DE GRAW.

College Place, Wash., Jan. 14.

DISTRICT CONFERENCE NO. 4.

Business Proceedings of First Session.

GENERAL Conference Dist. No. 4 held its first session at Mt. Pleasant, Iowa, Dec. 12-18, 1893. As Dist. No. 5 could not hold their meeting before the week of prayer, an invitation was extended to them to be represented at the Conference, by sending their superintendent and the presidents of their Conferences.

Both districts were well represented. The object of the Conference was to lay plans for more successful work. The topics of plans of work,—Missionary Work, Sabbath-school Work, Church Work, Devotional Exercises, Health and Temperance, Home Religion, Caring for the Poor, Church Organization, Canvassing Work, and Improvement of the Ministry,—were considered.

A resolution acknowledging the providence of God in establishing Union College and the blessing that has attended it, and advising all our people in those districts to give their children the benefit of it, as far as in their power, was adopted.

Further resolutions called upon the Scandinavian and German believers to patronize the foreign departments of Union College. Assisting young men to attend school was recognized as good missionary work.

As to the relation which Conference schools should sustain to the college, it was decided that the college should have the first place; that as many of our young people as possible should take a regular course of study; that in the Conference schools the study should be a brief but comprehensive outline of the great themes of the Bible, church history, physiology, and the immediately practical common branches. The State agent should call due attention to books to be sold by canvassers.

The General Conference Committee were invited by resolution to hold the next Bible school in Dist. No. 4, at such place as they may select.

In reference to Sabbath-school work it was resolved that all ministers be urged to give this branch more faithful attention and labor, when visiting the churches.

The envelope plan for missionary work was recommended, and also that the Spirit of God be allowed to have free course in the selection of lines of tracts to be used. The matter of furnishing tracts was left to the Conference Committee in the State where the work is done. More full instruction in all lines of present truth was called for.

It was left with each Conference to make such arrangements with canvassers in regard to paying fares, etc., as they might think best.

A committee was appointed to consider the subject of providing for our aged poor. They reported that in their judgment, a home should be provided in Dist. No. 4, to care for such. But on account of the stringency of the times, the subject was referred to a committee consisting of the superintendent of the district and the presidents of the several Conferences in the District.

The Conference expressed gratitude to the Mt. Pleasant church, for their kindness and hospitality.

During the meeting the general canvassing agent spoke on the canvassing work in general, and Elder Ballenger on the subject of religious liberty and the persecutions in Maryland. Elder Durland conducted the Bible study on the subject of the Holy Spirit, which continued through the entire Conference. The Lord witnessed by his Spirit to all the proceedings.

J. H. DURLAND, *Supt.*

L. A. HOOPES, *Sec.*

PENNSYLVANIA.

My four weeks' stay in the Pennsylvania Conference was a season of pleasant labor for the cause of God and his truth. First, the institute at Shingle House was a very profitable season, yet it was not shared by as large an attendance as such a meeting should call out. The meeting was held in the Seventh-day Baptist church, which is heated and lighted with natural gas. The evening services were well attended by the people of the town.

These church institutes are proving a valuable source of encouragement to the Pennsylvania Conference; for where they are held, several churches are represented, and the standard of vital godliness is raised among our people. Many are encouraged to go to work in some branch of the cause, and thus become more closely connected with the work of the Lord. Another point is gained,—the unity of the faith. We do not hear so much about church trials as formerly, and the impression is gaining ground everywhere that the message is going with the "loud voice," and that there is no time now for ministers to be employed in hearing and trying to adjust some church trial.

During the week of prayer I visited the two churches of North Warren and Edinborough.

We had good meetings in both places, with increasing interest in each one. The Lord is working for and with his people everywhere. I have not heard what the annual offerings amounted to in Pennsylvania, but there was a general feeling with both ministers and people that it would be in advance of last year. The president and ministers of the Conference are much encouraged over the prosperous condition of the cause of truth in all its branches in their own State. I am now attending the West Virginia Conference, and the meeting has begun well.

I. D. VAN HORN.

GENERAL CONFERENCE DIST. NO. 4.

THIS meeting was held at Mt. Pleasant, Iowa, Dec. 12-18. It was the first Conference of this kind held in Dist. No. 4, and was looked forward to with much interest by the delegates who expected to attend from the several State Conferences comprising the district. These conferences are, Iowa, Minnesota, Wisconsin, Nebraska, and South Dakota. Each Conference was well represented by delegates consisting of Conference, tract society, and State Sabbath-school officers, as well as Conference presidents from Arkansas, Colorado, Kansas, and Missouri, and the superintendent of General Conference Dist. No. 5.

Elder J. H. Durland, superintendent of Dist. No. 4, was present, and presided at all the meetings. Subjects had been assigned to individuals. These were presented in ten-minute speeches, after which some time was spent in asking questions, and in a general discussion of the subject. In this way many subjects of much importance were studied, and points of deep interest were brought before the meeting.

The question with many was, Would the benefits to be derived from the meeting, warrant the expense it would make? but before many subjects had been considered, all seemed to think it was of the utmost importance to meet to lay plans for the advancement of the work, and to study how to fill the many calls for help that are coming from every direction. As the message swells into the loud cry, which it is now doing, it will be necessary for the servants of the Lord to meet often to counsel and pray for wisdom to carry on the work aright.

Elder Durland conducted a line of Bible study on the operation of the Spirit of God, which was deeply interesting to all. As the subject was dwelt upon, and points of interest brought out, the sweet influence of the Spirit came into the meeting, melting hearts to tenderness and love for God and his work.

It was seen before the meeting closed that one week was not time enough to canvass and study the subjects that should now receive attention. The question of how the work should be carried on in new fields, as well as church work, received special attention. It is not so much, What shall be done? but, How shall we fill the openings made by the providence of God, and keep pace with the message?

F. L. Mead, the general canvassing agent, was present a part of the time. He spoke very encouragingly of the canvassing work, although the hard times had driven some from the field. He felt that when spring opened, there would be a class of men of more mature years, who would give themselves to the work, and who would not be driven from the field.

Elder A. F. Ballenger was expected to conduct a line of religious liberty work, but was taken sick, and only occupied the time of two meetings. This was a loss to the meeting which was felt by all.

The Mt. Pleasant church kindly cared for all who were in attendance, and seemed to enjoy the privilege very much. It reminded us of the way general meetings were held years ago, when several churches would meet together, and spend

the time in studying the truth, and in seeking for a deeper consecration to the work of God.

Thus closed the second District Conference held; and having had the privileges and blessings of both, I can say, It has been time well spent. Plans have been laid that will prove a blessing to the churches, and also to the laborers who will now carry them into effect. I believe the laborers will have better ideas as to the lines of work they are to follow, both in new fields and in the churches; for the time has fully come to arouse to action as never before.

A. J. BREED.

A CARD.

DEAR READERS OF THE REVIEW: Many of you will remember seeing an article in the REVIEW over two years ago, telling of the great love God had shown me in raising me from a condition far worse than death.

As many are anxious to know if that cure was permanent, I take this way of telling you that I am well, and have never had any symptoms of my old disease. To God be all the praise.

KATIE E. BOYD.

Nashville, Tenn., Dec. 8, 1893.

Special Notices.

THE KANSAS BIBLE SCHOOL.

This school will not be held at Topeka, but at Ottawa, which I failed to state last week.

C. McREYNOLDS.

NOTICE TO OHIO.

By some mistake the post-office address of the treasurer of the Ohio Conference is stated in the Year Book of 1893, to be Clyde, Ohio. It should be Corsica, Ohio. Will all church treasurers and isolated Sabbath-keepers in Ohio bear this in mind, and send their tithes to the undersigned at Corsica, Ohio, by registered letter, or bank draft, or check? If post-office order is sent, make it payable at Galion, Ohio.

D. K. MITCHELL.

TO CANVASSERS.

To those who have not yet made up their mind to enter the canvassing work in Michigan, I would say, Read carefully "Great Controversy," and I think you will see that it is a book that should be in every home. The Spirit of the Lord has spoken in regard to this book. Let us consider the times in which we are living, and take hold of this work, and push it. We want workers now who are not afraid of giants and walled cities. Let us not be afraid to venture something. I would like the addresses of all who intend entering this branch of the work.

B. HAGLE, Gen. Agt.

Corner Byron and Perry Sts., Battle Creek, Mich.

LIFE ONLY IN CHRIST.

The following card will explain itself:—

"Elder W. H. Littlejohn.

"DEAR BROTHER: I write you to ask whether your articles on 'Immortality,' which are now going through the REVIEW, will be republished in tract or pamphlet form, when it is completed. It seems to me that it is just such a work as the times demand; and this thought of mine is strengthened by reading the leading editorial in the REVIEW of Jan. 2, entitled, 'A Timely Truth.'

"I have many dear friends to whom I would be glad to present your argument on 'Immortality,' if I could have it in a form to do so; and I cannot but think that it would be productive of much good to the reading world to have it put in permanent form, and extensively circulated.

"Hoping that if the Lord is pleased to have it so, you may be led to publish it for general circulation, I am, with Christian regards,

"Your brother,

"D. P. CURTIS."

For the benefit of Elder Curtis and others, I repeat in substance what I have said before in the REVIEW. The article in question will be published in book form, a few days hence. The book will be entitled, "Life

Only in Christ." Besides the portion of the article published in the REVIEW, several chapters will be added, in which difficult texts will be explained, and new topics discussed. In due time further particulars will appear in the REVIEW. All communications relating to the book should be sent to my address, as given below.

W. H. LITTLEJOHN.

456 Upton Ave., Battle Creek, Mich.

MICHIGAN CANVASSERS.

THOSE intending to canvass in Michigan or Ontario the coming summer, should at once select their book, and make it a constant study from now till the time of our institute, which will be in April. We have a little territory yet uncanvassed for "Bible Readings," but we would recommend that the majority take one of the following, "Two Republics," "Vol. IV.," or "Patriarchs and Prophets." We have a large amount of territory for the last three books.

After you have selected your book, give it a good, thorough reading. Then begin a careful study of the book, paragraph by paragraph. Endeavor to learn for yourself the object of the author in the book as a whole, and then mark all his strong points that you wish to make prominent. Study it so thoroughly that you can give in your own language a good outline of the book. None will be accepted as canvassers who are not recommended by the church to which they belong. I shall be glad to hear from as many as desire entering the work the coming season.

I. H. EVANS.

Ovid, Mich.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 5.—Jesus Worshiped by Angels and Men. Luke 2:8-33.

(Sabbath, Feb. 3.)

BEFORE taking up this lesson, go over the topical outline of the first chapter, as given in the first lesson, and see that you have a clear idea of it.

This lesson continues the narrative begun in last week's lesson. There we had the simple fact of the birth of Christ in Bethlehem. Beginning with verse 8, we have, in the next seven verses, the appearance of the angels to the shepherds, and their ascription of praise to God. Verses 15-20 relate the visit of the shepherds, and the fact that they published abroad the news of the birth of Jesus. Verses 21-33 tell of the circumcision and naming of Jesus, his presentation in the temple, and Simeon's thanksgiving.

In short, the lesson may be summarized thus: The announcement to the shepherds and the presentation in the temple.

1. Give an outline of the contents of the first chapter of Luke.
2. Tell how Jesus came to be born in Bethlehem.
3. To whom was the news of his birth first announced?
4. By whom was the announcement made?
5. What did the angel tell the shepherds that he brought them?
6. What did he say the good tidings was?
7. By what sign were they to know it?
8. As soon as these words were spoken, who appeared with the angel?
9. What was their song of praise?
10. When the angels went away, what did the shepherds do?
11. What did they do after they had found the babe?
12. How did they feel about what they had heard and seen?
13. Why was the child called Jesus? Luke 1:31; Matt. 1:21.
14. When Jesus was presented before the Lord in the temple, what offering was brought?
15. What was signified by the fact that Mary brought only two pigeons? Lev. 12:8.
16. What pious man was dwelling in Jerusalem at that time?
17. For what was he waiting?
18. What had the Holy Spirit revealed to him?
19. How did he come to be in the temple when Joseph and Mary brought in Jesus?
20. When Jesus was brought in, what did Simeon do?
21. What did he say?
22. What did he say of the light that Christ would be?

NOTES.

1. "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This is the gospel; for gospel means "good news," or "good tidings." Jesus means "Saviour," and he was so called because he saves his people from their sins. Matt. 1:21. "Sin is the transgression of the law." 1 John 3:4. Therefore the gospel is the good news that men can be saved from sin, and brought into perfect harmony with God. It does not simply save men from the consequences of sins committed, but from sin itself—from the transgression of the law. The gospel "is the power of God unto salvation to every one that believeth." Rom. 1:16. Peter addresses those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5. Kept from what by the power of God?—Kept from falling. Jude 24. Kept from falling into sin and condemnation, as the next verse indicates, by saying that the Saviour will present us *faultless* before the presence of his glory. Manifestly, he keeps us in the condition in which he presents us. Since God is able to keep men faultless, it must be that he is able to make them faultless; and he is as able to do this now as he will be two or three days before the time for translation to heaven. It is not now, nor will it ever be, in the power of man to do this; but let no one limit the power of God by saying that *he* cannot do it. Then to him be glory and majesty, dominion and power, both now and ever. God only can have the glory, for he does the work. Therefore, as he is to have the glory now, he must do the work now. Our part is to let him do it. "Submit yourselves therefore to God." James 4:7. Submit to his righteousness (Rom. 10:3), which he desires to put within and upon us. Rom. 3:22.

2. The shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." There was prompt belief. They did not go to Bethlehem to see if what the angel had told them was true, but to see the thing which they knew was true, because the Lord had told them. Such faith when the Lord speaks is not very common. Most people imagine that it is a sign of a weak, credulous mind to believe at once, without any questioning. Many think to excuse their unbelief by citing the case of Thomas, saying that, like him, they have to see before they can believe. But they forget the words of Jesus, to him: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John 20:29. Thomas lost the blessing that he might have had but for his unbelief.

3. Note the poverty in which Jesus was born. Why was this? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. He had everything in the universe; for "all things were created by him, and for him." Col. 1:16. He could have retained these riches and his equality with the Father, if he had wished. But he did not count that a thing to be grasped, but "emptied himself," and took upon him the form of a servant. Phil. 2:6-8, Revised Version. So we through his poverty are made rich. "Unspeakable riches of Christ" are ours, if we accept him. We are "joint heirs with Jesus Christ." In him we have a "right to the tree of life." "Behold, what manner of love the Father hath bestowed upon us, that *we* should be called the sons of God." 1 John 3:1.

4. Simeon was "waiting for the consolation of Israel." He therefore recognized Jesus as soon as he saw him. The poor shepherds also must have been looking for him, for they gladly accepted him. This shows that there was no excuse for those who did not receive him. All of the Jews might have known him as well as these few. To as many as received him, to them he gave the right to be called the sons of God. John 1:12. It is evident, also, that there was no excuse for the blindness that characterized the Jewish nation as a whole, concerning the true mission of the Messiah. They looked for a powerful conqueror, who should make them masters of the world. But Simeon was looking for a consoler—one who should be the Light of the world. What he knew, all might have known. Moreover, it is clear that there was no reason for the narrow views that so many even of Christ's followers had. They thought that none could be saved but the Jews. But God had never given them any reason to think so, and Simeon knew better. Said he: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." The prophets were read "every Sabbath day" (Acts 13:27), and so the Jews were continually hearing that the Messiah was to be a "light of the Gentiles." Isa. 42:1-7. The angels told the shepherds that the good news was for all people. For ages God had been trying to get the Jews to understand that their work was to evangelize the world. The cases of Naaman, of the Queen of Sheba, of the Ninevites, and of others, were intended as lessons to them. But their pride and bigotry were too great. Are we not too often, like them, congratulating ourselves on the great light that God has given "us as a people,"

forgetting that God is no respecter of persons, and that he has no light for one that he has not for all? No one can retain more than he uses; and if we do not accept the light that comes to us, as a sacred trust, that we may bestow it upon others, we shall soon lose it. Let us be wise.

News of the Week.

FOR WEEK ENDING JAN. 20, 1894.

DOMESTIC.

Hastings, Nebr., was shaken by an earthquake, Jan. 17. The senate has refused to confirm the appointment of Judge Hornblower for one of the justices of the Supreme Court. By a rear-end collision at Hackensack, N. J., Jan. 15, there were twelve persons killed and twenty-five badly injured. The United States government now has five ships of war at Rio, a force twice as strong as that of any other neutral power. E. W. Dunbar, once a prominent evangelist, singer, and author of "A Light in the Window for Thee," died in the Coffeyville (Kans.) jail, where he had applied for lodgings as a tramp. At Black Rock, Arizona, the white workmen in the mills have ordered the colored workmen to leave the town, and threaten to burn the town if they do not go. Many colored men are leaving. The senate committee on finance have decided to report in favor of an issue of government bonds. Secretary Carlisle believes that these bonds should be run ten years at three per cent interest. A foot-bridge over Newton Creek, at Meeker Ave., Williamsburgh, N. Y., gave way, Jan. 12, when there were 100 workmen on the bridge returning from work. The bridge and all on it fell 100 feet to the water. Six dead bodies have been recovered, and eighteen persons are missing.

FOREIGN.

Thousands of peasants in Hungary are on the verge of starvation. M. Waddington, distinguished as a French statesman, died in Paris, Jan. 15. He was of English descent. Chihuahua, Mex., is threatened by a force of 1500 rebels, and President Diaz is hurrying troops there from Mexico City. Emperor William has distinguished himself by shooting 407 hares in one day. They were driven near him by his gamekeepers. There is a rumor that 200 Canadian volunteers are about to leave Vancouver for Hawaii, to act as a special bodyguard for Queen Lil. The Russian naval program for 1894, provides for the building of two first-class iron-clads and a number of cruisers and torpedo boats. A total expenditure of £5,500,000 will be made upon the navy. The Italian government demands of Brazil reparation for several Italians that have been killed in Rio, by the bombardment of the insurgent fleet. Peixoto refuses to pay indemnity, on the ground that all foreigners have been thoroughly warned to leave the city.

RELIGIOUS.

There are seventy-two towns in Maine in which no religious service is held. Prince Maximilian, nephew of the king of Saxony, was ordained a Catholic priest, Dec. 30. The pope has written a letter sustaining the French government in its dealings with the anarchists. The strongest candidate for pope to succeed Leo XIII. is said to be Monsignore Dominico Jacobini the papal nuncio in Lisbon. A battle between Mohammedans and Protestants is reported from Uganda, Africa. The latter were victorious, killing thirty and taking 1500 prisoners. The Moniteur de Rome, organ of the Vatican, which was recently suspended because of a threatened prosecution by the Italian government for publishing articles offensive to the government, has again appeared. The Northwestern Christian Advocate, referring to the California Midwinter Fair being open on Sunday, declares Sunday desecration, as practiced on the Pacific Coast, to be Spanish and Romanist, and advises Christians to keep away from it.

A dispatch from Rome states that Archbishop Satolli, papal delegate to the United States, will be raised to the cardinalate at the next consistory.

BUSINESS NOTICES.

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

WANTED.—A seventh-day Adventist boy, from fifteen to eighteen years of age, to work on a farm. Apply to Charles French, 64 East Ave., Burlington, Vt.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Seventh-day Adventist papers and tracts. F. B. Scott, Occoquan, Va. Seventh-day Adventist literature, papers, and tracts. Robert W. Rogers, Box 296, Hennesey, Okla. Seventh-day Adventist literature. John Vuilleumier, 26 Bellevue St., Worcester, Mass. Any Seventh-day Adventist publications. Mrs. M. L. Brock, Oklahoma City, Okla. Ter. Seventh-day Adventist papers and tracts. Mrs. Addie Apt, Caledonia, Marion Co., Ohio. Any Home Missionaries of September and October. W. B. Capps, Trezevant, Carroll Co., Tenn. REVIEW, Signs, Sentinels, religious liberty literature, and Good Health. A. O. Brown, Fonda, Iowa. Seventh-day Adventist papers, either English or German. Henrich J. Peters, Rosenfeld, Manitoba. Seventh-day Adventist literature in English and German. J. J. Brown, 711 Main St., Lynchburgh, Va.

REVIEW, Signs, Sentinel, Instructor, Little Friend, and tracts. J. W. Van Allen, Hancy, Crawford Co., Wis. REVIEW, Sentinel, Instructor, Good Health, and tracts. Mrs. C. McDonald, 211 Rhode Island St., Buffalo, N. Y.

Obituary Notices.

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

KIEHNHOFF.—Died near Palermo, Kans., Oct. 14, 1893, of quick consumption, Wilhelmina Kiehnhoff, eldest daughter of August Kiehnhoff, aged 22 years and 4 months, lacking one day. Funeral services conducted by brother Peter Mohr. T. H. WAKEMAN.

SUTHERLAND.—Died of consumption, Nov. 15, 1893, in La Grange, Monroe Co., Wis., formerly of Reeds-town, Wis., sister M. L. Sutherland, wife of S. E. Sutherland, in the fifty-first year of her age. Sister Sutherland embraced the truths peculiar to the Seventh-day Adventists about thirty-three years ago, and they were still precious to her in her last hours. She fell asleep with a bright hope of soon being awakened to immortal life by the voice of the Lifegiver. Funeral services were held Nov. 17, when a large circle of friends and neighbors gathered at the Seventh-day Adventist chapel, and listened to words of encouragement and admonition from Ps. 17: 15. W. S. SHREVE.

CORNELL.—Died in Battle Creek, Mich., of internal hemorrhage, Nov. 2, 1893, Elder Merritt E. Cornell, in the sixty-seventh year of his age. He was born in Chili, New York, Jan. 29, 1827, and was about ten years of age when the family moved to the State of Michigan. He early became interested in the advent doctrine; and in 1852, at a meeting held by Elder Joseph Bates, in Jackson, Mich., he accepted the views held by Seventh-day Adventists, and immediately began to labor in their promulgation. In 1853, in company with Elder J. N. Loughborough, he made a tour into the State of Wisconsin, at which time the late Elder J. H. Waggoner received the truth. In 1854 Elders Cornell and Loughborough held in this city, at the corner of Tompkins and Van Buren streets, the first tent meeting ever held by Seventh-day Adventists. There were then about forty Sabbath-keepers in the State of Michigan. His labors as a public speaker have been very extensive in all the northern States from Maine to California, and in some of the southern States, and he has defended the views of Seventh-day Adventists more extensively, probably, in public debate, than any man among us. He was the author of the works, "Scripture References," "Facts for the Times,"

"Spiritualism a Satanic Delusion," and some others, which have had a large and extensive sale. A few years ago he returned from a residence of some years in Maryland, to Battle Creek, and during the time since then has manifested a growing interest in the truth, and a love for this work, as shown by what he has written, by sermons, and visits to the churches, as opportunity and health permitted. Last spring his companion was stricken down with partial paralysis, rendering her dependent on the care of others. This was to them both a severe trial, as one of his stirring temperament would desire to be active in the field, rather than confined at home in the care of the sick. But they both concluded that this might be just the discipline which they needed for their good; and in this he manifested a degree of resignation and patience most impressive to those who were witnesses of it. It was not anticipated by any that he would be the first to be released from the period of trial and affliction; but so it was to be. The hemorrhage was sudden and unexpected, and in a few days accomplished its fatal work. And thus he goes to his rest, leaving behind evidence of development to a remarkable degree in patience and other Christian graces, a love for the truth, and a hope of the soon-coming Lifegiver. His companion, in her continued feebleness, is willing to suffer God's will, whatever it may be, but desires an interest in the prayers of all her friends. The funeral was attended by a large concourse of people at the Tabernacle, Nov. 4. U. S.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Dec. 3, 1893.

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

Daily. †Daily except Sunday. Niles accommodation train goes west at 8.30 a. m. except Sunday. Jackson east at 6.15 p. m. Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.15 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 19, 1893.

Table with columns for GOING EAST (Road Down) and GOING WEST (Road Up), listing stations like Chicago, Detroit, and Toronto with corresponding train numbers and times.

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 8:40 p. m., arrives at Battle Creek 9:35 p. m. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. † Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 23, 1894.

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An interesting report will appear next week, of the dedication of the first Seventh-day Adventist meeting-house in Polynesia, at Paapeete, Tahiti.

To the prophets of peace and safety, who are looking for a general disarmament of Europe, the prospect must be a sore disappointment to their expectations. On this point the *Interior* of Jan. 18, says: "To all appearances there will be no immediate diminution of the number of men composing the great armies of Europe. From St. Petersburg to Palermo, from Madrid to Buda-Pesth, the ground re-echoes the tread of warlike hosts. . . . It looks as if the only lessening of warlike burdens that well-nigh crush the life out of European nationalities can be expected from their coming together in the rude shock of actual conflict."

In his history of the National Reform Association, John Alexander still puts forth the preposterous idea of a union of religion with the State, without a union of the Church with the State. Thus he says: "We do not advocate union of Church and State, an error into which many, ignorant of the subject, have fallen. On the contrary, we are uncompromisingly opposed to such a system. As it has been well put, 'We desire to divorce Church and State, that the State may marry religion.'"

But if the State is now married to the Church, as his words would seem to imply, why don't he work for the divorce first? Does he want the State to be married to religion before the former marriage is dissolved? Will he add bigamy to adultery? There is no sincerity in his statement. But to the question: If the State shall be married to religion, what religion shall it be? There are several very religious suitors waiting for the hand of the State. The most prominent one is that (in)famous old suitor, the Roman Catholic religion, which has so successfully wooed and won many States. This is about the way it will be. The Catholic Church religion will be married to the State, and the National Reform Association, and all that it represents, will be compelled to

"publish the bans" and witness the ceremony. Then another divorce would have to be obtained before the State could be married to the religion represented by the National Reform Association, which is what Mr. Alexander really means by religion all the time. Great are the mysteries of National Reform divorce and marriage.

SPEAK WITH CARE.

WE notice that the articles on the Sabbath question which appeared in the *Catholic Mirror* are beginning to be spoken of as "Cardinal Gibbons's articles;" but they are not his articles. They are the articles of the *Catholic Mirror*; and, as this paper is published in Baltimore, Md., where the Cardinal resides, it is presumably his organ, or at least does not utter sentiments contrary to the Cardinal's views. They may, therefore, be said to express the sentiments of the Cardinal, but they are not *his* articles, and should not be so called.

A GOOD INDORSEMENT.

Nor long since a brother in this city sent a copy of the tract entitled, "Whither is the Nation Drifting? or, Christians in the Chain-gang for Conscience' Sake in This Country," to an ex-Chief Justice of the Utah Supreme Court. In reference to that tract the sender received the following response:—

"DEAR SIR: I received the able and interesting pamphlet you sent me, entitled, 'Whither is the Nation Drifting?' etc., for which accept my thanks. The Seventh-day Adventists are doing more and greater work in behalf of American liberty than any other body of men, and I deem it an honor to be able to work with them for a common object. Yours very truly," etc.

That which makes the commendation given above the more valuable, is the fact that the author of the letter is an active laborer and lecturer in the religious liberty field, and therefore one who does not make statements at random.

Nothing has done more to bring our people and our truth before the intelligent classes than our religious liberty publications. We should be encouraged, therefore, to scatter them broadcast. The tract mentioned above is published by the REVIEW AND HERALD, and will be mailed post-paid to any address at the rate of 5 cents each, six for 25 cents, or one hundred for \$3.

ALL FRAUD.

THE city of Battle Creek has had several experiences with Spiritualism, and lately it has had a new experience. A traveling medium came here, and expressed a willingness to materialize the spirits of the dead for the modest sum of ten dollars a night. For awhile he had good success. Spirits (?) both great and small came out of the dark cabinet to be viewed by the interested spectators. It is reported that one gentleman recognized the spirit of his dead wife, embraced, and kissed her.

Finally, some of the citizens of a practical turn of mind determined to investigate the matter more closely, and when the spirit (?) appeared, they promptly seized it, and never let go until the lights were turned up, and then the spirit proved to be none other than the medium himself, wrapped in a cheese-cloth! This exposé so affected the medium that he had nervous prostration. He was afterward arrested on the charge of getting money under false pretenses, but the case was finally dropped.

The question before the court was as to whether the manifestations were a fraud or not. This was entirely unnecessary. If the medium was all the spirit there, it was a fraud; and if there was a real spirit there, pretending to be the spirit of some dead person, it was a greater fraud; for the Scriptures declare that "the dead know not anything." Eccl. 9:5, 6. In the first case it would

be a human fraud; in the second, a Satanic one. It is fraud all through! M. E. K.

NOTICE! ANOTHER LOSS.

THE new United States postal cards are larger than the size allowed in the Universal Postal Union, and hence are taxed at letter rates. Although the sender puts on two cents, we are taxed six cents more, making the total expense of such cards eight cents. Please use only the special cards of smaller size for foreign service, or if the large cards are used, they should bear five cents postage when sent to other countries than the United States, in the Postal Union.

H. P. HOLSER.

Basel, Switzerland.

THOSE "CATHOLIC MIRROR" ARTICLES.

WE have had a great many calls for the *Catholic Mirror* containing those articles on the subject of "The Christian Sabbath." Although we have them out in tract form, as a number of the *Religious Liberty Library*, entitled "Rome's Challenge," many of our brethren say that the people where they circulate these tracts make the charge that they are gotten up wholly by the Seventh-day Adventists. And so there is a demand for the articles from the Catholics themselves, to show that all such statements are false.

While the supply of the papers containing the articles is completely exhausted, the *Catholic Mirror* has published the same in tract form, owing to the great demand there is for the publication. We have had so many calls for it from our brethren, that we have decided to get a small supply of the tracts to furnish to those who desire them; and while we would not consider it the proper thing to make a business of circulating Catholic literature, yet since our brethren find it to their advantage to have some of the original documents to show that these charges from Rome are genuine, we have arranged to supply them with what they may want.

We can send single copies of the tract, post-paid, for ten cents, the publisher's price for the same; three copies to one address, twenty-five cents; if ten or more of our brethren want them, and will order together, we will furnish them sent to one address, for seven cents each. Send your orders to the International Religious Liberty Association, Battle Creek, Mich.

A. O. TAIT.

DEDICATION HASKELL MEMORIAL HOME.

PROGRAM.

DEDICATION of the Haskell Home for orphan children, erected by Mrs. Caroline E. Haskell, in memory of her husband, Honorable Fredrick Haskell, under the auspices and management of the Seventh-day Adventists Medical Missionary and Benevolent Association, Thursday, Jan. 25, 1894, at 2 P. M.

Order of Exercises.

INVOCATION.

Anthem, by Sanitarium chorus, under the direction of Professor Edwin Barnes.

Brief History of the Enterprise, Dr. J. H. Kellogg.

Sketch of Honorable Fredrick Haskell, in whose memory the building was erected, Mrs. E. H. Whitney.

Anthem.

Dedicatory Address, Bishop Geo. D. Gillespie, Superintendent State Board of Charities.

Scriptural reading, with responses by the children, and dedicatory prayer, Elder L. Mc Coy.

Anthem.

Inspection of the building.

Exercises by the children in the assembly room, at 5 P. M.