

# *Advent* *And Sabbath* **REVIEW & HERALD**

"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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### "THY KINGDOM COME."

BY ELDER L. D. SANTEE.

(Princeton, Ill.)

"BEHOLD, a King shall reign in righteousness." Isa. 32:1.

As years go by, my longings are increasing  
For the calm radiance of that far-off shore;  
My heart is there; my prayers arise unceasing,  
That Christ will reign on earth forevermore.

But not while churchyards evermore are filling,  
And earth is dreary 'neath cold Winter's reign;  
Not while love-gems returned, the heart are chilling,  
And the sick languish on their beds of pain;

Not till the world shall be a world of gladness,  
Transformed by the stern crucible of fire;  
Not till the King shall banish every sadness,  
And love shall fill each longing heart's desire;

Not till the earth renews its Eden beauty,  
And smiles in summer through God's changeless  
years;

Then, as the glad reward of lives of duty,  
His own soft hand shall wipe away all tears.

Then reign forever, O Desire of nations,  
Connect you heaven with this lower sphere!  
Then, as thy ransomed joy in thy salvation,  
Take up, blest Lord, thyself, thy dwelling here.

## 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.

### THE FAST THAT GOD HAS CHOSEN.

BY MRS. E. G. WHITE.

"HATH the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Forms of devotion without true sincerity of heart are an abomination unto the Lord. He says: "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. . . . Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

The voice of God is speaking to us in clear, distinct utterances. He would see the works of righteousness in our lives. Instead of pleasing ourselves the Lord would have us do deeds of mercy, manifest tender forethought to those who are pressed down with burdens, cramped with poverty, who are hungry and naked and destitute. If you can do no more, he would have you speak words of life, of courage and hope, and give tender sympathy to those who suffer.

The prophet asks, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? . . . Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth." "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? . . . For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment."

"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me."

If we fail in doing works of mercy, in manifesting true love and sympathy, in helping and blessing others, whatever else we may do, we shall fail of pleasing God. But to those who regard every Christian duty, and manifest kindness and love to the sorrowing, the poor, and the afflicted, for Christ's sake, the promises are rich and abundant. He says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." When ancient Israel journeyed, the ark of the covenant went before them. Beneath the mercy-seat, which was the cover of the ark, were the tables of the law. The ark was a symbol of the presence of God; and the glory of the Lord, which is his righteousness, shall be the rearward of his people. The

Lord says to those who carry out his injunctions: "Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger [as an accuser, as a fault-finder, as a judge of others], and speaking vanity [lifting up the soul in self-esteem, in self-righteousness as though your own life was above fault]; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

The Lord has laid upon us the duty of blessing others, and we cannot do this without a close connection with him. God cannot look upon us with favor while we are wholly absorbed in our own selfish interest, neglecting to acquire a knowledge of his word, that we may give that knowledge to others, and win souls to the Master. In the judgment every case will be decided by what was done, or what was not done, in this life. Every deed is registered in the book of life, and according as we have treated others, it will be registered we have treated the King of kings. Jesus will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Lord has placed in the care of the church the poor, the widow, and the fatherless. The character of your Christianity will be shown by the way in which you treat the Lord's representative. The best evidence you can give of love for Christ will be shown by your tenderness and liberality for those about you who need your help. Then let us stop doubting and murmuring, and become doers of the word of God. If you become laborers together with God, you will have a vital interest in others, and self will drop out of sight. The Lord has given in trust to us talents by which we may impart blessings to others, and thus become richer and more joyful ourselves. Our characters may become fragrant with good works; for by practice the living principles of righteousness will pass into the character, and unfold in beauty and purity of life.

The disobedient, rebellious children of the human family have long tried the experiment of ruling the world after the imagination of their own heart; but under the rule of the human will, the earth has languished and grown corrupt. The time will soon come when the Lord will take matters into his own hand; for he has appointed a day in which he will judge the world in righteousness by that man which he has ordained, and it will be demonstrated who is able to govern the heavens and the earth.

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." His people are those who have not lifted up their souls unto vanity; who have it not in their hearts to condemn others, or to make a man an offender for a word. They do not wrestle for their own rights, nor seek to avenge themselves when they have been mis-

treated. They have hidden themselves with Christ in God. Like Moses, whom God commendeth, they endure "as seeing him who is invisible," and "by beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory, even as by the Spirit of the Lord."

### THE TWO WAYS.

BY ELDER I. E. KIMBALL.  
(Jamaica, Vt.)

THERE are two ways of living in this world. The distinction between the two is or may be drawn clearly. The first and most natural to us, is in alienation from the life of God. In this life the flesh and the arm of flesh are the only known source of strength. Our own pleasure or perhaps that of some one else, is all that we consult; but it is all the same—the pleasure and will of mortals.

In carrying out the impulses and purposes of the natural mind, some see that wealth is power, and that it brings honor and affluence. Hence the energies are applied especially in the way of securing riches. They look forward to an hour of ease and plenty, when some of the toil and care of this world may be put off. Another seems to see honor and influence and riches, perhaps, coming through another source, through personal qualities, intellectual attainments. He trusts to breadth and scope of understanding to give him pre-eminence and authority and influence over his fellow-men. Hence he seeks wisdom and knowledge, all the time guiding himself in his quest according to the recognized standard of wisdom and power among his fellow-men.

Still another is content if he be not reckoned among the great men of earth. He consults simply his own profit, pleasure, and ease. One solaces himself in traveling, in scenes of beauty, in conjugal enjoyments, while another finds in the flesh his principal enjoyment; he lives to serve his appetites and his passions—the lowest form of life. There are many variations from the stamps of character above set forth, but everything and all tend toward the one great principle of pleasing self and humanity, and the arm of flesh remains the one source of strength.

But another way has been presented to this world, a way diametrically opposed to the one we have been considering. According to this, every one is but a dead man. The Father and Creator is the source of life and strength, and his pleasure the one principle to guide us in life.

Now the word which we deem the word of our salvation, teaches that God is a Spirit, and that we are—here, now, and always—to live in the Spirit and not in the flesh. Life and strength are to descend from above, by or through believing and staying ourselves upon the promises of our God. He that quickeneth the dead and hath "everlasting strength," calls to every man to take hold of his strength, assuring us that as all things "are possible with God," so "all things are possible to him that believeth," because believing appropriates that everlasting strength.

Thus the life of God is open to us. All of his wisdom, all of his might, every one may have by simply taking it. It should be understood right here that God made man to live upon this earth, to eat its fruits, and enjoy himself in all his relations, and the object of the gospel is to enable men to carry out this original design. God's wisdom is imparted to teach men once again the true and original way which man has perverted, to bring him again to the track and highway from whence he has departed. Now man was made to eat, to enjoy food, to enjoy friends, to be happy—perfectly at peace and rest, with all goodness in his heart toward his fellow-men.

We may well understand that, according to the power of the Spirit in which we live, and which

lives in us, miracles may be wrought, the sick healed, the dead raised—anything may be done which will redound to the glory of God. But the idea of living in God does not permit us to introduce the novel principle of living without eating as some Christian Scientists argue; for it is and eternally has been the design of our Father that we should eat and digest and enjoy our food. Nevertheless the Lord wishes us to know his power to bridge every chasm in life.

The Lord wants us not only to live in his life, but ever to be guided according to his will and his ability to work in us. He is the way and the truth as well as the life; and "if we live in the Spirit," we must also "walk in the Spirit." Herein is open to us the Father's work, not ours. We are not now to seek honor and fame; not now to seek our own and to please ourselves; but all to become channels through which the Spirit of God may be poured in upon this world. We are to come into harmony with the life of God in every sense, so that he may fulfil the promise: "I will dwell in them, and walk in them."

Who has not some noble emulation to live this life? to say with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me"? Who does not admire the wisdom and goodness and power of Jesus Christ? Let every Christian keep well in view the distinction between these two lives, and not mix up the flesh with the Spirit, self with the Lord, selfish interests with the interests of God. Let him trust in God for wisdom and words and strength to overcome all the power of the enemy, through the power of God's might.

### THE COMING OF THE LORD.

BY AUGUST KUNZ.  
(Battle Creek, Mich.)

EVER since the fall of man the coming of the Lord has been the great hope of every true believer; and after God had given the glorious promise, that the seed of the woman should bruise the serpent's head (Gen. 3:15), holy women from that time until the Christ was born, were aglow with expectancy, each hoping to be the favored mother of the Redeemer; even Eve herself cherished this hope, not realizing what a long course of sin and sorrow, woe and death, embracing thousands of years, her transgression had entailed upon her posterity, before the promised One should appear in the flesh. She even fancied, if we read the original correctly, that her first-born was the Lord, the Redeemer; for she said at his birth, "I have a man, the Lord!" Gen. 4:1, original Hebrew.

But many hundreds of years were to elapse before the Saviour really came to break the power of Satan, and conquer death and the grave. Yet again, after the Lord had come in the flesh, to give himself a sacrifice for many, and ascend again to the Father, to be our intercessor until the time of the Gentiles should be full, there were those, who, in the days of his sojourn on earth, expected that he would restore all things before he left them at all. Repeatedly, to be sure, and most emphatically not long before his crucifixion, he had told his disciples, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. But he was speaking not alone to those immediately about him; all the millions that should believe on him through their words were embraced by him in these words. John 17:20.

Besides this, in the sure word of prophecy God had spoken definitely to all, that they might know "the times and the seasons" of the return of the Lord of life. Step by step the events were unmistakably marked out, data were given, signs foretold,—in short, nothing was left unsaid or undone that could in any way serve as a landmark of the times; and the faithful in all ages

have understood, as prophecy foretold they should ("The wise shall understand." Dan. 12:10.) and known what their own time was to develop. We have come down the stream of time, guided by the unerring word of God, past pagan and papal persecutions, past the "beginning of the time of the end" (1798), past the termination (1844) of the last prophetic year-mark, being this side of the longest period prophecy ever gave (2300 days, or years, beginning 457 B. C., and ending 1844, A. D.); and we have reached a short period immediately before the coming of the Lord, which is most fittingly called "the patience of the saints." Rev. 13:10; 14:12. It is pre-eminently the time for our Lord and Master to come in the clouds of heaven to receive his own unto himself.

As already indicated, there is no more prophetic time (Rev. 10:6); the signs at the beginning of which the saints were to lift up their heads (Luke 21:28) and rejoice, have almost all been given, and the few yet lacking might be given almost any day, thus showing the nearness of our redemption. Still, the grandest and most glorious event that this fallen world is ever to see, lingers for some reason or other, while the waiting saints might almost faint and become worn out with waiting, were it not that the holy Scriptures themselves show them how to renew their strength, even though their hope is deferred. Isa. 40:28-31.

The great need of patience, under circumstances like those in which the people of God live at the present time, has for our encouragement been pointed out by holy prophets of God, both in the Old Testament and the New. A few texts will suffice to show this:—

"The vision is yet for an appointed time, but at the end it shall speak, and not lie: *though it tarry, wait for it*; because it will surely come, it will not tarry." Hab. 2:3. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." "Cast not away, therefore, your confidence, which hath great recompense of reward." Heb. 10:36, 37, 38. "Be patient ["Be long patient," or, "Suffer with long patience," margin.] therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and *hath long patience for it*, until he receive the early and latter rain. *Be ye also patient*; stablish your hearts: for the coming of the Lord draweth nigh. . . . Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord." James 5:7, 8, 11. "The love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13.

(Concluded next week.)

### JESUS' LOVE AND HUMILIATION.

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

THE wonderful love of our blessed Redeemer, who gave himself for our sins, that he might save us from an eternal death, can never be fathomed in time nor eternity. It is above the power of the angels who exist in his immediate presence fully to comprehend the deep yearnings of that heart of infinite love for his fallen creatures. Could we fully realize the sacrifice Christ made in leaving heaven, his Father, and the angels, whom he loved so much, for a world marred with sin, we would have a better appreciation of his deep affection for us. We can only measure it now by our comprehension of it as set forth in his word.

Christ was far above the angels in power and glory, far above them in wisdom and knowledge. He was equal to the great God himself. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be *equal* with God."

But suddenly there was a change. There was a vacant throne in heaven. The great heavenly Commander had become a little infant, and was in the arms of mortals on earth. He had no enemies in heaven; for they had all been cast out. But as soon as he was born in Bethlehem's man-

ger, infant blood freely flowed that the infant Jesus might find an early grave. The cruel malice of jealous men haunted him from the manger to the cross.

In heaven he wore a beautiful crown bestudded with priceless jewels. On earth he wore the cruel crown of thorns—the symbol of the curse—for our sins. Could we place side by side this heavenly diadem and the earthly crown of thorns, we would have something of the measurement of his humiliation. O what a contrast between the diadem of heavenly glory and the prickly thorns that made his sacred temples bleed! Reader, those temples bled for your sins and mine. Yes, praise his name; it was for me, even me, that the mind of divine love allowed that holy brow to be scarred with the basest crown of earth. Angels stood amazed when it was placed upon his head, and the dingy robe of purple upon his kingly form. They were used to seeing him honored in heaven by being dressed in the best that the wardrobe of heaven could afford.

The blessed Jesus left a throne in heaven for a grave on earth, that he might take us from a grave on earth to a throne in heaven. Listen to his gracious words: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. He wore the dingy robe of purple, that we may wear a glistening robe of white; he was crowned with thorns of dishonor, that we may be crowned with glory. Will you, dear reader, accept the sacrifice, and willingly suffer with him, that the pierced hand may place a fadeless crown of glory on your immortal brow at last?

May God help the reader and the writer to be faithful in confessing and forsaking the sins that caused His humiliation, that with angels we may share his infinite love during the eternal ages.

#### "HIS PREACHER WAS HIS BIBLE."

BY M. B. DUFFIE.  
(Battle Creek, Mich.)

THIS sentence formed the closing line of an obituary notice found in a late religious journal, and which, as will be seen, can be read two ways, the first not very complimentary to "the dear departed," and the other way very much so. It all depends upon which word, "preacher" or "Bible," we place the emphasis. If it is placed upon the word "preacher," it conveys the idea that the person read his Bible by proxy, through his minister, only.

Now our Protestant friends need not be so generous as to give this all away to their Catholic neighbors, and flatter themselves that it is meant for them alone; for there are many so-called Protestants who are now doing the same thing. At the bidding of their ministers, books bearing vital Bible truths often lie dust-covered upon the shelf, or are consigned unread to the flames.

The other class reads the phrase thus: "His preacher was his Bible," with the emphasis upon the word "Bible." Such persons are not content to receive or indorse second-hand theology. Their preacher is the Bible, and let any one speak "not according to this word," they detect it at once. They are sheep of that fold which know the voice of the true Shepherd, and no one need call, or signal them to follow, whose voice is not attuned to accord therewith.

It is important, then, that this passage be rightly emphasized. If we must depend upon our minister to read the Bible, and interpret for us, then we should underscore the word "preacher;" but if, on the other hand, we are doing our own studying and thinking, then we may appropriately italicize the word "Bible."

Friend, neighbor,—Protestant or Catholic,—on which of these two words are you placing the emphasis? "Think on these things."

#### HEAVENLY COMFORT.

[WRITTEN for the REVIEW, in Hebrew, by Isaac Waxman, and translated by L. A. Reed.]

When the spirit nigh is broken,  
And the heart is filled with care,  
Then I turn to thy dear promise,  
For I seek my comfort there.

There I find celestial music,  
Holy words to mortals given,  
Breathing trust and hope eternal,  
Lifting heart and soul to heaven.

Singing thus this heavenly chorus,  
Doubt and fear cannot remain;  
All is joy; I weep in gladness,  
And, believing, help obtain.

#### THE PARLIAMENT OF RELIGIONS.

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

(Continued.)

THE papacy arose in 538 A. D. One thousand two hundred and sixty years of supremacy would bring its history down to 1798, or to the point of time when the French dethroned the pope temporarily. At that epoch his power was curtailed, but his existence was not terminated, as observation proves, and as another prophecy demonstrates. In Revelation 17 the scarlet-colored beast represents the same power that is symbolized by the leopard beast of Revelation 13; *i. e.*, Rome. It is said of the ten horns which were on its head, that they should make war with the Lamb, and the Lamb should overcome them; "for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." The war in question is that which the kings of the earth will make against Christ at the time of his second advent. Rev. 16:13, 14; 19:19. In this way we have again proved that the papacy will continue to be a blasphemous power until it is overwhelmed and destroyed in the fires of the last day. Should it be objected that in the text quoted above, the ten horns were distinct from the woman clothed in scarlet who rode the beast to which the horns belonged; and, therefore, that even though the horns—kings—made war with the Lamb at his advent, it would not necessarily follow that the woman did so, I reply that such an objection is merely a makeshift, and prove my assertion in the following manner: (1) The woman in scarlet was regarded by the Reformers as a symbol of the Romish Church. Protestant writers from their time to the present have generally adopted the same view. This the editor of the *Herald* admits in the extract given in last REVIEW; (2) The woman who rode the beast of Revelation 17, is styled "mystery, Babylon the great, the mother of harlots;" (3) In Revelation 18, we have a detailed account of the abominations and of the fate of this same Babylon. In verse 2 an angel declares that Babylon has fallen, and is become the habitation of devils, a cage of every unclean and hateful bird, etc. In verse 4 the people of God are warned to come out of Babylon, lest they share in her plagues. In verse 8 we have the following statements concerning Babylon: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Passing down to verse 21, we find this language: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Here is the outcome of the whole matter. As sure as the Bible is the word of God, the history of Babylon will be closed in shame and blood, and her judgments will be visited upon her by the hand of God himself.

The idea that Babylon, or Rome, which constitutes at least a part of her, will repent and reform in the last days, is a chimera of the most dangerous character. Not only is it destitute of

warrant in the Holy Scriptures, but it will subject those who are deceived by it to the same fate with Babylon herself, unless they shall discover their mistake, and clear themselves of all responsibility for the terrible sins and errors of that apostate church. Did those who are now hand in glove with the papacy, apologizing for its false doctrines and wicked practices, realize that the message of Rev. 18:1-4 is now going to the world, they would start back with horror at the thought of affiliating with the Roman Church, in any manner or form.

How strange is the transition that is taking place before our eyes. Who would have believed, fifty years ago, that the Parliament of Religions could ever become an accomplished fact, as it has been in our day? How can the situation be explained? What means this almost universal gravitation of the priests of Rome and the preachers of the Protestant churches toward union of effort in Christian work? Conciliation is the favorite topic of the hour. Wherever you go, the very air is full of it. Think of a pope of Rome saying, as does Leo XIII., that he loves his Protestant brethren in America! Think of a papal legate in this country! Think of a Roman Catholic university at Washington, the capital of the nation, its presidents and professors courted by the politicians of both parties! Think of a Roman cardinal and Roman archbishops speaking and exchanging congratulations on the same platform with Protestant doctors of divinity in the presence of thousands of both Catholics and Protestants, shouting themselves hoarse at the spectacle of this loving demonstration on the part of quondam foes.

Think of these things, I repeat, and ask yourselves whether it is all a dream, or a sober reality. If you shall decide that it is the latter, explain the situation if you can, without the help of the prophetic word. With that word all is easy to be understood. The little horn of Daniel 7 had the eyes of a man, and a mouth speaking great things. The eyes of a man signify penetration, cunning, and foresight. These traits have always characterized Rome. She can shift her tactics from war to peace, from anathemas to flattery, as readily as the wind can swing around the compass. Rome for a few years has been in a desperate strait. Her temporal power gone, she is no longer able to intrigue with nations as formerly. She feels her loss, and is determined to win back her political authority. This she cannot do by force, and so she tries strategy. In the language of the artful Satolli, America is the key to the future. That key she is determined to possess. Does she say to her priests, Take the Constitution in one hand and the Bible in the other, and go forth to your work? Beware that you do not accept these utterances as ingenuous! Rome loves the tolerant principles of our free government about as much as the chained tiger does the iron links which bind him to his post.

If you would understand what kind of a government fills the ideal of the pope, study the history of the papal States while under the Roman see. When papists express their admiration for the government of this country, they are insincere. That is the only way in which they can carry their point at present. If they stoop, they stoop to conquer. The time will come when the mask will be thrown off, and Rome will once more exhibit her hideous deformities as she has aforetime. The existing situation is strikingly set forth in the chapter already quoted; *i. e.*, Revelation 17. In verse 16 we read: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." The ten horns symbolize the ten governments into which the western portion of the Roman empire was divided; *i. e.*, those now represented by England, France, Germany, Italy, Spain, Portugal, etc.

(Concluded next week.)



## The Mission Field.

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

### THE WORK IN EUROPE.

BROTHER HOLSER writes that the work in Central Europe is progressing most favorably. In Switzerland, however, our brethren are meeting with some inconveniences, which may develop into more serious difficulties in the future. Some time ago there was considerable opposition manifested in Basel to the running of the printing-office on Sunday. That has died down, but the spirit of persecution is beginning to manifest itself in another way. The laws of Switzerland require that children shall go to school Saturdays in the forenoon. Some cantons, however, give permission to be absent six half days each month. In this way our people have been able to get along without getting themselves into trouble. But while some cantons have granted this permission, others have been quite inexorable, demanding that children shall be sent on Saturday. This has caused some of our brethren to move from canton to canton to escape the inconveniences and difficulties which the school laws would bring upon them. Recently the authorities have become quite stirred up over the matter, and two of our brethren have been brought before the courts for refusing to comply with the requirements of the school laws. Of this, brother Holser says:—

"Last week brother Erzenberger and one of our press-men were called before the authorities for not sending their children on Saturday. Brother Erzenberger was handled pretty roughly, but his answers gave them something to think about. When the press-man was brought in, they treated him more civilly; still they told him that the school law was a good one and should be obeyed. He replied that the Jews also had a good law, and they said before Pilate, that according to that law Christ should die. The matter was referred to the canton authorities, and we do not know how it will be decided.

"This has had a good effect in waking up others to a sense of their duty. These things will soon bring lively times upon us here. We can hardly expect that the office will escape much longer. We have certainly reached a time when we should do quick work in circulating religious liberty literature. I believe that the time has come to work here as never before. We have reached an important stage in our work, and evidences are multiplying on every hand that the end is very near, and some of our workers in this field are beginning to see it. There has been quite a change in this direction during the last year. I believe that the Lord by his Spirit is at work leading the people to see the truth. I praise his name for it, and pray that the good work may continue."

The work in England is moving forward most encouragingly. There has been a great need for some time in the past of a building whereby the growing needs of the work could be accommodated. This building, we learn from recent advices, is now under construction, and the brethren hope that in a few months they will have it ready for occupancy.

In Hamburg the purchase of a building and other necessary equipments for the work, has placed the training school upon a much better basis than formerly; and our brethren feel much encouraged to take hold of the work anew. Our church in Hamburg now numbers over 100 members. Sabbath-schools are held in two different places in the city, and prayer-meetings are conducted in four different places. All the workers are of good courage, and brother Conradi has great hopes for the future of the cause. In a recent communication he says:—

"We had our Christmas exercises last night. Many strangers were present, and our place was filled. We surely need a larger chapel during the coming year. Thus far our collections amount to \$128, and more is expected. The readings produced much good among our brethren and sisters, and all seemed to take a deep interest in the week of prayer.

"I have just received a letter from a leading Protestant publisher in the Baltic Provinces, Russia, and he will try to get 'Steps to Christ' through the Censure; he also offers his own services for translation. Thus the work is onward, and the opportunities multiply."

Various translations have been made by the Hamburg Mission into the Russian, Hungarian, and Bohemian languages. Thus avenues are opening up whereby the truth can go to those who have heard nothing in the past.

F. M. WILCOX.

### REPORT FROM BRAZIL.

As brother Snyder's return to Argentina leaves the work in this country on my shoulders, I feel impressed to bring the needs of this field more fully before our brethren and sisters.

As we are here in the midst of the perils of war, and hindered by these political revolts, we realize as never before the fact that we are years behind in giving the warning message to the world; and what we might have done in time of peace and under quite favorable circumstances, we have now to do in troublous times and with much difficulty.

Four weeks ago I came to Rio de Janeiro for the purpose of receiving and reshipping our books which have been sent us from New York by the steamship "Wordsworth," arriving in this port a few days later; but owing to vessels being prohibited by the rebel fleet from discharging their cargoes, I have been unable to get the books, and as a consequence we are again greatly delayed in our deliveries. Brethren Halstein and Bachmeyer are anxiously waiting for their books, and here I am, and cannot get them. We beseech all God's dear children to come to our aid with their prayers, that God may open the way for us. But, dear brethren and sisters, do not think we are discouraged. No; we are greatly encouraged. How can we be otherwise, when God is giving us such rich yet undeserved blessings from his holy presence, seeing we have grieved his Spirit so long, and sinned against him times without number?

While we are being delayed in getting our books, the time is not wasted. We improve it by assisting in meetings, distributing reading-matter, etc.; and we feel confident that He who sees the end from the beginning can and will also overrule this delay to the good of his cause.

Now we wish to call your attention to the pressing needs of publications in the Portuguese language. It is true, that about eighty per cent of the 15,000,000 people of this country can neither read nor write, but is not the gospel of the soon-coming kingdom to go to all nations, tongues, and peoples? and are not the 3,000,000 who can read entitled to the truth in their own language, that they in turn may tell it to their countrymen who cannot read for themselves? Besides, there are the thousands of the same tongue in the mother country and her colonies. We frequently meet Brazilians and Portuguese who would gladly read our literature if we had it to offer them. God give it to us!

We cannot close without bringing before you the worth of the German people in this great country. We are safe in saying there are more than 200,000 of this nationality scattered through different States, and from every quarter loud calls are coming up for the living reaper. In the State of Minas-Geraes we found several hopeful cases, and the brethren in St. Paul report the same. One man, a druggist by profession, writes us of his desire to engage in our work. This man also speaks the Portuguese language. In the same State a colony of about forty families calls for a minister or teacher. Colonies of several thousand souls in the State of Espirito Santo call for a converted minister to give them meat in due season. Then there are the large colonies in the three southern States, Parana, Santa Catharina, and Rio Grand do Sul, with many good openings, and in one of which we hear there is a company of Sabbath-keepers already. Now shall we pass by these calls unheeded, and make ourselves guilty of the blood of souls? God forbid! We want a German minister to come at once, and through him we

know other laborers will be raised up to sound the message. We are sadly disappointed that Elder Graf could not come to Argentina, and we fear the cause there may suffer through this delay.

The brethren at Crespo report very encouragingly that the Lord is working for them, and souls are being converted to the truth. Earnest appeals are coming from Uruguay for a French and a German minister. May the Sun of Righteousness arise, with healing in his wings, and cause us to arise and shine, and sound the warning.

Though we are in the dangers of war and epidemic diseases, we realize that these are not the greatest perils to be feared; but the great selfishness and wickedness prevailing everywhere, and an unseen force working in the air, are the things which imperil, not our lives but our souls; and once more we ask to be remembered, that we may have the faith of Abraham, which will make our deeds manifest that they are wrought in God.

A. B. STAUFFER.

Rio de Janeiro, Dec. 28, 1893.

### THE OPENING OF OUR WORK IN MEXICO.

WE already see the movings of the Spirit of God in connection with our work in Mexico. It was only a few weeks ago that Elder Dan T. Jones, well known to the readers of this paper, went to the city of Guadalajara, near the west coast of Mexico, and established in that State a base for missionary operations. It is designed to connect with the work there a kindergarten school for the instruction of the children, also medical missionary work. A large house in a good quarter of the city has been rented for this purpose, and Elder Jones, with three other workers, is now on the ground studying the language, and preparing to prosecute the work in that field. In recent letters to the Foreign Mission Board, he speaks of the encouraging manner in which their work has commenced. He says:—

"We have secured a teacher and have taken our first lesson in Spanish. Our plan is to get settled, and then devote a few weeks almost wholly to the study of the language.

"Just before the Sabbath began, I received a note from an American gentleman, saying that his wife was sick, and he understood that we had a professional nurse with us, and asking if he could get her to stay with his wife for a few days. I replied in the affirmative, and the next morning Miss Crawford went there, and is still with them. I met him this morning, and he spoke very favorably of her work.

"We had just finished our worship at the beginning of last Sabbath when the door-bell rang. Miss Osborne answered the call, and found a woman with a very bright little boy four years old. They were begging, and to make her appeal more impressive, she showed some sores on her neck which were in a very bad condition, and the woman seemed very miserable. Miss Osborne's first thought was to turn her away; but then the thought came, that perhaps the Lord had sent her to us that we might do something for her relief. So she invited her in, and Dr. Wood and Miss Crawford dressed her sores, and told her to come again the next day. She seemed very grateful, and the next she day came back, bringing another woman with her who was also in need of medical treatment. In the afternoon another came, so we had three that day. Sunday six came, and to-day nine patients have called at the house."

After speaking of several other instances where leading American families in Guadalajara sent for medical help and assistance, Elder Jones says further:—

"So you see that without any solicitation or effort on our part, the work is started. We think the hand of the Lord is in it. For some time the missionaries here have conducted an English service at four o'clock Sunday afternoon. Last Sunday, on their invitation, I preached, and they now invite me to take my regular turn with them, which will come once in three weeks, as there are but two English-speaking missionaries here. Miss Osborne already has the promise of eight children for her school as soon as it opens. We are all of good courage. We have a healthful location and a good neighborhood, and in a part of the city that has never been worked by the missionaries."

Under date of Jan. 25, Elder Jones writes again:—

"I will say that the outlook is just as bright as when I wrote the last time. Miss Crawford, the nurse, is so busy that she scarcely gets any time to learn the language, and there is much more work that she could do if she had time for it. If we had five nurses, we could keep them all busy. So far we have not been able to visit the patients at their homes at all, and have not done a single thing to work up an interest; all we have done is to sit still at home and take what comes, and we have not been able to do all of that. Yesterday sixteen patients came to the house for treatment, and to-day the same number. About one half each day were new ones, as old patients do not come every day. Among them is a young American lady who is a Roman Catholic. She comes every day for treatment outside of office hours. Two other American ladies are receiving treatment at this home. All are of influential families. We are of good courage in the Lord."

F. M. WILCOX.

## Special Mention.

### NEW COMMENTATORS ON THE SABBATH.

IN the *American Baptist* of Nov. 9, 1893, I notice an article entitled, "A Plain Commentary on Genesis," by Reverends W. W. Everts and L. A. Freeman. In commenting upon the third verse of the second chapter, they use the following language:—

"The Sabbath is, first of all, a day of rest from all work. As such it is not only blessed, but sanctified. There is a blessing in resting on that day, especially if it be sanctified rest, holy refreshment. The hours of the Sabbath are sacred. They were set apart, from the beginning, for holy uses. The Sabbath is as old as the family, the first institution of God. Its authority rests not only in the divine precept, but also in the divine example. This ordinance is in force until it is repealed. Moses did but call it to remembrance when he said, 'Remember the Sabbath day to keep it holy,' and the Son of man but restored it to its pristine glory, when he said, 'The Sabbath was made for man, and not man for the Sabbath.' Moses put the creation Sabbatic idea into a distinctively Jewish mold, from whence it was taken by Christ and the apostles, and put into a Christian mold."

It is said that two heads are better than one, and this no doubt is why the preceding comments on the text are, with but little exception, so good, truthful, and forcible. It is very true that the Sabbath is the "first institution of God," and it is not an institution making a day, any day, or no day in particular, the Sabbath; but it is one making the seventh, or rest-day, the Sabbath, because that "in it [the seventh day] he had rested."

Certainly this "institution is in force until it is repealed." But when was it, or when will it be, repealed? No man can tell. It is wonderful in regard to what a good structure two men can erect, and before they get through, tip it all over.

What an idea—that Moses put the creation Sabbatic idea into a distinctively Jewish mold! The word "mold" means "to cast, shape, or to model." Then, according to those commentators, Moses did a thing which only God could do; and that was to vamp over, or, more properly, cast over, the first institution which God ever made. He gave it a Jewish mold, or shape, just as though God had not done his work well enough, so that Moses must take it in hand, and run it through the Jewish molding-irons, and then it would come out all right, with a Jewish cast, or character. It seems to me that if these theologians would study their Bibles a little more, they would see the truthfulness of Christ's words, that, "The Sabbath was made for man," and that no kind of molding would make it Jewish, American, or Chinese.

The Son of man did restore it to its primitive

glory when on earth, by setting his followers an example in keeping the very day which he had made. If "without him there was not anything made that was made," then certainly he made the Sabbath, and it must have a distinctively Christian mold, but that does not mean a first-day-of-the-week or a Sunday mold.

As the tract entitled "Christ and the Sabbath" is to be sent to every preacher on the globe, we hope Reverends Everts and Freeman will get hold of it, and study it till they see that neither Moses nor the apostles molded the Sabbath, but that it was done by Christ himself.

WM. PENNIMAN.

### EXPECTATIONS OF NATIONAL REFORMERS.

#### A Rainbow of the Imagination.

IN the *Christian Statesman* of Jan. 13, is an editorial under the heading, "Our Expectations—Are They Reasonable?" The editor asks the question: "What are the expectations of reformers? Is there any reasonable prospect of their realization? The answer to this two-fold inquiry will have much to do with the enthusiasm of the average worker. Sensible people do not run after rainbows."

The last expression contains a fund of truth. Sensible people will not run after the rainbow of National Reformism. No matter with what glowing colors National Reformers may be able to picture their theories, attempting to clothe them with the rainbow of God's promises, sensible people will not run after them. "The enthusiasm of the average worker of National Reformism may depend upon the answer; but the child of faith" will depend upon a "thus saith the Lord," as to the conclusions reached by our reform friends; and finding this *wanting*, they will conclude that it is but the rainbow of the imagination, fired by the spirit of bigotry and religious fanaticism.

But we are anxious to know what these "expectations" are. The editor now asks another double question: "Now what is proposed in reform movements? and what prospect is there that these movements will be successful?" Then follows the answer in the words of the writer: "All true reformers believe there is a law of righteousness to be applied to the concerns of men." Now who are the authorized parties to prescribe the terms of that "law of righteousness"? These same reformers, of course. No others could, according to their standard, be "true."

"They believe that 'government is an ordinance of God,' and that the divine will should be made supreme in all social and political affairs." Civil governments are ordained of God in all civil matters, but not in things divine. But who, again, must decide as to what that "divine will" shall be, and how it must be made "supreme in all social and political affairs"? Again the answer would be, These reformers are the only "true" disciples of reform, and hence the only ones who have the proper wisdom to do that thing.

Once more: "To bring the governments of men into harmony with the will of God, is the real purpose of true reformers. This is certainly a sublime and noble purpose." All others, all who do not agree in this "purpose," are not "true" reformers—of course not. It matters not how "sublime" the thought may be, if this is not in the purpose of God, it is of no avail.

But this is well stated. "If it be embraced in the divine plan for the redemption of the world, it cannot fail of accomplishment, any more than God can cease to exist." That is so. God's purposes will not fail. One "thus saith the Lord" would be enough. One promise that this is to be accomplished by and through the National Reform agencies, and we will ask no more. But the editor says: "That, however, hardly satisfies the average worker. He wants something more specific. He wants to know if there are any signs of success in the near future. Is there any real progress being made?"

Well, now, we supposed a promise of God was enough for the child of faith. And we believe that yet. But if the "average worker" in the ranks of National Reformers wants something more, we can give it, and from the *Christian Statesman*, too; yes, from the same number. And as we read it, we do not wonder that the editor adds: "It will require time to realize all our expectations, for when that time comes, the millennium will be at hand; but, little by little, the land will be subdued, till every foot of it shall be under such laws as 'shall make it as easy as possible to do right, and as difficult as possible to do wrong.'" The word of God does most truly say that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." And the word of God being true, the time will never come in this state of things, when it will be "easy" to do right and "difficult" to do wrong.

In another editorial, on the opposite page of the same number, the question is answered more fully, under the caption, "Pray for Our Afflicted Land." After speaking of the financial situation, the writer says: "And there is great danger that this legislative groping in the darkness may lead to still greater disaster before the light comes. And the moral condition of the country, is little, if any better than the material. The great national evils of Sabbath-desecration, the liquor traffic, and general lawlessness still prevail. The spirit of anarchy is abroad in the land. As statistics show, vice and crime are on the increase. The past year furnishes a larger list of murders and suicides, than any previous year in our history. The number of divorces granted during the past year indicates a most deplorable condition of family life. The highwayman, the assassin, the bank-robber, have become almost recognized and accepted as elements in our business and social life."

And all this, in this so-called Christian nation! Can any clearer argument or stronger evidence be given, than this from their own defenders, that the "expectations" of those who style themselves "true" reformers, is only a "rainbow" of their own imagination? We can certainly do no better in closing, than to quote again the words of the editor, that "sensible people do not run after rainbows;" adding, however, the words of inspiration: "This know also, that in the last days, perilous times shall come."

H. F. PHELPS.

#### "BOISTEROUS AND LOUD."

"THE Seventh-day Adventists of Battle Creek are reported as about to scatter to the four winds for the purpose of being persecuted and oppressed by the dreadful people of this world who believe in keeping the Lord's day and not the Jewish Sabbath. Now, if these saints will behave themselves on Sunday as well as on other days, we will venture that they will not suffer much. But if they are going to be offensively boisterous and loud on the Christian Sabbath, as is too frequently their

custom, they will deserve the legal penalties whether they receive them or not."

Neither the Seventh-day Adventists of Battle Creek nor of any other place for that matter, have any time to spend in paying attention to the falsehoods which "are reported" concerning them; and the only object in noticing the one given above, which appeared in the *Michigan Christian (?) Advocate* of Dec. 2, 1893, is that the brightness of truth may be seen when contrasted with the darkness of falsehood.

The "report" is that "the Seventh-day Adventists of Battle Creek are about to scatter to the four winds for the purpose of being persecuted and oppressed."

Now it is true that some of the Seventh-day Adventists of Battle Creek are about to leave that place (they should have gone long ago), but it is not for the purpose of being "persecuted and oppressed." They can get all they want of that without leaving Battle Creek; for almost every week some professed "Christian advocate" will take up and circulate all the lies that "are reported" concerning them. "Report, say they, and we will report it." The Seventh-day Adventists of Battle Creek are scattering to the four winds for the purpose of warning the people of this world of the awful consequences that will follow their rejecting the "Lord's day," the "Christian Sabbath," and of applying these titles to a counterfeit which has no authority for its existence outside of the Catholic Church.

The Seventh-day Adventists of Battle Creek and of all the world are scattering to the four winds for the purpose of scattering to the four winds the publications best adapted to give this warning, and among these publications is a challenge from the Church of Rome, demanding from the *Michigan Christian Advocate*, and from all other Protestant Christian advocates, their reason for keeping Sunday. This challenge appeared in four successive numbers of the *Catholic Mirror*, and was repeated a few weeks later in the same paper, when the demand for it became so great that it was printed again in pamphlet form at the office of the *Mirror*. Now that which called out this challenge from Rome, is the work which these "scattering Adventists" are doing, and the *Michigan Christian Advocate* knows all this. But instead of answering this demand from the Church of Rome, it continues to steal the sacred title of "Lord's day," and apply it to the papal Sunday. Not a "solitary bark" is ventured in reply to the *Mirror*.

But it does "venture" a little,—just a little. "Now," says the *Advocate*, "if these saints will behave themselves on Sunday as well as on other days, we will venture that they will not suffer much."

Thanks for even that assurance. But that is the very reason why Seventh-day Adventists are scattering to the four winds. It is for the purpose of getting the fact into the mind of the *Advocate* and kindred minds, that they have the right to "behave themselves as well on Sundays as on other days." And that is what the *Advocate* is worrying about. Seventh-day Adventists have the right to behave themselves on Sunday as well as on other days, and they exercise that right. But in its exercise they are neither "boisterous" nor "loud." To be sure they do not talk in whispers, nor sneak into a place of concealment when some one chances to pass as they are at work on Sunday. They simply "behave themselves as well as on other days."

Seventh-day Adventists do not swear, nor engage in any kind of business that requires them to be "offensively boisterous and loud" on any day of the week, much less on the "Christian Sabbath." Neither do they use tobacco nor strong drink in any form, and when a person at the distance of hundreds of miles, designates their ordinary labor as "boisterous and loud," it presents a case that to say the least is a little anomalous. He says that "if they are going to be offensively boisterous and loud on the Christian Sabbath, as is too frequently their custom, they will deserve the legal penalties whether they receive them or not." Such statements need no comment, they simply show that "persecution and oppression" are coming swift and sure, and from what source. Let every Seventh-day Adventist, then, heed the warning and sound it. Let them scatter to the four winds, that they may scatter like the leaves of autumn the publications which will preach this gospel of the kingdom in all the world for a witness unto all the world, and then shall the end come.

Millington, Mich. EUGENE LELAND.

### SPIRITUALISM.

#### An Exposure and a Warning.

#### THE GENUINENESS OF MODERN SPIRITUALISTIC MANIFESTATIONS.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.  
"He is antichrist, that denieth the Father and the Son." 1 John 2:22.

Those who have considered with any care the phenomena and literature of Spiritualism will scarcely have failed to notice how much the name covers. Like the German "*Poltergeist*," it may be said to summarize all the experiences of different ages which relate to the so-called supernatural, with the exception only of those phenomena which the Bible attributes to the immediate action of God himself. Among western nations it includes witchcraft, magic, necromancy, mesmerism, magnetism, electro-biology, electrical-psychology, table-turning, spirit-rapping, medium soothsaying, clairvoyance, clairaudience, trance-speaking, and every form of direct intercourse, supposed or real, with the spirit world. To these may be added that recent importation from the East; namely, Theosophy, or Esoteric Buddhism. We do not say that the name is correctly so applied in all cases; we do not say, for example, that mesmerism is a spirit force, but that the name is so applied, admits of no contradiction.

The question, Is there anything in Spiritualism? has been often asked, and has been answered in a great variety of ways. It is clear that this question is one of grave importance. "When the late President Day, of Yale College, first had his attention called to Spiritualism, a quarter of a century ago, he said, 'Either nothing is in it, or the Devil is in it.' No candid man, who knows its history during these twenty-five years, will now affirm the first wing of the president's alternative. The second is as philosophical as it is Scriptural." So wrote, twenty years ago, the author of a work on this subject, published by the Congregational Publishing Society of Boston.\* This alone, as coming from America, the stronghold of Spiritualism, should be sufficient to impress every thoughtful person with the importance of the question. "Either nothing is in it, or the Devil is in it,"

is the postulate of President Day. "No candid person will affirm that there is nothing in it"—such in substance, is the comment of our author twenty-five years later. The alternative is sufficiently startling.

"Better let the subject alone," one sometimes hears said. But is it better? Supposing the phenomena to be genuine, how does this advice accord with the apostolic command, "Try the spirits whether they are of God"? 1 John 4:1. To try them does not mean to communicate with the spirits themselves, but to note the effect of their teaching, and, above all, to examine their pretensions by the word of God. "If Spiritualism turns out to be only a re-discovery of the ancient art of consulting familiar spirits," says Joseph Cook, of Boston, "there is no necessity of denying the reality of such communication, but there is a great necessity of proclaiming with Biblical emphasis its untrustworthiness, mischievousness, and wickedness."†

The time has gone by for ignoring the existence of the movement, whatever its origin or tendencies may be. During the past fifty years, Spiritualism, like a deadly upas-tree, has been striking out its roots in all directions; and though its effects, thus far, have been mostly felt in America and on the Continent, England has by no means escaped the contagion. Twelve years ago a public writer asserted that "there is more necromancy practiced in the British metropolis in one week than in the whole land of Canaan in any twelvemonth before the children of Israel came into possession of it;‡ and no less a person than Dr. James Edmunds, the quondam president of the London Dialectical Society,§ affirms that "the medium is becoming the adviser of superstitious women and the rival of the priest." Nay, further; he asserts that "Spiritualism is being adopted by many persons in whose hearts other faiths have hitherto been enshrined, and it is becoming a great disintegrator of the ancient strata of religious dogma."¶ Several years ago, William Howitt, the poet, estimated the number of Spiritualists at 20,000,000, and drew attention to the extensive "spiritual" literature in America, France, Switzerland, and Germany.¶ The "Report" of the Dialectical Society contains a list of over 400 works on this subject; \*\* and perhaps this represents less than a fifth part of the present literature of Spiritualism. Such being the case, it becomes imperative to inquire, What effect has Spiritualism on the lives of men? Is its influence for good or for evil?

First, however, it will be necessary to inquire concerning the reality of the phenomena of Spiritualism. Are the manifestations genuine? Mark—we do not ask, are *all* the manifestations genuine? Undoubtedly there is much imposture and trickery practiced by self-styled mediums in the name of Spiritualism; but is the whole system a fraud? Are all the manifestations spurious? Is every one of the twenty millions and more of Spiritualists on the earth to-day a deceived person—deceived, we mean, as to the reality of the phenomena, which attest, as they affirm, the truth of their religion? This is the question that we have first to answer.

The testimony of men of science is, of course,

\* "Biblical and Classical Demonology; or, Superhuman not the Supernatural."

† "More Glimpses of the World Unseen," p. 211.

‡ "This society was formed in the year 1869, for the investigation of Spiritualism, and resulted in the publication of the now well-known work entitled 'Report of Spiritualism,' which Joseph Cook classes with the three best books on this subject in the English language."

¶ "Report of Spiritualism," p. 57.

§ Ibid, p. 237.

\*\* Ibid, pp. 396-408.

\* Spiritualism: The Argument in brief.



of the utmost importance in connection with such an inquiry. If we turn to Germany, we are at once met with the names of six eminent scientists who have given their attention to the subject; namely, Zöllner, Fechner, Scheibner, Fichte, Weber, and Ulrici. These savants, who are behind none in this country as careful investigators of facts, have all expressed their belief in the genuineness of spiritualistic manifestations. The three first-named are (or were) professors at Leipzig University, Zöllner occupying the chair of physical astronomy, Fechner that of physics, and Scheibner that of mathematics. Fichte and Ulrici were professors of philosophy, the one at Tübingen, and the other at Halle; and Weber is world-known as a professor of electricity and author of learned works on that topic.

Now these gentlemen rest their belief in the genuineness of spiritualistic manifestations on experiments performed in their own presence on several successive occasions. Let us notice one or two of these experiments:—

Here is one, performed by mediumistic means under the searching gaze of Professors Zöllner and Weber. "I pasted," says the former, "half a sheet of ordinary writing-paper on a rather large wooden board, and blackened the paper by holding it over a petroleum lamp, and then laid it under a table at which W. Weber, Slade, and I had taken our places. Suddenly the board under the table was violently shoved out about a yard, and when I lifted it up, there was the impression of a naked left foot. I at once asked Slade to stand up and show me both his feet. He willingly agreed. After he had pulled his shoe off, his stocking was examined to see if there was any soot upon it; but nothing was found. He was then asked to have his foot measured, and the length of the impression was found to exceed that of his foot by four and a half centimeters."†† To make assurance doubly sure; this experiment was afterward repeated with a closed book-slate, the paper (blackened as before) being placed *inside*. Professor Zöllner continues his account in these words: "To my great surprise Slade agreed that I should lay the book-slate (that, since I had blackened the paper, I had not once let go out of my hands) during the séance upon my knees, so that I could always see half of it. We had been sitting perhaps five minutes at the table, in the brightly-lighted room, our hands linked with those of Slade upon the table, in the usual manner, when I felt twice, at short intervals, that the slate upon my knees was pressed down without the slightest visible cause. Three knocks on the table announced that all was finished, and when I opened the slate, I found inside on one side the print of a right and on the other of a left foot, the latter the same as we had obtained the two previous evenings. My readers may judge for themselves how far it is for us, after such facts, to look upon Mr. Slade as a deceiver or a trickster. Slade's own astonishment at the success of the experiment was almost greater than mine."

Here is another experiment: The two ends of an unknotted piece of pack-thread were sealed together by Professor Zöllner, and the sealed ends were placed beneath his thumbs in such a manner that the rest of the thread (the loop, or curve) hung down into his lap. The experiment took place in a room with which the medium was not familiar. What followed? "While that sealed pack-thread hung, without a knot, in the

lap of professor Zöllner, and when the psychic was out of reach of the thread entirely, four knots were tied in it." Four knots, tied without visible hands in an endless and hitherto unknotted piece of thread—consider that!

The above experiment was repeated in this country by Dr. T. L. Nicholl, a learned London physician. Here is his statement: "I cut four yards of common brown twine, examined it carefully, tied the two ends together in a single knot, which included both, then passed the united ends through a hole in my visiting card; tied a square knot and firmly sealed this knot to the card, and asked a gentleman to seal it with his seal ring. On this card I also put my signature and the date. The loop of the string, whose two ends were thus sealed to the card, I again examined, and found it free from knots. Six persons, including Mr. Eglinton and Mr. Cölmán, sat round a small table. The sealed card was placed on the center of the table, and the fingers of each person present placed upon it, while the loop hung down upon the floor. This position was maintained for about a minute, when raps were heard, and I examined the string. The ends were firmly fastened and sealed as before, and five single knots were tied upon it, about a foot apart—on the single endless string, observe, whose perfect fastening had never left my sight—where they now remain. It is certain that no mortal man could have tied these knots—equally certain that all the philosophers and all the 'magicians' of Europe cannot now untie them under the same conditions. Here is a fact which can be proved in any court of justice."

But we have not done with the Leipsic professors. Professor Zöllner was curious to experiment concerning the power of matter to pass through matter, and for this purpose placed two conch-shells on the center of the table at which he was seated, the smaller being covered by the larger. What followed is best given in his own words: "As Slade was holding the slate in the usual manner under the edge of the table, to receive writing, something suddenly struck on the slate with a clattering sound,—as if some heavy body had fallen upon it. When, immediately thereafter, the slate was taken out for examination, the smaller conch-shell lay on it. Since the two shells had lain before me almost exactly in the middle of the table, untouched, and constantly watched, here was, therefore, the often-observed phenomenon of the penetration of matter, presented in a surprising and wholly unexpected physical manner. Immediately after Slade drew the slate from under the table, with the smaller shell on it, I seized the shell, in order to ascertain whether it had suffered any change. I came very near letting it fall, so very hot had it become. I gave it immediately into the hand of a friend, and he found it of a remarkably high temperature."—*From a London Paper.*

—There are in the entire world 51,000 breweries. Germany easily heads the list with 26,240, which produce every year 4750 million liters of beer, the liter being equal to about one and three-fourths pints English measure. Next comes England with 12,874 breweries, and an output of 2600 million liters; then the United States with 2300 breweries and 3500 million liters; Austria with 1942 breweries and 1300 million liters; Belgium with 1270 breweries and 1000 million liters; and France with 1044 breweries and 800 million liters. In Bavaria, the annual allowance of beer per head of the population is 221 liters; in Berlin, 191; in Belgium, 169; in England, 143; in Switzerland, 131; in Denmark, 133; in the United States, 31; in Sweden, 11; in Russia, 5.—*Alliance News.*

#### AN ILLUSTRATION OF CHURCH AND STATE UNION.

To a man fond of luxurious religion, the following advertisement sent by a correspondent to the *St. James Gazette* is as tempting as venison was to the friar of orders gray. "Church Preferment.—A valuable living for sale in the suburbs of London. Sale urgent. Prospect of early possession. Net income nine hundred pounds. Light work. The best society. Practically no poor. Beautiful modern church." Here is offered for sale a fine opportunity to serve the Lord with comfort, and get for the service nine hundred pounds a year. I wonder what the twelve apostles would have thought of such a bit of "church preferment," even supposing that any of them had money enough to buy it, which, excepting Matthew, it is likely none of them had. If life is worth living at all, this particular "living" is properly described as "valuable," and as the sale is "urgent," and the market rather dull, the "preferment" may no doubt be had at less than the usual rates for property of that kind. The religious hope that the present incumbent will soon die, is gracefully thrown into the bargain as a "prospect of early possession," but this cheerful promise is not at all to be relied on; for longevity is very conspicuous in clergymen whose benefices are coveted by men who have bought them in expectancy. I knew a case of that kind—in the suburbs of London, too—where the incumbent whose early death had been stipulated for, obstinately refused to die. The patron of the living being reproached by the purchaser of it for selling the "prospect of early possession," excused himself by saying, "Well, he had a bad cough and three doctors, and I was not expecting miracles." This old parson held on to his "living" for more than twenty years after that, and died at the age of ninety-three.

It is related of a bishop of London who was dying, that he called his servants to bid them farewell, and one of them, thinking to comfort him, said: "Your lordship is going to a better place." "No, John," said the bishop, "there is no better place than old England." He was right; there is no better place than old England—for a bishop, or for the incumbent of that "living" in the suburbs of London, advertised above. Think of it! nine hundred pounds a year and "light work;" hardly anything to do, because as the parishioners belong to "the best society," their souls are already cured. Then, the pleasure of preaching in a "beautiful modern church," not a cold stone temple of the Gothic-rheumatic order, but a warm and well-ventilated house of worship, whose plush and mahogany give to the eucharist itself a fashionable tone! The spiritual delights of this coveted "living" would be very much impaired should Lazarus happen to call at the parsonage and sit on the steps; but, luckily for the parson, in that parish there are "practically no poor." I should like to know whereabouts in the suburbs of London that blessed paradise is. I have never found it, although those delectable suburbs are very familiar to me. A minister of the gospel who keeps the sacraments for the rich, may have a delightful time of it here below, but he will not wear a very dazzling halo up above, and I fear that when he tries to enter the celestial gates, he may be sent by St. Peter down to the lower dominions, where there are "practically no poor."—*Open Court.*

†† Experiments of Göttingen and Leipsic, professors of Spiritualism.

# The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 20, 1894.

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## WHAT OF THE SABBATH?

INDICATIONS are every little while appearing that there is a significant movement taking place among the Jews with reference to the Sabbath question. It is well known that there are many of the Jewish people who are in favor of changing their day of worship to Sunday, to be like the different bodies of other religionists around them. It is the same spirit which in the days of Samuel pleaded for a king, that they might be like the heathen nations living about them. Will it come to this, that those of the Hebrew people who have in their hearts the principles of true worship and religious obedience, will still cling to the true Sabbath, and, by resisting apostasy, grow in the truth, and become at last Christian Sabbath-keepers, while all others will apostatize to the pago-papal Sunday, so that the Sabbath will finally draw the dividing line between the true worshipers of God, and false worshipers, and non-worshipers of every name, tongue, and people? That would be a worthy office for this glorious institution to fill. The *Literary Digest* of Feb. 1, says:—

"The observance of the Jewish Sabbath is threatened. The movement against it among the Hebrews of London began several years ago, and that feelings have been quietly gathering force, is shown by a letter of 'a Jew,' to which the *Pall Mall Gazette*, London, gave prominence the other day. The writer enforces his plea for the transference of the Jewish Sabbath from the seventh to the first day of the week, with great force and eloquence."

## SOLID ERROR.

It is not often that a person takes his stand on a position, every item of which is wholly non-Scriptural, anti-Scriptural, and false; but such a case appears to have come to light. In the *Christian Standard* (Disciple paper) of Jan. 20, a Mr. Ruble gives a report of a debate held by one B. F. Bonnel, in Oregon. He is represented as coming forth like a little David, with a little sling, and meeting a great Goliath of a Seventh-day Adventist, whom he proceeds to demolish with great skill and prowess, throwing the whole Seventh-day Adventist Philistine host into consternation and dismay! But somehow it strikes us that in the incident from which the illustration is taken, it was Goliath who did the boasting. But, from the way little David here launches out in boastful defiance, we imagine the reporter has confused the parties, and that the Disciple is the Goliath and the Seventh-day Adventist the David.

The proposition under discussion was the perpetuity of the Sabbath, which, of course, Mr. Bonnel opposed; and the following are the propositions by which he is said so wonderfully to have overthrown Seventh-day Adventism:—

1. He, Bonnel, showed, says the reporter, that the old covenant, which contained the Sabbath law, had vanished away. Heb. 8:5.

*Answer.*—The claim that the old covenant contained the Sabbath law is absolutely false. The Sabbath was no part of that covenant, any more than the law against theft and murder. Consequently the passing away of that covenant

does not in the least affect the law or the Sabbath.

2. That Christians were under a new and better covenant. Heb. 8:6.

*Ans.*—As a mere statement, correct; but, as he uses it as an argument to show that the law has been done away, it is wholly false; for the new covenant is not a new law, but both the old and new covenants were made with reference to the same law,—that law which expresses man's moral obligation to God, which is the law containing the weekly Sabbath.

3. That the law existed, as a schoolmaster, till Christ came, and no longer. Gal. 3:25.

*Ans.*—Mixed again; for Paul is not talking about the law that contained the Sabbath. One ought not to take up a work on poultry, and claim that the author is talking about horses. There were two systems of law. One has passed away, while the other, containing the Sabbath, still continues.

4. That the law was dead to the Christian. Rom. 7:6.

*Ans.*—Rom. 7:6 contains not the slightest indication that the law is dead; but, as in verse 4, "Ye," talking to the disciples, "are become dead to the law." So in verse 6, that which dies is the same party. Does Mr. Bonnel read New Testament Greek? He ought to be able to do so, before he goes about demolishing Goliaths. But if he does, he knows the participle "being dead," is in the nominative plural, agreeing with the word "we" before, not with law. A wonderful champion indeed, who will try to make a nominative plural participle (*apothanontes*) agree with a noun in the genitive case and singular number (*nomou*). Paul does not say we are delivered from the law, it being dead, as he would have said if it was the law which he wished to show had died. No, but *we* being dead to that wherein we were held. And what was that in which we were held?—It was sin, not the law. Now there are two expressions to describe this one change experienced in conversion. These are, first, That *sin* dies, the body of sin, the old man is slain; or, which is the same thing, *we* die. So it is proper to say "that being dead wherein we were held," which is sin; or, "*We* being dead to that wherein we were held," which is sin. These are synonymous expressions; but they refer to sin, not to the law.

5. That the law engraved upon tables of stone was the ministration of death. 2 Cor. 3:7.

*Ans.*—Paul is here talking about the ministration, not about the law, and Mr. Bonnel ought to know the difference between the ministration and the law. There was no ministration graven upon the tables, but only the law, in reference to which the ministration was performed, which explains the peculiarity of Paul's expression in this case. (See Bloomfield's New Testament on this point.)

6. That it was done away. Verse 11.

*Ans.*—There is not the slightest indication in 2 Corinthians 3 that the law was done away, but the glory of that ministration was done away. Verse 7. Let Mr. Bonnel look at the Greek on this point also, which completely establishes this proposition.

7. That it ended, and was abolished. Verse 13.

*Ans.*—It is the ministration, not the law, of which the apostle here speaks as passing away. The ministration under Moses gave place to the ministration of the Spirit under the gospel.

The glory of the former passed away, being eclipsed by the greater glory of the present. But this is not the law in either case. It is the two ministrations that are spoken of.

8. That it was nailed to the cross (Col. 2:14) and taken away.

*Ans.*—Paul is here talking about the ceremonial law, not the moral.

9. That all sabbaths were a shadow of things to come. Col. 2:17.

*Ans.*—The yearly, ceremonial, sabbaths of the Jewish system, of which alone Paul is here speaking, were shadows; but the weekly Sabbath of Jehovah, which was instituted *before the fall*, and therefore before a shadow could possibly exist, cannot, by any possibility, be a shadow.

10. That it [the Sabbath] is typical of the future rest of God's people. Heb. 4:3.

*Ans.*—Then why in the name of reason does he not keep it? for every type must reach to its antitype. And, as the promised rest is still future, the Sabbath, if a type of it, is still binding, on his own showing. It is amusing to see a man come forth and try to play the rôle of David in his contest with Goliath, and then get all tangled up in his own sling.

In the foregoing propositions, which Mr. Bonnel tried to maintain, there is more error to the inch, linear measure, than we ever remember to have seen before in the same space. So much for his opposition to the Sabbath. But there was another proposition in debate, which read as follows: "That the first day of the week is the day designated in the Scriptures upon which Christians should meet to worship." This, of course, Mr. Bonnel affirmed, and the Seventh-day Adventist denied." After a mass of irrelevant inferences and deductions on this point, the affirmative finally reached this sublime conclusion; that "Christians have the right, if they choose to do so, to respect the Lord's day, on which he arose from the dead, and brought life and immortality to light by the gospel."

So, the whole grand scheme of Sabbath-keeping, as brought to view in the Bible, the whole significance of that glorious institution, the displays of God's power in its behalf, and the priceless blessings connected with it,—all dwindle down at last into the weak and flimsy proposition that a person has a *right*, if he *wants to*, to observe Sunday! *Mirabile dictu!* We thought this man was around slaying Goliaths; but instead of holding up the heads of giants as evidence of his victory, all the trophy that he can at last produce, is a dead mouse.

The reporter adds: "If any church in reach of brother Bonnel is troubled by these Sabbath Adventists, I advise them to send for him." And we would advise our people to send for him, too; for he is just about the man to show up to the people the utter folly of the opposition to the moral precepts of Christianity, as embodied in the decalogue.

## ROME'S CHARACTER, FATE, AND COMPANY.

A CORRESPONDENT of a Canadian religious paper finds himself not in perfect harmony with the editor, because of his (the correspondent's) views upon the Catholic question. In a late letter he closes with the following pungent paragraph, which may furnish food for thought for those who live in the United States as well as for Canadians:—



"Permit me a few words in closing. Scripture does not deal very tenderly with the scarlet-colored beast, nor prophesy smooth things concerning her. (See Revelation 17 and 18.) But that is old-fashioned. We live in a progressive age. To-day, for political and other reasons, some are stroking the beast. 'Beautiful creature! How smooth and sleek thy skin, how elegant thy stripe! So beautiful a creature cannot be cruel. Men said of old thou wert a cruel monster, but surely they were mistaken, or thou art changed.'

"If there is any scripture that predicts that Rome will ever change for the better, I confess my ignorance of it. Let Rome regain her former power, and men will find she is a bloodthirsty tigress still."

Rome is not changed; but the Protestant churches which are the results of the Reformation of the sixteenth century are "all aboard for Rome," and the train bids fair soon to arrive at its destination. But there is a change ahead for Rome. The word of God points it out very plainly, thus: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7:11. This will take place at the coming of Christ. 2 Thess. 2:8. And when the beast, the papacy, goes into the lake of fire, she will not go alone. The word of God shows that another apostate power will keep her company. That apostate power deceives the people into making an image to the beast. (See Revelation 13.) This beast-worshiping and image-making power, which can be no other than the fawning Protestant bodies who are going themselves over to papal doctrines and the worship of the papacy, finally meets the same fate as the papacy and at the same time, as the following scripture shows: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:20.

This is not a "smooth prophecy," but the whole body of the people of this country is becoming so enamored of the "beast" that it is considered almost sacrilege to say, even what the Scriptures teach of Rome, her character, and her final fate. But the light is shining; the wise will understand and will heed the cry, "Come out of her, my people." M. E. K.

#### POPULAR RELIGION AND THE SPIRIT OF THE TIMES.

In an article headed, "The Testimony of Three Witnesses," the Springfield weekly *Republican* of Nov. 3, 1893, presents some striking thoughts concerning the present attitude of the popular churches to the spirit of the times. The three witnesses are, Archbishop Ireland, representing the Roman Catholic Church, Dr. Edward Hall, a leading Unitarian, and Dr. Briggs, the "liberal" Presbyterian. The former discovers a "growing divergence between the best intelligence of the time and the religious institutions," and thinks greater zeal, courage, and toleration, and greater sympathy with the spirit of the times are needed on the part of the church to check this diverging spirit, and bring the church and the spirit of the times into harmony. Mr. Hall, from the standpoint of his church, describes as "the main feature of the present hour," "the growing divorce between the higher intelligence of the race and its religious institutions." The knowledge of the times leads men to ask troublesome questions, and because the church cannot answer them satisfactorily, they go still further in skepticism and indifference.

Then comes Dr. Briggs, who says: "We are

living in the ebb-time of the Christian church," and that the church has lost the confidence of the people in its ability to perform its most important functions. "The church has lost the confidence of the people in its ability to teach them the truth."

People no longer trust its utterances on theology, because all it has to say officially and formally, is medieval and outworn. The intelligent world has gone beyond it, and intelligent people know better. The men who are trained in the thought of the age cannot think the thoughts of the church, and will not. The theology of the age must be reconstructed along the lines followed by liberal thinkers and scholars; and so must its history and traditions. Until this is done, the alienation between the church and modern thought will continue, etc., etc.

Such is a brief synopsis of the three witnesses from three standpoints quite widely apart; and such, no doubt, is the opinion of a large class of those called the most liberal thinkers in all the popular denominations. These all agree that the church and the spirit of the times are getting widely apart, and losing their hold on many of the leading forces of popular opinions. The conclusion of many of these is emphatic that the church must still further "advance" (?) along the lines of so-called "liberal opinion," before it can hold the great mass of leading thinkers and scientists.

Truly the position of the popular churches of to-day is not a happy or desirable one. The real facts are that they have already gone so far in this modern popular pathway, that they have left the Bible and its saving truths far in the rear. Seeking to hold the popular masses of the world-loving and unbelieving and skeptical, till much of the Bible is practically ignored, and till God's holy Spirit is fast withdrawing itself from them, and till many reverent, piously-inclined, honest-hearted souls have become grieved and sick at heart at the worldliness and pride and skepticism which everywhere abound throughout their communions. And now they are chided because they do not make still more rapid progress in the same direction. There are leaders of public opinion in all these bodies who are pulling ahead with all their might to make faster headway, while the best and most devout are greatly alarmed to think they are already so far away from God and the Bible.

Already most of the clergy have come to deny the truthfulness of the Biblical account of creation, the Scriptural facts of the flood, many of the miracles recorded, the value of prophecy, the great facts of the second advent, the resurrection, etc. They are indeed clinging to the medieval fables of a Sunday Sabbath, the immortality of the soul, consciousness in death, and other heresies. But it is not such doctrines that these "advanced thinkers" desire them to discard. They want them still further to question the real inspiration of the Scriptures, their authority to settle questions of doctrine, and to adopt all the fancies of the so-called "higher criticism," which is really the most taking form of infidelity ever yet brought forth to deceive poor humanity. It is so because of its cunning, shrewd, and apparently fair presentation, and also because presented by professors of religion, professedly ministers of Jesus Christ. When men who claim to be shepherds of the flock of Christ, standing in the pulpit, set themselves to break down men's confidence in the reliability of the Scriptures, things in the so-called churches of

Jesus Christ have come to a fearful pass. But this is really being done in thousands of pulpits to-day. One great difficulty with the churches is that the leading desire seems to be how to hold popular opinion, rather than to be right with God; to gather the masses into their communion, rather than to follow carefully the Scriptures. Such has been their effort for many years, especially since the great truths of the nearness of Christ's advent have been preached. The churches hold multitudes who have no more religion than the non-professing world around them. Evils of every description abound because of this great laxity. The Jewish Church of the first advent is a striking type of the modern Babylon. It is fast becoming "the hold of every foul spirit, and a cage of every unclean and hateful bird." No wonder it is losing its hold on non-professors who are seriously desiring something better than their present standing. They fail to see it in the churches.

These "three witnesses" clearly discern the weakness of popular Christianity. But they utterly mistake the remedy. Like the foolish physician who determines to double the dose when his patient is already feeling the pangs of dissolution from too much poisonous drugging, the churches are being permeated with skepticism; but they do not seem to realize it; and the advanced leaders think they believe too much still. They desire them to make still more rapid progress in the same evil path, that they may still hold the advanced thinkers, who are getting farther and farther away from God's word. Whereas God counsels us to seek for the "old paths," the "good way, and walk therein," and they should find rest to their souls. But they would not walk therein. Jer. 6:16.

O the blindness of professed Christianity! dying spiritually for the neglect of God's word, and not realizing it; losing their hold of the people religiously; seeking to please the world, but failing in accomplishing it, or holding their true respect; and then conspiring to force people by civil law to observe such medieval institutions as the Sunday of pagan and pope, instead of the Sabbath of the Bible. Truly, God would have healed Babylon, but she will not be healed. Thank God for the light of present truth. The message of warning is already going rapidly on its mission of love, and how thankful should we all feel for its glorious light. God has given us a great and noble work to do, and may his help be granted to enable us to perform it faithfully.

G. I. B.

#### "THE JESUIT OF FACT AND THE JESUIT OF FICTION."

SUCH was the title of a lecture by Thomas Sherman, a son of General Sherman, who is a Catholic priest of St. Louis, and a member of the order of Jesuits. The lecture was delivered lately in Chicago, before a large and enthusiastic audience. The report of the speech was published in the *Chicago Herald* of Feb. 6, and was a flowery and eloquent panegyric of the order founded by Ignatius Loyola, which bears a well-earned reputation in all its history for intrigue, wicked machination, and unscrupulous conscience in forwarding the interests of the Church of Rome in general, and their order in particular. The address consisted of a wholesale contradiction of these things, and painted in velvety colors the character and designs of these dangerous agents of evil. Here are a few of the

many things the report of his lecture gives:—

"It would ill become me, as a member of the Order of Jesus, to speak in praise of the body. It is as one deeply indebted to a mother that I speak. One who feels that he owes a debt, and that, though he can never repay it, there is some small satisfaction in expressing his gratitude. What I feel toward Chicago for a splendid exhibition that did honor to the nation, I feel to Loyola's band for a superb exhibition of Christian virtue, and for constant encouragement in treading the difficult path of Calvary. I have been for thirty years under the influence of the Jesuits, and therefore I owe it to truth and justice to say that the accusations of which I have spoken are beneath contempt; that it is the supreme honor of this life to be a Jesuit; that we have nothing to conceal, nothing to be ashamed of, nothing to flinch from in the light of Christian principles, and that to condemn the Order of Jesus is not only to condemn progress and thought and culture and virtue, all that is sweet and true and beautiful, but to condemn Jesus Christ himself, with whom and for whom the Jesuit is crucified.

"You see, then, that it is a most difficult and sublime life. Inner union with God, close and perpetual; outer condescension to all manner of demands, the spirit of prayer and of labor; in the world and not of it; so that a man always sees the lights stretching above him, and never dares say that he has arrived at the point of being a representative Jesuit.

"The Order of Jesus is to be measured first of all by its name. It believes that all good things should be used for God's honor; and, as the best of good things is a good name, we rejoice most exceedingly in the permission to link the name of our white company to the most august and adorable name of the Son of the Most High. To bear the name of Jesus is honor enough for time and for eternity; and, therefore, it is our first and last glory. If all the universe despised us, we would still be full of irrepressible enthusiasm; because the church of the living God grants us the ever-memorable privilege of calling ourselves by this title."

Much more might be given, but these extracts will do for samples. This is given to the public by the wily priest as a description of the Jesuits *of fact*. The testimony of history for nearly three hundred and fifty years is set aside as "fiction." However, the closing paragraph of the lecture was of a startling character, compared with the flowery style of what preceded it. As given in the paper, it is as follows:—

"For my own part I have no apology to offer for the acts of Catholics in vigorous protest against these wholesale vendors of infamy. The father who slays the corrupter of his child, must be left to the Almighty; the man who shoots an anarchist at sight is a public benefactor. These ex-priests are anarchists of the worst stamp. They appeal to free speech. If free speech means the right to debauch the minds of women and children at pleasure, then I, for one, say, Better free bullets than free speech. If America will not draw the line between freedom and license, then America means chaos and old night. There is no right to do public wrong, and every town and village must prevent it. Sue for libel? The evil is done when the suit is begun. Of course I know you will not agree with me; but if the blight of corruption were to threaten your own, you would act on the principle of prevention. There are certain questions that cannot be touched in public without doing vast harm. The state exists to preserve public morality."

This seemed so out of harmony with what preceded it that it was read with surprise. But on the next day the matter was explained by an interview with the priest, published in the same paper. When asked in reference to the paragraph, "Father" Sherman positively denied having used the words in his address. But the reporter assured him that the report was printed word for word from manuscript furnished by himself. The priest admitted that, and then stated that he saw a mistake had been made. This he explained in the following words:—

"Yes, I know that, but I see that this last is a portion of an address that I had prepared to deliver against certain organizations opposed to Catholicism. It must have accidentally got mixed with the manuscript of my last night's address. That is just what happened, because I believe the two addresses were placed close together on my desk during their preparation. I wish you would please explain this to the public as I have explained it to you. I never intended to make a statement anything like that last night. Now, please make the explanation."

In a later telegram Sherman tries still further to explain, but does not deny that the incendiary

words were his own, and were his real sentiments, though they were intended to be used on another occasion. Unfortunately for his iniquitous scheme of deception, this untimely blunder paints the picture in its real colors, by revealing that this speech of glowing apology is but a hypocritical covering spread over the real Jesuit in the sight of the American people, and by this disguise exhibiting the "Jesuit of fiction;" while the speaker's real sentiments, prepared for a different occasion, reveal again the "Jesuit of fact."

The circumstance causes great annoyance to the Catholics as well as to the priest himself. The following day the *Herald*, which is evidently strongly in sympathy with the papists, remarked upon the episode in the following terms:—

"Father Sherman is a young person who evidently needs admonition and restraint. The older and wiser men who govern the order to which he belongs, will be surprised and pained to learn that, whether he 'got his notes mixed' or not in Chicago, he could in the manuscript of any speech deliberately prepared for public utterance suggest assassination as a remedy for offensive criticism of the creed and methods of the Roman Catholic Church. . . . It is probable that the young man's superiors will not lose much time in withdrawing him from an arena where free speech is supposed to be guaranteed, and where 'shooting' is not contemplated by anybody worthy of respect."

Though the Catholics may scold him for his embarrassing blunder, true Protestants will remember him with pleasure as having unwittingly revealed the "true inwardness" of the system of which he was the champion; and some will even think that Providence had a hand in it all.

G. C. T.

#### A WORD OF WARNING.

"THE A. P. A. leaders in Kansas City, Mo., have served official notice on the chairman of the Democratic committee that whatever Roman Catholic that party may nominate will be defeated at the polls. The reply was that the Democratic committee did not intend to take any account of a candidate's religion in nominating him. This position is certainly in accord with the spirit of the national Constitution, which says, 'No religious test shall ever be required as a qualification for office or public trust under the United States.' The A. P. A., instead of opposing, ought to favor the Christian amendment to the Constitution, which would be so far a religious test. Now by their late declaration they stand with the Roman Catholics in opposing it."

The above is from the *Christian Nation* of Feb. 7, and it is a frank acknowledgment that the proposed amendment to the Constitution which the National Reformers (?) are seeking so hard to obtain, will be the means of making and applying a religious test for office in the United States. It is a noticeable trait of the true National Reformer that he has no shame. He will propose the most monstrous theories of government,—theories, which, if carried out, will overturn every principle of a free government, and set up in its place a hierarchy equal to the papacy itself; and then, forgetting that he lives in the nineteenth century, he will deliberately commit them to writing and publish them!

A National Reformer believes in the Christian religion, but by that he always means his own religion. We have read of some early settlers in the wilds of America, who, desiring to get possession of a large tract of land owned by the natives near them, and having no excuse for seizing it, met in solemn conclave, and formulated the following resolutions: 1. Resolved that the earth is the Lord's, and that he has given it to the saints. 2. Resolved that *we* are the saints. Then they promptly evicted the natives and took possession, and no doubt none but Christians were allowed to hold office in that community! National Reformers are pursuing

the same policy. They are animated by an intense desire to serve their God and their country, by serving themselves. It pains them exceedingly to see men who do not conform to their notions of religion, holding offices under the government. They love their country, and they want those offices themselves. Their love for its institutions is as disinterested as that of the jeweler who fell in love with the diamond eyes of the juggernaut.

But if their scheme should carry, and then the Catholics should be able to show that *they* alone are the real Christians, and that the National Reformers are only heretics, and have no right to hold office under a *Christian* government, it would be a terrible disappointment! All the reaching and pulling for the fat offices come to naught! They would then have to console themselves by thinking that life is a condition—

"Where pleasures but allure to fly,  
And joys that vanish while we sip,  
Like Dead Sea fruits which tempt the eye,  
But turn to ashes on the lip."

It is greatly to be feared that National Reformers will not be warned, and that their final experience will be decidedly unpleasant. But in such a case they cannot blame us; for we have tried to deal faithfully by them in this matter.

M. E. K.

#### A POOR FOUNDATION.

A TRACT lately received, published by the Christian Publishing Association, Dayton, Ohio, attempts to sustain the observance of Sunday from the Bible in the following unique manner: It quotes John 20:26 thus: "And after eight days [from the old Sabbath] his disciples were within, and Thomas with them." The event referred to from which the eight days were to be counted, was the appearance of Jesus to the disciples on the evening succeeding the day of his resurrection. John 20:19.

The absurdity of trying to make a period of eight days from the evening of one first day reach no farther than the evening of the next first day, which has been so often pointed out, has induced this writer, in his great anxiety to have both these appearances of Christ and his disciples fall on Sunday, to start his eight days a day farther back than the event, from which it is plainly manifest that the eight days are reckoned. He does this by his very ingenious insertion of the words, "From the old Sabbath." But why date it from the old Sabbath? If we can pass back over the evening of the resurrection day, to find some point to begin the count, where shall we stop? The moment we pass that point, we are all at sea; we do not know what point or event to count from, and in that case the second appearance may have been only two days after the first appearance.

It is better to take the Bible narrative as it is. On the evening succeeding the resurrection, Jesus appeared to his disciples, while they, unbelieving and fearful, were hidden away in their own room for fear of the Jews. After eight days from that time, in order to confirm Thomas, who was absent at his first appearance, he appeared again. But upon what day the record does not tell, and if we could know, there would be no particular significance in it.

Neither of these appearances had anything to do with any proposed change of the Sabbath from the seventh to the first day of the week. There is no statement of such a change,—not even a hint of it in all the Scriptures. Indeed, the use of these texts to sustain the idea of a change in the Sabbath was never thought of until the sixteenth century, when English Puritanism, refusing to observe church holidays, and being hard pressed to furnish Scriptural evidence for the establishment of a new Sabbath, resorted to them much in the same way that a drowning man catches at a straw. The Bible Sabbath does not rest upon any such weak and inferential found-

dation. It was made by certain distinct acts of God for that very purpose. He rested upon it; he blessed it; he sanctified it. Upon that basis the Sabbath rested in Eden; upon that basis it rests to-day. Truly, we may say of the Sabbath, as it is said of its divine Author, "Other foundation can no man lay than that which is laid."

M. E. K.

### In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

#### 365.—ETERNAL FIRE. JUDE 7.

Please explain the last part of Jude 7: "Suffering the vengeance of eternal fire." Does this imply the continuance of the suffering at the present time?

M. E. N.

*Answer.*—It certainly does not imply present suffering, but denotes a transaction closed up and finished. Literally rendered, the passage would read: "Even as Sodom and Gomorrah and the cities about them in like manner, having given themselves over to fornication, and having gone after strange flesh, and suffering therefor the vengeance of eternal fire, are set forth for an example." Peter, writing about the same time, brings up the same cities as illustrations. He says (2 Peter 2:6): "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." Now anything to be an example to the ungodly, must be a complete representation of what will befall them if they continue to live ungodly. The cities of Sodom and Gomorrah are set forth as such an example to them. But if the fate of those cities was everlasting conscious torture in hell, they never could be an example, because their punishment could never end. To illustrate, suppose the penalty of ten years' imprisonment was affixed for a certain crime, and some one who had committed that crime was "set forth for an example," suffering that term of imprisonment. He could not be an example till his imprisonment was finished. He could be no *example* to others, of a ten years' term of imprisonment for that crime, when he had been in prison only five weeks or any period short of the whole term. Just so with Sodom and Gomorrah; the punishment they suffered was not eternal misery. Peter declared plainly what their punishment was, when he said, "Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow." So all the ungodly, if they do not repent, will likewise be condemned with an overthrow and turned into ashes. But ashes do not suffer conscious misery.

Why, then, does Jude use the term "eternal" fire? Mark what he does say. He does not say, "Suffering eternally in the fire," nor even, "Suffering eternal fire;" but, "Suffering the vengeance of eternal fire." And what would the vengeance of that kind of fire naturally be? What would be its inevitable effect?—It would be to turn whatever it preyed upon into ashes, just as Peter says it did the cities of the plain. It is called eternal, because the effects of it are eternal. Those cities will never recover from that overthrow. While the individuals who then sinned with so high a hand, will, as individuals, have their account to render, and their punishment to suffer, in the second resurrection and the second death, those cities, as wicked plague-spots on the face of the earth, will never again appear.

The word "eternal" is here used as in Heb. 5:9 and 6:2, where we read of "eternal salvation" and "eternal judgment;" not a salvation and a judgment eternally going on and never completed, but events, the effects of which will be eternal. (See this and like passages fully explained in the work, "Here and Hereafter, or Man's Nature and Destiny," for sale at this Office, price \$1, post-paid.)

## 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.

### LIFT HIGH THE STANDARD.

BY JOHN MCCARTHY.

(Battle Creek, Mich.)

LIFT high the standard; let it wave  
The glorious banner of our King,  
Which is the sign that Christ can save;  
Then lift it high; the good news ring,  
That honest hearts may so be taught;  
To light from darkness soon be brought.

Lift high the standard; lands afar  
Are looking toward our shores for aid.  
Our signal,—as a guiding star,—  
To them gives hope when 't is displayed.  
Shall we this privilege deny,  
And not our standard lift on high?

Lift high the standard o'er the world,  
As souls are dying far and near;  
E'er to the breeze to be unfurled  
Displaying thus the gospel dear.  
Raise it without delay on high,  
That nations may its light espy.

Lift high the standard; can we wait  
Unheeding now the world's appeal?  
The fields are white in every State;  
They only lack true workers' zeal.  
Who, then, will volunteer to raise  
The gospel standard 'long life's ways?

Lift high the standard. Lift it now,  
Ere opportunities are past;  
That Jesus' love through us may flow;  
Let sin and fear from us be cast.  
Encouraged with the Saviour nigh  
We'll raise his perfect standard high.

Lift high the standard. Jesus' love  
Inspires us to arise, proclaim  
Salvation, which our hearts doth move  
To glorify his precious name.  
While we some souls to Jesus try  
To gain, we lift the standard high.

Lift high the standard. Nevermore  
Refuse its emblem to display;  
But float it higher than before  
E'en to the sky, for'er to stay.  
That to the Saviour it may guide  
Some thousands to his bleeding side.

### SOCIETY ISLANDS.

RAIATEA.—Since writing our last report for the REVIEW, our school has been progressing as well as could be expected under the circumstances. Our membership is 105, with a good prospect of its being increased after New Year's. Of course our school is not a model one, as we have but a ground floor, and no seats or desks for the children. In fact, until a few days ago, we have had no books or slates to put into desks, should we have had the desks. We now have a good supply of nice slates from America, and a small book printed by our new press at Tahiti, which will be a help in teaching the children to read.

Since our school commenced, we have taught them the names of the grand divisions of the land and water, the leading nations of the world, the most important islands, all the States and Territories of the United States of America, and some of the principal cities and rivers of the world. They knew nothing of these before, many of them supposing that Tahiti was about the principal place in the world. Besides this, the most of them have learned the English alphabet, and a few can read words of three and four letters quite well, considering the fact that the English language is a strange one to them.

As we look back over our short term of two and one-half months, we feel grateful to the Lord for the blessings he has given us in our work, and considering the many disadvantages we have labored under, we think our children have done well. The parents seem well pleased, and we trust that much good may result from this work.

As our room is rather crowded here now, we shall probably move our school into the church after a time, and shall also hold longer sessions than we have previous to this time. In the past we have only held school for two and one-half hours on three days of the week, and one hour on the Sabbath. For our Sabbath-school, we would teach a lesson from the Bible, and sing, and the children would repeat verses.

Now the people are busy planning for Christmas and New Year's, which is quite an important time with them.

We are steadily improving with the language, and hope to have so much of the Spirit of Jesus Christ in us that we may indeed be a blessing to this people. Our courage is good, and why should it be otherwise, since Christ, our Captain, is an all-sufficient Saviour? Our prayer is that all followers of Christ may be inspired with a spirit of love and labor, that the many who now sit in darkness may have an opportunity to see the glory of God, and to make preparations for the coming of the Just One.

Dec. 24, 1893.

B. J. CADY.

### WISCONSIN.

SPARTA.—Nov. 22, I went to Haney, Crawford Co., and remained there about three weeks, when I closed the meetings on account of sickness. Jan. 1 I went to Mackford, Green Co., and labored with the church there six weeks. The interest there was good. The last evening the attendance was between 150 and 200. Six promised to obey, while many others said it was the truth. I hope they will yet obey. I now go to help brother J. B. Scott in his district.

Feb. 14.

R. J. WHITE.

### NORTH DAKOTA.

EMERADO.—I began meetings in a school-house in the country six miles from this place, Jan. 13. The house was crowded as long as the weather would permit, when we had to close the meetings for the present. Our last meeting was a temperance meeting held in the Methodist church, by invitation of the leader. The attendance was large, and a good interest was manifested in Bible temperance. After the meeting closed, some of the leading members told me our temperance principles were sound Bible truth. I visited several families while there, and held in all nineteen meetings. Some are interested for whom I hope. I am now holding meetings in this small village, in the town hall. I have calls from different places. Help is needed in this new field. I desire the prayers of my brethren.

Feb. 5.

ANDREW MEAD.

### COLORADO.

DELTA.—After our camp-meeting at Delta the tent was pitched, and Elders Pegg and Palmer held meetings several weeks, resulting in eleven uniting with the church. Delta being a central place for the western slope of Colorado, I rented my farm and moved here to look after the work. It being too cold to hold meetings in the tent, I looked around for a place, and hearing that the Catholics had free use of the school-house, applied for that. The president of the board was a Catholic, but he readily gave his consent, saying we would have no trouble, as the other two members were good deacons in Protestant churches; but when I came to ask them, they refused us.

One of our brethren who had a large room, offered it to us free of charge, to hold our meetings in. We commenced at once to get material for a church building, which is now up, and by the time this appears in the REVIEW, we expect to be occupying it.

The Town Company very generously gave us four corner lots in a good location, and a number



of the business men donated quite liberally. Our church is 24 ft. x 40 ft., and is a neat looking building. Since the tent meetings closed, ten more have united with the church, making our present membership about fifty. There are several others keeping the Sabbath who will probably unite with us soon.

GEO. O. STATES.

#### ILLINOIS.

My last report was made just after the close of our series of church institutes, Dec. 27. The remainder of the week of prayer was spent with the South and West Side companies in Chicago. The meetings were good, but owing to the fact that many of our people, dependent on their daily labor, were out of work, the annual offering was much less than last year. The offering for the State, up to date, is \$1,565.10, while last year it was about \$2300.

Since the week of prayer, with the exception of two visits to Battle Creek, for the purpose of attending the dedication of the Orphan's Home and various committee meetings, and one day's labor with those who have newly accepted the truth in Barrington, my time has been spent in Chicago.

An English-speaking church has been organized on the West Side, composed, to quite an extent, of members of the South Side who were not so situated as to meet with the South Side church. We now have four organized churches in Chicago. Two of these are English, one Danish-Norwegian, and one Swedish. Besides this, there are a second Danish-Norwegian meeting and Sabbath-school, and a Swedish meeting and Sabbath-school held in other parts of the city. Several Sabbath-schools are held besides the above-named, two of these being in connection with the Medical Mission.

The Chinese school grew to such proportions that it became absolutely necessary to get a larger room than that occupied at 100 Van Buren St., so the school is now moved to 180 Wabash Ave., third floor. Since moving, one Chinese prayer-meeting has been held, with fourteen Chinese present. Every one took part in prayer, and some also spoke. The school numbers nearly fifty.

Our work is making a steady advancement in this city. To-day we commence our Chicago church institute, at 269 West Erie St., in the Danish-Norwegian church.

The work of the branch sanitarium, 28 College Place, and the free dispensary, 100 Van Buren St., cause considerable inquiry in the city. So may the work move on.

Feb. 11.

J. N. LOUGHBOROUGH.

#### KENTUCKY.

LOUISVILLE.—As I am continually receiving letters in regard to the work in this place, I thought I would report it through the REVIEW for the benefit of all. I can truly say that the Lord is blessing his cause here. There are now twenty white native Sabbath-keepers, four of whom are men, and many others who are deeply interested. The week of prayer was a great feast to our little company. As we had no regular place of holding meetings, the readings were given at private houses, and we received much of the blessing of the Lord. The Christmas offerings were about \$14, against \$8.10 for last year. Of course this is not what it is in some places, but it must be remembered we have no organized church here yet, and the believers are mostly poor sisters. In view of that fact, I think they did well.

Last quarter the tithes amounted to \$28.80, against \$18.10 the previous quarter, which was the first received. We paid \$7 for hall rent last quarter. Our first-day and fourth-Sabbath offerings amounted to \$4.06. Our quarterly tract

and missionary report showed the following: No. of letters written, 18; Bible readings held, 7; missionary visits made, 34; periodicals distributed, 350; pages of books, tracts, etc., distributed, 1800. Nearly all the Sabbath-keepers are in the harness and at work.

A very important item of interest to the work here is the donation of a large meeting-house for our use in a good locality, free of charge. We can use it as our own until it is sold. There are six men who own it; they paid \$6500 for the building, and have been offered \$10,000 for it by the colored people, but they refused to sell it to them at any price. They offer it to us for what it cost them. The principal owner of this property is very wealthy, a retired banker; but he says he does not belong to any church, and intends to come to our meetings. The house has a basement, where we will hold our smaller meetings. Our last Sabbath meeting was held there. We are so thankful to God for working upon the mind of this rich man, to favor the cause here so liberally. Pray that he may be converted to the truth. We would be glad to have any good souls from Battle Creek or any other place come over and help us, but we do not propose to wait for them. May the Lord still prosper his work all over the field, especially in this city.

Feb. 4.

S. OSBORN.

#### MAINE.

SINCE last reporting to the REVIEW, I paid a short visit to the church at South Woodstock. It was my first visit to this church, and one that I shall long remember. This is the former home of Elder J. N. Andrews, and some of his relatives live here at the present time.

I am informed that this is the place where the warning message of the third angel was first sounded, and it was also in this vicinity that the first Seventh-day Adventist periodical, *Present Truth*, now the REVIEW AND HERALD, was first published. The old building in which it was printed still stands, and is being used as a printing-house. I visited North Paris, and saw the Oswald Stowell house, so often mentioned in connection with the early history of this message. I also saw and heard many other things in connection with the early work in the message that I cannot mention in this brief article.

The meetings with the church were seasons of refreshing to all. The attendance by those not of our faith was excellent. The interest awakened was such that we thought it best to leave brethren Geo. W. Howard and F. L. Downs with them for a short time. Brother Howard remained until nearly the beginning of the week of prayer. Seven were added to their number, and five others who we hope may fully identify themselves with this work and the people of God, began to observe the Sabbath.

Later I visited Vienna, a place where Elder M. G. Huffman was holding a series of meetings. Much prejudice existed, and considerable opposition was offered; but an interest to hear was manifested on the part of some. There are those here who I have reason to hope will soon accept the message. Brother Huffman has worked hard at this place, and leaves many warm friends and a much better impression of our work and people than he found.

The week of prayer was a great blessing in our State, both spiritually and financially. As far as possible, it had been arranged that a laborer visit each church, and stay at least a portion of the week with each one. From almost every place comes word of backsliders reclaimed, and souls born into the kingdom of God. In connection with the week of prayer and immediately following it, I visited or held quarterly meetings with brethren at Bath, Richmond, North Deering, Cliff Island, and Portland. In each of these places the meetings were very good, but on Cliff Island they were especially good. Brother S. H. Linscott had labored with the church

during the first half of the week of prayer, and before his departure two had taken their stand for the truth. After he had gone, the effort was continued by the church itself, and when I arrived for the quarterly meeting, I found a good work had been accomplished; the Lord had wrought for them, and besides reclaiming a number who had not walked with them for several years, there were ten new converts keeping the Sabbath, nine of whom were taken into the church at this quarterly meeting. This work nearly doubles the membership of this little church.

The church at Portland has recently received an increase of five members by profession of faith; and there are four others who have recently begun the observance of the Sabbath of the Lord. This work has been accomplished almost entirely without ministerial aid. Our brethren and sisters of the Portland church are actively engaged in circulating literature, following the envelope plan. Why would it not be a practicable and most excellent plan for many others to follow their example?

Financially there is much distress on every hand; I do not know that money has been so scarce in Maine for many years. Yet the Christmas offerings to foreign missions were nearly four times as much as they were in 1892. This is especially significant when we remember that the brethren of our Conference have had their pledges to the \$20,000 South Lancaster Academy fund to meet, which were due Jan. 1, 1894; and that we have been to a heavy cash outlay in building a State tract society repository at North Deering, this fall. Surely we cannot but praise the Lord for what he is enabling the brethren in Maine to accomplish, and trusting in his guidance, go forward to new victories in his work.

J. E. JAYNE.

#### WEST VIRGINIA AND VIRGINIA.

THE first two weeks in January it was my privilege to attend the session of the West Virginia Conference. Delegates were present from nearly every church. One church had been organized during the year, and at this meeting was voted into the Conference. The president's address showed that prosperity had attended the cause in all its departments during the year, and that there was a very favorable prospect for the future. The urgent calls for labor gave evidence that the openings to present the truth were more numerous than could be filled for some time with the present force of laborers.

Elder S. P. Whitney, formerly a first-day Adventist, who had served for several years as president of the West Virginia Conference for that denomination, was at this meeting. Within the past year he has fully committed himself to the views of Seventh-day Adventists, and was here ready for work, and was granted credentials. While at the meeting, several calls from his former brethren came for him to come and "tell them all about the Sabbath."

The financial condition of the Conference and tract society is good. The plans for future work, when set before the brethren and sisters, were most cheerfully accepted. On account of sickness, a change was made in the secretary of the Conference and tract society, and brother Wm. Hutchinson and wife were placed in charge of these offices. The West Virginia preparatory school, now in successful operation at Newark, was reported to be self-supporting, and very profitable to those children who were receiving its benefits. Several not of our faith were patronizing the school, and were well pleased with both the instruction and the discipline.

There was a readiness on the part of all who were at the meeting to respond to the present light and power of the message. A willingness to sacrifice for the cause, and to take part in advancing the work in the Conference, and abroad in the general field, was clearly seen throughout

the meeting. There was a serious interest on the part of every one to attain to the high standard of righteousness by faith in Christ. This was felt to be necessary in view of the present work of our High Priest in the most holy place of the heavenly sanctuary. On the whole, this was a very profitable meeting.

Jan. 15, while on my way to the Virginia general meeting and canvassers' institute, I stopped at Harper's Ferry, and was made welcome at the home of brother J. A. Stuart. He had arranged for a meeting in the evening to be held in the temperance hall, and about fifty came out and listened with interest to the subject of the "Second Coming of the Lord." Jan. 17, the meeting began at Stanleyton, Va., with quite a good attendance of our own people from different churches in the Conference. There was an increasing interest through the whole course of the meeting. Generally in the evening the house was well filled. The plain truth of the message for our time was presented. As the light shone out, it was accepted, and some received a rich experience. The Spirit of the Lord was present, and gave power to the word spoken. All were made to see that we are drawing near the time of the great consummation of the Christian's hope. The preparation necessary to meet this glorious event by the purchase of the "gold," the "white raiment," and the "eyesalve," made a solemn impression upon all.

There was a marked improvement in the Conference in the way of a higher standard of piety and of true devotion to the cause, and in the reduction of the indebtedness of the Conference.

There is a good degree of confidence restored, so that all are working to relieve the Conference of the debt, and for the advancement of every department of the work. There were fifteen who took an active part in the study and preparation for the canvassing work. The Lord is blessing the labors of his servants in this Conference. Elder Tripp, the president, is finding plenty of work to do, but he is of good courage, and with the counsel of his brethren is successfully carrying out his plans.

The two closing days of January, I was in New York City, in consultation with Elder H. E. Robinson. I find the preparation for our District Conference is going on nicely. It is expected that there will be a large attendance, and preparations are being made accordingly. We hope that many more than the delegates will avail themselves of this opportunity to hear and know more of the progress of the cause.

I. D. VAN HORN.

#### TENNESSEE RIVER CONFERENCE.

FROM our excellent institute at Atlanta, Ga., our Conference workers went in different directions. Brother Garrett went toward the north-western part of Kentucky, where he left an interest some time ago. Brother Reed went to Oliver Springs, Tenn., where an interest has been awakened by our faithful canvassing agents. Brethren C. E. Sturdevant and W. E. Haskell went to Knoxville, the latter intending to remain but a short time, and then to begin Bible work in Chattanooga. On my way to Kentucky I spent two days at Graysville. The school here is prospering under the care of Professor W. C. Colcord and his faithful fellow-teachers.

At Lexington I found a small company of refined and intelligent colored people who have taken their stand for the truths of the gospel; others are seriously considering such a stand under the labors of brother and sister A. Barry.

I enjoyed much of the Spirit of God while presenting to this company some of the privileges and duties of God's remnant people. We also organized a Sabbath-school of about fifteen members, and appointed a treasurer to receive tithes. I trust that this is but the beginning of

a work which shall result in the salvation of many souls.

This is a thriving city of some 35,000 inhabitants. It has a pleasant and healthful situation. We would invite some good families who desire to engage in self-supporting home missionary work in a fruitful field and congenial climate, to come this way. Such persons can engage in business or trade, and spend as much time as they are able and willing in teaching others the truth by which they themselves are saved. With any such I shall be glad to correspond.

CHAS. L. BOYD.

1009 Shelby Ave., Nashville, Tenn.

#### GENERAL CONFERENCE DIST. NO. 5.

SINCE the camp-meeting season closed, I have visited the following places in the district. From Dec. 1, 1893, to Jan. 9, 1894, with the exception of the time spent at the District Conference of General Conference Dist. No. 4, I have spent in Missouri. In company with Elder Hyatt, I visited the following places: Pleasant Hill, Kansas City, Palmyra, St. Louis, Springfield, and Carthage. We were at St. Louis and Springfield during the week of prayer. A quiet spirit was manifested in the meetings, that seemed to grow deeper and more manifest as the subjects in the readings were dwelt upon, and other points of interest were brought before the brethren. Quite a number who had not yet realized the freedom there is in believing and exercising faith, were made to rejoice in the goodness and love of God toward the sinner. Where doubt and discouragement had reigned, causing sorrow and sadness of heart, joy and freedom were manifested, leading the brethren to praise God for his goodness and love toward them.

Brother Hyatt left me at Carthage to carry on the work alone, he going on to visit other places, and to make arrangements for the canvassers' school, which was soon to begin at Kansas City. I spent a week at Carthage, holding meetings each evening.

There was a good interest manifested by the brethren, and many of their neighbors seemed to be deeply interested in the stirring truths for this time.

Jan. 9-19 I was at Springdale, Ark. Here we were to hold a State institute. Elder Rees had been holding meetings for two weeks before I came, with a most excellent interest. The house was full every evening, much of the standing room being occupied. The day I came brother Rees was taken with pneumonia, and was not able to attend any of the meetings while I stayed. This made the work very hard, and we feared the interest could not be kept up; but in this we were disappointed, for it continued to grow until the meetings closed. We never have seen people gather so early for meetings, as at this time. The house was filled at 6:30 P. M., ready to begin work; and as the truth was presented and dwelt upon, especially the matter pertaining to the relation we sustain to Rome and to our own government, the people grew more interested and friendly. Elders Sommerville and Martin were left to look after the interest until brother Rees would be able to take up the work again. He had not been able to leave his bed when I left, but I have learned since that he is better. Quite a number of the brethren from different parts of the State were at the meeting, and seemed much interested in the work that was done. Instruction was given in different lines of church, tract society, and Sabbath-school work.

Jan. 9 I came to Wichita, Kans. A State institute had been appointed to be held at this time, which had already begun when I arrived. All the workers in the State were present, except a few who could not leave on account of interests that demanded attention. A few weeks previous to the time of the meeting, Elder C. A. Hall, with a few workers, had been distributing tracts on the envelope plan with good success. Some

had already decided to obey the truth; others were interested.

The work of the institute was such as would be calculated to give the brethren a better idea of how to carry on the work, both in the churches and the new fields. Elder S. B. Whitney and wife, of South Dakota, who had come to Kansas to teach in their canvassers' school, were present. Brother Whitney rendered valuable services in the meetings. His work was very much appreciated by the Kansas brethren, and we hope the canvassers' school, soon to begin, will develop many more workers who will engage in some line of work as the way may open.

Elder A. F. Ballenger spent a few days at the institute, dwelling especially upon the present issues that are before us, and how we shall meet the openings with literature and other means necessary to carry on the work of the message. I left the meeting before it closed, being called to Oklahoma City to counsel over matters that had arisen in the church at that place.

As I have visited the different Conferences in the district since the camp-meeting season closed, I can see a marked change in the interest and earnestness manifested by those who are engaged in the work. All seem to sense, to some extent, the necessity of a deeper consecration to the work of God. There never has been a time since the message began when such an interest was seen among the people. It only takes a short time to get the people to obey, and instead of staying so long in a place, as in the past, half the time seems to develop the work.

Each Conference in the district will hold a canvassers' school this winter for the development of workers, and to give to those already engaged in the work a chance to study some lines of work that are greatly needed. There seems to be a growing interest in these schools. Many who can never hope to attend school at Lincoln, or be able to spend any time away at school, can spend a few weeks in a State school, and be very much benefited.

There will be a short term of school held at Oklahoma City, for the benefit of the workers in the Territories, to give them an understanding of the books they are to use in their canvassing work, also to give them a better idea of Bible truths, and a better Christian experience. The school is in charge of James Dickerson, State agent, and Elder Russell, who will conduct the Bible study, and assist in other lines of work in the school.

Our brethren begin to see that the people are ready to read; and as they go to them with periodicals and other reading-matter, they find many reading the Bible who do not understand it, and say they want some one to explain it to them. Now is the time to call their attention to the word, which is done in many ways in our tracts and papers. Doors are open everywhere, and those who are sending their periodicals to Oklahoma City are doing a good work. Hundreds of people, from every direction, come to Oklahoma City to trade and get their mail; they see the rack in the post-office, and are led to take the papers. Through this means they are scattered in different parts of the country until calls are coming from every direction for help.

Many times the rack is filled twice a day with from fifty to one hundred papers at a time. This seems to be a good field; people have come here from all over the country, society is broken up, and now is the time to bring the truth before them before other influences and interests are brought in. We have thirteen organized churches in the Territories, with upward of 300 members, and forty places by count are now calling for help. Where are the laborers who will catch the spirit of the message and answer some of these calls? May the Lord help us all to see the necessity of more earnest work and a deeper consecration to the things of God.

A. J. BREED.

## The Sabbath-School.

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

### LESSONS ON THE BOOK OF LUKE.

#### Lesson 9.—Preaching with Power.

Luke 4 : 22-44.

(Sabbath, March 3.)

As heretofore, before taking up the advance lesson, review the preceding ones, especially the last. Our last lesson left Jesus in the synagogue, with the people's hearts burning and responding as he uttered gracious words, proclaiming liberty to the captives of sin. But now we hear the people beginning to question and doubt, and soon the blessed influence of the word is gone. Jesus showed them by illustrations from the past that because of their unbelief they would be passed by, and others whom they despised would be saved. After his expulsion from the synagogue, he came to Capernaum and preached. Verses 33-37 relate the casting out of a devil from a man in the synagogue; verses 38, 39 tell of the instantaneous healing of Peter's wife's mother; and the remaining verses tell of his healing multitudes of people.

The lesson may be summarized thus: Jesus rejected at Nazareth; preaching in Capernaum; casting out an unclean devil in the synagogue; healing Peter's wife's mother and multitudes of others.

1. While the words of Jesus were winning the hearts of the people of Nazareth, what did they begin to say?
2. What did Jesus reply to them?
3. What did he say about a prophet's acceptance in his own country?
4. What of Israel in the days of Elijah?
5. Unto what widow only was he sent?
6. What were there in Israel in the time of Elisha?
7. Yet who only was healed?
8. Can you tell what lesson Jesus meant to impress upon the men of Nazareth by these references?
9. How were the people affected by these things?
10. What did they endeavor to do?
11. Were they successful?
12. To what place did Jesus go and teach?
13. What accompanied his word there?
14. What afflicted man was in the synagogue as Jesus was teaching?
15. What did he say to Jesus?
16. What did Jesus say? and what was the result?
17. What did the people say?
18. What was the effect of this miracle?
19. To whose house did Jesus go after he left the synagogue?
20. What did he there find?
21. What did he do? and what followed?
22. What did the people do when the sun set?
23. What did Jesus do for all that came?
24. Where did he go when it was day?
25. What did the people desire of him?
26. What was his reply?

#### NOTES.

1. "And they said, Is not this Joseph's son?" And with that saying they lost the blessing that they had received. The fact that their hearts burned within them as Jesus spoke to them from the word, and that the blessing of God came upon them as he set forth the application of the scripture, was evidence of the truthfulness of Christ's claim. If they had cherished the light that came to them, a flood of light would have burst upon them, and mighty miracles would have been wrought among them. But unbelief shut out light. Only those who believe can understand. The righteousness of God is revealed from faith to faith. Rom. 1:17. "Through faith we understand." Heb. 11:3. Let men who count it a virtue to question and criticise, who think it is a sign of a strong mind to doubt, and of a weak mind to believe without cavil, learn a lesson from the men of Nazareth.

2. In the reference to Elijah and Elisha, Jesus showed the people why he could not do the works in Nazareth that he had done in Capernaum. They did not believe. His miracles were not done to gratify curiosity nor to break down unbelieving prejudice, but to bless those who felt the need of blessing. The widows of Israel might have had the blessing of Elijah's presence, if they had believed. But only the poor widow of Sarepta, in Phenicia, had faith enough to receive the prophet. The lepers in Israel might have been healed, but none of them had faith. But Naaman, the Syrian, was healed, because he believed. It was no injustice to the Jews that they were passed by. As Paul at a later date

said to other unbelieving Jews, they judged themselves unworthy of everlasting life. Acts 13:46. These cases to which Jesus referred showed that God is no respecter of persons. He puts no difference between Jew and Gentile. All are alike in his sight, and all have an equal chance of salvation, since all must receive it by faith. Rom. 4:16. The words of Jesus implied the rejection of the Jews, because of their unbelief, and the salvation of the despised Gentiles who would believe; therefore the Jews were filled with anger. Behold how quickly a little doubt will turn one who is rejoicing in the light into a bitter persecutor! The people of Nazareth furnish a notable example of "men who hold down the truth in unrighteousness." Rom. 1:18, Revised Version. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3:12.

3. "And they were astonished at his doctrine [teaching]: for his word was with power." How powerful the word was, is shown by the miracle that followed. Right here, at the beginning of the record of the miracles, by Luke, let us stop to note why they were recorded. John writes: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:30, 31. With a word Jesus healed Peter's wife's mother. From a raging fever, she was brought by the word of Jesus to perfect health and strength. With a word Jesus cast out the devils. "And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out." Why do we not more readily learn the lesson that these miracles were intended to convey; namely, that there is power in the word of Jesus to cleanse from sin? We cannot understand how he can cleanse from sin, any more than the people of Capernaum could understand how the unclean spirits could be cast out with a word; but those instances were placed on record so that we might believe it without understanding it. There is a mighty power in the word of God. If in time of temptation, and in all times when the Spirit brings some word to our remembrance, we would yield ourselves to its power, we should have proved to us that it is both living and powerful. Heb. 4:12. The miracles of Christ are object-lessons for us. They show us the power of Christ to cleanse and save from sin. It is the spirit of Satan that works in the children of disobedience (Eph. 2:1, 2); but Christ is as able to cast out evil spirits now as he was then, for he says, "All power is given unto me in heaven and in earth." Matt. 28:18.

## Special Notices.

### OKLAHOMA AND THE CHEROKEE STRIP.

Will all our brethren living in the Cherokee Strip either send their post-office address to Elder R. H. Brock, Oklahoma City, Okla. T., or to Elder E. T. Russell, Perry, Okla. T.? The above request is made so that we may be able either to visit or to correspond with you.

E. T. RUSSELL.

### PLEASE DON'T.

SINCE the extract from my letter to brother F. L. Mead appeared in the Review of Dec. 19, every mail has brought letters of inquiry. With only one exception, I have been obliged to pay back postage at double rates on every one of them, and only one paid return postage, and that by sending a five-cent coin that only increased the weight, and is useless. I will reply fully to any letters which reach me fully prepaid, and inclosing five cents in American stamps to pay return postage. So many letters have come that it becomes an expensive business, and in self-defense I am obliged in this way to say, Please don't ask me to pay postage on your letters, and reply at my own expense. It has become a serious drain on a pocket-book nearly empty. Those who do so must look to the columns of the Review for a reply to queries.

L. T. AYERS.

41 Freshwater Road, St. John's, Newfoundland.

### NEBRASKA LABORERS, NOTICE!

At a recent meeting of the Conference Committee, it was decided to hold a laborers' institute at Lincoln, March 13-21. It is desired that all laborers in the Conference shall be present at this time, as matters of importance will be considered, and the work of the summer planned. We trust that all will come prepared to take an active part in the proceedings, and get from this institute all God would have us. As this meeting comes just at the close of the Conference school, which is now in progress in Lincoln, all the students will be present to share its benefits with us. This should be a meeting of great power and blessing, and will be, if all who come seek the Lord earnestly by faith.

The Lord has blessed the labors of his servants during the past season, and many have turned to the truth in Nebraska. Let us give him the glory, and seek for that experience in him that still more success may be seen in his vineyard. Let all plan their work so they may attend this important gathering. We expect help from the General Conference, and shall look for an institute of great profit.

W. B. WHITE.

### GENERAL CONFERENCE IN DIST. NO. 1.

A GENERAL meeting for this district has been announced to convene in Jersey City, N. J., from March 1 to March 12. The following information will enable those who attend to find the place with little trouble.

All persons, except those who travel via the Pennsylvania railroad, should purchase tickets to New York City, and then take ferry-boat from Desbrosses St. or Cortlandt St., to the Pennsylvania railroad station in Jersey City. A few steps from the station, the Bayonne St. street-car will be found, which will, without change, carry passengers to Oak St., where, a few steps to the right, will be found the new house of worship in which the Conference will be held. Further directions as to lodging and boarding places will then be obtained.

Every person coming, is requested immediately to notify Elder E. E. Franke, at 25 Oak St., Jersey City, N. J., so that proper arrangements may be made for entertainment. In order to save expense in time and money to those attending the meeting, rooms for lodging and boarding will be secured near the church. We can rent good springs, mattresses and pillows, but our supply of bedding will be limited. We are, therefore, compelled specially to insist that those who come will provide their own bed-covering unless they are notified to the contrary. Good board will be furnished at a hall near by. A charge of \$2.50 per week for each person will be made.

H. E. ROBINSON, Pres. Atlantic Conf.

## News of the Week.

FOR WEEK ENDING FEB. 17, 1894.

### DOMESTIC.

—Moses Hull, the well-known Spiritualist lecturer, was suddenly stricken with paralysis lately in Chicago.

—Robbers took a large sum of money from the express-train at Roscoe, near Los Angeles, Cal., Feb. 16.

—Fire in the Colt Patent Firearms company's shop, at Hartford, Conn., Feb. 11, destroyed property valued at \$150,000.

—The United States Senate has refused to confirm the nomination of Judge Peckham for one of the associate justices of the Supreme Court.

—Secretary Lamont has sent to the House of Representatives at Washington a report showing that more than 8,000,000 men are available for military duty in the United States.

—Gold has been found in a stone quarry at Portland, Ind. It is claimed that the rock yields \$80 per ton, and that hundreds of tons have been used to pave the streets of the neighboring city of Portland, Ind.

—The rocky roof of the "Gaylord mine" in the town of Plymouth, Penn., gave way Feb. 13, and thirteen men were killed. The eleven widows and thirty-six fatherless children will be cared for by the mine company.

—It has been discovered that the election returns of the last Michigan election were doctored in several counties. Several arrests have been made, and it is quite probable that some of the guilty parties will have to go to State prison.

—Another fire started in the World's Fair buildings, Feb. 14. After a hard and dangerous fight the fire was subdued. The Park Board of Commissioners are urging the Columbian Board to destroy the buildings, as they are a menace to the city.

### FOREIGN.

—Lobengula, king of the Matabele, is dead. His followers are fast surrendering to the British forces.

—Prince Galatzine, of Russia, has joined the Salvation Army, and will do missionary work for the army in Siberia.

—A dynamite bomb was thrown into a café in Paris, Feb. 2. Twenty persons were injured. The miscreant was arrested.

—Admiral de Gama, commanding the insurgents at Rio, was severely wounded in a late attack upon the government works there.

—By an explosion of steam-pipes on board the German ironclad "Brandenburg," at Kiel, Feb. 16, forty-six men were killed.



A. S. PARKER,  
Pass. Agent, Battle Creek.

# The Review and Herald.


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


BATTLE CREEK, MICH., FEBRUARY 20, 1894.


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 Sabbath, Feb. 17, eleven persons were baptized in the Tabernacle baptistry by Elder H. Nicola.

 We call attention to the notice from brother Ayers on page 14 of this paper. The mistake in amount of postage arises no doubt largely from failing to notice that the standard of weight to foreign countries is the *half* ounce instead of *one* ounce, as in our domestic postage. Let all note this, and mark the full postal rates to any country, and be sure to prepay in full all letters and papers sent to foreign countries.

 Almost every mail brings us letters from persons who are becoming interested in the truth, as the result of reading reports of our work that are appearing in the secular papers. In one place a Baptist minister, with his church of twenty members, has all come to us. Another minister, an Episcopalian of good ability, has received the truth. Our ministers generally are reporting success, and accessions are being made to our churches everywhere. Missionary workers from the Battle Creek church are going out in bands into the towns and cities near by, and they report an ear to hear everywhere. God is blessing the work. Shall we not from these omens of good thank the Lord and take courage?

## SEVENTEEN.

IN the REVIEW of Feb. 6 we stated that some of our works could now be found in sixteen different languages. That paper had hardly gone to press before three new tracts came to our table from our publishing-house in London in still another language,—the Welsh,—making seventeen languages in which some publication on some point of our faith can now be had. The titles of these three tracts are, "The Power of Forgiveness," "The Coming of the Lord," and "What to do with Doubt."

## "CREAM PAPERS."

ONE of our canvassers, who had introduced our reading-matter to a lady in Canada, soon learned how it was appreciated, when he ascertained that this lady designated our papers, such as the REVIEW, *Signs*, and *Sentinel*, in distinction from other papers of every kind, as "cream papers," so-called, she said, because there was *no skimmed milk* in them.

## MISSION NOTES.

ELDER A. E. FLOWERS and wife sailed from New York, Feb. 17, on the steamship "Trinidad," bound for the island of Trinidad, where an interest has so lately been awakened in our work by reading, and where the people are calling loudly for the living preacher.

Brethren Sanford and Rudolph, who sailed for the Gold Coast of West Africa, touched at the Canary Islands. They report a safe passage, and that they are well and of good courage.

Sister Emma D. Griggs of the Battle Creek College, has been selected to join the educational force in South Africa, and it is expected she will sail from New York, Feb. 21, by the steamship "Teutonic."

Brethren E. J. Harvey and Adolph Gipp left Battle Creek, Wednesday, Feb. 14, for Mashonaland, Interior Africa. It is expected that others will join them on the southern coast.

Brother D. A. Owen and family left this city, Tuesday, Feb. 13, to go to the Sandwich Islands to engage in missionary work there. Thus the missionary spirit is at work, impelling many to go to distant lands, "to preach the gospel unto every creature."  
M. E. K.

## CONVENTION OF THE STUDENTS' VOLUNTEER MOVEMENT.

ONE of the most extraordinary movements in the line of missionary operation witnessed during the present century, is that of the above-named organization. It is only a few years since it was first started, and its influence has been felt throughout the civilized world; and to-day it is doing extensive work in agitating Christendom with reference to the duties which Christians owe to the heathen. The special object of the organization is to enlist the interest and co-operation of students in the various educational institutions of civilized countries, in the evangelization of the world. They hope to see this evangelization accomplished during the present century. By the term "evangelization" we do not understand that the conversion of the world is necessarily meant, but the purpose of the movement is to bring the gospel within the reach of the heathen world before 1900 A. D.

The first international convention of this movement was held in Cleveland, Ohio, in 1891. That was attended by over 500 students, representing more than 150 educational institutions. Twenty-nine other missionary societies were represented in the convention by delegates. Since that time much enthusiasm has been manifested in the work, and students everywhere have given themselves to this movement, devoting their future to the cause of missions, in case the way opens for them to go to some field.

The second international convention of this movement will be held at Detroit, Mich., beginning Wednesday, Feb. 28, and closing Sunday night, March 4, 1894. Something like 100 speakers and participants, representing various missions and societies, will be present and take leading part in the convention. The various educational institutions throughout the world are invited to send delegates to the same.

F. M. WILCOX.

## ROME'S CHALLENGE: WHY DO PROTESTANTS KEEP SUNDAY?

WE suppose that every reader of the REVIEW will recognize the heading of this notice as the name of one of our religious liberty tracts, recently issued. For the past two or three weeks we have been entirely out of this tract, and could not supply the many demands for the same, owing to the fact that we found it necessary to give it some revision.

We hope that all the readers of the REVIEW know what this tract is, and hence we need not make more of an explanation than to say that it contains the original *Catholic Mirror* articles that were published in September last on the Sabbath question, together with notes and an appendix by A. T. Jones. Many of our workers found that, in using this tract as at first issued, it was often mistaken for an Adventist production, and the people seemed loth to believe the Catholics had ever written such matter; so in the revised edition that we have just put out, we have given a more extended preface, telling fully what the tract is, and have endeavored to make it so plain that no one will mistake it.

A second appendix has been added, giving some very strong statements that the *Catholic Mirror* has recently made on the Sabbath question. In making these additions, it was necessary for us to enlarge the tract to forty pages, and hence the retail price will be 5 cents for the new edition, instead of 4 cents as heretofore.

Order your supply of tracts through the State tract societies. All of our societies keep a good stock of these tracts on hand, and will be able to furnish them on short notice.

A. O. TAIT.

## LITERARY NOTICE.

Life Only in Christ.

THIS work by Elder Littlejohn will be ready for mailing by the time this paper reaches our subscribers. It is neatly bound in stiff muslin covers, has red burnished edges, gold stamp on side, and gold title on back, and contains 179 pages. A timely chapter on Spiritism comprises a part of its contents. Price, mailed, post-paid, to any address in the "Universal Postal Union," 65 cents per copy. Descriptive circular sent free on application. *Direct all communications* to Elder W. H. Littlejohn, 456 Upton Ave., Battle Creek, Mich. Brethren in the city, but only those, can procure the book at the Michigan Tract Society rooms, in the West Office building.

CORRECTION.—IN the article in reference to my eyesight, which appeared in the REVIEW of Nov. 7, 1893, it was stated that I was eight years of age when I lost my sight. That was doubtless a typographical error, as I was eighteen years of age when I became blind. I would say, for the benefit of inquiring friends, that my eyes are still improving.

J. F. BAHLER.