

The Adventist REVIEW AND HERALD And Sabbath

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

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CHOOSE.

BY CYRUS SIMMONS.

(Knoxville, Tenn.)

When Time first spread his wings, the cycles course
Twist two eternities, yon orb whose rays
Made warm that light erst was without his source,
Soft couched the nights, or roused the blushing days,
Or ushered in or out that hallowed praise;
Attuned to love, sweet nature then was blest,
She knew the holy hours, and hailed her Sabbath rest.

Now 'gainst the trembling Sinai's law divine,
That "numbered man" * would sit in great Jehovah's throne,

By Sunday counterfeits divide the time
Ne'er changing, God-writ mandate he'd disown,
And ape that power he loves to call his own.

O! heast-marked image worshipers, why lose
Your lives? God's holy Sabbath, not pope's Sunday
choose.

Our Contributors.

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

WAS THE BLESSING CHERISHED?

BY MRS. E. G. WHITE.

"UNTO you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

These words apply to every one to whom the Holy Spirit was manifested, and who appreciated its light. But there is a great work for those who have been illuminated to do for the Master. "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." In order to increase our spiritual endowment, it is necessary to walk in the light. In view of the event of Christ's soon coming, we must be vigilantly working to prepare our own souls, to keep our own lamps trimmed and burning, and to urge upon others the necessity of getting ready for the coming of the Bridegroom. Watching and working must go together; faith and works must be united, or

our characters will not be symmetrical and well-balanced, perfect in Christ Jesus. Should we give our lives up to prayerful meditation, our lights would grow dim, for light is given to us that we may impart it to others, and the more we impart light, the brighter our own light will become. If there is any one thing in the world in which we may manifest enthusiasm, it may be manifested in seeking the salvation of the souls for whom Christ died. Work of this kind will not cause us to neglect personal piety. The exhortation is given for us to be "not slothful in business; fervent in spirit; serving the Lord."

To have an eye single to the glory of God means to have singleness of purpose, to show forth the work that has been wrought in your heart, that subdues your will to the will of God, and brings into captivity every thought to the glory of God. The world has been looking upon you to see what would be the after-influence of the work of revival that came to the College, the Sanitarium, the Office of publication, and to the members of the church in Battle Creek. What testimony have you borne in your daily life and character? God expected you all to do your best, not to please, amuse, and glorify yourselves, but to honor him in all your ways, returning unto him according to the light and privileges that he had given you through the endowment of his grace. He expected you to testify before heavenly intelligences, and to be living witnesses to the world, of the power of the grace of Christ. The Lord tested you, to see if you would treat his rich blessing as a cheap, light matter, or regard it as a rich treasure to be handled with reverent awe. If all had treated the gift of God in this manner,—for the work was of God,—then, according to the measure of each one's responsibility, the grace given would have been doubled, as were the talents of him who traded diligently with his lord's money.

God has been testing the fidelity of his people, proving them to see what use they would make of his intrusted precious blessing. This blessing came from our Intercessor and Advocate in the heavenly courts; but Satan was ready to enter any avenue that was open for him, in order that he might turn the light and blessing into darkness and cursing. How may the blessing be turned into a curse? By persuading the human agent not to cherish the light, or not to reveal to the world that it has been effective in transforming the character. Imbued with the Holy Spirit, the human agent consecrates himself to co-operate with divine agencies. He bears the yoke of Christ, lifts his burdens, and works in Christ's line to gain precious victories. He walks in the light as Christ is in the light. The scripture is fulfilled to him, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Another year has now passed into eternity with its burden of record; and the light which shone from heaven upon you was to prepare you to arise and shine, to show forth the praises of God to the world as his commandment-keeping people. You were to be living witnesses; but if no special endeavor of a high and holy character bears testimony before the world, if no higher

effort has been made than that which is seen in the popular churches of the day, then the name of God has not been honored, and his truth has not been magnified before the world, by presenting divine credentials in the people who have received great light. If they have had no greater appreciation of the manifest power of God than to eat and drink, and rise up to play, as did ancient Israel, then how can the Lord trust his people with rich and gracious manifestations? If they act directly contrary in almost every respect to the known will of God, and are found in carelessness, in levity, in selfishness, in ambition and pride, corrupting their way before the Lord, how can he give them another outpouring of the Holy Spirit?

God has the richest blessing for his people; but he cannot bestow it until they know how to treat the precious gift in showing forth the praises of Him who has called them out of darkness into his marvelous light. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." A portion of the joy which was set before Christ, was the joy of seeing his truth armed with the omnipotent power of the Holy Spirit, impressing his image upon the life and character of his followers.

Divine intelligences co-operate with human agencies as they seek to magnify the law and make it honorable. The law of the Lord is perfect, converting the soul. It is in the converted soul that the world sees a living testimony. Then shall the Lord of heaven have room to work? Shall he find a place in the hearts of those who claim to believe the truth? Shall his pure, disinterested benevolence meet with a response from the human agent? Shall the world see a display of the glory of Christ in the characters of those who profess to be his disciples? Shall Christ be favored and glorified in seeing his own sympathy and love pouring forth in streams of goodness and truth from his human agents? In implanting his gospel in the heart, he is pouring out the resources of heaven for the blessing of the world. "We are laborers together with God: ye are God's husbandry, ye are God's building."

What has the rich blessing of God done for those who were humble and contrite in heart to receive it? Has the blessing been cherished? Have the receivers been showing forth the praises of Him who has called them out of darkness into his marvelous light? There are some who are already questioning the work that was so good, and that should have been most highly appreciated. They are looking upon it as a certain species of fanaticism. It would be surprising if there were not some, who, not being well-balanced in mind, have spoken and acted indiscreetly; for whenever and wherever the Lord works in giving a genuine blessing, a counterfeit is also revealed, in order to make of none effect the true work of God. Therefore

we need to be exceedingly careful, and walk humbly before God, that we may have spiritual eyesalve that we may distinguish the working of the Holy Spirit of God from the working of that spirit that would bring in wild license and fanaticism. "By their fruits ye shall know them." Those who are really beholding Christ will be changed into his image, even by the Spirit of the Lord, and will grow up to the full stature of men and women in Christ Jesus. The Holy Spirit of God will inspire men with love and purity; and refinement will be manifest in their characters.

But because some have misappropriated the rich blessing of heaven, shall others deny that Jesus, the Saviour of the world, has passed through our churches, and that to bless? Let not doubt and unbelief question this; for in so doing, you are treading on dangerous ground. God has given the Holy Spirit to those who have opened the door of their hearts to receive the heavenly gift. But let them not yield to the temptation afterward to believe that they have been deceived. Let them not say, "Because I feel darkness, and am oppressed with doubt, and never saw Satan's power so manifest as now, therefore I was mistaken." I warn you to be careful. Sow not one expression of doubt. God has wrought for you, bringing sound doctrines of truth into actual contact with the heart. Blessing was given you, that it might produce fruit in sound practices and upright characters.

The sin for which Christ reproved Chorazin and Bethsaida was the sin of rejecting evidence that would have convinced them of the truth, had they yielded to its power. The sin of the scribes and Pharisees was the sin of placing the heavenly work which had been wrought before them, in the darkness of unbelief, so that the evidence which should have led them into a settled faith was questioned, and the sacred things which should have been cherished were regarded as of no value. I fear that the people have permitted the enemy to work along these very lines, so that the good which emanated from God, the rich blessing which he has given, have come to be regarded by some as fanaticism. If this attitude is preserved, then when the Lord shall again let his light shine upon the people, they will turn from the heavenly illumination, saying, "I felt the same in 1893, and some in whom I have had confidence, said that that work was fanaticism." Will not those who have received the rich grace of God, and who take the position that the working of the Holy Spirit was fanaticism, be ready to denounce the operations of the Spirit of God in the future, and the heart thus be proof against the solicitations of the still, small voice? The love of Jesus may be presented to those who thus barricade themselves against it, and exercise no constraining power upon them. The riches of the grace of heaven may be bestowed and yet rejected, instead of being cherished and gratefully recognized. With the heart men did believe unto righteousness, and for a time confession was made unto salvation; but, sad to relate, the receiver did not co-operate with heavenly intelligences, and cherish the light by working the works of righteousness.

THE PARLIAMENT OF RELIGIONS.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

THE Parliament of Religions is a thing of the past. Those who expected great and beneficent results from its deliberations, express themselves satisfied with the final outcome. They think that by bringing the representatives of the different religions of the world face to face, and allowing each one to speak for himself, they have broken down the prejudice of the past in a large measure, and opened the way for the final triumph of Christianity over every other form of

religion. To the casual observer, however, it would appear that so far the practical result has been rather to dignify false systems of religion without exalting Christianity in the eyes of the devotees of other faiths. The Confucian, the Brahmin, the Buddhist, etc., have been made to feel that though they cannot see exactly as Christians see, they are nevertheless good fellows, because, like the disciples of Jesus, they are laboring disinterestedly for the betterment of mankind. Such a condition of things becomes more remarkable when it is remembered that the great systems which they represent offer the most formidable opposition to Christianity which it experiences from any quarter.

In the various congresses of religion, Christians bestowed their adulations upon, and cheered to the echo, men who will go from those congresses to fight to the bitter end the missionaries of the cross whenever and wherever they come in contact with them. It may be that among the followers of Confucius and Buddha there is occasionally a man who is living up to the best light which he has; but the masses who profess the faith once taught by their great leaders, are the enemies of God and his truth, being led by Satan, who is the author of all false systems of religion. No man was ever yet flattered into an acceptance of Christianity, pure and simple. Blandishments may serve to make pagans regard more favorably for the moment the authors of such commendations, but when the latter are called upon to explain to the satisfaction of their new-found friends such texts as this: "The wicked shall be turned into hell, and all nations that forget God," they will find that they have a very delicate task upon their hands. But the writer must return from his digression to the special point of his article.

It is not his purpose to show the effect which the world's Parliament of Religions will have upon the masses of heathendom, so much as it is to discuss its effects upon Christendom. However, if he can prove that nominal Christianity was demoralized as the result of the Parliament of Religions, he will make it clear that it was a calamity to both Christians and pagans. The hope of the heathen world is in a pure church. Such a church has with it the power of Christ, and is able to batter down the strongholds of all opposing systems. The men whom it converts will be converted indeed, while those who are brought into the Christian fold by a corrupt Christianity, will have no power for good, and will be doomed to hear from the Master the words, "I know you not."

Perhaps the optimistic view of the results of the Parliament of Religions has been set forth as forcibly by the editor of the *New York Herald* as by any one who has attempted that task. Let me quote a few paragraphs from his editorial on that subject for the benefit of the reader, adding some reflections of my own:—

"The World's Fair must be considered remarkable in very many ways. But we doubt if it has given us anything more unique and significant than what has been called the Parliament of Religions.

"The various departments in which inventive genius exhibits its products, awaken the pride of every nation; but the Parliament of Religions arouses our enthusiasm, if not our reverence. . . . But what strange feelings do we entertain, with what unusual emotions are we moved, when we hear that on Tuesday last the representatives of nearly every known religion marched side by side into the great audience chamber, and bowed their heads as the organ tones reverberated through the buildings, and the whole assembly sang, 'Praise God from whom all blessings flow.' . . .

"As the truths of religion are more impressive than the facts of science, as the serenity of faith is more important than physical comfort, so this exhibit of peace on earth and good-will to men is the one transcendent incident of the Fair. We can almost hear the echo of millennial bells piercing the air above the hill-tops, and are warranted in making the prediction that controversy will soon give way to charity, and the bitterness of sectarian strife to the realization of practical religion. Cardinal Gibbons and a Jewish rabbi on the same platform! A Presbyterian and a Brahmin and a Mohammedan and a disciple of Confucius, following each other in eloquent words of greeting and welcome! Such a

spectacle was unknown in the ages of the past, and has until this moment seemed an impossibility. If the great Fair were a failure in everything else, it would be memorable for this noble achievement. . . .

"Look back to the days of our grandfathers, or even of those of our fathers, and note the miraculous change that has taken place. Such an enterprise as this Parliament of Religions would have been scouted by them with immeasurable contempt, or roundly denounced as anti-christ. The world was divided into warring sects, and the more loyal they were to their forms of worship, the more violent were their attacks on their neighbors and rivals. The man on the next corner was a deluder and insnarer of souls, and no thunderbolt of rhetoric or logic was too heavy to hurl at him. The Baptist, who believed in immersion, might perhaps admit that the Congregationalist, who believed in sprinkling, would possibly go to heaven; but if he did, it must be by a lucky chance and in spite of his error. The Catholic threw red-hot shot into the Protestant camp, and the Protestant gave him a Rowland for his Oliver by calling his church the scarlet lady of the Scripture. The chief characteristic of the differing pulpits was their unwillingness to touch the hem of each other's garments, for fear of contagion; a harsh and violent repulsion; a series of coarse, and in some instances, brutal attacks on each other; simply because each denomination wanted to exercise its right of private judgment, and interpret the Bible in its own way. . . . We have fallen on different days. We extend a greeting to every religion on the face of the earth. If the Mohammedan can find God through his peculiar creed, or the Confucian, or the Brahmin, and if these pious folk can turn the current of evil, and bring public opinion to a higher moral level, we offer our congratulations. While we ourselves believe in the ennobling revelations of Christianity, are sure that it contains the true antidote for the poisons of life and pictures a worthier future, we extend our hand to every man, of whatever clime or color or creed, who lives with holy impulses, and would communicate them to others. We declare, therefore, that the Parliament of Religions in Chicago, is the grandest spectacle which the Exposition furnishes."

There is a charm about magnanimity which is resistless. We dislike to be called narrow and uncharitable, but it is submitted that genuine magnanimity is one thing, and a reckless indorsement of the methods and motives of wicked men is another and entirely different thing. When I was a mere lad, it was my fortune to know a man who visited the saloon each day as regularly as the day dawned. This he did until he was finally laid in a drunkard's grave. When he first arose in the morning, he was somewhat difficult of management, being inclined to find fault and scold. However, when he reached the saloon, and swallowed his first dram, a reaction immediately took place, which increased with every succeeding potion. The more he drank, the more love he manifested for others, until, as night approached, his charity was so broad that it would cover all mankind, and excuse even the shortcomings of his Satanic majesty, Lucifer. This wonderful transition from hate to love, was not the fruit of an improved condition in the moral status of our victim, but the very reverse. It was rum which in every instance wrought the change.

(To be continued.)

THE SABBATH BEFORE THE WORLD WAS.

BY A. SMITH.

(Grandville, Mich.)

"SIN is the transgression of the law" of God. 1 John 3:4. James calls that law "the royal law." James 2:8. The royal law. A royal law is the law of a king; and the law here referred to is the law of "the King eternal, immortal, invisible, the only wise God." 1 Tim. 1:17. The kingdom of God is as extensive as the universe. Ps. 103:19-22.

The throne of God is overshadowed by cherubim. 1 Sam. 4:4; Ps. 99:1. The throne of God thus overshadowed is called the "mercy-seat;" the mercy-seat covered the ark, and the ark was made expressly to contain the law of God. Ex. 25:16-22. The earthly ark and cherubim were figures, patterns, or shadows, of the heavenly. Heb. 9:9, 23; Rev. 11:19. The law of God is the constitution of his government. Ps. 97:2. Righteousness is obedience to God's law. Deut. 6:25; Ps. 119:172.

Before the world was created, and before Satan fell, the law of God and the mercy-seat existed; and Lucifer (afterward called Satan) was one of the cherubim that covered the mercy-seat. Ezek. 28:14. The Sabbath, therefore, existed as an integral part of the law of God before the world was; and, doubtless, for all the starry worlds, coming to each of them in hebdomadal order as Christ the Creator first gave it to them.

The Sabbath as "made for man" was not necessarily a new institution in the universe, but was made adaptable to our world; while to other worlds the diurnal revolutions would constitute their days of longer or shorter duration, without in the least interfering with the weekly cycle as established by the Creator. The same Creator brought into being all the starry worlds and their inhabitants; and it is, doubtless, just as necessary that all should keep in memory his creative work, and have weekly periods of worship and rest, as that one should. The Sabbath, therefore, could not be changed without rearranging the universal government of God.

The facts of Gethsemane and Calvary prove that God could give his only Son to die for us, but that he could not change his law. The Sabbath has always been in that law, and, therefore, always will be. It never has been, nor can it ever be, changed.

MALACHI 3:7-12.

BY JOSEPH CLARKE.

(Lowry City, Mo.)

THESE five or six verses contain an indictment for robbery, with a promise of full pardon as soon as the stolen property is restored; not only so, but this indictment contains a promise of future prosperity as soon as the money is restored, — a very liberal and merciful provision, and wholly unprecedented in any other court of justice.

Some are in arrears so badly, on this suit, that they are in despair of ever restoring the stolen property to its rightful owner; this stolen property is termed in the indictment, "tithes and offerings." Some are in arrears for from five years to twenty or more years, some for less than five years; some would, on a correct basis of value, find that they have trespassed to the amount of hundreds, others to thousands of dollars. Times are close; what can be done in this emergency? and what speedy method can be adopted? As the time is limited, and the court has waited long and patiently, it must dispose of the suits soon, in order to clear the books of record.

Now I will not dictate to others, but will tell you what I would do if I were in arrears with my tithe. I would go to the church record book, and ascertain how long I had been a member of the church; then find what would be a tenth of my income for one year, and multiply that by the years and fraction of a year. It might be hundreds of dollars for some, thousands for others, tens of thousands for others. I would pay it promptly if possible; then I would pay quarterly in the future, as it became due; and then, when the investigation was completed, ask God to forgive, and thank him for bearing with me so long while a trespasser. If the amount was more than I could pay, I would write out a note on demand, at interest, payable as soon as I should be able to pay; then I would pay the interest yearly or quarterly, and then reduce the principle, little by little, as I could, without any distress to self or family; but I would be careful to keep my expense column as low as I could consistently with reason, and my income as large as honestly possible, with industry and economy. Then I would go about my business and work free from guilty fear, free in the Lord. Then our church record books would be unstained with defalcation, and in heaven there would be joy and gladness.

Have you seen any one try this method of looking up the records? — Yes, and always with best results; but remember that tithes are before offerings; and those, however large, cannot be accepted instead of the tithe. Do this work cheerfully, just as the parent cheerfully supports his loving family, often denying himself many comforts, to educate and supply his dear children.

"THE SABBATH OF REST." EX. 31:15.

BY W. S. CRUZAN.

(Dallas, Tex.)

THE Sabbath of rest, that day of repose,
The day of His choice, his love to disclose,
In giving all life, making all upright,
The Sabbath of rest, the day of delight.

All sacred its hours, devoted to rest,
That mortals may dwell with thoughts unmolested,
On the rare wonders which Thou didst create,
And tell of thy love, thy goodness relate.

When weary with toil and cares of the week,
Refreshment and rest in thee will we seek;
Our Maker, the Lord, we'll ever adore,
His blessings so free we still will implore.

When in the new earth the ransomed are blest,
And there evermore shall hallow thy rest,
The ages to come His love will reveal;
The rest-day of God still stands as his seal.

Thy blessings how great, when sin is no more,
When saints all shall stand on that beautiful shore,
When they in that home, the home of the blest,
Will ever enjoy the Sabbath of rest.

DID NOT PROFIT, NOT BEING MIXED WITH FAITH. HEB. 4:2.

BY G. D. BALLOU.

(Grant's Pass, Oregon.)

THERE were men in the camp of Israel in the wilderness who could not see in that pillar of cloud any manifestation of the divine Presence. Though it had on the occasion of their crossing the sea, moved from before the camp of Israel, and taken its place between them and the Egyptians, and had been a light to them as they passed through the sea, with its side of darkness confusing their enemies; yet in a short time familiarity with its presence and forgetfulness of God, made it only a commonplace affair.

These men went out, and gathered manna every morning for food, yet they saw not in it anything which reminded of God's loving watch-care and his purpose of fulfilling his promise to Abraham. Without thankfulness they drank of the water which flowed from the smitten rock. The shackles of Egypt had been smitten off, and instead of the cruel burdens imposed by heartless taskmasters, a loving Creator was endeavoring to teach them lessons of self-denial, and make them acquainted with their own hearts. Did they see God's hand in his dealings with them? How long were the thunders of Sinai or the passage of the Red Sea remembered?

They had a way of their own, and that way led back into Egypt. We remember the flesh pots where we did eat flesh to the full, and the leeks and the onions, and the melons and the cucumbers, which we did freely eat. Let us choose a captain, and return to Egypt, where we may be buried in a stone sepulcher. There is nothing here to eat but this manna, and our soul loathes it.

They had a way of their own, and this led them to turn back in their hearts, and limit the Holy One of Israel. Ps. 78:41. "Their heart was not right ['steadfast,' margin] with him." Verse 37, Revised Version. "Yet went they on still to sin against him" (verse 17, Revised Version), and more than twenty thousand went back to the corrupt rites of heathenism, and were guilty of fornication right under the blazing light of the cloud of glory which overshadowed the tabernacle. They had a way of their own.

"How oft did they provoke him." Verse 40. "Because they believed not in God, and trusted not in his salvation." Verse 22. They did not see the goodness and love of God manifested in his works in their behalf, because they saw something in their own carnal desires which took their hearts and inspired their purposes. They had a way of their own. Every act of God's favor toward them was a revelation of his character. The life of Moses, with the exception of one act, was an illustration of the divine attributes. They did not see the power of God in these mighty miracles, nor the patience and meekness and mercy of a coming Saviour in the life of Moses. Failing to see God's character in these manifestations, constituted their lack of faith.

Moses was a living word of God to them, but it did not profit them, because they did not see God in it. O, if they had seen God in the manna and in the water flowing from the rock and in the pillar of cloud, what a happy people would Israel have been! Instead of murmuring and complaining, what joy would have filled the camp of Israel, and what songs of praise and gratitude would have made those desert solitudes resound!

Over three thousand years have passed away, but, dear reader, God has a living, abiding word to-day, from which a gospel message of mighty power is being sent to manifest the life and character of God to this generation. Signs of miracles and gifts of the Holy Spirit accompany this message. Shall you and I see the hand of God manifested in this our day of grace, and thus be united by living faith to God? For him who now sees the handiwork of a loving Father in the message of life and light and power that is beginning to rise, there is rest and joy and peace. There is grace and power to overcome; there is grace and power to help sound the third angel's message to earth's remotest bound. May God anoint our eyes, and keep us from having our own ways, that we may profit by the word now preached to us.

ACROSTIC OF SCRIPTURE TEXTS.

BY MRS. EDNA MERRELL.

(Amboy, Minn.)

"JUDGE not according to the appearance, but judge righteous judgment."

"Every one that is of the truth heareth my voice."

"Submitting yourselves one to another in the fear of God."

"Understanding is a wellspring of life unto him that hath it."

"Strive to enter in at the strait gate."

"I will come again, and receive you unto myself."

"Set your affections on things above, not on things on the earth."

"Casting all your care upon him: for he careth for you."

"Our God shall come, and shall not keep silence."

"Men's hearts failing them for fear, . . . for the powers of heaven shall be shaken."

"If ye love me, keep my commandments."

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

"God is our refuge and strength, a very present help in trouble."

"Arise, shine; for thy light is come."

"God is love." May he "cause his face to shine upon us."

"And, behold, I come quickly; and my reward is with me."

"I am the bright and Morning-star."

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The Mission Field.

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

THE FIRST WOMAN'S COLLEGE IN ASIA.

AN observing Hindu said the other day to Dr. Clark of Amritsir, "Our people fear most the women's work on our women." This work, when done, will see India a Christian land, but there is, on that very line, a great work to be done. Just as in the work for the other sex, so here, that done among the children is the most satisfactory. This picture of Miss Lilavate



Singh is not much like the little bright child, ten years of age, I knew sixteen years ago. She gave promise then; for she was a docile child and a persevering student. She learned to memorize the Sunday-school lessons, and for several years was one of the successful Sunday-school scholars who strove for the first prize. The effort needed to gain this prize was no light matter. It was the perfect recitation of all the golden texts, the selected verses and topics of all the Sunday-school lessons of the year during Christmas week, besides having been perfect in attendance and in weekly recitations and in quarterly reviews.

She finished her high-school course in Lucknow, and sought even more thorough furnishing of the mind. For this she went to Calcutta, and took up her college course at the only institution opened to her. The atmosphere was not friendly to Christ nor congenial to her. Her faith in Christ was tested. She proved invulnerable, however, as she has said, through the ever-present, consistent, and self-sacrificing character of the principal who afforded her all her earlier training.

Miss Singh graduated with honor, and positions were at once offered to her. One she accepted which carried with it a salary of \$50 per month, a very good salary indeed for women in India. But now comes the most beautiful incident in this Indian lady's life. She had felt how great a need there was for a college, the atmosphere of which might be Christian. There was none in India nor Asia. There was now almost everything else for the advancement of the people of India under Christian auspices, but this there was not. While brooding over this great need, the news came to her that her former high school had petitioned and received the privilege of affiliation with the Calcutta University, authorizing instruction to be given to the A. B. degrees. She wrote her former principal, asking if the good news was really so. The reply confirmed the report, but stated that as funds had not yet been provided, such a salary as she was receiving could not yet be paid.

The Spirit of Christ in her surmounted that difficulty. Her anxiety was not for a large salary but to promote God's work, and contribute what she might be able, to save others from the risk of that un-Christian atmosphere of

which she had felt the influence. "Half the salary will be sufficient if only I can have the privilege of working for God and my *alma mater*—the old school which gave me my start in life," was her noble reply. I have at times been compelled to admire the self-sacrifice of school-teachers in America; but the record of their sister in India shows a sacrifice equal to any, and proclaims again that the humanity in Christ is one all the world over.

Miss Singh has for two years been there, a help in the work of education, a Christian example to every student, and a comfort to the principal during the trials and discouragements of organization. Now is to come the college building—the first Christian college building for women in all Asia.

Here is notice to the Asiatics that there are to be homes presided over by intelligent Christian wives, and greater and greater reforms to be organized and led by the highest, broadest Christian intelligence, until all over Asia, souls shall be brought to the feet of Jesus. The eastern sky brightens a little more each year; soon the full blaze of the Sun of Righteousness will be seen; and we say with all our hearts, God hasten that day. T. CRAVEN.

Methodist Missionary to India.

Evanston, Ill.

MADRAS, INDIA.

No doubt many of the readers of this good paper, which is a very welcome messenger to me, often think of this land which contains one fifth of the world's population; but, readers, you ought to think of it many times oftener than you do. There are 280,000,000 souls here who must have the gospel of the kingdom preached to them, and what has been done by us so far can hardly be called a beginning. The way before me has opened most encouragingly, and my greatest hopes have been many times surpassed; also the future prospect seems most promising. Yet what are two persons among hundreds of millions? India must have more help, and that right early, or the golden opportunity will pass, and what may be done now in time of peace will have to be accomplished in perilous times.

Though my experience in India has been short, I have learned to love this people, and prefer calling upon them to my fellow-countrymen of the Occident. The better classes are not so proud and haughty as the Europeans, and are anxious to advance in learning. Many of the Europeans who are here seem to think they have reached the top round of the ladder; while the educated natives, who have been humbled by England's rule for generations, realize that there is more beyond. Though their arms and ankles may be encircled with heavy gold plate, my acquaintance with them has taught me that they have warm hearts, which, when enlightened by the thrilling truths of the third angel's message, will glow as a bright and shining light that cannot be hid. I never realized as I do at present the import of the testimony that came to us, saying that Isa. 60:1-3 was the message for us now. How dare any withhold a helping hand, hide their talent, and have the blood of these poor people upon their garments?

I am fully convinced that colportage can be made a success in southern India, and I know of no reason why it cannot be made as successful or even more so in northern India where the climate is more favorable. Now as God's servants are urging those at Battle Creek to bear the glad tidings to those in darkness, to let their light shine; and as the plea comes from every direction, "Come," who is standing ready to say, "Here am I, send me"? If not ready, O, for your soul's sake and for the multitudes who are here in darkness, heed the admonition given in the REVIEW of Oct. 31: "The Lord is coming. Time is short. Get ready, get ready, get

ready. For Christ's sake call a halt; you have not a moment to lose." There is power in the word "go," but is not the word "come" more powerful? Who are the ones preparing to answer the "comes" that are sounding in every direction? "The truth is to go to every portion of the earth," and it will be preached in India more extensively than it has as yet been preached in America. Surely we are able to take this land, for it is a goodly land, and the Lord of hosts is the Captain, and he says in Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

That time has come. It is here in a special sense. What do all the warnings that God is so graciously sending to us mean? How do you hear the words "go" and "come"? Do they make your very souls burn within you? Come, and do not for a moment count it a sacrifice to go to some foreign land. It is the Saviour's work, and the true Christian will reap a bountiful harvest of joy and consolation, as honest hearts respond to the last message of mercy so soon to be ended; and in that glad day the golden sheaves he bears, will be as the oil of joy to his soul. If God calls you to come to this field or any other, he will take care of you just as well here as in America, and with the arms of Jesus as a support, the yoke is easy, and the burden light. We must have more colporters in India to prepare the way for further labor that must soon follow. I dare say that any man or woman who is of the right material, one who can rise above discouragements when the dark clouds press heavy on every side, will make a success, and feel as much at home here as in Europe or America, and much more so, in the near future, when persecution becomes so severe that they will be glad to have the opportunity to escape its pitiless grasp.

On the other side of the Bay of Bengal, from what I can learn, the field is fully as promising, and even more promising for our work than on this side. There is plenty of room here for our workers. O may some willing hearts respond, hearts like Joshua and Caleb, that can stand firm while the tempest rages; others would better stay away from India. The first twelve days of my life in India were the most soul-erushing I ever experienced. Satan had indeed gathered his forces to withstand the work; but the tide turned before the forces of Him who never suffered defeat, and success came at last. So I am happy to give a good report, and to give Christ all the praise and glory. I commenced work Monday, and worked about four and one-half days last week. It was the best week's work I ever did in the canvassing field, and Friday was the best day's work ever done by me. A very encouraging feature of the work is that I am meeting excellent success among the better class of natives. A young native merchant was so pleased with the book, that he kept awake the greater part of the night to read it. He wanted to assist me in securing orders for the book, what little time he could be spared from his store. I gave him a prospectus, and the next day he worked about half an hour, securing two orders, with the same results the next day.

Another native, the principal of a school, was delighted with the book, and proved a valuable help to me. He is very anxious to translate the work into the Tamil language. I often sell two copies to the same person. I might relate other encouraging experiences, but these must suffice. I am convinced that India's field is white for the harvest, and stands with her massive doors swung wide open to welcome the reapers. God's opening providence has gone to this field before us in a special manner, and our literature should be placed in the hands of the people at once. How many have that willing

spirit to trust their lives in the divine Shepherd's hands, that spirit that will lead them to plant the cross of Christ in this dark corner of the earth? Evidence seems plainly to show that God's standard in this land is far in advance, and his Spirit is calling, Come to the front, and do not lose sight of the colors. Come! O come!

WM. LENKER.

Special Mention.

WORK OF THE AMERICAN BIBLE SOCIETY.

From the annual report of this society for the year 1893, we glean the following facts and figures. They have received from all sources during this time, for carrying forward their work, the sum of \$578,930.76. Their total cash disbursements for this purpose during the same period have been \$536,537.01. Their appropriations for foreign work alone for the year 1894 were \$152,248.32. During the past year they have issued in this country and various foreign lands 1,394,863 copies of the Scriptures, either in whole or in part.

During the seventy-seven years of its existence this society has issued 56,926,771 copies of God's word in ninety-five different tongues and dialects to gladden the hearts of his people in every quarter of the globe, and has the translated manuscript on hand, the result of much patient and untiring labor, from which to print and circulate the glad tidings of great joy to still other kindreds, nations, tongues, and people. During the year that is past, their colporters have visited 434,470 families, 51,930 of which were found destitute of the word. Twenty-seven thousand four hundred and five of these were supplied. They distributed to immigrants, in the year 1893, at the different ports of entry, 60,100 copies of the Bible in nineteen different languages.

This good work in the United States is carried on under the direction of their district superintendents in the various States and Territories, each of whom makes a report of his labor to the society. The reports given of the experience of their canvassers and colporters in distant fields, especially those of Catholic dominance, are of a very interesting and entertaining character; and the statistics are truly valuable to those whose eyes are now turning in the direction of those regions in this and other lands which we have only just entered, or are about to enter with the third angel's message.

To show the increase in Bible circulation, the report shows that during the first twenty-five years of the society's existence there were issued 2,798,366 copies. During the second twenty-five years, 18,987,210 copies; and during the third twenty-five years, 32,448,136 copies were sent out.

A copy of the annual report herein referred to, can be secured by addressing "The American Bible Society," New York City, N. Y., inclosing five cents to pay the postage thereon.

M. B. D.

THE LATEST FROM HAWAII.

THE latest news from Hawaii, brought by a steamer arriving at San Francisco, is to the effect that preparations are being made for the organization of a republic in the islands. There is to be a president and a congress of two

houses. Property and educational qualifications are to be required of voters. The new constitution will not be submitted to a popular vote, but proclaimed by the executive authority, this being the method established by precedent. No final action is to be taken until Minister Thurston shall have informed the provisional government that there is absolutely no present prospect of any political union with the United States.

President Cleveland has sent another brief message to Congress, transmitting additional dispatches from Minister Willis. These refer chiefly to correspondence which passed between Mr. Willis and President Dole. It appears that after the announcement of Mr. Cleveland's decision to the provisional government, President Dole wrote to Mr. Willis, asking him to state without delay whether he intended to enforce his demand with arms. Minister Willis declined to answer, on the ground that the letter reflected upon the President of the United States and his diplomatic agent, and made vague and general charges against the United States minister. President Dole refused to withdraw the letter, but said that the arrival of newspaper copies of President Cleveland's message to Congress had satisfactorily answered his question as to the use of force by the minister, and that further correspondence was unnecessary. President Cleveland, in his message, calls Mr. Dole's letter "extraordinary." Minister Willis still expects an explanation from President Dole, and a more definite and clear statement of his reasons for saying that the minister's "attitude" had compelled the provisional government to increase its military force.—*Literary Digest*.

RUSSIA MUST FIGHT.

"It is unquestionable," says the *Observer*, London, "that Russia, in spite of the pacific attitude of the czar, continues her armaments. The people of the central government have observed that during the last few months nearly the whole of the troops there have gone toward the German frontier, where barracks for their accommodation have been erected. The government evidently expects war shortly, and the movement of the army against Germany may be more than a coincidence. The Toulon visit occurred at a moment when Russia had completed the measures in readiness for a Russo-German war. Rightly or wrongly, the Russian government thinks the eventuality should be boldly faced, and it is only natural that it should respond to the overture of France."

The *Danziger Zeitung*, Danzig, one of the most influential papers of the Baltic provinces, says: "It is much more probable that the war will begin near the Danube than on the banks of the Rhine; for the Russians regard Constantinople as their inheritance, and they know that nothing can be done to take Constantinople while the Triple Alliance stands firm. Alexander VII. has a terror of war, into which he will not draw his people, and this defers the conflict. But the late Graf von Moltke said that the period of struggles resulting from the personal petulance and passion of rulers has come to an end, and has been succeeded by wars between people and nations. The great master of modern war was no doubt correct, and in this the danger lurks. The czar will be drawn into conflict against his individual convictions."

That the *Weekly Scotchman*, Edinburgh, sees

that war is impending and not far in the future, may be inferred from the following extract:—

"The burden on the resources and industries of the five leading nations of Continental Europe of supporting the present armed peace must soon become intolerable; and the only road to disarmament that can be seen at present is through a war—the greatest military struggle in history—between the Dual Alliance of France and Russia on one side, and the Triple Alliance of the central powers on the other. Half a million of men—more than a moiety of the Russian army on the peace-footing—concentrated in the districts of Warsaw, Wilna, and Kiev, and so disposed as to project like a wedge between Germany and Austria. Of the remainder, the larger part are stationed in the Moscow and St. Petersburg districts, so that, out of a total force of nearly a million, about 784,000 are massed on the German frontier and in reserve behind it. The limit, so far as regards the recruiting of her available manhood for service, has nearly been reached by France. She has been increasing her army at a more rapid rate than Germany; but, in Sir A. Alison's phrase, 'she has now about come to the end of her tether.' Germany, Austria, and Italy have among them the enormous total of 5,941,276 men, with 8184 field-guns and 813,996 horses; while Russia and France have together 5,437,971 men, with 9920 guns and 1,480,000 horses; and the balance is further inclined toward the central powers by virtue of their more compact and central position. At sea, on the other hand, unless circumstances arose that would compel England to cast its sword into the scale, Russia and France would probably hold a marked superiority. In any case it would be a conflict of giants, entailing incalculable bloodshed and havoc, and bringing with it new and, at present, well-nigh inconceivable issues, in which Britain, in common with the whole civilized world, would be deeply concerned."—*Literary Digest*.

A STUNDIST'S FAITH HONORED.

THE following incident has just reached the writer from an authentic source. Quite lately a large number of Russian criminals were standing in the courtyard of their prison, chained together, and about starting for their long, sad journey into Siberian wilds. Among them was one Christian man, a Stundist, sharing their banishment and punishment, simply because he had spoken to his fellow-workmen about the faith which made him count all things as dross for Christ's sake. His fellow-prisoners were jeering him about it, saying, "But you're no better off than we are. You are wearing the bracelets as we do; if your God is of any use to you, why doesn't he knock off your chains, and set you free?"

The man replied reverently, "If the Lord will, he *can* set me free even now, and though my hands are chained, *my heart is free!*" At that very moment a voice was heard calling him by name, and telling him that a paper had just been received, granting him a full pardon. He was then told to stand aside, and his chains were struck off. At the same time the prison gates were thrown open, and all the rest of the convicts filed out, the Stundist alone remaining behind, with permission to return to his family and friends.

It is said that the prisoners were perfectly awe-struck and solemnized with the impression of what they had witnessed. It transpired afterward that a Christian lady in a high position, who took interest in this poor laboring man, had asked and obtained his pardon. But how marvelously God was glorified in its arrival at such a moment; and who can tell what blessings may have been born for the spiritual emancipation of the poor criminals whose chained bodies were trudging wearily to their exile home?—*The Christian*

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 6, 1894.

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THE THOUSAND YEARS OF REVELATION 20.

THE scene at the end of the thousand years, brought to view in Revelation 20, is the revival of the scene that is described at the beginning of that period, when Christ comes. Or, stated in other words, the scenes at the beginning and end of the thousand years are but two parts, the beginning and ending, of one and the same event. At the beginning of the thousand years there are the enemies of the Lord in hostile array against him, and the battle of the great day of God Almighty is opened. Rev. 16:14; 19:19. Christ is revealed in flaming fire, which devours before him (2 Thess. 1:8; Isa. 66:15, 16), which constitutes the lake of fire into which the beast and the false prophet are cast.

Why, then, are not the wicked dead raised at that time? and why does not the battle of the great day, which is then commenced, go on, and the fire continue to consume until a complete end is made of sin and sinners and Satan and all his hosts?—Simply because the wicked have not then been judged, and the measure of their punishment assigned to them. So the battle is arrested midway; the leader, Satan, is suddenly seized and bound (Rev. 20:1-3); the living wicked suffer their first death; the consuming elements are restrained; the last convulsion of nature reduces this earth to a state of desolation and chaos (Rev. 16:18-21; Jer. 4:23); and the saints are taken to the New Jerusalem above, where they sit upon thrones and enter upon the judgment of the wicked (John 14:2, 3; Rev. 20:4; 1 Cor. 6:2, 3), in which work they are engaged for a thousand years.

But these years at length end; and the scene which took place at their beginning substantially reappears, only now upon a much larger scale. Christ again descends from heaven, but this time with his saints and the holy city, the Father's house, which has been the home of the saints during the thousand years; the wicked dead are raised, and Satan goes out among them, and inspires them again to battle. This is a resumption of the battle of the great day, which was begun at the beginning of the thousand years, as already stated, but was interrupted for the purpose of bringing in the judgment of the wicked, as noted above. The wicked who died at the beginning of the thousand years, conscious of no lapse of time, think that but a moment has passed away. They find their number by some means greatly augmented, by the resurrection of all the wicked dead, and they come up around the city, called "the camp of the saints," in battle array to take it. Rev. 20:7-9. Fire comes down from God out of heaven, by which the lake of fire is again produced. And now it can go on and accomplish its work; for the wicked have been judged, and their just punishment determined. They "were judged [that is the judgment was executed upon them] out of those things which were written in the books." Verse 12. This fire, which constitutes "the

perdition of ungodly men" (2 Peter 3:7), is raised to such a degree of heat that it melts the very elements themselves. 2 Peter 3:10. In this fire Satan and his angels, wicked men, the curse, and every stain of sin, are burned up and wiped out and perish. But, to make sure work of it, the intensity of the heat is still increased till the earth and its elements are reduced to a gaseous condition, thus becoming invisible, and seeming to flee away from before the great white throne. Rev. 20:11. Then He that sits upon the throne says: "Behold, I make all things new" (Rev. 21:5), and these purified elements are reassembled into the new heavens and the new earth, wherein the righteous are to dwell, and of which they will take possession when Christ says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Glorious end of a glorious controversy to all the followers of Christ!

DO YOU HEAR IT TICK?

ONE of our religious contemporaries, whose creed on the nature of man is framed in accordance with the statement of the serpent to Eve in Eden, "Ye shall not surely die," and which seems to prefer the old pagan fable of the immortality of the soul to the doctrine of life and immortality brought to light through Christ in the gospel, prints the following to set forth its ideas of the consciousness of the dead, and calls it "A Good Illustration" (!):—

"A clergyman once tried to teach some children that their souls would live after they were all dead; they listened, but evidently did not understand. Taking out his watch, he said:—

"James, what is this I hold in my hand?"

"A watch, sir."

"How do you know it is a watch?"

"Because we see it, and hear it tick."

"Very good."

"He then took off the case, and held it in one hand, and the watch in the other.

"Now, children, which is the watch? You see there are two, which look like watches. Now I will lay the case aside—put it away down here in my hat. Now let us see if you can hear the watch ticking."

"Yes, sir, we hear it," exclaimed several voices.

"Well, the watch can tick, go, and keep time, as you see, when the case is taken off and put in my hat, just as well. So it is with you, children. Your body is nothing but the case; the body may be taken off, and buried in the ground, and the soul will live just as well as this watch will go when the case is taken off."

The redeeming feature of this illustration is, that any child of ordinary intelligence, if he will bestow a little thought upon the subject, will discover its innate falsity and foolishness. For instance, of the two parts of the watch named, the works, or that part which "ticks," is just as literal visible, and material as the outside case of the watch. But is the imaginary immortal soul, which this portion of the watch is taken to represent, just as literal and tangible an entity as the body?—Not at all. It is invisible, intangible, inaudible, and is even said to be immaterial. Then between it and the watch there is no comparison, and the illustration is no illustration at all.

If, when a person died, it was customary to trim off a few of the outer members, like the legs, arms, ears, nose, etc., and then the remainder, or, at least, some part of the body that was left, flew away as visible, tangible, and active as ever, there would be some fitness in the illustration, but not otherwise. In the death of the body every function of life ceases, and every organ, so far as we have any knowledge of it, is deprived of life and activity. Now, to illustrate this by a watch, every wheel should be removed, every

pivot broken, and the whole thing demolished. Then put a part of it into your hat, and see if you can hear the other part tick. And that is the condition of man in death.

How did the children know that the watch was going when the case was in the hat? O they heard it "tick." But when a person dies, and the supposed soul is separated from the body, how does any one know there is such a soul which has come from that body, and is alive and active, separate from the body? *Do they hear it tick?* Does it make any manifestation to demonstrate its presence? Our contemporary will probably say, "No." Then where is the proof of its continued existence, like that of the watch? The Spiritualist would say, "Yes, we hear it tick. It comes around, tips up my table, knocks my furniture about, writes gibberish, and cuts up various antics, and so we know the soul is there, for we hear it tick."

And that is all the evidence we have of any such existence, and this right in the face of the positive declarations of Scripture that "the dead know not anything," that their "thoughts" are "perished," and that they sleep till they are raised, at the last trump. All the doctrine of the immortality of the soul is good for, in the Christian world, is to "make the pope's pot boil," and to play into the hands of the Spiritualists. Protestant believers would do better to come back to the truth on this subject, as made plain in the word of God.

ALL COUNTERFEIT.

THE "Editor's Drawer" in *Harper's Magazine*, tells the following anecdote, which shows the idea some people have of justification by works, or how illegal transactions can be glossed over, under the plea of religion. The strange story reads as follows:—

An eminent New York divine, in the course of an address at a fraternity dinner recently, told this story. Said he: "I met a Brooklyn friend of mine a few days ago, and as he appeared to be feeling in an unusually exuberant frame of mind, I asked him why. He replied that he was happy because he had done three good actions the day before. He had met a poor woman on the street. The woman had a sickly-looking child in her arms, and she was weeping. Inquiry showed that she was weeping because she was convinced that her child was dying, and unbaptized.

"But," said the Brooklyn man, 'why do you not have the child baptized?'

"Because I have no money, and the fee for baptism is one dollar," said the woman.

"Whereupon the good Samaritan handed the woman a ten-dollar bill, gave her his address so that she could bring back the change, which she did return, and went his way.

"That is one good action," said the doctor; 'now for the other two.'

"O," observed the Brooklyn man, 'they are all three in one. First, I relieved the sorrow of a weeping woman; second, I assured the child of eternal salvation; and third—' here he hesitated.

"Yes?" said the doctor; 'what was the third?'

"Well," said the Brooklyn man, 'the third was that I got rid of that vile counterfeit ten-dollar bill I had been carrying for more than a year.'

It is to be regretted that the unscrupulous villain got nine good dollars for his counterfeit ten. The priest got all his services were worth, which were as counterfeit as the bill which he insisted upon receiving for such a deed; and if he ever discovered the nature of the bill, the correspondence between it and his own work should have made a very striking impression upon his mind. The child could not be injured by the mercenary mummery of the prayer-monger; but what can be said of the man who could imagine that his villainy in passing off counterfeit money upon a poor woman, was transmuted into

a good act, upon which he might congratulate himself, because it was done in the name of religion! There are many more of his class still in the world.

THE EVILS OF THE CIVIL SABBATH.

A LATE number of the *Christian Statesman* has an article on "The Sabbath a Holy Day," which contains some very striking statements and admissions, which show that a civil Sabbath is much worse than none; and coming from such a source, they are well worthy of a little attention.

After showing the importance of the Sabbath, —that it is more than a rest day; and that, if divested of its sacred character, it soon "degenerates into a day for pleasure and pastime, and even for dissipation and lawlessness," the author finally says:—

"The Sabbath is to great multitudes to-day simply an opportunity for revelry, vice, and crime. It must be kept as a sacred day, for spiritual uses, or it becomes a day for demoralization. And here the church has its opportunity and responsibility. While the civil law can and ought to enforce its observance as a rest day, it cannot require men to observe it as a worship day," etc.

Let us examine a few of the above statements. Sunday rest (for it is Sunday that the author means by Sabbath) without worship, makes a day of pleasure, pastimes, dissipation, and lawlessness, —an opportunity for revelry and crime. Again, "The civil law ought to enforce its observance as a rest day." But what makes Sunday such a day for crime? Why is it a worse day than Monday, Tuesday, or any other day? The reason is very apparent. The law makes the "opportunity" for a day of idleness, and—

"Satan finds some mischief still,
For idle hands to do."

Were it not for the enforced idleness, there would be as little crime on Sunday as on Monday. The *Statesman* knows this, and almost if not quite acknowledges it, but still declares that the "civil law ought" to make this very crime-producing condition? What fatality is it that drives otherwise sensible persons to take such irrational positions?

Idleness is one of the greatest curses of a nation. Hundreds of thousands of men in our country are more unfitted for labor and for the duties of life every Monday morning than they were on the previous Saturday night. The writer quoted, acknowledges that this is true of "multitudes." Continuous labor is far better than six days of labor and one of dissipation. The logic of the thing is this: If a man cannot observe the rest day in a way to do him good and not evil, he would much better keep to work; and any civil law that fines a man for honest labor on any day of the week, puts a premium on idleness, and fosters dissipation and lawlessness. And this very idleness, based upon a Sunday law and the customs of the people, makes the "responsibility" of the church much harder than it otherwise would be; for a man must do something every day, and if his unregenerate nature says, "I will not worship," and his exuberant spirit says, "I will do something," and the law says, "You shall not work," that man is very liable to spend that day in a way to damage himself and the society in which he moves. The law then is doing the very worst thing it can for him. And instead of such enforced idleness being a benefit to the church, it is a positive damage, since every day of idleness and dissipation lessens the sense of morality, and

plunges the soul deeper into that place where the voice of the church will not be heard.

A civil Sabbath really is no Sabbath at all. If it has a meaning, that meaning is idleness, uncivil actions, drunkenness, dissipation, periodical debauchery, depravity, and general lawlessness. And yet the Church (?) thinks it must be maintained! that it is a help to them in their work; and it constantly reminds the law-makers that they must pass more stringent laws, forbidding everything but church-going on the civil Sabbath. Mistaken church! Mistaken lawmakers! They will not learn, even by the things they suffer.

M. E. K.

NOTES BY THE WAY.

OUR last notes were written on board the steamer "Aorangi," on our way to New Zealand. We had a very comfortable voyage. Our first and only stop after leaving Cape Town was at Hobart, Tasmania. This port was reached Friday noon, Nov. 24, a little over nineteen days from South Africa. This was the longest unbroken sea voyage that I have taken since the first time that, together with my parents, I crossed the Atlantic for America in 1850, in a sailing ship.

At Hobart we had the pleasure of meeting brethren A. G. Daniells and W. D. Salisbury, who had come over from Melbourne to consult on some matters pertaining to the interest of the work. It was also our privilege to meet with, and speak to, a good congregation in the evening. We remained at Hobart until four o'clock Sabbath morning, and enjoyed this brief visit with the friends very much. Hobart has a very pleasant location at the head of a small bay on the southern coast of Tasmania. The harbor and situation of the city are beautiful. There is a population variously estimated at from 20,000 to 25,000, nearly all of whom are from the United Kingdom, or immediate descendants of those who came from there. There is an organization of our people of about sixty members, but as yet they have no church building of their own. There are also three other companies of believers on the island.

Another five days took us to Wellington, New Zealand, where we arrived at 4 p. m., Wednesday, Nov. 29. Here we were met and welcomed by brethren W. C. White, M. C. Israel, G. T. Wilson, S. Mc Cullagh, and many others. Our missionary brig was in port, and Captain Christiansen, brother Werze, and others from the "Pitcairn" were on hand to bid us a hearty welcome. Dr. M. G. Kellogg was the only representative of the workers who had come with the ship to this point. The others had been left at different points in the islands to carry forward the work. Brother and sister Chapman had been located at Tahiti to assist brother and sister Read in their work. Brother Cady and wife were located on Raiatea, and brother and sister Cole at Norfolk. Brother J. R. Mc Coy was in attendance at the Bible school at Melbourne, where he will remain to attend the camp-meeting and Conference and the Australasian District Conference.

At Wellington we also met sister E. G. White, who was there attending the camp-meeting and Conference. We were made glad to find her so much improved in health. She is able to get around with a good degree of comfort. During the meeting she generally spoke once or more each day. Her testimony and labors were greatly appreciated, both by our own people and also by

the citizens of Wellington. The Lord gave her much freedom and power in speaking to the people.

Wellington is a city of about 35,000 inhabitants. It is the capital of New Zealand, and is located near the southern point of the North Island. The city is built much in the shape of a horse-shoe around the bay. The country is very uneven in these parts, and the residence portion of the city is now being mostly built on these elevations. Our work has gained something of a foothold here. The tract society depository is located at this place. The locating of the Conference and camp-meeting here at this time will give a new impetus to the work, and while the camp-meeting, as compared with those that we are now holding in the large Conferences in the States, was a very small affair, still in the minds of the people here it was thought to be very large, and attracted much attention. The camp was composed of twenty-six tents. Two of these were large tents, one being the pavilion for meetings, about 50 ft. x 70 ft., and the other, somewhat smaller, was used for dining purposes. The family tents were all new, of good quality, and well made, so the camp made a very presentable appearance. About eighty of our people were encamped upon the ground. There has existed quite a degree of prejudice here against our work for some time, but this gave way to a large extent, during the meeting. The attention continued to increase from first to last, and many were under deep conviction. Two baptisms were held, twenty-two persons in all receiving the rite.

The presence of our mission ship in the harbor also gave character to the meetings. The speaking was done by sister White, W. C. White, G. T. Wilson, Dr. Kellogg, and the writer. Dr. Kellogg was much in demand, and his labors, both in the pulpit and among the sick, added much to the meeting. We were somewhat disappointed that the brethren whom we expected from America, J. O. Corliss and W. A. Colcord, had been belated, so that they could not join us in this meeting, as we had planned. At the close of the camp-meeting, it was arranged for Elder Wilson and Dr. Kellogg to stay to develop the work so well begun. We have since heard that the interest continues to be good.

The Lord gave much freedom in speaking the truth. Our brethren and sisters who attended were greatly benefited. We believe that the result of this meeting will be to impart strength to the work all over New Zealand. All of our people who were present felt that they had never before enjoyed such a rich feast. The business of the Conference all passed off in the best of harmony. Elder Wilson was again elected president of the Conference and tract society.

At the close of the meeting brother Israel returned to Australia. This seemed to be for the best, although his labor and interest will be much missed in the New Zealand Conference. All had learned to love him, and to look up to him as a father. Elder Mc Cullagh, on account of throat difficulty, was not able to take any part in public speaking. He, too, will go to Australia for awhile, to rest and improve his health.

Personally, we enjoyed the meeting very much, and it was a great pleasure to be there and become acquainted, not only with the laborers in that

field, but also with so large a number of the brethren and sisters. A personal acquaintance draws us nearer together, and unites our interests and sympathies. We close here for this time. In our next we will speak of our visit to other places in this colony.

O. A. O.

Dec. 23, 1893.

"REMEMBER LOT'S WIFE."

THIS expression, interjected by our Saviour into the midst of one of his discourses upon his second coming, must have been intended to convey to those who live in close proximity to that event some special significance. A study of the experience of that unfortunate person will reveal that meaning. And since we are living at the time mentioned, whatever that caution means, it must in a special way relate to us. The most that we know of Lot's wife is that, looking backward in defiance of the injunction, "Look not behind thee," she "became a pillar of salt."

Connected with this summary and melancholy judgment, is a train of circumstances that should impress upon every family identified with God's cause in these last days most striking and practical lessons in regard to our relation to the world. These circumstances are not distinctly stated in the language of the brief narrative, but are clearly indicated in the trend of the events that make up the history of the Lot family. Who Mrs. Lot was before her marriage, we know not; but it is probable that Lot chose her from the surrounding tribes, and that she was without any special knowledge of God or interest in his work. But as a family they enjoyed the peculiar favor of being associated with Abraham. It was their privilege to share in all the blessings that God has for his people. When the choice was placed before them, these considerations were lost sight of, and eternal interests were set aside for worldly prosperity. The populous, well-nurtured, fertile plains had more attractions for the Lot family than the lonely pastoral life of that father of pilgrims, who, failing to be charmed by the attractions of earth, "looked for a city which hath foundations." The advantages of worldly wealth and associations outweighed other considerations, and Lot "pitched his tent toward Sodom."

Lot himself feared God, and loved righteousness; but his course was a compromise. To what shall we attribute his irresolute course? With no desire to do injustice to the female portion of the family, we may conclude that he was influenced, as many people are to-day, by thoughts of worldly policy. His daughters were growing up to womanhood, and it would be too bad to deprive them of the education and associations that would fit them to appear well in society. They needed culture. Constant application to plain home duties and contact with simple nature would not give them the polished manners of the city. Hence every change in their situation brought them toward the gates of that city where wickedness and corruption tainted the very atmosphere. Nor was their ambition gratified until Sodom was their home, and that home was a place of luxury and pleasure; nor until marriages with reckless and godless men were contracted, and these alliances brought them into close connection with the dreadful evils of that time.

Doubtless the hearts of the parents were more or less troubled about these things, especially that of the father, who vexed his soul with the filthy conversation of those about him. But he

was not sufficiently vexed to get out of the place, and cut off those associations. God was merciful to him, and in the day of doom led him forth. But what a sad company was that! There were children, grandchildren, home, money, property,—the accumulations of a lifetime. There were neighbors and associations,—all must be left to perish. It was a fearful ordeal to be called upon, with but a few minutes' warning, to leave them all to the devouring fire. No wonder they lingered there. But the angels were urgent, and taking the four by the arms, they were hastily led out of the city. Bitter as was the separation to Lot, he fled in the fear of God, leaving everything. For his wife, it was a more difficult matter. O, her children! Those dear grandchildren! That beautiful home! Reluctantly her feet bore her trembling body away from the place where her heart and all its treasures were left. Her anguish was so great that she had no thought of gratitude for that divine compassion that had permitted her to choose her own way, and even to the last moment followed her with saving solicitude. She rebelled against the hand that brought salvation.

Are there no lessons in these things to us? Is it not time that we saw to it most earnestly that the ties that bind us to Sodom are severed? Where are the children? Shall we soon have to leave them or perish with them? Soon our beautiful homes, our precious farms, our money, our property, will become a prey to devouring fire. It is true that Lot escaped with his life, but O, what an escape was that! Destitute, bereft, desolate, heartbroken. The training his daughters had received, showed itself in heinous sin which stamped their memory with infamy, and blots the name of the Lot family out from the record of God's people. It might have been so different. It will be too late to "remember Lot's wife" when Jesus comes. Let us *now* call to mind that sad story. Are we walking in the same way? Shall we choose the accomplishments and the embellishments of this generation for ourselves and our children, and neglect the heavenly adorning? God forbid. Even now God says to us, "Hast thou here any besides? . . . Whatsoever thou hast in the city, bring them out of this place."

That a large share of the responsibility of this terrible fate rested upon Lot, we doubt not. We are told by the spirit of prophecy that, "If Lot himself had manifested no hesitancy to obey the angels' warning, but had earnestly fled toward the mountains, without one word of pleading or remonstrance, his wife would also have made her escape." We might go farther back, and lay blame at his door, when, in the days of God's blessing, he chose to separate himself from the chosen family, and walk in the ways of the world. But rather than spend our time thus, let us take heed to our own way. Let us choose the Lord now, fully, finally, both for ourselves and for our house.

G. C. T.

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.]

360.—THE UNDYING WORM.

Will you please explain Isa. 66 : 24, and oblige?

J. W. I.

Answer.—Notice how our Lord borrows and uses these expressions in Mark 9 : 43-48. He

calls the place where the fire is not quenched, and the worm does not die, Gehenna, from the Greek *γεέννα* which designates the valley of Hinnom near Jerusalem, where fires were kept continually burning to consume the garbage of the city, which was thrown therein, and where each vestige of everything that was cast in was consumed, either by the fire or the worm. That place was an awful figure of the place where the wicked will be finally destroyed, where they will be burned up, root and branch. Mal. 4 : 1.

See this text, and all others of a similar nature, fully discussed and explained in the work entitled "Here and Hereafter, or Man's Nature and Destiny," for sale at this Office. Price \$1, post-paid.

361.—THE LAKE OF FIRE.

Are the beast and the false prophet cast into the lake of fire burning with brimstone at the second coming of Christ, and Satan cast in a thousand years later, as we would infer from Rev. 19 : 20 and chapter 20 : 7-10?

Ans.—Yes; there is a lake of fire at the second coming of Christ, at the beginning of the thousand years, in which the living wicked are destroyed, and a lake of fire at the end of the thousand years, in which the resurrected wicked will be destroyed.

Instead of the supplied word "are" in Rev. 20 : 10, the words "were cast" should be supplied, according to the construction of the passage. It would then read thus: "And [at the end of a thousand years] the Devil that deceived them *was cast* into the lake of fire and brimstone, where the beast and false prophet [*were cast* at the beginning of the thousand years]." But they are not in the lake of fire during the thousand years; for neither the lake nor themselves exist during that time. And though they come up in the second resurrection, and suffer the second death with all the resurrected wicked, it is then on their own personal account, as individually and morally responsible to God, and not as a part of any organization; for such distinctions as the beast and false prophet, and any nationality, do not then exist. See this subject further explained in the article on page 6 of this number of the REVIEW.

362.—STRONG DRINKS.

Will you please explain Prov. 31 : 6, 7? "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

E. B. S.

Ans.—That the writer of these words did not mean to be understood as countenancing the use of intoxicating liquors under ordinary circumstances, is evident from preceding verses, 4 and 5, which read: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Now, it is not right for *any one* to forget the law, nor to pervert judgment; and, consequently, not right for them to indulge in any course of action which would lead to those sins. Read, therefore, verses 6 and 7 in the light of verses 4 and 5, according to the tenor which they plainly imply; that is, if any one is to have strong drink, give it not to those who are to live, and would be liable, by using the drink, to forget the law and pervert judgment, but to him that is "ready to perish;" to such as are, as stated in verse 8, "appointed to destruction."

It was the custom anciently to administer to those condemned to die, strong drink, as a numbing and stupefying potion, to render their suffering less; and it is generally thought that these verses have reference to such cases.

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.

ALL LOSSES BUT ONE MADE GOOD IN CHRIST.

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

Moses was once an heir to Egypt's throne,
Wealth, lore, and praise in fulness he possessed;
When Pharaoh frowned, he wandered poor and lone,
But Christ had been preferred; the meek was blest.

Consider Stephen, strong in manhood's prime,
Yielding with prayer his life, his all of earth;
Eternity will more than equal time,
And Christ, his portion, more than earth is worth!

Mary, the contrite, innocence had lost;
Her tears fell fast on Jesus' blessed feet;
He spoke the pardon which his life would cost;
Christ was her hope, her righteousness complete!

Wealth, health, life, virtue may be lost and found,
For God in Christ makes up for every loss;
Through endless years let Jesus' praise resound,—
We have the kingdom from his blood-stained cross.

There is a loss,—half told it cannot be,
God's grace in Christ,—the soul, if unforgiven,
Once lost, not found to all eternity.
Yield to God's love, be won to Christ and heaven.

MINNESOTA.

SINCE the fall camp-meetings six institutes and one general meeting have been held. These were profitable occasions, and the Spirit of the Lord was present during the exercises. In the institute work, classes were formed, and during the day practical instruction was given by sister A. E. Ellis on the different lines of missionary work. It was certainly pleasing to the Lord to see how earnestly both old and young persons engaged in the work of the classes. Already good results are being seen from the instruction given; more interest is taken in missionary labor, and the work is more efficiently done.

At Cambridge a general meeting was held for the benefit of the Swedish brethren there. Elders Hoffman, Swinson, and Hill were present, and our labors together were blessed of God. At this meeting I had my first experience in speaking through an interpreter. It was quite difficult at first, but after a few efforts it was much easier to adapt myself to the situation. It was my privilege to speak twice a day most of the time, Elders Hoffman and Swinson interpreting for me.

During the week of prayer I visited the churches at Good Thunder, Minneapolis, St. Cloud, and West Union. At nearly all of these places the attendance and interest were good. Since this time good reports have come in from these and a number of other places, giving the cheering information of deepening interest in, and accessions to, the message. About 200 persons have accepted the truth in our State in the past few months.

The Lord is blessing the work in Minnesota. My courage is good, and my heart rejoices to see so many moving forward with the advancing light of the message. N. W. ALLEE.

OKLAHOMA.

DEC. 15 I went to Dover and spent the Sabbath and first day. Dec. 17-19, I visited in adjoining neighborhoods. Wednesday evening, the 20th, I began meetings in a private house, and the next night I moved to a school-house where I held three meetings. The power of God's word took hold of one man and his wife, and they kept the next Sabbath, which was the first day of the week of prayer. We all met with the Dover church Sabbath and Sunday. We had the reading for those two days, with other services, and the power of God was pres-

ent with us. Three united with the church, and two were baptized. After the week of prayer I continued the work, and three more united with the church, and four were baptized.

Dec. 25 I went home to be with the Oklahoma City church a part of the week of prayer. We had a blessed season; the meeting continued three days into the new year. Twelve were received into the church, six of them being baptized. On my return to this neighborhood I stopped at Columbia two days. Three united with the church there, and are to be baptized soon. While at home I noticed that our rack in the post-office was empty. I looked at the card on the rack with the words, "Take one;" but there was none to take. The rack looked desolate, and I cannot express my feelings as I realized we had no papers to use. What shall we do, dear brethren, for papers? We have called several times through the REVIEW, and have been well supplied at times with our good reading-matter, but at present it has ceased to come. We have used thousands of papers in the rack, and the people still take them as readily as at first. I believe that most of the papers are read with interest. We could use 100 copies or more daily, if we had them. If we had a good supply of our latest tracts on the Sabbath question to put in the rack, I am sure they would be read with interest. I do not think it necessary to send us any more old papers; for we have used back numbers reaching as far back as 1887, so many times that what we need to supply the people with now are the latest issues, laden with the truth up to date. Dear brethren, will you supply us again until we are able to take a club sufficient to supply the demand ourselves? R. H. BROOK.

Oklahoma City, O. T., Jan. 18.

MAINE.

DALLAS.—I came to this place and commenced meetings, Oct. 15. The third angel's message had never been preached here until I came. A few had become interested by reading our tracts and papers, and wanted to learn more about the truth. This is a plantation of about thirty families. The attendance and interest to hear were all that could be expected, as nearly all were worldly people. When the Sabbath question was introduced, the interest increased. Many acknowledged the truth, and for the most part were very friendly. But alas! the things of this world seemed to be of more consequence to them than the truth of God. Our meetings were held about two miles from Rangeley Lakes. Many from the cities spend the summer here, as there are many fine cottages near the lakes. Many of the people here are employed as guides and waiters, and to obey the truth would cause them to lose their work. However, one man and his wife were moved to serve God; and five others, who were partly convinced of the truth before I came here, are keeping the Sabbath. After laboring four weeks, and preaching twenty-four times, besides visiting daily, and laboring from house to house, it became evident that the people had made up their minds not to obey. So I felt free to leave for another field of labor.

I came to South Woodstock, Nov. 16. Elder J. E. Jayne and brother F. L. Downs were with us Sabbath and Sunday, the 18th and 19th. I remained and followed up the interest until Dec. 18. The blessing of God attended the work from the first. Ten commenced to keep the Sabbath. Nearly all of these are new converts. We could not but praise God as strong young men, one after another, arose in the meetings, and gave themselves to Christ. God has greatly blessed the church at Woodstock. Many of the brethren and sisters can testify to a Saviour's matchless love and power to save from all sin. God has graciously poured out his Spirit here. The precious latter rain is falling. The loud cry of

the third angel is sounding. Praise the Lord!

This work did not please everybody, as we learned that some said the meetings ought to be stopped. But the work is onward, and will be until its close. I praise the Lord for some humble part with his people in the work.

GEO. W. HOWARD.

ILLINOIS.

SPRINGFIELD.—At the close of our State institute, Nov. 22, I remained to see if something could not be done to awaken more of an interest among the people to hear the truth. The Lord tested our faith to the utmost at the start, by a very small attendance; but the tide soon turned, and the interest has been very gratifying since. Meetings continued uninterruptedly until last Sunday night. During this time I gave forty-five discourses, made over sixty visits, and distributed nearly 1500 pages of tracts. The results have proved very encouraging to the church here, which has been much revived, and is stronger than ever to do battle for the Lord. Since meetings began, fourteen adults, several of them heads of families, have been led to rejoice in the light of truth. Three others have also taken their stand as the result of readings given by the Bible workers connected with the mission, making a total of seventeen accessions to the ranks of truth within the past two months. Seven of these have been baptized, and eight have united with the church, while others expect to follow soon. One young man has gone to Graysville, Tenn., to attend our preparatory school there, and a young lady, who, by accepting the truth, was forced to give up her position as United States court reporter, has gone to Battle Creek, and is now attending our Bible school there. Still others here are much interested, and it is probable that further public labor will be required here not far in the future.

The experience of the past few weeks has been a blessed one to me in many respects, and has shown me that it is always safe to trust in the counsel of the Lord. To him be all the praise and glory for the exceeding greatness of his power, and for all his wonderful working.

I am now at West Salem, where I expect soon to begin a series of meetings, but if necessary, will return to Springfield later in the season.

Jan. 18.

J. W. SCOLES.

TEXAS.

I CAME to Carter, Parker Co., Tex., July 11, 1893, to join Elder J. L. Wood, who had quite a good interest there with some who were already keeping the Sabbath. We together continued the work here, and at other points in Parker, Wise, and Palo Pinto counties, sometimes laboring together, and sometimes separately, until about a month ago, when brother Wood left this field to join brother Hale in Leon county.

As a result of the blessing of the Lord upon the work in this field, about fifty souls are rejoicing in the truths of the third angel's message, and a number of others are halting between two opinions, of whom we have hopes that some will yet take their stand for the truth. Elder W. S. Greer, the president of the Conference, visited us, and organized a church of fourteen members at Carter, Oct. 28.

An elder and a deacon were selected and ordained while Elder Greer was with us. I was selected for elder while I remain in this field, so as to give the brethren here a little more time for development before having to bear this responsibility.

Seven have been added to the church at Carter since its organization. The brethren here have taken hold of the Sabbath-school work and the tract and missionary work with a good spirit. We also have a company near Springtown and one near Garner, where Sabbath-school and Sab-

bath meetings are kept up. We held our first quarterly meeting at Carter, Parker county, Jan. 6, when the ordinances of the Lord's house were duly celebrated.

We have had the usual obstacles to contend with in this field, but the Lord has given us the victory, and to his worthy name be all the praise. We feel thankful that the Lord has been able to use us to accomplish the work that he has, though we feel very unworthy to be associated with the Lord in this glorious work.

I shall begin a meeting about six miles from Alvord, in Wise county, to-morrow night. I desire the prayers of those who love the truth.

Jan. 17.

J. A. HOLBROOK.

INDIANA.

ISLAND SCHOOL-HOUSE.—In accordance with the mind of the Conference Committee, I came to this county about Nov. 15. I at once joined brother S. S. Davis, who was then laboring near Graysville. Here I found quite a good interest awakened, and after continuing the meetings for nearly three weeks longer, we closed them and went to another field, leaving one family rejoicing in the light of the third angel's message.

After leaving the above-mentioned place, I again opened meetings in the Island School-house, where I am at present, and which is about six miles west of Graysville. The interest here at the very first was exceptionally good, and continued to increase as the meetings progressed. For two weeks I labored with untiring energy, when I was compelled to close my efforts for one week, brother Davis being called to his home on account of sickness, and the writer having to fill a previous appointment in the first-mentioned field. However, after an elapse of only one week, I again returned to the Island School-house. The Lord came especially near during the entire course of lectures, and as a result, nine honest souls accepted the truth, and are now rejoicing in the love and goodness of God. Four Sabbath-keepers were already located here, and with them we have a small company of thirteen; these we have organized into a Sabbath-school which meets each Lord's day in the school-house, where they enjoy the good Sabbath-school lessons together, and also thank and praise the Lord for his redeeming power. Truly the Lord is good and ever willing to bless all those who put their trust in him. My experience in this county has been rather peculiar, but nevertheless precious. The Lord has been very near, and to him I give all the praise for the good accomplished.

Jan. 15.

S. G. HUNTINGTON.

NOBLESVILLE, OLIVETT, AND AKRON.—After attending the Conference institute at Indianapolis, I went to Noblesville, Nov. 16, and remained there till Dec. 2, to labor in that vicinity as the way should open. During this time I held thirteen meetings in a Baptist church northeast of Noblesville. There was a good interest to hear on every subject presented, especially on Bible temperance. I know that some gave up the use of tea and coffee. I heard since that one family were keeping the Sabbath, as a result of the meetings. The rest of my time at Noblesville was spent in visiting and holding meetings with our own people. The Lord blessed us very much. His good Spirit came into our midst, and hearts were softened with tenderness, while tears of contrition flowed freely.

Dec. 3-5 I assisted brethren Lloyd and Greenlee in institute work at Olivett. The church was much strengthened, and good confessions were made. Some who had been addicted to the use of tea and coffee and fiery condiments, gave them up. One family accepted the gospel, and began the observance of the Sabbath.

From Dec. 22 to Jan. 14 I was with the church at Akron. I found many there needing help. While there, two new members were taken

into the church. Some who had given up the truth renewed their covenant again to walk the narrow way. Others who had absented themselves from meeting and Sabbath-school, returned to the fold to accept shelter and food from the Shepherd's hand. One man turned from the path of darkness to seek the Saviour. I hope soon to see him become a member of the church. Others were very much interested, some of whom are investigating to see if these things are so. A full line of officers were elected, and a new elder and deacon were ordained.

Though I did not see all accomplished at Akron that I desired, I felt sure that much good was done. I am now at Frankton, my home, where I shall labor as the way may open, to gather a few souls in the Master's name.

Jan. 16.

JOHN W. COVERT.

FLORIDA.

OSTEEN, DE LEON SPRINGS, AND BARBERVILLE.—I had the privilege recently of visiting the above-named places in company with brother J. W. Collie. At Osteen there has been the most determined and bitter opposition in the past, but on the occasion of our visit at this time, the use of the Baptist church was kindly tendered to us, and within its walls was proclaimed the loud cry of the third angel's message. Five preaching services were held. The friends of the truth were greatly strengthened, and testified that this was the best meeting ever held at Osteen. Two persons were baptized, and others desire to go forward in this ordinance at some future time.

We spent the week of prayer at De Leon Springs and Barberville. Each day a service was held for the readings, prayer, and social worship. These were seasons of great profit to those who participated in the work of seeking God with all the heart. Preaching services were held each night at seven o'clock. The message for our time was proclaimed in the power and demonstration of the Spirit.

As the Lord's message, "Come out of her, my people," was proclaimed, thank God, some responded to the call, and came out to obey God rather than man,—to accept the sign of God's authority, the Sabbath, rather than the sign of Rome's authority, the Sunday. The writer was informed that De Leon Springs had never been so stirred on the Sabbath question as during these meetings.

At Orlando the brethren report a pentecostal blessing. A table was placed in the center of the room, and on it were placed their gifts for the support of the Lord's work. They then bowed around the table, and asked God to bless their offerings to the salvation of souls. Children came around that table, pleading with the Lord to accept and bless their gifts. The Spirit of God witnessed to this in a most wonderful manner. It is said that every individual in the room could not refrain from sobbing aloud, not for sorrow, but for joy to think that God would accept them and their gifts to carry his message to every part of the world. One poor brother, dependent upon his daily labor for support, gave the last cent he possessed, yet he informs me that he is rich. Brethren, if you could see his sparkling eyes when talking of the soon coming of the Saviour, you would say with me that he is indeed rich. "The blessing of the Lord, it maketh rich" (Prov. 10:22); and the best of it all is "he addeth no sorrow with it."

Brother G. W. Newman writes from Palmetto, Fla.: "Inclosed, find \$46.38, the same being the annual offerings from this church to support the Lord's cause in the earth. The week of prayer has been a good week for us here. The interest both in and out of the church has never been as good as it is now. We thank the Lord for the latter rain."

Brethren everywhere, for the omens of good

we see, let us thank God, and take fresh courage in the good work of the Lord.

CHAS. P. WHITFORD.

MICHIGAN.

HOLLAND, BLENDON, ALLENDALE, WRIGHT, RAVENNA, AND GRANDVILLE.—Since the ministerial institute at Battle Creek, we have held a ten days' institute with each of the above churches, except at Ravenna. As we expected these brethren would join us in the institute at Wright, we made no appointment to hold services there. But as the weather was such that they could not attend at Wright, we went there and held meetings with them from Tuesday till Sunday. It would make this report too long to relate all the interesting features of these meetings.

Some of the brethren at Holland did not seem to appreciate the help sent them till near the close of the meetings. Then they awoke to see what they had lost by not attending from the beginning, and were very anxious that we should remain longer. Notwithstanding some were slow to come up to the help of the Lord, our work closed with his blessing. Five took their stand with us,—two beginners, and three from the Church of God. Others were interested, which interest will be followed up by brother Stureman.

At Blendon, nearly all the brethren came out at the beginning, and continued to the close. The Lord came in, and we had a good time while studying the various phases of the message. All were made to rejoice because of the light God gave us while searching his word. Three of the young people who had strayed away, returned to the fold.

The meetings at Allendale were held in the daytime at the house of brother Henry Brown, and in the evening at the school-house. The few faithful ones were made to rejoice because of the help they received, and also by seeing some who were backslidden again take their stand with the church. Four adults thus renewed their covenant.

At Wright, the institute was held during the week of prayer. The brethren from Coopersville joined us, and we had one of the best meetings we ever enjoyed. The Lord came in with power, and as we humbled our hearts before him, and grasped the righteousness of Christ by faith, we could truly say we enjoyed some of the "latter rain." We began our meetings at 10 A. M., and continued till 2 P. M. Then a young people's meeting was held from 6 to 7 P. M., followed by preaching services from 7 to 8 P. M., and no one complained of being tired. Elder E. H. Root was present to assist in this series of meetings.

The interest among the young people here was such that it was thought best that one should remain a few days longer, and the other go to Ravenna. We did so, and the result was that eleven started to serve the Lord.

At Ravenna we found the standard of godliness quite low. Some were indulging their appetites in those things that are positively forbidden by the Spirit of God. The Lord helped us to show them the evils of those things, and some promised faithfully that they would forever put them away. We think they all will soon; if they do not, they will drop out, and thus cease to reproach the sacred cause of Christ by indulging a depraved appetite. The message is too near the close for such persons to remain with it much longer.

At the present writing we have just closed an institute at Grandville. The work here has created such an outside interest that we think it will not do to leave at present, so we have concluded to remain another week, and hold evening meetings, and visit through the day.

In our institutes thus far, the brethren are unanimous in the decision that it is the best system of work ever devised for our churches. In

this way they receive light on all phases of the message, and all branches of the work. Thus they are better qualified to take hold and lift whenever help is needed.

As we presented the subject of "tithes and offerings," a majority of the brethren confessed that they had not been paying an *honest* tithe, but promised that they would be faithful in this duty. It remains to be seen whether they will. We are quite sure that some, if not all, will do so.

No preventing providence, we will hold institutes with the following churches: Byron Center, Monterey, Otsego, Allegan, Hastings, Carleton Center, Douglas, and Maple Grove.

The elders and leaders of these churches will be notified in due time, so they can make all necessary preparations to attend. Could our brethren and sisters who have taken part in these Bible studies have an opportunity to speak, they would say with one voice, "Do not fail to attend the institutes." The time has come when the words, "Go forward," apply with force to God's waiting people.

Jan. 24.

J. F. BALLENGER,
C. N. SANDERS.

PENNSYLVANIA.

JOHNSTOWN.—Last July when I came to this city, there were only two persons obeying the truth, and one of them a sister who had moved here from an adjoining county. At the close of our tent season there were some twenty-three others who had commenced the observance of the Sabbath. One of these embraced the Sabbath as the result of reading "Great Controversy." Several others of this number had had some labor bestowed upon them by brother and sister Neal, who had previously devoted considerable time to canvassing here. Since the tent season closed, four others have commenced to obey the truth, and others will take a stand in the near future.

Dec. 10 I commenced a series of meetings at Morrellville, a suburban town three miles from our Johnstown place of worship. At first the meetings were poorly attended, but now we are having a large attendance. Last night the large hall was filled beyond its seating capacity. A goodly number have promised to obey, and several are now keeping the Sabbath. One lady who has been a Methodist for many years, said at the close of my first sermon on the Sabbath question, that the Sabbath was revealed to her in a dream last October, by the very text I used that evening. I have no need to assure the readers of the *REVIEW* that she is rejoicing in the truth. I can only exclaim, How marvelously God at this time is moving upon the hearts of the honest everywhere, by the influence of his Holy Spirit!

Only a few rods from where I am holding meetings at Morrellville, is a church whose pastor is a radical National Reformer, and occupies the office of president of the Sunday Rest League here. He has caused the arrest of several parties of late who have been selling different articles on Sunday. He came into our service the other evening, and at its close we had an earnest discussion on the matter of legislating on religion. I showed him the situation as it is today, and what they had done, and what they were doing. He replied that our position against the churches was causing division, and thus giving the Catholics the power. I showed to the satisfaction of those who were listening, that they were the ones who were troubling Israel, by uniting with the Catholics on the Sunday question, etc. He said, in reference to our imprisoned brethren, that some people courted persecution, and that we ought to submit to all laws by obeying, until they were repealed. I showed him that had that policy been followed, there never would have been a martyr in the world. I write this to show how completely blinded these people are.

We can expect nothing from such sources but persecution. The power of God we must have in the crisis before us, in order to stand. We are contemplating erecting a house of worship here, and thus make a practical application of what the Lord has said on this question in "Testimony No. 32," pp. 24, 25: "If there are but few believers in a place, put up a neat but humble house." Again, on p. 24, in the *REVIEW* of Jan. 9, 1894, the message is, "Arise and build." I hope that other companies of Sabbath-keepers in Pennsylvania will take note of what the Lord says on this point; that is another way to "arise and shine."

I hope the brethren and sisters will remember the work here in their prayers.

Jan. 15.

K. C. RUSSELL.

THE WORK AT JACKSON, MICHIGAN.

For some time in the past there have come to the church in Battle Creek, urgent appeals directed by the Spirit of God, that those who were not engaged in our institutions should move out and let the Lord use them to advance the work of warning the world of the present crises.

We are thankful to know that these appeals have found a place in the hearts of many of those who heard them, as a number have already moved away, and are enjoying the rich blessings that the Lord has for all who will listen to his calls.

But I wish to mention some experiences which will no doubt be of interest and encouragement to others. About the first of January, twelve men (all young with the exception of one aged brother), most of them engaged in the Office of publication, went to Jackson, Mich., to work in the interest of circulating the *American Sentinel*; they also took with them a supply of tracts and pamphlets, such as "Rome's Challenge," "Christ and the Sabbath," "Our Answer," "Is the End Near?" etc.

The plans were to make only two calls at each house; first, to hand out the tract, "Rome's Challenge;" and the second, to ask for *Sentinel* subscriptions. As we went forth, seeking God for guidance and trusting him for strength, we were not disappointed.

Our plans are not always God's plans, which was plainly shown to us all. We first gave our lives into his care, and from his word claimed the promise that he would go before us. When we began our work, we found that God had fulfilled his promise in every respect; he had surely gone out before us. The universal testimony of this company was and is, that they cannot describe their experience and the blessings that they received.

As we went trembling, we could do nothing but praise God for his presence. We met all classes, from the highest to the lowest, believers and unbelievers. Some received us with gratitude, and others turned us away with scorn. But the latter we could only pity, and tell them that the Lord had sent us there, and that Christ was soon coming, and to get ready. Instead of following out our plan of making only two calls, we sometimes made three or four.

Brother A. J. Olsen spoke each evening during the week in our little chapel. The first evening there were three visitors in to hear, but before the week was up, the chapel could hardly hold the people. We found men who called themselves infidels, who were anxious to hear the truth, of which I will mention two cases. One came to our meeting one evening, and then invited us up to talk with him. In a few days we called to see him. While we were there, he said that he was going to call in all the books that he had scattered against Christianity, and that he had been a persecutor of God's people. Now he wants to be converted. He was in earnest; he said he wanted a conversion like Paul's, so that he would know for a certainty that God had

forgiven his sins; for he was so great a sinner. We could only point him to Jesus, who died for the sinner, and to the promise in 1 John 1:9.

The other had been a diligent student of the Bible for many years, but no doubt had been disappointed by looking at others; for he said that he had lost all confidence in Christianity, because the churches were not living up to their profession. He was a poor man, but he divided his last half dollar, that he might hear more of this news through the *Sentinel*; for he acknowledged the truth. He came to our meetings, and brought others with him. There were many such experiences among all classes,—Catholics as well as Protestants. One Catholic lady said, when she was told that the Lord was soon coming, "O, I want to see him! Don't you?" Some asked the workers to pray with them, which they gladly did.

At some places we were kept from one to two hours, and then were urged to call again. Sometimes we made only two or three visits a day.

At the time we were having such blessings at Jackson, the same spirit was working upon the hearts of the people at Marshall, as we learned from the reports of two sisters who were doing the same kind of work at that place.

As we returned, and told of what the Lord had done for us, many others were anxious to go out, and soon another company returned to Jackson. The last report is that the interest is increasing more and more, and many are investigating whether they are serving God or man.

Three other companies will start very soon from here to engage in the same kind of work.

"The harvest *truly* is ripe," and we can all have a part. One aged brother some time ago told me that he was thankful that he could pray. He is stricken with paralysis, but he said he could lie on his bed and *pray* for those who do go forth. We are also told that it is time to count our pennies and moments, and surely that is so; for every penny will send a tract, and every moment rightly improved will bring a blessing to ourselves and others.

"The Holy Spirit is waiting our demand and reception." What more could we ask for? May we lay hold by faith upon the promises of God, and let the Holy Spirit *use us* to the glory of God in swelling the loud cry of the third angel.

A. J. HARRIS.

THE PUBLISHING WORK IN CANADA.

In the matter of the circulation of our denominational literature in Canada, the experience of 1893 was different from that of other years, in several respects. The labors of canvassers have been about equally bestowed upon three books; viz., "Bible Readings," "Patriarchs and Prophets," and "Great Controversy." But there has been a larger number of the first-named books sold than either of the others. In the Maritime Provinces and Quebec, the returns for the time and labor expended have averaged nearly as good as in former years.

In Ontario there was a large falling off from average results of former years, and the same can be said of Manitoba, though not to such a marked extent. But, strange to say, some of the largest returns that have ever been realized in the canvassing work in Canada, occurred in Ontario the past season. One brother sold over \$1600 worth of books during the season, and in territory that has been canvassed to a greater or less extent by some of our canvassers, for each of the five seasons past. In nearly, if not all of his deliveries, he delivered more books than he had taken orders for; and, best of all, he collected payment in full almost without exception. This brother's experience is an emphatic testimony to the value of first-class preparation for the work, energetic and persevering efforts, strict adherence to the book canvassing business proper, thorough consecration to the work, and a close walk with

God, where he could daily receive a large measure of divine aid.

Financial depression has prevailed quite generally throughout the Dominion, which has had a marked effect upon the results of the labors of our canvassers. And yet there is good evidence for believing that, generally speaking, times are much better in Canada than in most of the States.

One of the most interesting features of the work during 1893, was the very large number of instances of visible results of the work of previous years. In a majority of the letters that we received from canvassers, some reference was made to the testimony of people pertaining to such of our books as they had purchased. Of course the nature of these testimonies varies, some having become prejudiced, and others being deeply interested. But the evidences are conclusive that the seventy-five or eighty thousand volumes of our books that have been sold in Canada during the past five years, are accomplishing a work beyond estimate, in molding the sentiments of the people.

Many instances can be mentioned where those who purchased books, two, three, or four years ago, have been coming into the light, and a goodly number have fully embraced present truth, who have had no other human aid than the publications that they purchased and the correspondence of some faithful worker. We can say to the scores of faithful canvassers who have worked in the Canadian field, Your labors were not in vain, but are already resulting in golden sheaves for the heavenly garner. Through the extensive correspondence that we have with all parts of the field, we are able to discover that a wonderful change has taken place; and that there are thousands, where five years ago there were not scores, who have heard the sound of the third angel's message. The honest at heart, the truly loyal to God, are being sought out.

By the efforts of several persons who have taken up the sale of tracts and pamphlets in different localities in Canada, it has been demonstrated that quite a fair business can be done in this line. A large number of ready purchasers are found, and where the conditions are reasonably favorable, persons who are properly qualified for this work can realize very satisfactory results. By results, reference is had fully as much to the awakening of interest among the people and their enlightenment, as to the matter of finances for the worker. By having the tracts put up in packages, and inclosed in strong manilla envelopes, they are quite convenient to handle, and readily take the attention of the people. Upon the face of the envelopes are printed appropriate wording and a list of the tracts inside, together with the price of the package. Several varieties and different priced packages are supplied to the workers, so that they are prepared for all classes and conditions of people. It is found that publications treating upon religious liberty themes are most eagerly sought for. Those which take up health and temperance topics are also quite popular. The evidences seem conclusive that an almost unlimited work can be done in this line, and that it offers opportunity for a larger number of workers than the book canvassing business proper.

In this connection I wish to say especially to the friends of the cause in Canada, that the late issues of the *Religious Liberty Library* are quite as well adapted for circulation in the Dominion as elsewhere; indeed, some of them are particularly fitted for use here. No. 14, "Christ and the Sabbath," and No. 15, "Rome's Challenge," can be sold by the thousand in this field, and will be read with deep interest and much profit. Already several thousand copies of these two publications have been circulated, and the demand is continually increasing. No. 16, "Our Answer," should also have a very large circulation, while No. 17, "Scriptural Relation of Religion and the State," should

be circulated by the ten thousand. Being written from a British standpoint, and covering the field so completely, and in a manner at once logical and convincing, and withal completely adapted to the needs of the people in this country, it is eminently calculated to accomplish untold good. There exists a very urgent need for the circulation of this work throughout Canada. It should be placed in the hands of every member of the provincial and Dominion Parliaments, and all who are in any manner connected with the administration of law. The people in general should also be supplied with it. We believe that our brethren and sisters everywhere throughout the Dominion can do a fairly good business in the sale of these publications. We will be pleased to correspond with any who desire to engage in this good and greatly needed work.

G. W. MORSE.

Toronto, Ont., Jan. 22.

WEST VIRGINIA CONFERENCE PROCEEDINGS.

THE sixth annual session of the West Virginia Conference of Seventh-day Adventists was held in their church at Newburgh, Presto Co., Jan. 5-11, 1894.

FIRST MEETING, JAN. 5, AT 11 A. M.—Elder D. C. Babcock in the chair. Prayer was offered by Elder I. D. Van Horn. Seventeen delegates were present. No church was fully represented, except Newburgh. The minutes of the last session were read and approved. The new company lately organized at Newark, asked admittance into the Conference, and after remarks by D. C. Babcock, it was admitted with its delegate.

The Chair was empowered to appoint the usual committees: On Nominations, D. N. Meredith, Levi Wells, P. W. Province; on Resolutions, Wm. Hutchinson, I. D. Van Horn, S. P. Whitney; on Credentials and Licenses, I. D. Van Horn, I. N. Russell, S. F. Reeder; on Auditing, D. N. Meredith, W. R. Foggin, G. W. Mitchell, P. W. Province, David Engle, Dr. Barker; to consider the school question, I. D. Van Horn, S. F. Reeder, D. F. Meredith, I. N. Russell, W. R. Foggin, L. F. Russell, and Mina Babcock.

Adjourned until Monday, Jan. 8, at 9 A. M.

SECOND MEETING, JAN. 8, AT 9 A. M.—The president delivered his annual address, in which he gave an outline of the work the past year. Truly the Lord has blessed the work in this Conference, and the many openings and calls for labor at the present time are a clear indication that he desires his people to go forward, expecting his blessings in a larger measure than ever before.

THIRD MEETING, JAN. 9, AT 10 A. M.—Brother Wm. Hutchinson gave an interesting account of his work. A review of the Bible work in Parkersburgh, by sister Hutchinson, was quite interesting to all.

Resolutions covering the following points were introduced: Thankfulness to God for prosperity during the past year; appreciation of the privilege of laboring in his cause; on the obligation to pay tithes, and the privilege of donating for the support of the work of God, and recommending that the brethren take the *Review*, *Signs*, *Sentinel*, *Home Missionary*, etc.

These resolutions called out interesting remarks from Elder I. D. Van Horn, D. C. Babcock, Wm. Hutchinson, S. P. Whitney, and others, after which they were unanimously adopted.

FOURTH MEETING, JAN. 11, AT 9 A. M.—The Committee on Nominations presented the following report: For President, D. C. Babcock; Secretary, W. R. Foggin; Treasurer, Mina Babcock; Executive Committee, D. C. Babcock, S. F. Reeder, I. N. Russell; Camp-meeting Committee: David Haddix, Superintend-

ent; C. B. Rule and J. R. Johnson, Assistants; Trustees of West Virginia Preparatory School: D. C. Babcock, S. F. Reeder, I. N. Russell, C. C. Watterman, D. N. Meredith.

The report was unanimously adopted.

FIFTH MEETING, JAN. 11, AT 11 A. M.—The committee appointed to consider the school question, reported as follows:—

In view of the very favorable progress, attendance, and financial success of the West Virginia Preparatory School located at Newark, and in view of the need of more room to meet the demands of the school, and of the providential opening to obtain material; therefore,—

We recommend such an enlargement of the facilities as may meet the emergency, and that we empower the trustees to erect a proper building for the school.

The above resolution was spoken to by D. C. Babcock, I. D. Van Horn, S. P. Whitney, and others, after which the report was unanimously adopted.

Delegates to District Conference, D. C. Babcock and S. P. Whitney. On motion, the Conference recommended that the West Virginia Tract Society continue to publish the *Monitor* the coming year. Considering the late misfortune of brother T. E. Bowen, it was unanimously voted to restore to him the property adjoining the depository, which he had donated to the Conference. By vote it was decided to hold a camp-meeting in the summer of 1894, the location be left to the Conference Committee.

The Committee on Credentials and Licenses reported as follows: For Credentials, Elders D. C. Babcock, S. P. Whitney; Ministerial Licenses, Wm. Hutchinson, W. R. Foggin, J. R. S. Mowrey; Missionary Licenses, S. F. Reeder, P. W. Province, Levi Wells, B. B. Johnson, Mrs. E. J. Hutchinson, Mina Babcock.

The report was adopted.

W. R. Foggin offered his resignation as secretary of the Conference, which was accepted, and Wm. Hutchinson was elected to fill the vacancy.

Adjourned to call of Chair.

D. C. BABCOCK, Pres.

W. R. FOGGIN, Sec. pro tem.

WEST VIRGINIA TRACT AND MISSIONARY SOCIETY PROCEEDINGS.

THE sixth annual session of the West Virginia Tract Society was held in connection with the Conference, at Newburgh, Jan. 5-12, 1894, and transacted its business in three sessions. Delegates were present representing four churches.

FIRST MEETING, JAN. 8, AT 2:30 P. M.—The president, Elder D. C. Babcock in the chair. The secretary being absent, S. F. Reeder was elected secretary *pro tem*. The reading of the minutes of last session was waived.

The Chair being empowered to appoint the necessary committees, announced the following: On Nominations, W. R. Foggin, D. N. Meredith, and P. W. Province; on Resolutions, I. D. Van Horn, S. F. Reeder, and Wm. Hutchinson.

The president then gave his annual address, in which he spoke of the international religious liberty work, especially that done in our State legislature, and the great importance of No's 14 and 15 of the *Religious Liberty Library*.

Interesting remarks were made by Elder Whitney, in which he gave a brief account of the origin of the advent movement in West Virginia. Elder Van Horn spoke of the importance of the publishing work, comparing our times with those of the Saviour, showing that the present facilities for publishing and distributing reading-matter are an unmistakable evidence of the Lord's soon coming.

The Committee on Nominations presented the following report: For President, D. C. Babcock; Vice-President, Wm. Hutchinson; Secretary and Treasurer, Mrs. E. J. Hutchinson;

State Agent, S. F. Reeder. All were unanimously elected.

Meeting adjourned *sine die*.

D. C. BABCOCK, *Pres.*

S. F. REEDER, *Sec.*

Special Notices.

DEDICATION AT BENTON HARBOR, MICH.

THERE will be a general meeting at Benton Harbor, Mich., from March 2-4 inclusive, at which time their new church building will be dedicated. We will set the hour for dedicatory services, Sunday, at 2:30 P. M.

The brethren and sisters from the neighboring churches are cordially invited. All should come prepared to take care of themselves, as far as possible. The brethren will be glad to help entertain all who may come. I. H. EVANS.

MICHIGAN INSTITUTE.

THOSE desiring to attend the Mt. Pleasant institute, Feb. 9-19, will please write me when they are coming, so that we can meet them. To those preferring room and board, it will be furnished for \$2.50 per week, otherwise all should bring bedding sufficient for cold weather. We have good rooms, and can entertain all who come if they observe the above. Elder A. T. Jones expects to be with us all through the meeting, and we are anticipating a good time. E. R. WILLIAMS.

THE GENERAL CONFERENCE OF DIST. NO. 1.

THE Conference to be held in General Conference Dist. No. 1, at Jersey City, N. J., March 1-12, 1894, will be a very important meeting. Plans for work and matters of vital interest for the advancement of the message will be considered. The camp-meetings and other meetings to be held in the district the coming season, will be arranged. And above all will be given the advanced light of the last warning message, as it is now going to the world. Elder A. T. Jones will be with us all through the meeting; and we expect Elder J. N. Loughborough will be present. Arrangements are being made for all who may attend the meeting to have board and lodging at \$2.50 per week.

Our brethren in Jersey City and in New York City will do all in their power to make it pleasant for all who may come, but it seems necessary to call upon those who attend to help share in the expense. We shall be glad to welcome all who may wish to attend the meeting, and let those who decide to come, send word by card or letter to Elder H. E. Robinson, 43 Bond St., New York City, so that provision may be made to such an extent that all may be made comfortable. I. D. VAN HORN.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 7.—Jesus Baptized by John.

Luke 3:1-38.

(Sabbath, Feb. 17.)

It would be well if all would read again before beginning this lesson, chapters 1 and 2. Try to recall the substance of chapter 1, according to the outline suggested in lesson 4. The following may serve as a topical outline of chapter 2: Birth of Jesus; announcement of the angels to the shepherds; visit of the shepherds; presentation of Jesus in the temple, and recognition by Simeon and Anna; Jesus in the temple with the doctors. Try to group the contents of a chapter around as few points as possible, and you will be able to grasp and retain them much better. In this lesson we have the time when John began his work, and an account of his teaching, the chapter closing with the baptism of Jesus and his genealogy.

1. When did John begin to preach?
2. Who were high priests?
3. Where was John when the word of the Lord came to him?
4. Where did he preach?
5. What was the subject of his preaching?
6. Of what prophecy was his preaching the fulfillment?
7. What does the prophecy say that all flesh shall see?
8. How many came to hear John's preaching?

9. How did he address the Sadducees and Pharisees? Luke 3:7; compare Matt. 3:7.

10. To what did he exhort them?

11. What did he tell them they must not think themselves to be?

12. How did he show them that God was not obliged to recognize them as children of Abraham?

13. How thoroughly did he say the work of rejecting the bad would be done?

14. When the people asked him what they must do, what did he say?

15. What did he reply to the question of the publicans?

16. What did he say in response to the soldiers' demands?

17. When the people wondered whether he was Christ or not, what did he say?

18. How much greater than he was the One who was to come after him?

19. What did he say that that One should do?

20. Which portion did he say would be burned with fire?

21. While all the people came to be baptized, who came with them?

22. What took place after Jesus was baptized?

23. What did the voice from heaven say?

24. How old was Jesus at that time?

25. To whom does Luke trace his genealogy?

26. What was done to John because of his faithfulness?

NOTES.

1. Note the exactness of the inspired history. It was in the year 12 A. D. that Augustus associated Tiberius with him in the empire, and in the year 14 that Tiberius began to reign as sole emperor; but his reign is properly computed from the earlier date, since that is when he really began to reign. The fifteenth year of Tiberius would, therefore, be A. D. 27. For a full discussion of this matter, see "The Life of Our Lord," by Andrews, pp. 22-25.

2. John came "preaching the baptism of repentance for the remission of sins." He preached remission of sins through faith in Christ (Acts 19:4), therefore his baptism was "Christian baptism" in the fullest sense. That everybody who was baptized by him fully understood the significance of the rite, cannot be supposed, judging from the great numbers of people who are baptized in these days without any real knowledge of Christ.

3. The prophecy in the fortieth of Isaiah shows that the one crying in the wilderness is preparing the way for a King. A straight and level road must be prepared for him. "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40:10, 11. This evidently reaches to the second coming of Christ, when his reward is with him, to give every man according as his work shall be (Rev. 22:12), showing that the work that John the Baptist begun is to be continued till the Lord comes in glory. The lesson to be learned from the prophecy is that Christ's power and glory, when he comes the second time, are the measure of his power now to save those from sin who trust in him. He saves and comforts, as priest, with all the power and authority of a king. And his kingly, priestly power is that of One who created the heavens and the earth, who calls the stars by name, and who, by the greatness of his might, keeps every portion of the universe in its appointed place. Isa. 40:25, 26; Col. 1:11-19.

4. "Begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham." The Pharisees would begin to say, "We are Abraham's children," as the Jews did afterward to Christ, meaning by that that they were all right. They thought that their position as children of Abraham—birthright members of the church of Christ—made it unnecessary for them to repent. They considered themselves above all danger. God had made promises to Abraham and to his seed, and so of course they were sure of everything. But John told them that they could hope for nothing on the ground of birth and position. "The promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. "They which are of faith, the same are the children of Abraham." Gal. 3:7. Rather than acknowledge them in their bigoted self-righteousness as children of Abraham, God would make from the stones men who would accept the righteousness of God by faith in Christ, and thus be true children of Abraham. Here again we find ample evidence that God is no respecter of persons, and that he never shut himself up exclusively to the Jewish nation. The fact that the Jews were not God's peculiar people, except as their righteousness through faith made them so, is clearly set forth. (Read Rom. 4:11-14.)

5. "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff will he burn with fire unquenchable." Chaff is very combustible, and quickly consumed by fire. If it were thrown into the fire, the fire could scarcely be quenched quickly enough to keep it from destruction. Even a much more enduring substance than chaff will be utterly consumed when fire breaks out in it, if the fire is not quenched. But here we have chaff, a most inflammable substance, cast into unquenchable fire. How could the utter destruction of the wicked be more strongly stated? "But must not unquenchable fire always continue to burn?"—Not by any means. Many a man has found to his sorrow that the fire which broke out in his house was unquenchable, notwithstanding the strongest efforts of the firemen. The result was that the building was destroyed, when the fire went out of itself, because there was nothing left to burn. This burning up of the chaff with fire unquenchable is the baptism of fire spoken of in the preceding verse. Not all men are to be baptized with the Holy Spirit, neither will all receive the baptism of fire. Those who will not receive the baptism of the Holy Spirit are counted as the chaff, and will at last be consumed, by immersion in "the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41-43.

News of the Week.

FOR WEEK ENDING FEB. 3, 1894.

DOMESTIC.

—Gold and silver have been discovered in Ross county, Ohio.

—The Wilson bill passed the House, Feb. 1, by a vote of 204 to 140.

—A large part of the business portion of the town of Bath, Me., was burned Jan. 28.

—Geo. W. Childs, the well-known philanthropist of Philadelphia, died at his home in that city, Feb. 3.

—The Secretary of the Treasury has received bids for \$70,000,000 of the proposed government bonds. They are mostly taken by rich firms and banking houses.

—The Mid-winter Fair was opened at San Francisco, Jan. 27. Bishop Nichols of the Episcopal diocese of California opened the exercises with prayer.

—The Mid-winter Fair now in progress at San Francisco covers sixty acres, and thirty-eight nations are represented. The Fair will undoubtedly be a success.

—Secretary Carlisle, Jan. 29, went to New York City to hold a conference with leading bankers in reference to his proposed plan to issue \$50,000,000 of government bonds.

—The eastern coast of the United States was swept by a severe blizzard, Jan. 30. The snow fell to the depth of a foot, many trains were delayed, and considerable damage was done to shipping.

—A serious riot occurred in the Mansfield coal region near Pittsburgh, Penn., Jan. 27. Several persons were killed, and several arrests have been made. A priest declares that the rioters are anarchists.

—The nomination by the President of W. H. Peckham as Associate Justice of the Supreme Court is meeting much opposition. It is believed that Mr. Peckham is a member of the A. P. A., and the Catholic influence will be strong against him.

—Geo. H. Babcock, a prominent Seventh-day Baptist, who has lately deceased in Plainfield, N. J., left \$20,000 in cash and other valuable property to the Seventh-day Baptist church in that city, and \$40,000 to the Plainfield public library, to establish the Babcock Scientific Department.

—The Knights of Labor have commenced their threatened suit against the Secretary of the Treasury. Jan. 29, through their representative men, the Knights made an application before Judge Cox, of the supreme court of the District of Columbia, to file a bill in equity, praying that an injunction be issued to restrain Secretary Carlisle from issuing bonds.

—A large meeting of the unemployed in New York City was held in Madison Square Garden, the evening of Jan. 30. There were 20,000 people in attendance. Speeches were made showing the deplorable state of the poor in the city. Before the close, inflammatory speeches denouncing capital were indulged in, and red flags were frantically waved. Some fighting took place, and a few arrests were made.

FOREIGN.

—The troubles in Italy seem to be abating.

—King Humbert, of Italy, has a large sum of money deposited with the London house of the Rothschilds.

—The Servian kingdom has been passing through a ministerial crisis. A liberal ministry has now been appointed.

—The khedive of Egypt will shortly visit England. He will be given a state reception, and will reside at Buckingham palace.

—The town of Nictheroy, near Rio, which has so long been the object of the attack of the insurgents, has at last been taken by them.

—Admiral de Gama, in command of the insurgent fleet before Brazil, has received from Europe two torpedo boats and a steamer loaded with ammunition.

—The khedive of Egypt has been making some derogatory remarks concerning the British troops in his country, at which the British lion is highly displeased.

—The government of Hawaii celebrated the establishment of the provisional government at Honolulu, Jan. 17. Mr. Willis refused to take part in the celebration. This made much excitement at Honolulu.

—The British bark "Port Yarrock" was lost on the Irish coast near Brandon Bay, Jan. 29. She struck broadside on the sands, and was pounded to pieces by the surf. All of her crew of twenty-six men was lost.

—Prince Esterhazy, the wealthiest magnate of Hungary, died Jan. 28, at the age of seventy-seven years. His property consisted of twenty-nine estates, twenty-one castles, sixty towns, and four hundred and forty villages.

—A rumor that Gladstone will resign has filled England with alarm. It is believed that the "grand old man" believes war to be inevitable, and that he fears his strength will not be sufficient to stand the strain that would be put upon him in the event of war.

—Samory, the great Mohammedan chief of interior Africa, is about the last semi-savage of the dark country to yield to civilization and the force of arms. The French have been gradually driving him into closer quarters, and now the British are conducting raids against his warriors. Samory is the greatest bandit king in the world.

—A French military expedition has lately taken possession of the city of Timbuctoo, in the Soudan. This ancient city, situated on the Niger, has been for ages the center of an important inland trade. It is evidently the intention of the French government to make it the center of French influence in that part of Africa, connecting Algeria with French Senegal.

—At Rio, Jan. 26, the insurgent vessels fired through the rigging of some United States merchant vessels which were unloading their cargoes. Admiral Benham, commanding the United States squadron in the harbor, at once signaled his captains to clear for action, and to take a close position, where they could engage in battle if necessary. This has had the effect to make the insurgents treat our vessels with more respect.

RELIGIOUS.

—Archbishop Ireland declares that if Satolli has a successor, he must come from Rome.

—The Indiana court of appeals has just rendered a decision declaring Sunday theatricals illegal.

—A revival of religion, such as has not been there in thirty years, is reported from Brooklyn, N. Y.

—A Christian citizenship campaign is proposed by the Christian people of Chicago. The motto adopted is to "vote as they pray."

—The comments of the Catholic press on the public-school question, indicate that the mass of the Catholic laity of the United States are in favor of the public-school system as it now is.

—Dr. Mc Glynn declares that he is under the especial protection of the pope and Satolli, but that he has not changed his views on the subjects for which he was placed under the ban of the church.

—A Mexican Indian, having found a maguey leaf in which a worm had eaten a figure that has the appearance of the pictures of the Virgin Mary, all Mexico is stirred over the matter. Thousands of pilgrims are on their way to the spot. The Catholic archbishop of Mexico will soon visit the place to pass ecclesiastical judgment upon the case.

Appointments.

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

A MINISTER with some of the brethren from Battle Creek will meet with the brethren at Convis, Sabbath, Feb. 17. A full attendance is desired.

ADDRESS.

THE address of Elder Wm. Potter, is 1515 (rear) South K. St., Tacoma, Wash.

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.—March 1 a single man by the year on a farm. State wages wanted. Address D. W. Bolter, Enfield, Mass.

WANTED.—A place to work on a farm for Seventh-day Adventists by the month, by a young single man. Address E. S. Perkins, Union Grove, Delaware Co., N. Y.

CHEAP PROPERTIES FOR CASH.—One hundred and fifty-two acres, three-fourths mile lake front, \$2500; thirty-two acres lake front, \$3000. These are both very choice stock or prune orchard properties. Eighty acres very choice alder bottom, \$2000; eight acres with house and improvements, \$1000; all located on Puget Sound near Seattle. Will be sacrificed for cash, the owner going to South Africa as self-supporting missionary. Geo. W. Payne, Battle Creek College, Battle Creek, Mich.

LABOR BUREAU.

WANTED.—By a Seventh-day Adventist to rent a farm of 60 or 100 acres from some one of like faith. Would be glad of church privileges. Good references given if required. Address J. T. Brace, Bancroft, Mich.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Late Sentinels. O. J. Corwin, Lawn Ridge, Cheyenne Co., Kans.

Signs, Sentinels, and tracts. D. L. Wagner, Box 237, Fairmont, Nebr.

German papers for missionary work. Mrs. D. T. Brooks, Nassau, Minn.

Seventh-day Adventist papers. N. L. Lawyers, 801 First St., Frankfort, Ind.

Seventh-day Adventist papers and tracts. Mrs. Martin Reynolds, Normal, Ill.

Seventh-day Adventist papers. Virgil Hubanks, Postville, Allamakee Co., Iowa.

REVIEW, Signs, Sentinel, Little Friend, and Instructor. Wm. R. Jones, Dickson, Benton Co., Ark.

REVIEW AND HERALD and American Sentinel. Fred Stevens, Sparta, Kent Co., Mich.

Any of our papers or tracts in the German language. Henry Evans, Box 131, Bothwell, Ont., Canada.

REVIEW, Signs, Sentinel, Instructor, and Little Friend. M. C. Guild, Pinnebog, Huron Co., Mich.

Seventh-day Adventist literature in English. Mrs. Emma Howel, 1228 Pennsylvania St., Lawrence, Kans.

REVIEW, Sentinel, Instructor, Little Friend, and numbers of the Religious Liberty Library. A. M. Morrill, Valrico, Fla.

REVIEW, Signs, and Sentinel. Please send nothing prior to Jan. 1, 1894. W. H. Gilmore, 802 North Mulberry St., Mt. Vernon, Ohio.

DISCONTINUE PAPERS.

Mrs. J. E. Klopfenstein of Axial, Colo., has all the papers she needs at present.

I have all the papers that I can use for the present. E. L. Nesmith, Watertown, So. Dak.

Obituary Notices.

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

HART.—Died at College View, Nebr., Nov. 15, 1893, of typhoid fever, Florence E. Hart, aged 20 years, 2 months, and 7 days. She was born in State Center, Iowa, but came to College View in the fall of 1890. She was converted at the age of thirteen, and united with the church at State Center. During the last year her Christian experience was greatly deepened, and by her testimony in meeting and conversation with her parents at different times, she gave them a hope that cheers their hearts in this lonely and trying hour. How precious beyond expression is such a hope! It fills the heart of gloom with light and comfort. Remarks were made by the writer from Isa. 55:8, 9. God's ways are not our ways, nor his thoughts our thoughts. We laid her away to rest till the Lifegiver shall come to claim his own, E. W. FARNSWORTH.

HOWARD.—Died Dec. 26, 1893, at Wellsville, N. Y., at the home of her daughter, of pneumonia, sister Mary Howard in the sixty-seventh year of her age. It was my privilege to visit sister Howard twice during her sickness, and she said it had been her life work to make others happy. The funeral was held Dec. 28 in our church at Wellsville, of which she was a faithful member. Discourse by the writer. Thus another has fallen, but we feel sure she will have a part in the first resurrection. D. A. BALL.

KNOX.—Died at Livermore Falls, Me., Nov. 22, 1893, of inflammation of the bowels, Alice A. Knox, only daughter of L. B. and Ella Farnum, aged 22 years, 5 months, and 12 days. Her sickness was short but severe. She was a great sufferer, but bore her sufferings without a murmur, and expressed her willingness and readiness to die. She was loved and respected by all. We laid her away until the Lifegiver shall come. Words of comfort were spoken by Elder Selden Gilbert. ELLA FARNUM.

SWINSON.—Died Dec. 7, 1893, at Antigo, Wis., of pneumonia, our little sister, Anna M. Swinson, aged 5 years, 1 month, and 8 days. About an hour before she died, she called her little sisters, Myrtle and Mabel, and kissed them good-by; then she kissed mother, and last she kissed brother Cushin for her father, who was at the time holding meetings at Fish Creek, Wis. Although our dear brother and sister feel the blow very severely, they sorrow not as others who have no hope; for soon the Lifegiver will call Anna from her grave, to restore her to them with life immortal, never to part again. Words of comfort were spoken by the writer from 1 Thess. 4:13, 14; Jer. 31:15-17. CHARLES J. HERRMANN.

(Signs of the Times please copy.)

GIBSON.—Died Nov. 29, 1893, William Logan Gibson, aged 39 years and 1 month. The deceased was the local elder of the Louisville church. He embraced the third angel's message in the latter part of 1887, through the labors of Elder Barry. He was for many years principal of one of the colored schools of Louisville; but at the time of his death he was teaching in Charlestown, Ind., where he had an attack of pneumonia, and after one week's illness, fell asleep. For some months previous he was impressed that his end was near, and yielded his expressed desire to live until the Lord comes, often telling his wife and others of the church not to be disturbed about him,—that when death did come, he would be ready. He rests in hope. He leaves a wife and one daughter to mourn their loss. Words of comfort were spoken by the writer to a large circle of relatives and friends at his home in Louisville, from 1 Cor. 15:51 and Rev. 14:13. C. M. KINNY.

REED.—Died at the home of her parents, in Fontanelle, Iowa, Nov. 13, 1893, of consumption, sister Lucy A. Reed, aged 20 years, 5 months, and fifteen days. She was a member of the Seventh-day Adventist Church, and was faithful until her death. Her sufferings were long and severe, but were patiently borne. While she felt a desire to live and be a help and comfort to those she loved, she was perfectly resigned to God's will, and met death with perfect calmness and trust in the dear Saviour. She calmly said good-by to each member of the family, exhorting them to live such lives that they might be re-united when Jesus comes. A large company of sympathizing friends were present at the funeral to listen to words of comfort which were spoken by Elder E. G. Olsen, from Rev. 14:13. She will be sadly missed in the home circle, in the church, and in the Sabbath-school, yet we do not mourn as those who have no hope; for we have the blessed assurance that if faithful a little longer, we shall meet her where sorrow and death are unknown. MRS. A. T. JACOBS.

LOFTIN.—Died Nov. 16, 1893, at our home in Gardner, Tenn., my darling baby sister Bennie, aged 3 years, 7 months, and 1 day. She was a lovely child, bright beyond her years. She was ill only a few days with membranous diphtheria. She was very patient and obedient through it all. The same day she was taken sick, she sang very sweetly,—

"Sweet name, dear name,
There's no other name like Jesus."

We know that Jesus loves a little child who sings his praises. Three days later, Nov. 19, my dear little cousin, Jessie Wright, infant daughter of S. A. and Wm. Loftin, died of the same disease, aged 1 year, 9 months, and 7 days. She was the light of the household; none knew her but to love her. Thus in one short week our homes are made quiet and lonely. Our hearts are being wrung by the hand of death, but thanks be to God, we have a bright hope of meeting them in that land where the inhabitants will not say, "I am sick." Thus, one by one, our little ones are being laid away from the fiery trials that are to try God's people. Blessed be his holy name. Words of comfort were spoken by Elder Knight (Methodist). LILLIE B. LOFTIN.

MOSHER.—Died at the home of M. B. Payne, at Union, N. Y., of pneumonia, Mrs. Abby Mosher, aged seventy-seven years. Mrs. M. E. PAYNE.

COMBS.—Died at Clearmont, Mo., Nov. 1, 1893, sister Combs. She accepted the truth under the labors of brother H. K. Willis in 1892. She was a faithful member of our church until her death. Words of comfort were spoken at her funeral by Elder Harris (Christian). A. W. S.

HALL.—Died at Madison Lake, Minn., Jan. 1, 1894, of heart-disease, Linda Hall, aged 32 years and 1 day. Sister Hall gave her heart to the Lord, and, when thirteen years old, was baptized at Eagle Lake, Minn. With bright hopes she departed this life, leaving a husband to mourn. Services by the writer. J. S. SHROCK.

WARNER.—Died at Eagle Lake, Minn., Dec. 8, 1893, of consumption, Almerna Warner, aged forty-eight years. For seven years sister Warner was connected with the First-day Adventists, but for eighteen years she has been an observer of the true Sabbath. With the words of Rev. 14:13 on her lips, she fell asleep in Jesus. Services by the writer. J. S. SHROCK.

HAMP.—Died at his home in Seville, Gratiot Co., Mich., Jan. 1, 1894, of typhoid pneumonia, David Hamp, aged 74 years, 11 months, and 22 days. Brother Hamp gave his heart to the Saviour when quite young, and joined the United Brethren Church. Some five years ago, he accepted present truth through the labors of Elder I. H. Evans. He held fast this faith until his death. Remarks by the writer, from Heb. 9:27, 28, T. Z. ANDREWS.

WHEELER.—Died at West Monroe, Oswego Co., N. Y., Jan. 6, 1894, of consumption, Flora V., daughter of George G. and Sarah E. Wheeler, aged 33 years, 8 months, and 10 days. Flora had kept the Sabbath from a child; but not until her last sickness did she fully give her heart to God, when she sought and found the Saviour precious, and expressed herself as ready to depart. F. WHEELER. (Signs of the Times please copy.)

GREEN.—Died in Boulder, Colo., of consumption, after a lingering illness, sister Green, in the sixty-second year of her age. Her life was one of unceasing Christian labor in her family and in the church. She lived to see all of her children (one son and four daughters) grown to manhood and womanhood, and earnestly interested in the special work of the Lord for this time, an evidence that her work was well done. Funeral services were conducted by the writer. Text, Prov. 31:30, 31. E. W. WHITNEY.

FUNK.—Died at his residence in Marion, Ind., of consumption, Lewis Funk, aged 35 years, 11 months, and 6 days. He bore his sufferings with much patience. He embraced the truth about five years since, and was baptized by Elder J. P. Henderson, uniting with the Seventh-day Adventist Church, with which he held connection till his death. Just before his death he expressed a bright hope of eternal life in Christ. He leaves a wife and mother and others to mourn. Words of comfort were spoken by the writer, from Ps. 17:15. F. M. ROBERTS.

DANIELS.—Died at Canton, Ill., Dec. 9, 1893, after a very short illness, sister Lillie E. Daniels, aged 32 years, 10 months, and 16 days. She leaves a loving husband, eight children, and a large circle of relatives and friends to mourn their loss. It is a source of regret and sorrow that she should be called away from the scenes of life; but God knows best. When near the close of life, she said, "My robe is white as snow, and I am perfectly happy, and ready to die." She fell asleep in full hope of a glorious immortality when the Lifegiver comes. Funeral services were conducted by Rev. Alexander Smith, pastor of the Methodist church. C. L. DANIELS.

MARSH.—Died at Mansfield Center, Conn., Dec. 16, 1893, of croup followed by bronchitis and meningitis, Elliot C., only son of Dr. Elliot H. and Eunice A. Marsh, aged 5 years and 4 months. All that willing hands and loving hearts could do, was done, but without avail; quietly, without a struggle, he fell asleep in Jesus. Little Elliot was of such a gentle and loving disposition he entwined himself in the affections of all with whom he came in contact. Some time before his death, while his mother held him in her arms, and pressed his little aching head to her bosom, she said, "Isn't this the best place, in mama's arms?" He quietly answered, "Yes, the best place on earth, but the best place is in Jesus' arms." Words of comfort were spoken by the writer and Rev. F. E. Delzell. C. H. EDWARDS.

PLIMD.—Died at Milton, Oregon, Dec. 30, 1894, after four months' illness, sister Addie Plimd, aged forty-four years. She embraced the truth some eighteen years since, at West Salem, Ill., where she united with the Seventh-day Adventist church. She, with her husband and three children, came to Milton three years ago. She died in the triumph of faith. Discourse by the writer, from John 14:6. J. W. BAGBY.

PETERS.—Died in Verndale, Minn., Dec. 20, 1893, of consumption, brother R. H. Peters, aged forty years. Brother Peters accepted the present truth through the labors of Elder Birch, in Dundas, Minn., about seventeen years ago. For two years he gradually wasted away, until death ended his sufferings. It was my privilege to visit him during the last of his illness, and it was cheering to listen to his words of hope and of his willingness to sleep until the voice of the Lifegiver calls him to his heavenly reward. He leaves a wife and an adopted daughter of four years to mourn their loss. E. HILLIARD.

DOTY.—Died at the home of her parents near Nappanee, Ind., Nov. 2, 1893, of typhoid fever, Trella May Doty, aged 10 years, 6 months, and 6 days. Trella was beloved by all who knew her, being an agreeable, bright little girl. She desired baptism at the late camp-meeting held in Indianapolis, but having failed to receive it, was intending to have it administered when I visited the place in October; but sickness prevented, and finally death relieved her of intense suffering. At the funeral services words of comfort were presented from Matt. 19:14, showing the love of Christ for children. VICTOR THOMPSON.

TAYLOR.—Died at Jamaica, Vt., Dec. 23, 1893, of pneumonia, sister Emma L. Taylor, wife of brother J. B. Taylor, aged 39 years, 10 months, and 10 days. Brother and sister Taylor were married Aug. 21, 1872, and ten years later united with the Seventh-day Adventist Church. Sister Taylor leaves her husband with six children, the youngest being not quite five years old. Her life with her family was one of love and tenderness, and with the church she was accounted as a faithful member. In her last sickness she expressed full hope in the Lord. The funeral services were held in our church at Jamaica. A large number of friends and brethren and sisters were present. WM. COVERT.

PARKER.—Died at Nashville, Tenn., Nov. 17, 1893, sister Callie H. Parker, aged 48 years, 10 months, and 2 days. Brother Parker is comforted in his bereavement with the assurance which he feels is left him, that she sleeps in Jesus. Of late she has often expressed a desire to be laid away to rest before the time of trouble. Although her friends did not consider her in danger, she assured her husband that her next meeting and Sabbath-school would be in the kingdom of God. The writer accompanied the sorrowing husband to Mc Kenzie, Tenn., where the funeral services were conducted. Words of comfort and instruction were based upon Rev. 14:13, which the deceased quoted a short time before her death. Brother Parker is our State canvassing agent, and has the sympathy of his co-laborers and of the church. CHAS. L. BOYD.

HUBLY.—Died at Davenport, Iowa, Oct. 3, 1893, of consumption, sister Ada R. Hubly, aged 50 years and 1 month. Sister Hubly was born in Nova Scotia, where she spent her early life. Later, she and her husband came to Davenport. Here they have lived, and their four children have grown up around them. Some years ago she received the truth taught by Seventh-day Adventists through reading-matter loaned to her by her friends. Being of a firm, conscientious nature, she did not hesitate when her mind was convinced, and she lived the truth to the last. She was an intelligent, devoted Christian. She loved her God devoutly and her friends ardently. All who knew her were her friends, and each feels a personal loss in her death. God grant to the husband and children who are left to mourn, grace to sustain them in this bereavement. E. W. FARNSWORTH.

WELLS.—Died in Lincklaen county, N. Y., Jan. 4, 1894, of a complication of diseases, sister Cordelia E. Sanders Wells, in the sixty-fifth year of her age. Sister Wells was the wife of brother John R. Wells, and daughter of brother and sister Joshua Sanders of this place. She was born in Madison county, N. Y., May 23, 1829; and Feb. 12, 1850 she was married to brother Wells, who lives to mourn her loss. For about six years she has been a great sufferer from rheumatism, and near the close of her life, the physicians decided she had cancer of the stomach. She received this intelligence with calmness, and the Lord gave her grace and patience and the assurance that she was accepted by him. Her last moments were moments of peace. The funeral, which was largely attended, was held in the Seventh-day Adventist church at Lincklaen Center, Jan. 6, 1894. Sermon by the writer. A. E. PLACE.

LAFFERTY.—Died Dec. 12, 1893, at Belleville, Ohio, of pneumonia, Samuel Lafferty, aged eighty-one years. Brother Lafferty embraced the Adventist faith under the labors of Elder Burrill, and united with the Belleville church in April, 1879, at which time he was elected elder. He served the church faithfully in this capacity until his death. He was a man of few words, but true to principle and his convictions of right, which won for him the esteem of the entire community where he lived. He was a kind husband and father. Seven children are left to mourn their loss. His illness was of short duration, he being confined to his bed only one day. Also, Dec. 20, 1893, of lung fever, Rebecca J., wife of Samuel Lafferty, aged 54 years and 8 months. Sister Lafferty embraced the Adventist faith under the labors of Elders Van Horn and Lawrence in the fall of 1866, and was one of the charter members of the Belleville church. She was a woman of more than ordinary intelligence and business capacity, and rendered valuable service to the church and cause she loved, in the position of church clerk and librarian. Her loss will be keenly felt by the Belleville church. She, like her husband, was confined to her bed only a short time. In her closing hours she had the evidence of full acceptance, and met death with that calmness that only comes of full assurance. Thus, almost at one blow, a church is deprived of its leading members, a happy home broken up, and one child left homeless. Discourse by the writer. GEO. A. IRWIN.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Dec. 3, 1893.

EAST.	STATIONS.	Detroit Accom.	Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Night Express.	*At't'n Express.
	Chicago.....	am 6.59	am 10.30	pm 3.10	pm 4.00	pm 9.35	pm 11.40	
	Michigan City.....	8.55	pm 12.15	4.55	6.45	11.35	am 1.40	
	Niles.....	10.20	1.12	6.55	8.45	am 12.45	2.55	
	Kalamazoo.....	11.58	2.19	7.08	7.58	2.17	4.38	
	Battle Creek.....	am 8.05	pm 12.53	2.58	7.38	8.25	3.00	5.25
	Jackson.....	9.50	3.00	4.15	8.52	9.40	4.30	7.10
	Ann Arbor.....	10.52	4.18	6.08	9.45	10.38	5.40	8.17
	Detroit.....	pm 12.10	6.45	8.15	10.45	11.30	7.20	9.30
	Buffalo.....		am 12.40	am 6.10	am 6.20			pm 5.10
	Rochester.....		8.35	9.55	9.25			pm 8.30
	Syracuse.....		5.35	pm 12.15	11.25			pm 10.20
	New York.....		pm 2.20	8.50	pm 7.05			am 7.00
	Boston.....		4.15	11.15	9.25			pm 10.50
WEST.	STATIONS.	*N.Y. Bos. & Chi. Sp.	Mail & Express.	*N. Shore Limited.	Chicago Express.	Kalam. Accom.	*Night Express.	*Pacific Express.
	Boston.....	am 10.30		pm 2.00				pm 7.15
	New York.....	pm 1.00		4.30	pm 6.00	pm 7.30		9.15
	Syracuse.....	8.35		am 12.15	am 2.10	am 3.35		am 7.20
	Rochester.....	10.25		2.10	4.25	5.40		8.55
	Buffalo.....	11.30		3.10	5.30	7.00		pm 11.50
	Detroit.....	am 6.20	am 7.25	9.55	pm 1.00	pm 4.55	pm 7.35	9.00
	Ann Arbor.....	7.20	8.50	10.35	1.55	6.08	8.50	10.13
	Jackson.....	8.25	10.25	11.40	2.55	7.40	10.13	11.45
	Battle Creek.....	9.34	n'n 12.30	pm 12.53	4.00	9.13	11.55	am 1.12
	Kalamazoo.....	10.15	pm 12.40	4.31	4.35	10.00	am 1.00	2.12
	Niles.....	11.25	2.52	2.45	6.00		3.00	5.22
	Michigan City.....	pm 12.25	4.17	3.45	7.05		4.40	6.52
	Chicago.....	2.10	6.35	5.30	9.00		7.05	7.15

*Daily. †Daily except Sunday.

Niles accommodation train goes west at 8.30 a. m., except Sunday.

Jackson east at 6.18 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.

GOING EAST. Read Down.		STATIONS.	GOING WEST. Read up.	
10 Ex.	4 Ex.		1 Ex.	9 Ex.
am	pm		pm	am
8.40	2.30	D. Chicago A.....	4.50	8.00
11.10	4.27	Valparaiso.....	2.45	6.45
12.45	5.47	South Bend.....	1.20	4.10
1.29	6.32	Cassopolis.....	12.40	3.28
2.21	7.17	Schoolcraft.....	11.53	2.37
3.40	8.03	Vicksburg.....	10.29	1.53
4.38	8.42	Battle Creek.....	11.15	1.50
5.10	9.10	Charlotte.....	10.29	12.53
6.50	10.00	Lansing.....	10.02	12.20
7.30	10.39	Durand.....	9.05	11.28
8.15	11.09	Flint.....	8.35	10.47
8.42	11.36	Lapeer.....	8.02	10.07
9.55	12.10	Irish City.....	6.50	9.45
		Pt. Huron.....	6.40	9.35
		Detroit.....		
		Toronto.....		
		Montreal.....		
		Boston.....		
		Niagara Falls.....		
		Buffalo.....		
		New York.....		
		Boston.....		

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

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

Valparaiso Accommodation daily except Sunday.

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

†Stop only on signal.

A. B. MCINTYRE,
Asst. Supr., 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., FEBRUARY 6, 1894.

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The question in the Question Chair last week was wrongly numbered. It should have been 359 instead of 361.

In addition to those who have been previously mentioned, several others have recently left Battle Creek for foreign fields. Brother G. B. Repogle and wife and sister Eva Stone, have gone to Cape Town, South Africa, and brother A. W. Semmens and wife have returned to Australia, their native country. The five here named, are to be employed in medical missionary work.

Another new tract comes to our table this week, in a strange tongue; this time in the Bohemian. In sixteen different languages, nine of them the leading languages of the world, some of our publications are now to be found; namely, English, German, French, Holland (Dutch), Danish, Swedish, Italian, Spanish, Russian, Hungarian, Rumanian, Bohemian, Arabic, Chinese, Finnish, and Tahitian.

The reader will notice the report from brother Brock, in the Progress Department of the REVIEW, this week, and mark what he says about matter to supply the reading rack in his place. People often go up to it, and read the direction, "Take one," but there is nothing to take. Where a rack is patronized, as he says his is, with well-intentioned and interested readers, it is certainly very desirable that it be kept filled with tracts and periodicals treating on the important truths for this time.

On Tuesday, Jan. 30, brother A. E. Flowers, of the Bible school of this city, was solemnly set apart to the work of the gospel ministry, preparatory to his leaving for the island of Trinidad, to engage in missionary work in that island and vicinity. The exercises were held in the chapel of the new College building, con-

ducted by Elders Durland, Prescott, and the writer. The evening following, brother Flowers left for his home in Missouri, to make immediate preparation to depart on his mission.

The new governor of Massachusetts, in his first message, advises that the annual fast day be abolished, and that some other day of historic interest be substituted in its place. It will be remembered that the former governor made the same recommendation. The reason given for the proposed change is that the people do *not* fast, but devote the day to idleness, and often to dissipation. This is true; but what about the weekly holiday of Sunday, which is sustained by law as a day of worship? Most of the people pay no attention to this weekly state-made Sabbath. The law secures no more reverence for the weekly holiday than the governor's proclamation does for the yearly fast day. Therefore, the same reason which demands the abolition of one, just as strongly requires the abolition of the other. If not, why not?

Sabbath, Feb. 3, Elder Prescott spoke again in the Tabernacle, continuing the subject mentioned last week, "The Spirit of Prophecy in the Church." The presence and work of the Holy Spirit are necessary to a correct understanding of the word of God. The fallacy and anti-Christian character of the claims of the papacy, as an interpreter of the Bible, were clearly set forth, in contrast with the true position to be occupied by the people of God. A false guide sets itself above the word, as the Roman Church does, and departs from and contradicts its teaching; while a true guide leads to the word, and exalts that, as the Spirit of God does either by operating on the mind and hearts of believers or through the special gifts of the Spirit, which have been placed in the Church. It is especially important to be able at this time to detect the false principles involved in the position of the papacy, as we shall have that to meet more or less in the near future.

Since the decision of the United States Supreme Court, reversing the decision of the circuit court for the Southern District of New York, in the matter of Trinity Church, there has been considerable speculation as to what Justice Brewer meant, where, in his reasoning in support of the decision, he stated that "this is a Christian nation." A late utterance of Justice Brewer himself covers this point. He delivered a speech at the Yale alumni dinner at Boston, Mass., Jan. 26, and in the course of his remarks he gave utterance to the following sentiments, which fully explain in what sense he used the term "Christian nation" in the case aforesaid:—

"We want not only thorough scholarship but Christian scholarship; for this is a Christian nation, not by force of statute or Constitution, but in the hopes and purposes of the faith of those who laid the foundation of our national life, and have wrought its glorious history from Plymouth Rock to the Sandwich Islands. The incarnation of those purposes can come not through the educational forces and institutions which the State creates and directs, but only in and through those other educational institutions in which by voluntary action the highest faith of the individual can find place and expression. Among such Christian institutions all hearts turn with loving trust to our *alma mater*."

One of the greatest causes of the depressing times that are upon this country, and, indeed, all the world, is the terrible curse of the saloon. Students of social economy are busy speculating

as to the cause of the present industrial prostration, and the remedy which will bring the people out of it. One suggests that the cause is not over-production, but under-consumption, and that people will consume more, and so create demand and revive industries, when matters are so adjusted that workmen shall receive higher wages, so that they can afford larger expenditures. There would be force in this view of the matter, were it not for the saloon. That, with its insatiable maw eats up the wages of the workmen, and instead of making any good returns, inflicts upon them a positive curse. An increase of workmen's wages would only mean, therefore, an increased amount poured into the saloons. W. J. Robinson, D.D., in the *Christian Statesman*, says:—

"A few years since a large manufacturing firm in the city of Pittsburgh, Pa., by a careful investigation, ascertained that of the \$6000 paid to its workmen semi-monthly, \$4000 went directly to the saloons, and mostly to settle up standing accounts. There can be no question as to the cause of 'under consumption' among the families of these workmen."

And a dark shade in the picture is that the most earnest and sanguine friends of temperance are obliged to confess that the tide of intemperance is increasing. The outlook is therefore not encouraging.

ENCOURAGING NEWS FROM THE GERMAN FIELD.

The fact that a compromise is impossible, as recently stated in a Catholic paper, and that we must either be Bible Christians and keep the Sabbath, or Catholics and acknowledge the Sunday institution, seems to be felt with great force. Numerous letters have recently stated that there is at present an interest in the Sabbath question, as never before; and this interest is also shared by the German population. A brother in a little place in North Dakota, where a number of copies of German "Great Controversy" was sold during the past summer and autumn, writes that all over the town and in the stores, circles of Germans were reading that book. The interest there was intense, and our formerly despised brethren were now sought and their meetings attended, to learn more about these things. During the recent week of prayer seven families took their stand with them, and others are in the valley of decision.

From another place in the same State another brother writes that he organized a Sabbath-school of twenty-five members. A most remarkable case is reported from Iowa, where Elder H. F. Graf organized a Sabbath-school of twenty-two members a few days ago. According to brother Graf's statement, these people began to keep the Sabbath without any help from our laborers, and more than that, they began to keep the Sabbath without knowing of each other. Truly, the Lord is working with might and power, and striving with the hearts of men. A. VALENTINER.

"CHRIST AND THE PHARISEES."

As already announced, the heading of this notice is the title to No. 18 of the *Religious Liberty Library*. The former notice was given in the REVIEW before the tract was fully made up for the press, and it is a little larger than at first calculated. So the price of it is five cents for a single copy, instead of four cents, as first stated.

This tract is having a marvelous circulation, and we believe that it is one of the best we have yet gotten out. Our brethren should unite in putting it into the hands of as many people as possible. We were glad to have received orders for over 55,000 of these before a single copy of it was printed, and the orders are still coming in at a good rate. A. O. TAIT.