

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

"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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LUTHER'S HYMN.

A MIGHTY fortress is our God,

A bulwark never failing;

Our helper he, amid the flood

Of mortal ills prevailing;

For still our ancient foe

Doth seek to work us woe.

His wrath and power are great,

And, armed with cruel hate,

On earth is not his equal.

Did we in our own strength confide,

Our striving would be losing,

Were not the right Man on our side,

The Man of God's own choosing.

Wouldst ask who that may be?

Christ Jesus, it is he;

Lord Sabaoth is his name,

From age to age the same,

And he must win the battle.

And though the earth, with devils filled,

Would threaten to undo us,

We will not fear, for God hath willed

His truth to triumph through us.

The prince of darkness grim,

We tremble not for him;

He'll never harm us more,

Because his judgment's o'er,

One little word can fell him.

That word, above all earthly powers,—

No thanks to them,—abideth;

The Spirit and the gifts are ours

Through Him who with us sideth.

Let goods and kindred go,

This mortal life also;

The body they may kill;

God's word abideth still;

His kingdom is forever.

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.

NECESSITY OF THE OIL OF GRACE.

BY MRS. E. G. WHITE.

THE followers of Christ are to do the same work that Christ did when he was in the world. Isaiah prophesied of him, saying: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord, that he might be glorified."

In the synagogue at Nazareth, Jesus opened this prophecy to the minds of the people. He announced the fact that he was fulfilling the words that the prophet had spoken. The words were definite in their specifications, so that there might be no excuse on the part of the people who claim to believe the Old Testament teaching, for cherishing unbelief in regard to Christ. God gave the Jews every opportunity and privilege to be called trees of the Lord, that he might be glorified. Jesus designed to make them as living water, as wells of salvation, to refresh and fertilize the world, that souls might be converted, and bring forth fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

How did the people to whom Christ announced his mission, receive the words he had spoken? Under the influence of the Spirit of God, conviction fastened upon their minds, and they witnessed to the gracious words that came from his lips. But Satan was not willing to let his captives go. They had long been bound under a misconception of the character of God, and he now worked with intense energy to fasten them in unbelief. Doubt sowed the seed of unbelief, and they repudiated Christ, refused his words, and closed the door of their heart to the gracious blessing he was ready to impart. Their hearts were filled with the spirit of Satan and his angels, and the people thrust him out of the synagogue, and would have cast him down from the side of the hill; but the angels of God preserved him, that he might do his appointed work.

The mission described by the prophet is the mission of every disciple of Christ. We are to practice the words of Christ, and present before others the covenant of grace, the righteousness of Christ. We are to make it manifest to the world that we have the oil of grace in our vessels in our lamps. The work of every representative of Christ, both in the ministry and among the laymen, is to tell of the great salvation brought to them as God's free gift. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He that hath the Son hath life; and he that hath not the Son of God hath not life." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

The oil of grace gives to men the courage, and supplies to them the motives for doing every day the work that God appoints to them. The five foolish virgins had lamps (this means a knowledge of Scripture truth), but they had not the grace of Christ. Day by day they went through a round of ceremonies and external duties, but their service was lifeless, devoid of the righteousness of Christ. The Sun of Righteousness did not shine in their hearts and minds, and they had not the love of the truth which conforms to the life and character, the image and superscription, of Christ. The oil of grace was not mingled with their endeavors. Their religion was a dry

husk without the true kernel. They held fast to forms of doctrines, but they were deceived in their Christian life, full of self-righteousness, and failing to learn lessons in the school of Christ, which, if practiced, would have made them wise unto salvation.

The Lord Jesus requires that every soul who claims to be a son or daughter of God, should not only depart from all iniquity, but be abundant in acts of charity, self-denial, and humility. The Lord has presented the working of a certain law of mind and action, that should warn us in regard to our work. He says: "Whosoever hath not, from him shall be taken even that which he seemeth to have." Those who do not improve upon their opportunities, who do not exercise the grace that God gives them, have less and less inclination to do so, and finally in a sleepy lethargy, lose that which they once possessed. They make no provision for the future time of need in gaining a large experience, in obtaining an increased knowledge of divine things, so that when trial and temptation come upon them, they may be able to stand. When persecution or temptation comes, this class lose their courage and faith, and their foundation is swept away, because they did not see the need of making their foundation sure. They did not rivet their souls to the eternal Rock.

It is simply that which is external that is represented by the lamp; but the lamp is worthless without oil. The inward and spiritual oil of the grace of Christ is to vivify the soul. Unless Christ transforms the character by his divine grace, there is no transformation, no living spring of faith. "And the angel that talked with me came again, and waked me, as a man that is awakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me . . . answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The lamps are to impress upon the church the necessity of eternal vigilance as the price of safety. Devotion, watching, and prayer are not for a moment to be neglected. The Lord is coming a second time to our world, and there must be found in us a disposition to wait and watch for his appearing, lest coming suddenly he find us sleeping. All whom Christ has united in holy covenant with himself are to feel that it is not safe at any time to be without oil in their vessels. The warning Christ has given is for us, and we shall be found guilty before God if we do not take heed to it. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Have we decided to make our dwelling-place upon the earth? Are we not strangers and pilgrims seeking a better country, even a heavenly? "Watch therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

The coming of Christ will be as it were at midnight, when all are sleeping. It will be well for every one to have his accounts all straightened up before sunset. All his works should be right, all his dealings just, between himself and his fellow-men. All dishonesty, all sinful practices should be put far away. The oil of grace should be in our vessels with our lamps. There will be some at that late day who will have the appearance of being Christians, but their identity with Christ is only a deception. Sad indeed will be the condition of the soul who has had a form of godliness but has denied the power thereof; who has called Christ, Lord, Lord, and yet who has not his image and superscription. The foolish virgins flattered themselves that they would have mercy, that they would obtain an entrance into the marriage feast; but the Master answered their plea for admission with a stern refusal, saying, "I know you not." "And the door was shut."

The question is asked, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

God graciously grants a day of probation, a time of test and trial. He gives the invitation: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." If this invitation is disregarded, if the solemn scenes of the judgment make no impression upon the obdurate heart, if there is no repentance and confession and reformation, then the consequence will surely follow that fearfulness shall surprise the hypocrite.

To-day the voice of mercy is calling, and Jesus is drawing men by the cords of his love; but the day will come when Jesus will put on the garments of vengeance, and those who have no oil in their vessels with their lamps, will be surprised and confounded in their destitution. The wickedness of the world is increasing every day, and when a certain line is reached, the register will be closed, and the account settled. There will be no more a sacrifice for sin. The Lord cometh. Long has mercy extended a hand of love, of patience and forbearance, toward a guilty world. The invitation has been given, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." But men have presumed upon his mercy and refused his grace.

Why has the Lord so long delayed his com-

ing? The whole host of heaven is waiting to fulfil the last work for this lost world, and yet the work waits. It is because the few who profess to have the oil of grace in their vessels with their lamps, have not become burning and shining lights in the world. It is because missionaries are few. Many voices are saying, "My Lord delayeth his coming." Have we no incentive to work? Does not death enter the doors of your neighbors and friends, telling you that your probation is fast hastening to its close? You are not sure of a day, therefore see to it that the oil of grace is not emptied out of your vessel. Let no one feel, "My mountain standeth sure. I am an old, experienced Christian." Suppose that mortal sickness should come upon you in a moment, could you face eternal realities, and say, "It is well with my soul"?

In the judgment it will be revealed that those who slept and had not the oil of grace in their vessels with their lamps, who have gone on in careless indifference, in a self-satisfied state, in negligence of spiritual opportunities and privileges, have led others in the selfsame path, and have caused those whom they had no power to redeem, to imperil their eternal destiny at the cost of the soul's salvation.

Every week counts one week less, every day one day nearer to the appointed time of the judgment. Alas that so many have only a spasmodic religion,—a religion dependent upon feeling and governed by emotion. "He that endureth to the end shall be saved." Then see that you have the oil of grace in your hearts. The possession of this will make every difference with you in the judgment. Those who say, Lord, Lord, and outwardly appear to rejoice in the Saviour, while they do not the works of Christ, are not what they appear to be, and unless they are truly converted, will be numbered with the foolish virgins. "This is the love of God, that we keep his commandments." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." The Lord will not save men in disobedience. His perfection of character binds him to deal justly, and the penalty will certainly fall upon all who are found guilty of the transgression of the law in thought, word, or action.

MEDICAL MISSIONARY WORK.

BY ELDER E. M. WILCOX.

Battle Creek, Mich.

In connection with the work of the gospel in the first centuries, medical missionary work played an important part. We find that in the ministrations of Christ, the needs of the body as well as the needs of the soul were considered. In endeavoring to bring men back to God, Christ often employed ministration to the physical nature as a medium whereby to awaken the higher instincts of the soul.

The work in ministering to the sick and alleviating their sufferings was then carried on through the agency of supernatural power; and yet there was in it the same principle that is obtaining in our work to-day; and from the example of Christ, and Paul, and Peter, and scores of others who might be mentioned, we can gather some idea of the way in which the truth of the message may be carried to the world in our own time. We may use the means termed "natural," and yet, when used in harmony with the laws of nature, which are the laws of God, we see no reason why the supernatural quickening of the Spirit should not attend such efforts, the same as that Spirit of power accompanied the apostles of old. In fact, some of the very means used by the medical missionaries whose history we have brought to view in the Bible, shows that God authorized the employment of natural agencies to effect what at other times his Spirit wrought through direct supernatural exercise.

We have Christ anointing the eyes of the blind man with clay, and we find in our own day that clay is made use of as a remedial agent for some forms of disease. We find the Lord through his prophet directing Hezekiah to place a plaster of figs upon the boil with which he was afflicted; and we find in our own day that medicinal value is attached to this agent also.

And thus we might find many instances in the word of God where the Lord wrought through means. This shows us that he is ready to work through means to-day, when employed in harmony with the direction of his Spirit and the laws of life and health, the light of which he has let shine upon us as a people. As the gospel went with power in the early part of this dispensation, when there were connected with it curative agencies for physical disease, so, the more we can follow in the example set us by the Saviour and his apostles two thousand years ago, his power will be increased to-day.

The success of these means, when employed by us in connection with this message, has been very flattering indeed thus far. As our work enters more and more into heathen lands, the employment of remedies in the cure of disease will greatly accelerate the spread of the work. This has been evidenced in connection with our medical mission in Mexico. The fact that we have had a physician connected with our work there, together with several trained nurses, has given a standing to our mission that nothing else would have given it. And then, too, it has brought us into direct and immediate contact with all classes of people. They see in this, not so much of a proselyting enterprise as of a benevolent and philanthropic work; hence their interests are more readily enlisted, and their sympathies much more readily drawn out in our behalf.

Calls for medical missionaries come from all parts of the field. For young men and women who have had a training in this line of work, who can go among the people and give treatment in cases of simple diseases, and educate the people with reference to the laws of life and health, there is a growing demand. In a letter recently received from Dr. M. G. Kellogg, who has been visiting among the South Pacific Islands as a medical missionary, on the "Pitcairn," he states that there are many openings there for laborers of this kind. In the group of islands where he was visiting, the parliament of the islands passed a resolution requesting Dr. Kellogg to use his influence with the Medical Missionary and Foreign Mission boards to secure them a competent physician to locate among them and to instruct them regarding the laws of health. An extract from Dr. Kellogg's letter, showing the action taken by the leading men of the islands, may be of interest here. The president of the parliament, who is also chief justice of the supreme court, wrote to Dr. Kellogg as follows:—

"Your letter was put by me before the parliament of these islands, and it passed the following resolutions, which I was requested to send to you. I have great pleasure in doing so now, and hope that good will result. We want a good doctor here very badly:—

"Whereas, There is no physician located in any of the islands, and there is great need of medical and surgical assistance on these islands; and,—

"Whereas, The financial condition of the people heretofore has not been such as to warrant any physician to locate here on his individual responsibility; therefore,—

"Resolved, That we are pleased to learn from Dr. Kellogg, of the brigantine "Pitcairn," that the society he represents is prepared to locate thoroughly-qualified medical and surgical doctors at needy points, where they can be a benefit to humanity; and,—

"Resolved, That we invite proposals from the said society, for the location of a properly-qualified physician and surgeon and a nurse; and, further,—

"Resolved, That we pledge ourselves to assist suitable persons in every way we can."

This request was the result largely of the influence of our health literature sold in the islands, and of the visit of Dr. Kellogg, who met with a most kindly reception by many who were sick and suffering.

This but illustrates the need of help in every part of the world, and is but one of the many appeals received. This branch of the work is destined to play a very prominent part in the closing message. Before the Lord comes, we shall see medical missionaries and qualified nurses stationed in every quarter of the world, representing before the people the precious light God has bestowed upon us in healthful living; and by this and other judicious methods, bringing them to a knowledge of the other important truths which we as a people hold for this time.

Here is a field for operation that our young people should study with interest. There is connected with our Sanitarium at Battle Creek, Mich., also with the Sanitarium at St. Helena, Cal., a training-school, where young men and women are given a training and fitting for this line of work. We trust that many young men and women among us, who are now spending their time carelessly, and perhaps giving to the world their God-given and heaven-lent talents of strength and ability, may turn to this field with inquiring minds, to know if God would have them take up this line of work.

Of course none should expect to enter upon this work with desires for worldly gain. The service of the medical missionary is a hard one. There are many trying experiences to pass through. There are many dangers to meet. He must be brought face to face with death, with want, with sorrow, and with suffering; but in all the labor there is a blessed reward, a consciousness of doing something to lighten human woes, and of pointing some soul in darkness to the Lamb of God, who can take away the sickness of the soul as well as the sickness of the body.

It is not my special province to agitate this particular phase of missionary work. I suppose this more properly belongs to others especially called to lead out in this line. Dr. J. H. Kellogg, president of the Medical Missionary Board, has already said much through our journals with reference to the importance of this class of labor; but so many calls have come in to the Foreign Mission Board for help in this line that I have felt my own heart and soul stirred, and have felt like contributing a few thoughts in the hope that they might stir up some of our young people to a serious consideration of this branch of the third angel's message. We are sure that Dr. Kellogg would be glad to correspond with any one interested in this line of work, and would be glad to send to them all needed information with reference to the courses given at our institutions.

The Lord is soon coming, and as the spirit of prophecy tells us, God desires to press into service every consecrated man and woman in connection with the closing message. Now is the time to give yourself to the work of God. Now is the time to step into the waters while they are troubled. The Spirit of God calls upon our young people to devote their lives to the service of God, and we trust that such a spirit of consecration may take hold of them all, and that they may be so led by the Spirit of God in choosing their calling, that they may find their proper place in the work of God. God has given to every man something to do.

Disinterested labor for others acts and reacts; we not only help those for whom we labor, but we water our own souls also; and we find that in blessing others we ourselves are doubly blessed, our growth is advanced, and our attainments are much greater than if we should turn our attention upon our own selfish interests and worldly desires. There is room in the work of God for every man and woman in the world. God is willing to direct us in finding our place if we come to him with an earnest desire to know what our work should be.

—“In the blackest soils grow the richest flowers, and the loftiest and strongest trees spring heavenward among the rocks.”

THE CROSS AND THE CROWN.

BY LETTIE BORER.
(Minneapolis, Minn.)

In dreams through cloudless realms of day,
I floated far and far away;
No hindrance my swift progress stayed,
As 'mid the stars my flight was made
A guide I had, but could not trace
An outline of the seraph's face.
A wing outstretched, and that alone,
With hand and arm divinely shone.
As on our wondrous way we traced,
What peace and joy the progress graced.
Still on we passed; soon from afar,
Blazed a new sun, the nearest star.
When this was passed, with myriads more,
We paused before an open door.
We did not enter; for my guide,
Who ever floated near my side,
Said, "Upward look." I glanced above,
And on the door was written "Love."
Surmounting this, a crown was there
Of purest gold with jewels rare,
Of glistening hue, and all around,
With glory was the doorway crowned.

My guide then bade me backward look;
I turned, and like an opened book
What wonders met my startled gaze,—
Systems of worlds and suns ablaze.
And as I watched, they seemed to chase
Each other through the realms of space.
Amid them all, one world I mark;
There rests a shadow, vast and dark,
So different from the rest; for aye,
Clouds of bright beauty round them stay.
But this marred world! I look and gaze,
Turn to my guide in swift amaze
To see the hand outstretched, and now
I hear the voice, "What seest thou?"
I looked again across the sky,
This darkened world comes circling by.
Ah me! I now am at a loss;
For lo! the shadow of a cross,
From north to south it reaches far,
From east to west one huge, dark scar.
I know it now, it is the earth,
The sin-stained world, land of my birth.
'Twas there my Saviour lived and died;
'Twas there my Lord was crucified;
Well might that cross cast lasting shade,
Where such a sacrifice was made.
Christ died upon that cross for me,
The hero of all nations he,
Who died for men on Calvary.

Then spake my guide, "If thou wouldst win
The crown of life, wouldst enter in
The open door to heaven above,
Where all is peace, and joy, and love,
Then thou must daily lift thy cross
And follow Christ, whate'er thy loss.
If thou desirest the crown to wear,
Thou must consent the cross to bear."

The voice was hushed, and from my sight
The vision vanished; all was night,
But still this dream I ponder o'er;
And when I reach that shining shore,
This heavy cross I will lay down,
And take in glad exchange the crown.

EPHRAIM. PS. 78:9.

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

"THE children of Ephraim, being armed and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; and forgot his works, and his wonders that he had showed them."

Ephraim heard the call, "To arms!" and with alacrity they sprang to their feet, buckled on their armor, grasped their bows, and fell into line with their brethren. They marched with the army by day and camped with it at night, and to all appearance were just as good soldiers as the others; no one would have thought they would ever forsake their colors and become deserters.

But the spirit of doubt and dissatisfaction began to creep in among them, and to suggest to them that they were out on a very foolish expedition, and that, had they been wise, they would have remained at home and cared for their families.

They said: "Those trumpeters who stood on the walls told us an enemy was about to invade our land and destroy our vineyards and fields, demolish our dwellings, and deprive us of our liberties; by these stories, and by depicting to us the benefits and glories that would come to us at the close of the war, they got us all excited, and we left the comforts and pleasures of home, and have been following these colonels and captains these many days; yet we have seen no terrible foe, and more, if there is one menacing us, and he is as formidable as represented, we do not believe our leaders will be able to overcome him, if they ever meet him."

Thus this doubting, fretting spirit kept working in Ephraim, until, when they heard that a battle was imminent, and every soldier must be at his post ready for action, they turned their backs on the foe, and started for home.

How sad, when they had traveled so far and so long, and were now come to the very place for which they had at first started, and over which they would, perhaps, after a short struggle, be victors, and go home laden with spoils—how sad to fail now, to lose all they had set out to win, in addition to giving the comforts of home life for the discomforts and deprivations of a tedious campaign! Now when their fellow-soldiers should return laden with spoils and rejoicing over victories gained, they would be crouching in a corner, covered with shame and filled with regrets.

We are soldiers; we have heard the call, "To arms!" we have buckled on the armor; we have grasped the sword; we are following our Captain against an invisible foe, one who is desperate; for his all is staked on the struggle soon to come. Even now we hear the din of battle in the distance; the vanguard has already reached the field of conflict; the faithful watchmen on the walls are giving the trumpet no uncertain sound. We are admonished to buckle the armor a little tighter, to grasp the sword a little firmer; for soon each and all must meet the foe in deadly conflict.

Are there Ephraimites among us? any who will ingloriously retreat, and, trailing their colors in the dust, go back to the comforts and pleasures they once forsook, and cheat themselves of the victor's crown? For many years we have been marching, our eyes fixed on this very time, and shall our courage fail us now?

The test is coming to each and all. Let us not flatter ourselves for one moment that we shall be able to meet it in our own strength. If we do, we shall certainly do as Ephraim did; but our Captain is mighty, he has strength enough for us all, and he has promised to impart it to all who ask for it.

Some one is going to come off conqueror in the struggle now begun; some one is going to wear the victor's crown, and not only one, but thousands, and all *may*—so let none of us faint now, and like Ephraim turn back in the day of battle.

The saddest feature in Ephraim's case was that when they became demoralized, they forgot all about God's goodness to them all the years of their lives; they refused to keep his commandments and to walk in his law; they made a clean thing of it, and took themselves entirely out of his hands. Thus will it be with any who turn back now: all the wonderful love he has shown them will be forgotten, and they will trample his law under their feet; and saddest of all will it be, that the choice will be a final one—a choice for eternity. O, I hope the readers and the writer of these lines may not be like the children of Ephraim, and turn back in the day of battle.

—“The spiritual prayer is the spiritual rain begun, but we may detain it, and increase the refreshing showers. We can lift up our voice to the clouds that abundance of waters may cover us.”

The Mission Field.

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

INHABITANTS OF SOUTH AMERICA.

[THE following is translated from a paper read in the literary society of Union College by one of our Danish students, Niels Nielsen, who has spent several years in South America.—J. G. MATTESON.]

The original inhabitants of South America were Indians. Before the country was discovered by the Europeans, these Indians were made up of many different tribes which may be divided into two classes,—the civilized and the uncivilized. The last-named was found in the eastern part of the country. Some of them were cannibals. The civilized occupied the western portion of the country. We are told that a foreign tribe in the year 280 founded a government in Quito, the present capital of Ecuador. The name of this royal family was Cara. This family reigned till the year 1460, when it was subdued by Tupac Yupanqui, the Inca of Peru.*

Of the origin of the Inca, or last Peruvian royal family, we read* that in the eleventh century Manco Capac and his wife came to Cusco, the capital of the old Peruvian empire. They called themselves the "children of the sun," and said that they were sent to redeem the Peruvians from their lost condition. They instructed the people in sun worship, taught them agriculture and different trades. As more and more people gathered around them, they founded a government, and Manco Capac made himself king and priest. Their power increased, and after some time the tribes all around them were subdued. In the fifteenth century the empire extended from the equatorial valleys of the Amazon to the temperate plains of Chili, and from the sandy shores of the Pacific to the marshy sources of the Paraguay.

In the days of the Incas, the art of architecture reached a great degree of perfection, which is seen from the ruins of gigantic buildings. Their work in stone excels probably everything else in that line in the world. They had machinery that could lift stones thirty feet long with corresponding width and thickness.

On account of the great extent of the kingdom it was necessary to have good roads. They were also built and cared for better than in any other country. The road from Cuzco to Quito was about 2000 miles long, twenty feet wide, and was built of heavy flags of stone. Tunnels were cut for miles through the rocks, rivers were crossed, bridges suspended in the air, precipices were descended by staircases artificially cut, and valleys were filled up with solid masonry.

They were skilful workmen in metals. The temples were laid inside with plates of gold beautifully wrought. They were excellent farmers; every tillable spot of ground was cultivated; even the mountain sides were worked into terraces. This and many other things show that the country, before it was discovered by the Europeans, was populated much more densely than it is now. It is said to have contained a population of 30,000,000, which is twelve times greater than at the present day. Many remains of canals and ditches testify of their excellent system of irrigation.

The form of government was in every way theocratic. The Inca was represented as the incarnation of the sun god, and he was looked upon with great reverence. He governed the country with unlimited authority, both in civil and religious matters. He appointed the great number of priests who conducted the worship when the people at stated times met together in the temples. Although they worshiped the sun, their altars were never polluted by human sacri-

fices. On the contrary, they endeavored, when they had subdued other tribes, to make an end to all oppression, violence, and shedding of blood, and to elevate the people to a higher degree of civilization. It was more by means of their wise management and friendliness than by war that they drew the nations around them under their government. One portion of the country did not rule over the rest. In all parts of this extensive kingdom the people enjoyed the same privileges and had the same duties.

The empire was divided into four provinces, each with its own viceroy, or governor, under whom other officers were placed. Superintendents were employed to visit the different parts of the country to prevent all oppression and disorder, accurate account was kept, and everything was arranged in such a way that the people need not be destitute.

This happy people was unfortunately destined to be destroyed. Pizarro, a Spaniard, discovered Peru in the year 1532. After his return, the Spanish government sent him to Peru to claim the country for Charles V. Although he was kindly received in Peru, he planned to gratify his thirst for blood and to destroy one of the noblest nations the world has ever seen. By stratagem he got the emperor in his power, put him in prison, and massacred his unarmed soldiers. The following year the emperor was executed.

When Spain and Portugal had thus taken possession of South America, a number of Catholic priests and monks, among whom the Jesuits were prominent, were sent over with the avowed object of Christianizing and civilizing the Indians. They performed their charge, however, in the most shameful way. Slavery, violence, ignorance, and the shedding of blood followed in their steps. That part of South America where crimes ere this were almost unknown, and where the commandment, "Thou shalt love thy neighbor as thyself," was the rule of life among the people, was now turned into a scene of slavery, oppression, and bloodshed. The Peruvians were compelled to work as slaves, and were so cruelly treated that more than 8,000,000 of them died from overwork and want. They tried several times to throw off their yoke, but in vain.

The Catholic Church has been the ruling power in South America, not only when it belonged to Spain and Portugal, but also since the different republics have become independent. When leading men among the Catholics now say that they will do for this country what they have done for other countries, it would be well for those who think that the Catholics will do us good, to find out what they have done for other countries.

Let them go to South America, and they will soon find out, that, so far from the Catholics having improved the condition of the people, spiritually, morally, or physically, they have brought them into a state of ignorance, carelessness, and sloth. In that portion of the country where crimes, before the Catholic rule began, were almost unknown, they are now daily occurrences. But this cannot be otherwise when the priests themselves live in open sin. Mr. G. J. Chamberlain, D.D., states in the *Missionary Review* of November, 1893, that both bishops and priests have large families, although they are not married. He has found millions of nominal Christians who do not have a Bible. In Ecuador, the only republic in America which does not claim to grant religious liberty, ten per cent of the population are priests, monks, and nuns, and they keep the rest of the people in perfect ignorance and oppression. It is not lawful to bring a book into this country before the priests have examined it, and given their permission. In this republic, as well as in Peru, where, in the days of the Incas, there were excellent roads, and nobody suffered want, there are now no other roads than narrow, uneven paths, and the people are living in wretchedness and poverty

In Paraguay the Jesuits have made it still worse, if possible. All morality is undermined, most of the people disregarding the laws of marriage. An Arabian author, speaking of Peru, says: "Every one knows what we found there,—a nation oppressed by slavery, without laws, justice, government, morals, families, schools, industry, or trade; a tribe of wild fanatics who lived in the greatest poverty. And this is what the Catholics boast of as a perfect picture of heaven."

But this country, so richly blessed by nature, is now open to all nations. The power of the Catholics is weakened. Mr. C. C. Andrews, who was formerly general consul in Brazil, says in his book of this country: "At present the Catholic Church in Brazil is in a very weak condition." The pope can no longer give the land to whom he will. Protestantism is looked upon with favor, and many view it as a power which shall lift them up from their sad condition. Of this Mr. C. W. Drees, D.D., from Buenos Ayres, writes in the *Missionary Review*: "With the exception of Paraguay there is religious liberty in every State, and it is founded on the laws and general opinion of the more enlightened of the people. There is a strong desire among the most influential men to favor our evangelical work. Hearts are ready to receive the truth, and fruits are already seen which give evidence that God approves of the work that is begun."

The following extract from a letter from Chili shows the condition there: "Chili, blinded by the Roman heresy, would look to you if she knew that you had a remedy for her sickness. Chili, polluted by the false philosophy of Europe, which before the establishment of Christian missions had spread everywhere, and had gained a firm ground with many who were dissatisfied with the errors of the papacy, would stretch out her lame arms to you, if she only knew that you had a remedy for her disease."

From these statements we learn that the people in South America are ready to receive the Protestant doctrine, and the work is also prospering. The first mission in Brazil was established in 1836; but it was not until later years that real missionary work was done. The result of this short work is that over 100 Protestant churches have been established in South America. There are also a few Protestant schools where persons are educated to work as missionaries. But what a small beginning this is in a country where 23,000,000 Spaniards and Portuguese walk in spiritual darkness, with 3,000,000 negroes and 4,000,000 Indians without education, to whom only a perverted gospel has been imperfectly preached. Thousands of men in these countries hunger and thirst after the truth without being satisfied. They are willing to be instructed; yes, they long to be.

In Brazil, and especially in Argentina, we find quite a number of Scandinavians. A large Danish colony is found in Tindal, about 125 miles south from Buenos Ayres. In the last-named city there is also quite a number of Scandinavians. This is also true of Rosaria, Cordova, and Santa Fé. Besides these, many thousand Scandinavian sailors visit the cities on the coast, and there is great need of missionaries among them. When they go on shore, they find no church, no meeting-house, where they can go, no reading-room or library, no place where they can find innocent recreation, but temptation meets them everywhere. Has not the Lord a work also for us to do in South America?

— "A true shepherd will have an interest in all that relates to the welfare of the flock, feeding, guiding, and defending them. He will carry himself with great wisdom, and will manifest a tender consideration for all, being courteous and compassionate to all, especially to the tempted, the afflicted, and the desponding."

* "Encyclopedia of Universal Knowledge," Art. Peru

Special Mention.

THE DESPERATE CONDITION OF SICILY.

It seems quite as hard for nations as for individuals to learn the extreme folly of trying to keep pace in appearances with their neighbors who possess several times their wealth. We have already several times alluded to the example furnished by Italy in this respect, in her efforts to maintain her part of a "triple alliance" with Austria and Germany; but the following particulars, said to be furnished by an eye-witness, afford a more vivid picture of the actual state of things than could be given by general statements. We quote from *Public Opinion*:—

"An eye-witness, writing from Chiaromonte, in the province of Syracuse, reports that he has seen the *mezzi* (rate collectors) seize the most necessary articles of daily life from the impecunious peasants, pawn them for a fifth of their value, and then proceed to further seizures on their next official round. 'I have seen them,' he says, 'tear the ragged cloak from the shoulders of the miserable defaulter; I have seen them snatch from him the only coverlet that served him not so much, perhaps, to keep off the cold as to hide the squalid misery of his hovel; I have seen them take the kettle or pot from over the few burning sticks in the fireplace, and empty on the ground the thin soup which was all that stood between the wretched household and starvation. Well-nigh every week, and within the Palazzo Comunale (the Communal Hall) itself, I have looked on at the sale of household goods seized and pawned by the rate collectors. These goods had been valued at about a fifth (or less than a fifth), of what they are worth. A handful of knavish confederates "stand in," and make a show of bidding against each other; they raise by a few centimes the upset price; and the article is knocked down to one of them, who passes it on, often to the collector himself. At harvest time, at the vintage, at the gathering in of the olive crop, seizures are made of the fruit as it hangs from the tree, and this is placed in pawn. The owner, as frequently as not, finds this process has been carried out against him behind his back—having had no notification from the *depositario*, who often enough exists only *pro forma* in the writ. On the auction day itself he is apt to be still ignorant that he has been made the object of such proceedings, and he finds all too late that the fruits of his labor have passed into the clutches of the *speculatori sulla miseria* (traders in misery). Nor is that enough. As often as not, continues the eye-witness, after the small farmer or wine-grower has been thus perfidiously plundered, after he has had snatched from his mouth the bit of bread he has earned with such crushing labor, after he has been reduced to something more than despair, he is informed by the collector that his goods sold by auction have not sufficed to cover his debt and costs, and that he must at once pay up the balance if he does not want the whole process to be begun again."

And all this in order that Italy may make as big a show as her powerful neighbors in her army and navy! What wonder that the poor Sicilians cannot wholly restrain their feelings of desperation! What have they to gain by a "triple alliance?" And what have the people, individually, to gain by the wars of nations? How much longer can this state of things go on, before the appearance of the "Prince of Peace," who "maketh wars to cease unto the end of the earth," becomes an actual necessity? Certainly the time is short.—*L. A. S., in Present Truth.*

DR. HARPER AND THE REPORTERS.

THE president of the University of Chicago is having more or less trouble with the young gentlemen who report his lectures on the subject of the creation. He said at the beginning of his discourse on Saturday evening, that any report of his remarks must necessarily be unfair and non-representative of the thought; and that there were not three men in Chicago who could make a correct report of what he said. He did not believe he could do so himself.

All this being true, it will have to be admitted that Dr. Harper is an exception to public

speakers in general. The *Herald* does not experience much difficulty in reporting a man who has something to say about a subject that he understands, and who is supposed to mean all that he says. Given a lucid and candid speaker, the *Herald* will agree to provide ten times three reporters who can give an accurate reproduction of a discourse. If Dr. Harper cannot be accurately reported, it may be because there is something wrong about his utterances.

In a private circular which has been distributed throughout the country, Dr. Harper says: "Criticism based upon newspaper reports is unfair and unjust," because such reports "are made by men without any adequate knowledge of the subject they are treating." This condemnation is rather too sweeping to be just. It is possible that the reporters of Chicago are not so apt in hair-splitting as is the president of the university; but, trained in a practical school, they are likely to detect a Bible skeptic as soon as anybody does.

If some of Dr. Harper's recent lectures mean anything at all, they seem to mean that he is very dubious about the Biblical account of the creation, and they have been so accepted by clergymen and laymen alike. He may have some refinements of skepticism which other people are not able to comprehend, but the reporters who "boiled him down" and interpreted his hinted unbelief appear to the *Herald* to have preserved about all that his lectures contained that was worthy of remark.

Theologians who do not like to be criticised for preaching skepticism should not preach skepticism.—*Chicago Herald.*

EUROPE: THE CATHOLIC VIEW.

"A Conjecture."

WHO knows what the twentieth century will behold? In history, as in the weather, we may reasonably foresee the future by signs manifest in the present. In the history of nations, generally, similar causes produce similar results. We know from experience that a strained condition cannot last long. The world at present is strained to its utmost tension. The nations of Europe, with their standing armies and their immense navies, view one another with evident suspicion. Europe, so far as the great nations are concerned, may be divided into two hostile parties,—the Triple Alliance with England on the one side, and Russia and France on the other. Both these parties are menaced by domestic enemies,—Russia by Nihilists, and the other countries by Socialists and Anarchists. The least accident may fan the embers into a flame, and then—the universal conflagration! Many unforeseen things may happen, but there is one event that is by no means improbable. The Triple Alliance and England will be brought into conflict with France and Russia. Turkey will, of course, side with the former. Universal European wars will be waged as in the days of the first Napoleon. Turkey will be invaded, its empire swept out of existence, and St. Sophia will be restored to Christian worship. Amid the general confusion, republics will be proclaimed in Spain and Italy. In the latter country there will be a confederation of States, principal among which will be the States of the Church; and the idea of Gioberti will be realized—the pope will be the head of the Italian Confederation. Eng-

land's power in the east will be eclipsed, and a series of providential circumstances will bring about the union between the eastern and western churches.—*Catholic Mirror, Jan. 20.*

THE NAPOLEONIC IDEA.

THE monarchical idea has gained strength of late in France, and the European press has not been slow to note this fact. "It is," says the *Tageblatt*, Vienna, "of some interest to watch the progress of the Napoleonic idea in the French papers, especially as it is voiced by men who have some influence in the nation. Bonapartism is now a factor in French politics which must be taken into consideration. As yet it lives only in the vivid imagination of the French people; but those who remember the teachings of French history will not be surprised to find at any time that the remembrance of the fascinating deeds of the First Consul has again roused in the French the thirst for glory.

The *Politische Nachrichten*, Berlin, says: "France has returned to the cult of Napoleon I. and his times. On the stage, in literature, in the saloons, in the clubs, in poetry and prose, on the boulevards, everywhere, the First Empire has appeared as a *deus ex machina*. Hector Pessard, the eminent Republican, thinks that two enemies threaten France,—Socialism and Bonapartism. The latter, to succeed, does not need a man named Bonaparte to lead it, but only a man of action. The country is ready to obey such a man. Jules Simon also looks with distrust upon the situation. He tells his countrymen that it is impossible for the French of to-day to do over the great deeds of their ancestors, and thinks it would be positively wicked to repeat the mistakes of the First Empire. General du Baroil, the gruff old soldier, goes to the point at once. 'The French people want the honors of war,' he says. 'Does any one believe that a deputation of Russia's greatest scientists or lawyers would have had the same enthusiastic reception that was accorded to her sailors?' All these evidences of a lively Bonapartist movement should not be overrated, but neither should they be underrated, because they may take a concrete shape at any moment, and become a menace to Europe. And this menace springs from the same source as in the times of the first Napoleon,—the wish of the French people to make all Europe the footstool of the French throne."

The *Figaro*, Paris, says: "Our reporter interviewed M. Emile Zola to get his opinion of the reawakened love for Napoleon. The great novelist knows the people better than does any one else, and he believes that the masses are like people who wish for a breath of fresh air. The present political atmosphere is suffocating; a new condition of affairs would give us relief."

The *Justice*, Paris, is of the opinion, that "the republic has proved that it cannot satisfy the soul of the people. It is not only rotten to the core; it is also impotent, and unable to inspire grand thought in men."

The *Nation*, Paris, says: "The masses of the French people feel instinctively that the time is approaching when the ill luck of France will turn into a period of good fortune. Great events are approaching and *la patrie* will bring back the sword of Bonaparte to the banks of the Rhine and to the passes of the Alps."

George Thiebaud writes in *Le Gaulois*, Paris: "France has had enough of parliamentarism. The experience of the past few years would have been impossible if the country had not fallen into a kind of stupor, and thus it was easy for unscrupulous politicians to do as they pleased. Now, the temper of the people has changed. The nation yearns to be up and doing, and those who can lead it to glorious deeds will have its help and obedience."—*Literary Digest.*

The Review and Herald.

BATTLE CREEK, MICH., MARCH 27, 1894.

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THE COMING KING.

(Concluded.)

2. *The object of Christ's coming.* The next personal appearance of Christ in this world, coming in his kingly glory, is for the purpose of carrying out an essential step in the great plan of salvation; namely, to raise from their graves, and bring back to life, the righteous dead, and to gather all his people to himself, to reign with him, while the judgment of the wicked dead is going on (Rev. 20:4), and the earth is being fitted for the everlasting dwelling-place of the righteous. We have seen that the resurrection of the righteous dead is necessary to the carrying out of the original purpose of God in the creation of the world; that is, to have this earth peopled with a race of holy, happy beings; and Christ comes to accomplish this part of the work. "I will come again," he said to his disciples, to "receive you unto myself." John 14:3. And in that vivid description which he gives of his coming in the 24th chapter of Matthew, he says, "The Son of Man shall send his angels"—for what purpose?—"to gather together his elect from the four winds, from one end of heaven to the other." And this is not confined merely to the living. Paul tells us who will be embraced in that company. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Thus, all the righteous, both among the dead and the living, are gathered into the presence of Christ at his coming. Meanwhile the wicked dead are left in their graves, and the living wicked are destroyed by the glory of the Lord at his appearing. 2 Thess. 1:9; 2:8; Rev. 19:17-21. Thus the final and everlasting line of separation is drawn between the two classes, the righteous and the wicked, as described in Matt. 25:32, 33.

The whole hope of the church, as embraced in the promise to the fathers, centers in the resurrection of the dead. So Paul treated it in his discourse before Agrippa, as recorded in Acts 26:6-8: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Thus he refers to it as a matter well understood, that there can be no fulfillment of the promise, and so no hope, without the resurrection of the dead.

The important place this occupies in the scheme of redemption the same apostle further shows in his first epistle to the Corinthians (1 Corinthians 15), where he emphatically affirms

that if there is to be no resurrection of the dead, Christ is not raised, the gospel is a deception, our faith is vain, and the whole race, even those who have fallen asleep in Christ, are perished. But Christ has been raised, and to raise those who sleep in him, is the purpose of his coming. There is no other reason assigned for his coming, and no other work described to take place at that time, but the resurrection of the dead and the translation of the righteous living; for the destruction of the wicked is only an incident of that occasion, and not specifically its purpose. And this object is sufficient to justify the event; for the resurrection is one of the greatest and most momentous steps in the divine program.

3. *The results of Christ's coming.* Our Lord has testified that as a snare it shall come upon them that dwell upon the face of the whole earth. It need not come upon them as a snare, for sufficient evidence is given, as we have seen, to show when it is drawing near, and when we should be watching, waiting, and consequently preparing for it. The apostle, when predicting that the day of the Lord will come as a thief in the night, adds for the comfort of the church, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. A snare is something wholly unsuspected and undreamed of. All unconsciously the victim walks into it. But when the snare is sprung, and the victim is fast in its relentless arms, what a revolution of circumstances, what a revulsion of feeling, is then instantly upon him! Freedom is gone; he is cut off from the object of his pursuit, he is compelled to look in another direction and to another destiny; he is thrust into a new world of pain, captivity, desolation, and death; the light of all former expectations and hopes is suddenly quenched in the blackness of darkness. So it will be with the careless, gainsaying, disbelieving world, when the returning King shall come. They will suddenly wake to a new situation, a new world of utterly changed and reversed conditions will flash into the whole horizon of their vision. The day they declared would never come, is here; the King whom they shut out from all their plans, and rejected from all their hopes and fears, whom they refused to have reign over them, and whose coming they affected to scorn as a myth and a fable, has now returned. They know that he it is who has the right to reign, and that the kingdom is his; but they know also that they can have no part therein. Midway in their chase for riches and power and pleasure, their feet all at once stand still. Their plans, their hopes, their anticipations,—all vanish in a moment. They come to the verge of a gulf of unfathomable despair, and are forced over the awful brink. Their last hopeless prayer is, to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16.

But to none will the surprise be greater and the disappointment more terrible, than to a certain class of professed religionists, who, in their blind infatuation, are fulfilling prophecy, and whose work constitutes one of the most startling signs of this present time. It is a class who profess great zeal for Christ, in apparent accordance with which they are trying to fix up for him a kingdom such as he has expressly repudiated in this world, and to have him reign in a way he has never proposed to do over sinners,

during the period of human probation. They seek to install him literally, as "king of the nation," to make him the civil ruler of the land; to introduce Christ into politics, and God into the Constitution; to unite Church and State; to make the Church, as the representative of Christ, the master, and themselves the ministers; and so, in a way which their vanity has devised, bring in a fabled millennium, which their selfishness desires.

The prophecy they are fulfilling is the latter part of Rev. 13, from verse 11. The work involves the worship of, and the acceptance of the mark of, the beast, which is Roman Catholicism; and it culminates in the formation of an image to that power, to be worshiped by the people, which is utter apostasy from the God of heaven. The institution over which the controversy is now rising, is that which the papacy sets before the world as the token and badge of its authority and power; namely, the first-day Sabbath, in opposition to the Sabbath of the Lord, as revealed in the Scriptures. Having tricked out the Sunday institution in a garb woven of fraud and falsehood, and inscribed with the delusive names of "Christian," "American," and "Civil," to catch both the religious and the worldly, they now set up a clamor all over this country for stringent laws to enforce its observance upon all the people. Unfortunately there is found in this country, just now, a class of political polltrons, who have committed Congress to the policy of granting whatever the Church may require; and already they have given their voice for the first-day Sabbath, as against the Sabbath of the Lord, and have entered upon the perilous path of religious legislation. In this course the Constitution of the government is basely overridden, the barriers are broken down, and the flood-gates of all evil are thrown open. The way is preparing for the dragon (Rev. 12:17) to make his last desperate effort to destroy utterly the saints of the Most High, and crush out truth from the earth. But he will not succeed. The coming King will end the contest; not, however, in the way these dreamers dream. Having turned their back on Jehovah through the rejection of his Sabbath, and taken in its stead the rival institution of the arch-rebel, they mistake the latter for the true King, and are found at last beneath his banner. But he and all his followers go into the lake of fire (Rev. 19:20), while the saints appear on Mount Zion with the Lamb. Rev. 14:1. Standing on a sea of glass mingled with fire, which is before the throne of God in heaven (Rev. 4:6), they sing the song of "victory over the beast, and over his image, and over his mark, and over the number of his name." Rev. 15:2.

Scarcely less surprised than the wicked at their sudden and terrible doom, will be the saints, at the magnitude and glory of their reward. They find the ills of flesh all gone, victory over death and the grave secured, their friends restored to them in everlasting reunion, and their bodies fashioned like unto the glorious body of the Son of God; and they take their first thrilling draft from the cup of immortality, with an exuberance of joy which knows no bounds. The prophet rapturously exclaims, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." And as the King will then say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom pre-

pared for you from the foundation of the world" (Matt. 25 : 34), so now we say to him, our coming King, "Come, Lord Jesus," "even so," "come quickly." Rev. 22 : 20.

FAITH AND ITS BASIS.

We are told that the only avenue through which the knowledge of facts comes to the mind, is that of the senses. That is, the only things we know are those we hear, see, feel, smell, or taste. While this may be true in a general sense, it is by no means true to the Christian in a practical sense, or as applied to the facts which he receives and lays at the foundation of his hope. When a statement is backed up with the evidence of sight or hearing, it is supposed to be placed beyond the bounds of speculation or fancy, the evidence giving to it the seal of truth. But the Christian learns to mistrust his eyesight or his hearing; for he finds that they have often misled him, and faith becomes to him the only avenue of infallible truth.

It is true that both faith and hope come through hearing, seeing, etc.; but "hope that is seen is not hope," neither does faith claim for its objects those things which are recognized by the senses. The field of faith is the realm of unseen things. Reaching out into this mysterious region, faith brings from its infinite storehouse the most wonderful truths, and gives them all the reality that pertains to the things of sense. The adjunct of faith is reason. Reason rests upon evidence, and the foundation must be strong in proportion to the work that faith is expected to do.

In spiritual things faith looks to reason for its assurance as well as in other things. And here reason finds a basis of the most immovable nature. Faith is required to grasp the word of God. (It should not be asked to go beyond.) Does reason sustain the effort? Skepticism denies this; we answer, Yes, most abundantly. But unbelief refers to one class of reasonings, while in our minds there is an altogether different class. The wisdom of this world exalts itself against God (2 Cor. 10 : 5, margin), ignoring and rejecting those evidences upon which the heart of simple faith rests with the most complete satisfaction.

Our confidence in the word of God, as indeed in that of men, must rest upon two considerations: His ability to make his word true, and his veracity. In the first is involved the question of power; in the second that of character. When we consider the reliability of a man's promise, the first query is, Is he able to fulfil it? and the next is, Is he disposed to do so, or can we depend upon his word? When the word of God is under consideration, what a mighty foundation is here presented for assurance! His power and his character! These are at stake to sustain every word that the Lord has ever uttered or the Holy Spirit dictated. The created universe, with all it contains,—the infinite work of his omnipotent hand, guided by unerring wisdom,—testify of his power. Eternal goodness, justice, truth, and love bespeak the inflexibility of the divine purpose, never to deviate, even with a shadow of turning, from his revealed word. How well do we sing,—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!"

Those who hesitate and doubt as to whether they can really trust God's word, do not, it may

be presumed, often realize the fearful position in which they stand. To doubt God's word is to offer to him what would be to one of our earthly friends a most cruel insult. Suppose that we should make a plain, unequivocal statement to a friend upon some point which he did not understand, and upon which we had perfect knowledge, and he should reply, "I wish I *could* believe your word," would we not feel grieved and injured? So he who cannot accept God's word, impeaches his veracity and discounts his power. In the words of the apostle, "He makes him a liar." O how much grief we have caused our heavenly Father because we could not take him at his word. He waits to do great things for us, but he cannot because of our unbelief. So was the Saviour hindered in his earthly mission, for he met unbelief in all its forms. One man who came to Jesus' disciples to have the demon cast out of his son, and they could not do it, came to the Master with the request, "If thou *canst* do anything, have compassion on us, and help us." The Revised Version shows that Jesus rebuked him with the exclamation, "If thou *canst*! All things are possible to him that believeth." With broken spirit and in tears the poor man cried out, "Lord, I believe, help thou mine unbelief." Too many of us trust God in the same way, wondering if he *can*, when it is never a question of divine ability, but of faith on our part. It is better to say, as did the man full of leprosy, "If thou *wilt*, thou *canst*;" but better still to believe both his willingness and power to do all that he has promised. Such a faith brings us into connection with everlasting and omnipotent strength.

In another article we hope to speak of some of the obstacles to faith. G. C. T.

HOW SHALL WE DISTINGUISH BETWEEN TRUE AND FALSE PROPHECYING?

Nothing is more important than that we be able to recognize the voice of the good Shepherd as he speaks to his people. The Saviour says, "I am the good Shepherd; and know my sheep, and am known of mine." "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John 10 : 3-14.

It is an important question to know how we may recognize the voice of the good Shepherd, for upon a correct understanding of this hangs the destiny of souls. It is true the spirit within us will recognize the voice; "for the Spirit itself beareth witness with our spirit, that we are the children of God;" but it would not be safe to rest upon this evidence alone, for again we read: "Try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4 : 1. There must, therefore, be some rule, or standard, whereby the mind will be exercised in testing them. This becomes more apparent when we consider how the human mind has become confused and beclouded by sin, and no one is wholly free from the effect of its influence.

In the first writings which God ever gave that were to be handed down to all future generations, he, through his servant Moses, gave two distinct tests by which true prophets might be known: First, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to

pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deut. 18 : 22. Any kind of selfishness mixed with the testimony of a prophet, causing him to attempt to utter a prediction on his own responsibility, would be a presumptuous sin; and such a person God would not own, and would not have his people fear.

Secondly, "If there arise among you a prophet, or a dreamer of dreams, and he giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Chapter 13 : 1-3. In this case the words themselves may be true as far as the events themselves are concerned, but their influence would in some way detract from the true worship of God, the Creator of the heavens and the earth.

Also, if the attention in any way be turned from the Creator to the creature, then God is dishonored, and the work itself is not to be credited as the voice of God. In the foregoing it will be noticed it was the character of the fruit that was the test. When Satan came to Christ and suggested to him to cast thyself down from the pinnacle of the temple, quoting the following scripture, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone," the scripture quoted was all right, but if obeyed it would have led the Son of God to presume upon the mercy of God. It would have been a perversion of the words of God to apply them to himself for protection under those circumstances. It was not simply in the voice itself that Christ detected Satan, but in the application of it; for it would have led him to commit the sin of presumption. "The sin of presumption lies close beside the virtue of perfect faith and confidence in God, and Satan endeavored to take advantage of Christ's humanity and urge him over the line of trust into presumption." So now it is the lasting influence on the people which shows the healthfulness or the unhealthfulness of the work itself. The Spirit of God never leads men and women to throw away sound judgment. The apostle prays that our love "may abound yet more and more in knowledge and in all judgment ["sense," margin]." Phil. 1 : 9. Sanctified common sense is an excellent thing in the Christian religion.

When the apostle Peter was in the mount of transfiguration, and "there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased;" and though he was an eye-witness of his majesty, he states as a stronger evidence than that of his own eyesight in beholding the glorifying of the Son of God, and that of seeing Moses and Elias, who had been translated, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1 : 16-19. God never works against himself; but every new revelation is a further development of what has already been spoken by the mouth of his holy prophets. The revelation will be as elevating

in its character, as ennobling in its expressions, as complete in the thoughts expressed, as any former revelations since the first writings of his prophets. It will be a fulfillment of God's utterances in the past through his servants, an unfolding of expressions which they have uttered, and in each and all of these utterances the voice of God will be seen and recognized. Men may be deceived in what they hear and even in what they see, but when in them all of the divine characteristics are revealed, that of itself is an end of all controversy.

John saw Jesus as he came from Galilee to be baptized of him in Jordan. John had heard of him before, of his sinless character and spotless purity; this, all of this, was in harmony with what God had revealed to him would be the character of Christ. The very atmosphere of his presence was holy and awe-inspiring. John felt Christ's superiority, and shrank from performing the rite of baptism upon one whom he felt to be sinless. He, remonstrating, even forbade Christ, saying, "I have need to be baptized of thee, and comest thou to me?" Matt. 3:14. And yet he bears the following testimony: "And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bear record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bear record that this is the Son of God." John 1:29-34. Here the impressions of John and the fulfillment of what he had revealed to him were in perfect harmony. Notwithstanding all this internal and external evidence that Christ was the Son of God, yet at a subsequent time there were queries that arose in his mind concerning Christ being the Son of God. John did not have clear ideas concerning the kingdom Christ came to establish, neither did the disciples. They thought Christ would reign a temporal king on the throne of Jerusalem. These erroneous ideas of John,—notwithstanding the Saviour said of him, "Among them that are born of women there hath not risen a greater than John the Baptist,"—led him to hope that Christ would, by his divine power, bring him out of prison as he would proceed to establish his kingdom. But as this was not the case, he became somewhat impatient, and in the midst of doubt and bewilderment, sent his disciples to inquire of Him, "Art thou he that should come, or do we look for another?" The Saviour's reply was, "Go and show John *again* those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

These words contained a kind and cautious reproof, as well as a reconfirmation of John's faith in Jesus the Messiah. The fulfillment of the prophecy in respect to Christ's mission here upon earth was evidence which forever settled the question with John. From this time he gave himself up to live or to die according to the will of God. He now by this answer better understood the mission of Christ. In this was a striking illustration of the fulfillment of Christ's own words: "If I do not the works of my Father, believe me not. But if I do, though ye

believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." John 10:37, 38. "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 5:36. The life of Christ as seen in his works was the evidence of his Messiahship.

From the above we draw the following conclusions: That while the voice may be recognized by the Spirit within us, as we listen to it, as being a truthful voice, the works which may be seen in the life must confirm its truthfulness. Finally these words and works must be in harmony with the fulfillment of the predicted word, and must also bear the same exalted character, being the counterpart of what had been prophesied.

In these last days when there is a multitude of voices saying, "Lo, here!" and, "Lo, there!" we should watch carefully that any voice claiming to be the voice of God bear the divine credentials not only in one respect but in all. God does not get in such a hurry with his work that he does not give his people time to weigh evidence and to decide in his fear as to whether it is his voice or the voice of some stranger. But if a mistake is made in regard to this, God as a tender, loving parent will overrule all for his glory when we sustain the right relation to him. He heals our mistakes, covers our sins, and teaches us individually by the experience we have, even by our mistakes, to "behold the Lamb of God, which taketh the sin of the world."

S. N. H.

NOTES BY THE WAY.

At the time that we closed our last Notes, we were still on the camp ground at Middle Brighton, Melbourne, where the Australian camp-meeting was being held. This meeting was a most interesting occasion from the beginning till the close. The large attendance of our own people, at a time when circumstances were very unfavorable, with the large attendance of the citizens and the favorable impression the camp and the meetings made on them, could not help giving to our own people who were present new courage and much larger ideas of the work of the message.

The outside interest continued to increase to the last. The calls for meetings to be continued in the city and in several of the suburbs became more urgent as we neared the time for breaking up the camp. It was finally decided to locate one tent at North Brighton, near where the camp-meeting had been held; and another at Williamstown, another suburb of Melbourne, about ten miles distant. At both places the meetings are now progressing with excellent interest and a full attendance. In addition to those who took their stand on the whole truth of God during the camp-meeting, others are continually being added to the number as the meetings progress. May the Lord's blessings continue with these efforts, is our earnest prayer.

Sabbath, Jan. 20, the last day of the camp-meeting, was a good day. The Lord blessed the word spoken. Elder Corliss addressed the congregation in the forenoon, and sister White spoke in the afternoon. At six o'clock we again met, and after a few remarks on the sacredness of the calling and work of the ministry, we had the pleasure of participating in the setting apart of brother A. S. Hickock to the work of the

holy ministry. The Spirit rested down on the congregation in a very large measure, and we could not doubt that God approved of this step. Then followed a most interesting testimony meeting in which all took part. It was a day that those present will long remember,—a small foretaste of that triumphant meeting that will soon take place around the throne of God, when we shall shout our victory complete.

During the last week of the camp-meeting the Australasian District of the General Conference, held its first session. At the present this district has only two local Conferences, Australia and New Zealand. Both were well represented at this meeting. In the meetings of the District Conference, subjects of much importance and interest to all connected with the present work were considered; and, judging from the interest manifested, we conclude that this was a very profitable occasion.

As a full report of the proceedings of this Conference will be given the readers of the REVIEW, we will not take the time here to report the meetings at length. We feel assured that these District Conferences will be of great service to the work in general, especially in these far-distant fields.

The educational question received a good degree of attention. Sister White spoke at some length, setting forth the principles underlying true education. This subject is receiving much consideration of late from our people throughout the world. As a people we have come to appreciate its importance more than ever before. The Lord has committed to his people in this last time a world-wide message, one, too, that is most solemn in its import. It must be evident to every one that such a work calls for the most thorough consecration and for thorough efficiency. The truth of God should be presented with power and ability, that its beauty and consistency may be fully manifested. Our schools can be made to contribute largely to this end.

At the present time the way is open for the message of the Lord to be carried to every nation, kindred, tongue, and people. Everywhere the gospel door is open; from every land comes the Macedonian call, "Come over and help us." Everywhere our work is meeting a reception that exceeds our highest anticipation. All this is indeed very encouraging. Our greatest embarrassment at this time is our lack of properly qualified laborers for the different lines of work now demanded.

If at the present time we were able to answer the urgent calls for help, and enter the many doors that are open for the truth of God for this time, it would not be long before we should see the prophecy fulfilled, "And the earth was lightened with his glory." But the lack of efficient laborers is not due so much to the lack of facilities for obtaining instruction, as to our failure to appreciate adequately the importance of this preparation.

There is also connected with this subject another phase that it might be well to notice in this connection; namely, that quite a number who have entered some school with a view of fitting themselves to labor in the cause of God, have found, upon obtaining their education, that the world offered them greater inducements in the way of salary and honor, than the work of the Lord could hold out before them. The result has been that many of these accepted the offers of the world, and gave up the idea of

laboring for God. We are indeed very sorry that there has been so much of this. The result has also had a discouraging effect on parents and guardians; for while they would be glad to assist their young people to obtain an education to fit them to labor acceptably in the message, they hesitate for fear that their sons and daughters may, by this very means, be turned away from the simplicity of the truth. But is such a result inevitable? Is there no remedy? We cannot for a moment admit that apostasy is a necessary result from education. But this only shows the perversity of the natural heart, and our inclination to listen to, and accept of, the flattering promises of Satan, rather than follow the principles of the truth of God and the example of Christ.

The work of the Lord is worthy of our best endeavors, our greatest possible ability, and our most thorough devotion. True, the world will offer greater money inducements and temporal remuneration for our work. But what is that after all? "They have their reward," and it is little enough. We, on the other hand, are to be "laborers together with God." We are not to look on the things which are seen, but to have our mind on the unseen. We are to have the same spirit that was in Christ, and this it is that will distinguish us from the world. "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit." 1 John 4:13. What we want is a complete surrender to God, and to place our every ability on the altar of his service. When the love of Christ takes possession of our hearts, it will not be a question of salary, of convenience, or worldly ease, but rather, How can I glorify God in my body and spirit, which are his? Then we shall feel the importance of obtaining the best training and fitting up possible, that we may work the more acceptably and be the more efficient to the glory of God.

We feel more deeply on this question than we are able properly to express. Our soul is greatly stirred as we behold the whole field, white to the harvest, so urgently calling for earnest and efficient laborers. We are glad that this matter is receiving as much attention as it is at the present time, and that so many facilities are now at our command. May God bless our schools in a very special manner.

The demand for medical missionaries is also beginning to be realized. No line of work can be more consistent with our message, and none can more truly illustrate the real spirit of the gospel than the true medical missionary, who is prepared to relieve physical suffering as well as to administer to the sin-sick soul. There is not a community on all the earth that would not be blessed with such labor. And to whom should we look for the most full and complete illustration of the true principles of the gospel, if not from those who represent the truth of God in the last time?

Brethren and sisters, think of these things. God help us to consecrate ourselves to him with every power of our being, and may we so improve on every opportunity, and so make use of every facility, that we may render to him faithful service, and be indeed a light in the world at the very time when the darkness is the most dense.

O. A. O.

"The pleasure of religion is the practice of it, and the way to make religion easy is to be thoroughly religious."

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.

PLEASURE ABIDING.

BY ELDER L. D. SANTEE.
(Princeville, Ill.)

THIS world is a mixture of sobs and laughter,—
A strange, sad medley of smiles and tears,—
Unheeding the things that are coming after,
Only the present to it appears;
All unheeded the heavenly splendor
That shines from the throne of God above,
Slighting the invitation tender
That comes from his pitying heart of love.

Multitudes seeking an earthly treasure,
Pressing and crushing the grapes of sin,
Will find but pain in the wine of pleasure.
And a heart of sadness, the breast within;
And the glittering snares the world alluring
Are apples of Sodom and grapes of gall;
Ah, there's no joy on this earth enduring
Only to come when the Lord shall call;

Only to look with eyes anointed
For the wondrous gladness soon to be;
Only to wait for the time appointed
When Christ shall come and the soul be free;
Only to wait till our loved ones breathless
Waken to beauty when God shall call;
Only to wait for the life all deathless
That comes to the ransomed each and all;

Only to come with prayers most fervent.
Working for Jesus as seasons fly,
Laboring earnest as faithful servants,
Hoping reward in the by and by.
Ah, there's a joy beyond all telling,
Waiting for us on the farther shore;
Ah, there's a rapture the bosom swelling
To know that the gladness is evermore.

ENGLAND.

SOUTHAMPTON.—Our meetings here are progressing very favorably, and the Lord's blessing is with us. The attendance and interest have steadily increased, so that now our hall, which holds 700, is about full. Last Sunday night it was packed—not a vacant seat. The collection was over \$16 and the tract sales nearly \$6. The papers give good reports and send reporters, and the town is quite stirred. For all this we thank God and take courage. As yet we only hold Sunday services, but during the month of April we have secured the best hall in the town, and will have meetings every day. We expect great things. We have not yet spoken directly on the Sabbath, but take no pains to keep it back, referring to it and selling Sabbath tracts from the first. The meetings are known as Seventh-day Adventist meetings and that in them the gospel is preached.

F. HOPE,
J. S. WASHBURN.

ONTARIO.

ALBUNA.—From the beginning of the winter there has been no time that we could have held an institute with this church, on account of bad roads, till our appointment came. All through the meeting the roads were fine, and the attendance, both of our people and outsiders, was all we could expect. The power and presence of the Lord were in all our gatherings. The truths for our times were readily received.

Since this church was organized, a little more than eight months, the tithe has been more than \$250. Missionary work is carried on by them, and the Sabbath-school receives much attention. Five or six are ready for baptism, which we expect will be administered this spring.

The Sunday prosecution resulted in the payment of the cost by those who did the complaining. So far the cases which have come up in the courts have shown that Ontario has no law which forbids farming on Sunday.

The president of the Conference was with us the first Sabbath and Sunday of the institute, and encouraged us in our work, promising to do all he could to send more workers to this province during the coming season. We hope to see several tent companies in Ontario this summer. All our institutes in southern Michigan have been seasons of rejoicing and praising the Lord for his great mercy.

A. O. BURRELL,
P. M. HOWE.

NEW YORK.

OLEAN.—I began meetings in Olean, Jan. 27, and continued them till March 11. The interest continued good from the first, and the best of the wine was enjoyed at the last of the feast, as there were more in attendance at the last service than at any former one. As the result the church was greatly encouraged, and nine persons, all adults, began the observance of the Sabbath. Brother and sister C. G. Satterlee, who have moved there, have the confidence and respect of the entire church, and are a great help to the believers. If all pull together, the membership may soon be doubled.

March 19. D. A. BALL.

We have everything to encourage us in our work here in New York. Our liberty is not yet restricted, and we are free to carry on the work of God where we will. A number have recently accepted the truth; and the best of it is many of them have entered active service, and are becoming efficient workers. Some have entered the canvassing work; others are laboring with tracts and other reading-matter among their neighbors. Last week I received a donation of \$50 from a lady not of our faith, but who thus expressed her interest.

Some of our local societies are doing a good work with tracts, and we hope to enlist more in this work. The importance of this tract work cannot be overestimated. May the truth rapidly go forward to its approaching triumph.

E. N. WASHBOND.

MICHIGAN.

LANSING.—Knowing that our brethren and sisters who by their faithfulness keep us in the field, are anxious to know how the work is prospering in our hands, I will make a brief report.

The Lord is working by his Spirit, and some are anxiously inquiring the way to Mount Zion. Our services are well attended with interested people, and with increasing numbers. When not holding meetings, our time is fully taken up with pastoral visiting, holding Bible readings, and distributing tracts from house to house. In the latter work my family are efficient help, and in this way they are placing the truth before others, and are thereby gaining a valuable experience themselves. God has many precious souls in this city who are sighing and crying for the abominations that are done in the land, and we trust that in his time he will cause rays of light to reach them.

In membership we now number twenty-five, with several others who will, we trust, connect with us shortly.

Personally I am of good courage in the Lord, and enjoy fair health. God is blessing the work, and that rejoices my heart. The brethren and sisters are doing nobly in helping to meet the running expenses of our meeting place, and are at peace among themselves, with the love of Christ in their hearts.

Many of our services are seasons of refreshing, and although we have not seen all accomplished that we could desire, we do praise God for the way he has led us since coming here.

As we look back a few months and then at the present, we say with thankfulness, See what God hath wrought! We ask our brethren and sisters to pray for us and the work here, that we may have heavenly wisdom so that we may not mar the blessed work. L. G. MOORE.

March 11.

ST. LOUIS, SUMNER, AND MT. PLEASANT.—Dec. 14-24, we held an institute at St. Louis. As the membership here is small and rather scattered, we did not have a large attendance. Evangelist Wills was holding meetings at the same time, and our attendance from the outside was small, yet we enjoyed the blessing of God, and believe that good results will be seen. One woman manifested a determination to follow the Saviour, at the Sabbath meeting.

From this place I went to Sumner, but on account of ill health, brother Williams was compelled to go home. I remained here most of the time till Jan. 28. The church appreciated the instruction given in the various lines of work, and responded heartily to the efforts put forth to assist them. The attendance from those not of our faith was large, and a deep interest was manifested, as the encroachment of the Catholic Church, and our only salvation from her power, the gospel of Christ, were presented. Although no visible fruit was seen, we know that the word shall not return void, but shall prosper in the thing whereto it is sent, and we leave the results with God, who gives the increase.

Jan. 11-14 I spent with the Ithaca church in quarterly meeting. This meeting was characterized by the refreshing from the presence of the Lord. Three were added to the church. Some were moved to take off their gold and donate it to the work in foreign lands. One little girl gave a gold charm, saying, "I don't want this to shut me out of the kingdom." O, that the spirit of the little child may be seen more and more in our churches and among the older members. Matt. 18 : 2-4.

Feb. 1-7 I spent with the church at Leutz. From here I went to Mt. Pleasant, where I again joined brother Williams in the work. Elder Jones was with us from the 9th to the 19th. His labor was greatly appreciated, and we trust that many souls learned, by actual experience, that Christ in man is the hope of glory. The evening meetings were well attended by the people from the city. The subjects treated were, "What Is the True Church?" and "Who Is the Head of It?" About forty of our brethren and friends from other churches attended either a whole or part of the institute, and I believe they returned to their churches to do better work for the Master. Brother Williams remained to follow up the work, and Feb. 21 I came to Edenville, where I am now engaged with an excellent interest. Several have already given their hearts to God, and many more are deeply moved. We expect to remain some time to follow up the interest.

W. H. FALCONER.

COLORADO.

COLONA AND RIVERSIDE.—In company with brother and sister Hartman I began meetings Nov. 20 at Colona. From the first there was a good interest manifested to hear. The Lord came very near; although we were located where it seemed the last spark of Christianity had been choked out by the evil one, we had reason to be encouraged; for the Lord's converting power was made manifest in the conversion of some dear souls. Thus closed a four weeks' meeting at Colona.

After a short rest we began meetings at Riverside with a good interest, but we were not free from opposition here. A Methodist minister tried to show that our position in regard to the nearness of the Lord's coming was erroneous.

After we reviewed him, he wanted permission to say a few words. He said that he had often heard it said that a person could play any kind of a tune he wanted to on the Scriptures, and that he had not believed it heretofore, but now he did. Thus he destroyed his own influence; but opposition did not cease here. The First-day Adventists began to assert that the "beast" was the Odd Fellows and Free Masonry; but at a glance the people could see the error of that position, and so again the Lord had the victory, and six souls took their stand with us. People have been very kind to us and have contributed largely to our support.

We are of good courage in the work, and by the help of the Lord will press the battle. We desire the prayers of all our brethren for the work in this place. L. F. TRUBBY.

BOULDER.—For a few weeks past the church here has enjoyed a most interesting and profitable season of Bible study. During the week of prayer district meetings were held, and at one of these especially, an interest was awakened with some from the outside, as well as an increase of interest among our own people and their children. This resulted in a request for a series of meetings, and for several weeks Bible study has been conducted evenings and Sunday afternoons, covering the important subjects of, the "Holy Spirit," the "New Birth," the "Mystery of Godliness," the Mystery of Iniquity," and "Religious Liberty."

In the four years I have lived here, I have not seen so general and deep an interest in the study of the Bible as during these meetings. It steadily increased from the beginning, and though I expect to leave soon for an indefinite time, the brethren and sisters design to continue the study among themselves. Some are holding Bible readings in different parts of the city.

As a result of this interest, aside from the awakening of our own people, three were baptized and united with the church, and others are interested who we hope will soon take the same step. We enjoyed a visit during the time from Elder Breed, whose testimony was highly appreciated by our own people and many others who attended, especially when he spoke upon the subject of the "Catholic Church and This Nation."

Personally I have never experienced more of the blessing of, and the freedom in, the Lord than during this time. My physical health was never better, and I have been, by the blessing of God, in addition to this labor, enabled during the time to earn with my hands reasonable wages, which relieves the work of all expense. The Lord has been exceedingly merciful to me as an individual in restoring my health, and to us as a family in many ways, and we consecrate ourselves anew to his service. We desire to dispose of our property here, that we may be able to meet our obligations to others, and to be free to labor in the Lord's vineyard as his providence may open the way. I am thankful for the increasing light which shines from the word of God, and earnestly desire to reflect the same to others. E. W. WHITNEY.

NEBRASKA.

DUNBAR AND BROWNVILLE.—I attended the institute held at Dunbar, Dec. 22-29, conducted by brethren W. B. White and A. F. Ballenger. This was an extraordinary meeting. The Spirit witnessed with power in the conversion of souls. Quite a number gave their hearts to God, and took a bold stand for the truth. I remained at this place about three weeks after the institute, to follow up the interest by visiting the interested ones and holding a few more meetings. Some more have taken hold of the truth since

the institute, which in all make quite an addition to the company at Dunbar.

Jan. 25 I came to Brownville in company with Elder White, intending to stay only a few days; but there was such an interest manifested by the people to hear the message, that it was thought best that I remain and follow up the interest. The hall in which meetings are held has generally been well filled, and many people of the town and surrounding country have heard the sound of the last message in its loud cry. The Lord has blessed me more than ever before in presenting his blessed truth. The word is accompanied with power, and I praise his name!

A number of souls are rejoicing in the advancing light of the message as a result of the meetings, and we have reasons to look for others soon to take their stand with us in this closing work.

An interest has been awakened in the country eleven miles northwest of this place, by one of the brethren here who has been scattering tracts and talking with the people. An urgent call came from that place to hear the truth, so I went out there last week and held three meetings. A lively interest was manifested, and I believe that some in that vicinity will soon step out and obey the truth. I expect to hold more meetings in that place. The fields are white.

My courage was never better, and my interest and faith in this blessed cause grow as I labor on. W. N. HYATT.

March 11.

FLORIDA.

PALM VIEW.—Under the direction of the Conference Committee, brother Walter Bird began a church school here, Nov. 27, 1893. He began with an attendance of ten, which has increased to twenty-two, and others are making preparations to attend. One of the primary objects of the school is to develop workers for the cause of God. Therefore considerable attention is given to the study of the Bible. There has been a steady, healthy, spiritual growth among the students from the first. A missionary band has been organized, numbering ten persons. Plans are now being devised whereby this band of Christian workers can place religious literature in the hands of all the people in this part of the country. We are glad indeed to see the true missionary spirit taking possession of our people here in Florida. While the work of God, under the loud cry of the third angel's message, is moving forward gloriously in other places, I cannot but praise God and take courage for what I have seen and felt during the past few weeks here. A church institute has just closed, which began Tuesday, Feb. 17, continuing twelve days, conducted by Elder J. W. Collie. An unusual degree of interest was manifested, not only on the part of our own people, but also from those outside. Five persons took a decided stand for the truth, some of whom had been its bitter opposers. Some of these are members of the Seventh-day Adventist church, and are now rejoicing in the love of a precious Saviour. Others are about deciding to obey the Lord, and thus the Spirit of God continues to work upon the hearts of the people. Seventeen were baptized, and doubtless others will soon move forward in this ordinance.

The church is rejoicing because of the wonderful showers of blessings received from the God of heaven. It is seldom that I have witnessed such a spirit of humiliation and confession because of lack of consecration and faithfulness to the Saviour, as was manifested in our Sabbath meeting, March 3. A straight testimony had been borne, to which the tender, melting influence of the Spirit of God set its seal. Many hearts were deeply convicted of sin, and with eyes filled with tears, they again yielded themselves to their heavenly Father and loving Saviour, to be his now and forevermore. My earnest desire and prayer to God is that they may prove

to be steadfast, unmovable, always abounding in the work of the Lord.

As the good Spirit came into our midst, and all hearts were thereby made tender, we could say, as did one of the prophets when expressing his confidence in God: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?"

C. P. WHITFORD.

CONFERENCE IN DISTRICT NO. 1.

THE District Conference for General Conference District No. 1, was held with the newly organized church of Jersey City, N. J., from March 1-11 inclusive. This district is composed of nine organized Conferences, and the General Conference mission field called "the Maritime Provinces;" namely, Newfoundland, Nova Scotia, New Brunswick, etc. The nine State Conferences are, Quebec, Maine, Vermont, New England, New York, Pennsylvania, Atlantic, Virginia, and West Virginia. These fields were all well represented by delegates. With the exception of Quebec, the president of each Conference was present. Elder I. D. Van Horn, General Conference superintendent of this district, presided over the meetings; Elder Wm. Covert, of Vermont, was chosen as secretary, and brother Bowersox, of Pennsylvania, as assistant secretary.

In the earlier business meetings of this session of the Conference, encouraging reports were made by the presidents and delegates. These reports showed a growth and spiritual prosperity in the believers, and an increasing desire on the part of the people to hear the truth for these times. It was also shown that, whereas in former years some of these Conferences had been burdened with heavy debts, they had of late made a good showing in the line of lifting the debts. One thing was evident from the reports, that in all the district there was more call for laborers than could be supplied with the present force of consecrated workers.

The South Lancaster (Mass.), Academy was reported as having a good attendance, but lacking in room for the accommodation of the many students applying for admission. It is crowded to its utmost capacity, and several applicants have been refused admission to the school for want of room. This increase in patronage was without any special effort to call in students. On hearing this report it surely looked as though the Academy needed additional buildings to meet the demands upon it.

The West Virginia preparatory school at Newburg was reported by Elder Babcock as a decided success, and it, too, had grown to that extent that more and larger rooms must be secured for the next year of the school.

The various lines of work connected with the furtherance of the cause, such as canvassing for our periodicals, home religion, church order and fellowship, Sabbath-school work, our duty to the poor, health reform, etc.,—all received a proper share of attention in the meeting. There was preaching or teaching each afternoon and evening, and some of the forenoons, on the live issues of the time, as well as on the rise and progress of the cause. The discourses were given by Elders I. D. Van Horn, A. T. Jones, S. H. Lane, R. C. Porter, E. J. Hibbard, and the writer.

On the first Sunday evening of the Conference the Seventh-day Adventist meeting-house of Jersey City was dedicated. On this occasion the meeting room, 30 ft. x 70 ft., was crowded to its utmost capacity, 450 persons being in the room. Following the dedication service three sisters were baptized in the baptismal font beneath the pulpit. These united with the Jersey City church, which now numbers over sixty members.

The growth of the work in Jersey City is a good indication of the rapid advancement of the truth. Only a little over five months from the

time that the tent was first pitched in the city, the church was raised up, and the church building all completed to the turn of the key. The house itself is a wonder to the people, having been constructed in midwinter, in about four weeks' time. The lowest responsible bid upon the house was \$2400, exclusive of seats, plumbing, chimney, heating furnace, baptistery, and pulpit. These extras would cost \$777 more, or a total of \$3177. Brother Franke took charge of the work, employing carpenters at low wages, as many were out of employment, and rushed it through. The house is ceiled with Georgia pine, and so could be made without the delay of waiting for plaster to dry. The cost of the whole structure, ready for occupancy, was only \$1850, or a saving on the lowest bid of \$1327. It is a neat structure, and was an excellent room in which to hold the District Conference.

On the last Sabbath of the Conference our brethren from the Brooklyn church met with us in the Sabbath-school and meeting. The Sabbath-school numbered 228, about two thirds of whom belong to the Jersey City and Brooklyn churches. At the close of the service on this Sabbath, brethren Sanford B. Horton and Calvin P. Bollman were ordained to the work of the gospel ministry. After a brief discourse in the afternoon, a social meeting was held in which 170 testimonies were borne in one hour and twenty minutes. It was indeed a feast to be there.

I could not but contrast the present condition of the work here with the situation in New York and Brooklyn in 1864, just before M. B. Czehowski started for Switzerland, when I spent some ten days in Brooklyn. Then about ten of us, all the Sabbath-keepers in New York and Brooklyn, met in a private house, at Williamsburg. May the Lord bless their efforts as they strike out for conquest in New York City, as well as the two cities already occupied. This first District Conference of Dist. No. 1 was a season of good cheer and encouragement to us all. May its blessing stay by us in our various fields of labor.

J. N. LOUGHBOROUGH.

EXTRACTS FROM LETTERS.

MISSOURI is not behind other States. Her school is doing good, and tracts are being extensively circulated. Thus the Missouri secretary writes:—

"Some of our larger local societies are doing good work in distributing tracts and periodicals, and no doubt are helping to reach the honest souls who are waiting for the truth. While some others are not doing so much, there is evidently an awakening among all, and we hope to see the future develop the talents that have been in a slumbering state among us. Our school here is undoubtedly proving a success. A very deep interest is manifested in the study of God's word, and we certainly expect that its influence will reach out into the State, revealing the necessity of cutting loose from the things of the world, and launching out in a whole-souled service of the soon-coming King. If all our people could realize the losses they sustain by not having the REVIEW, doubtless many of those who do not now have it would find it no very difficult matter to obtain it. Many others by a little extra effort could find means to provide it. May God help us, as a State, to be fully awake to the times, and not be left outside when the door is shut, because we have been careless or indifferent until it is too late."

A letter received from brother M. M. Jackson, who is distributing tracts in southwestern Missouri, says that there is a large field there in which the present truth is unknown, and asks that some one be sent there to labor.

A brother in Indiana also reports general progress in that State, to whom we give space:—

"The progress of the cause in Indiana has indeed been marked with the blessing of God,

and at no time has there been a more encouraging prospect than at the present time. A very great desire to hear the truth is being manifested by people in many parts of the State. So many calls come in for some one to come and preach the truth, that, although we have more laborers in the Conference than in the past, we have not enough to answer these calls. With many of these calls come offers of places in which to hold meetings and an assurance of a large attendance.

"A few cases might serve to show how desirous people are to hear the gospel in some localities where labor is now being done. One brother in the southern part of the State went to a place to hold meetings where an interest had been aroused by the books which had been sold there by one of our canvassers. He reports that before he could get to the church where he intended to preach, he had to stop at a school-house, the people were so anxious to hear. The school-house could not hold all that would have been glad to come. Some kept the second Sabbath that he was there, although that subject had not then been presented. Two churches that were open to him were waiting to have the truth presented there.

"Another brother in the same part of the State, while meeting with bitter opposition, is also having success in presenting the truth to the people. He has now been shut out of three school-houses on account of the opposition on the part of some, but still there are those who want to hear the message of God, and they are even considering the question of building a meeting-house in which they can have meetings without being interrupted so much.

"The institutes which have been held in some of the churches have been the means of arousing the members to a greater missionary zeal, and have resulted in their taking hold of the work with more energy than ever before. Some, whose hearts have been cold, have been restored by the warming influence of God's love to their former love of the cause, and are now working for its advancement. Much work is being done in the way of circulating our smaller literature. Quite a number of our local tract and missionary societies are working on the envelope plan, and they report good success in that line. Truly we have cause for thankfulness for being connected with this work."

We will close these extracts by giving the following interesting experience of a lady, as it has been communicated to us by one of our brethren:—

"This sister was visiting from house to house distributing literature, and reading the Bible with the people, as opportunity offered. A sister told her it was of no use to call on her next door neighbor, as she was so full of prejudice that she would not listen to the truth. However, she called, and although received coldly, succeeded in getting the lady interested to open her Bible and read what the word of God itself taught upon the Sabbath question. This impromptu reading, together with two other readings a little later on, was the means of convincing the lady of the truth, and she observed the following Sabbath. Thus we see how the Lord is working in this time. Here was an individual that it was thought was so full of prejudice that she could not be reached, yet three judicious visits and the reading of the Bible convinced her of the great Sabbath truth, and she is now rejoicing in its observance. Perhaps you have a prejudiced neighbor that by a little faithful work you might interest in the truth. Would it not be well for you carefully to seek God for wisdom that you might go out and try it?"

THE HISTORY OF A BOOK.

IN A. D. 1851 the Seventh-day Adventists for the first time took the position that the two-horned beast of Rev. 13:11 was a symbol of the

United States of America. This exposition of the prophecy was new and not entirely without drawbacks. At the time in question there was scarcely anything in the external history of the country to justify the conviction that this nation could be the power marked out in the prophecy. Indeed, the presumptions were all against such a conception. A nation which was constructed upon the idea that the Church needed no pope and the State no king, was the last government in the world, which, presumptively speaking, would ever become a persecuting power. I repeat that all the indications were unfavorable to the exegesis of the prophecy given by Seventh-day Adventists. For years the probabilities were all against them. At last the tide turned.

In A. D. 1870 the writer chanced to be at Battle Creek, the headquarters of the denomination. Brother H. W. Kellogg, of Vermont, was there at the same time. Touching me upon the shoulder one day, he said: "Brother Littlejohn, do you know that there has been formed in this country a political party which proposes to do the very thing that we have been looking for so long?" I replied that I was not aware of the fact, and he continued: "That party has now been organized about ten years, and it publishes a paper in Philadelphia, Pa., styled the *Christian Statesman*. They intend to change the United States Constitution so as to make the Bible the basis of all legislation." I pondered long upon these remarks. Finally I subscribed for the paper named above, in order to study more fully the purposes and methods of the new party. After taking the paper for a year, I was burdened with the thought that it would be criminal for us to allow those men, unwarmed, to bring upon themselves the curse of God, by doing what he had predicted would take place in this country. After much reflection, I decided to give public expression to my views upon the subject. I appealed to the *New York Independent* and other papers to obtain space for the carrying out of my plan, but was rebuffed in each instance. However, be it said to the honor of Rev. H. W. Beecher, that he offered to grant me one column per week in the *Christian Union* for my purpose. The space offered was so limited that I decided to look farther. At length I determined to "beard the lion in his den" by asking the privilege of a hearing in the *Christian Statesman* itself. To my astonishment, my request was cheerfully granted by the editor of that paper. Encouraged by this fact to believe that a good Providence was prospering my attempt, I wrote out my first article.

It so happened that, in company with Elder J. N. Andrews, I attended several camp-meetings that season. Therefore, when my first article was completed, I submitted it to him for criticism. We read together about three pages, when Elder Andrews shook his head doubtfully, saying, "Elder Littlejohn, when they get there, they will stop; they will never print your article." Nothing daunted, I held to my purpose. The result was that the *Statesman* published about eighteen columns of mine, containing as straight and as strong an argument for the seventh-day Sabbath as I was capable of making. After my argument was finished, the *Statesman* replied at length. In this way our views and their criticisms thereon were brought before their denomination by the sanction of its leaders.

When the *Statesman* finished its reply, I asked for the privilege of publishing a rejoinder in their columns. This they politely declined, and, when I insisted upon the same, they published a note from me, setting forth the facts in the case, and informing their readers that my first article, the reply of the *Statesman*, and my rejoinders thereto, would be published in the *REVIEW AND HERALD*. This promise was fulfilled, and at the suggestion of Elder James White the whole discussion was finally published in the form of the book styled "The Coming Conflict." When that book was completed, I sent a copy to

the *Statesman*, at the same time writing a letter to them to the effect that, if they would offer it for sale at their office, we would furnish it to them at half rate, or fifty cents per copy. They never accepted my proposition, and never answered my letter. So ended the first discussion between Seventh-day Adventists and National Reformers. As the result of it, there are to my certain knowledge quite a number who have been brought into the truth.

I look with much satisfaction upon that discussion for several reasons. First, because the good providence of the Lord was manifested in it from beginning to end. Secondly, because it furnished an excellent opportunity to get our views before the men who were destined to become our persecutors. Thirdly, because there was nothing in that debate which was acrimonious or ungentlemanly. With pleasure I acknowledge the fact that I was treated with unvarying courtesy by the editor of the *Statesman*. As my opponent was selected for his task because of his unquestioned ability to present the Sunday side of the argument to the best advantage possible, the discussion offers a good opportunity for those who wish to know what can be said in favor of a change of the Sabbath to have their wishes gratified.

Twenty-one years have elapsed since the discussion was closed, and what a change has come over the face of affairs! Instead of ransacking the papers and printed speeches of the day for evidence that this nation will, despite all appearances, oppress the people of God who are giving the last message of mercy (Rev. 14: 9-12), we are brought face to face with the very persecutions which we have anticipated so long. As evidence of this fact, we refer to the cases of our brethren who recently have been imprisoned in several States of this Union, for no other offense than keeping the Sabbath according to the commandment. Ex. 20: 8-11.

So literally have some of the predictions made by the writer in that discussion been fulfilled, that, by altering a few words, they would be changed from prophecies to a history of current events. For this result the writer takes no credit to himself. He was able to predict what he did predict—not because of any prescience, or wisdom of his own; but simply for the reason that he, in common with his brethren, had arrived at a correct interpretation of those portions of the word of God which apply particularly to our own country.

W. H. LITTLEJOHN.

[There are a few copies of the "Coming Conflict" noticed in the foregoing article, left upon the Office shelves. They will be mailed, post-paid, to any address, on receipt of \$1.

The book is a good one to place in the hands of those who are anxious to weigh the arguments for and against the change of the Sabbath. It will also be read with great interest by our own brethren, as it clearly sets forth the successive steps by which the orthodox churches have been transformed into machines to be employed in persecuting those who differ with them in opinion on the Sabbath question.—ED.]

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

INTRODUCTORY NOTE.

ALTHOUGH with this quarter you have a new lesson pamphlet, do not neglect the old one. Read again the introduction to the lessons, and keep in mind the suggestions as to study that are found in nearly every lesson. Remember, however, that the lesson is in the Bible, and not in the pamphlet. Do not neglect the study of preceding chapters, as you advance. Make it a practice to give a synopsis of the chapters already studied, as often as once a day. As you do this, by yourself, let your mind call up as complete a picture as

possible of each topic as it is mentally pronounced. In order that your knowledge of the details may be increasing, so that a mention of any given subject in the chapters that have been studied may present a complete picture to your mind, read the chapters carefully, at least once a week, noting while doing so, the analysis. This will not be so great a task, in addition to the study of the advance lesson, as may at first be thought, and the results will more than pay for the time thus spent. You will find that, while indelibly fixing and increasing the knowledge that you already have, such a drill will enable you to learn the new lesson more easily. The faithful student will notice a marked difference in the time necessary to enable him to grasp the contents of a chapter now and when he began the book. This difference will be more and more marked as the study progresses. Do not allow yourself to become impatient at spending so much time on one portion of Scripture. It is much more profitable to devote your time to one portion of Scripture, and have it for your own, than to read ten times as much in the same time and know but little about it when you are through. This study need not exclude your general reading of the Bible. It should not; and you will find that, the more faithfully you pursue this study, the more good will you derive from your other reading.

Lesson 14.—The Life-Giving Word. Luke 7: 1-17.

(Sabbath, April 7.)

This lesson is easily analyzed. It consists of but two subjects; healing the centurion's servant (verses 1-10), and raising the son of the widow of Nain. Verses 11-17

1. When Christ had ended his discourse, where did he go?
2. Who was lying there at the point of death?
3. How was this servant regarded by the centurion?
4. What did the centurion desire of Jesus?
5. Whom did he send to Jesus with the message?
6. What did the Jews say of the centurion?
7. Why did they think he was worthy to be favored?
8. What additional message came to Jesus as he was on his way to the centurion's house?
9. What did the centurion say of himself?
10. What only did he say Jesus needed to do in order to heal the servant?
11. How did he illustrate his idea of the power of Christ's word?
12. When Jesus heard these things, what did he say to those with him?
13. What was the result of the centurion's faith? Matt. 8: 13; Luke 7: 10.
14. Where did Jesus go the next day?
15. What did he meet at the gate of the city?
16. How was Jesus affected by the sight of the mother's grief?
17. What did he say to her?
18. What did he then do and say?
19. What wonderful result followed?
20. How did this affect the multitude?
21. What did they say?
22. How extensively was this published?

NOTES.

1. Let no one be disturbed over the difference in the accounts that Matthew and Luke give of the requests that Jesus should heal the centurion's servant. While there is a difference in the two accounts, there is no disagreement. Luke does not mention the centurion's meeting with Jesus, but his silence does not contradict Matthew's statement that the centurion did meet Jesus. Both accounts must be joined in order to get the particulars. But do not let anxiety to "harmonize" the two records draw the mind away from the important lessons to be learned from the story.

2. The Jews said to Jesus concerning the centurion, "He is worthy that thou shouldst do this for him: for he loveth our nation, and himself built us our synagogue." Revised Version. They thought that this would make Jesus more ready to grant the request. The idea that God thinks more of men who are able to do much for the church, than he does for others is not yet extinct. It is this that leads ministers sometimes to think more of the conversion of a rich man than of a poor man. It is this wrong idea of God's estimate of worthiness, that keeps many people from receiving the help that God wants to give. They say, "I am so unworthy," meaning that they are not good enough to receive anything. "I can see how God can save such a one, but I can't have any hope for myself." Their only thought is that God expects men to do something for him before he will do anything for them. When people come to think that they are accepted by the Lord on that basis, they form the criticizing portion of the

church. They are always looking at other professed Christians, to see if the others have really come up to the standard of goodness that God can accept; namely, the standard to which they themselves have arrived. The centurion himself did not consider that his liberality gave him any special claim on the attention of the Lord. He said, "I am not worthy that thou shouldst enter under my roof." But he was not like so many in these days who confess their own unworthiness, and who, therefore, will not claim anything from the Lord. He said, "Say in a word, and my servant shall be healed." He expected blessings in spite of his unworthiness, and such are the ones who receive mercies from God. Jesus himself was not influenced by the representations of the Jews; but when the centurion, while pleading his own unworthiness, showed how easily Christ could grant his request, the Lord said, "I have not found so great faith, no, not in Israel." "And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee." Matt. 8:13. It was his simple faith, not his rich gifts, that recommended the centurion to Jesus.

3. "But say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Jesus regarded this as the most marvelous manifestation of faith that he had ever seen. Wherein lay the greatness of the faith?—In the simple fact of grasping the power of Christ's word. Just as the centurion's word could set men in motion, and thus accomplish results, so Christ's word could command the disease to depart. The psalmist, speaking of God's dealing with ancient Israel, said, "He sent his word, and healed them, and delivered them from their destructions." Ps. 107:20. This was fulfilled in the case of the centurion's servant. Jesus sent his word, and the life that was in it made the sick man well. It is such faith as the centurion manifested and only such,—faith that lays hold of, and rests upon, the power of the living word,—that will give us the kingdom. Matt. 8:10-12.

4. "Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, 'Weep not.' 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' Ps. 103:13. 'In all their affliction he was afflicted, and the Angel of his presence saved them.' Isa. 63:9. 'For we have not a high priest which cannot be touched with the feeling of our infirmities.' Heb. 4:15. In the compassion of Jesus for the bereaved and sorrowing mothers, we see the tender pity of God for suffering and sinful men; for 'God was in Christ, reconciling the world unto himself.' 2 Cor. 5:19. Satan has led men to think that God is stern, exacting, and tyrannical. Christ 'emptied himself' (Phil. 2:7, Revised Version), that he might represent only the Father, and so disprove Satan's slander. 'God is love.' Who can hesitate to come to him, when we know that it was his love and compassion that was manifested in the gentle Saviour?

5. "And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." What was it that put life into the young man?—Just the word of Christ, which is spirit and life. John 6:63. It was the same word that will raise the dead at the last day. It was the same word that gives life to the sinner. "And you hath he quickened [made alive], who were dead in trespasses and sins." Eph. 2:1. Conversion is resurrection. (See Rom. 6:1-6; Col. 2:12, 13; 3:1.) The same word produces it that will raise the dead at last. Therefore the apostle longed only to know Christ and the power of his resurrection (Phil. 3:10), and he prayed that God would give to us who believe, to know the exceeding greatness of God's power, even the working of his mighty power, which he wrought in Christ when he raised him from the dead. Eph. 1:19, 20. This miracle of raising the widow's son was wrought that we might believe that Jesus is the Christ, and that, believing, we might have life through his name. John 20:31. Our belief in the Lord Jesus, and in the miracles which the Bible says that he did, is measured by our acceptance of the life which he came to give, and which is in his word.

Special Notices.

NOTICE TO CHURCH IN CHICAGO.

UNTIL the completion of the church building of the Chicago South Side Seventh-day Adventist church, services will be held in the Forestville Congregational church, on 48th St., corner of Champlain Ave., Chicago, as follows: Every Sabbath, services at 11 A. M.; Sabbath-school at 9:30 A. M.; prayer-meeting, Monday evening, at 7:30 P. M.; missionary meeting, Thursday evening, at 6:30 P. M. All are cordially invited to attend.

MICHIGAN CANVASSERS' INSTITUTE.

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

KANSAS, NOTICE!

DEAR BROTHERS AND SISTERS: Our order for 100,000 tracts to be sent all over the State was sent in over a week ago, and before this reaches you, the tracts will be out and nearly one half the families in the State will have a copy in their possession. We feel that this is a very important time, and a matter that should not be passed over lightly. We have, therefore, decided to ask all of you to unite with us in a season of fasting and prayer for the blessing of God to attend these tracts; for his Spirit to call the attention of the people to these tracts and to use them as a means of awakening many to inquire for more truth. The day to be thus devoted is Sabbath, March 31. Let our united prayers ascend to God, and let our faith take hold of his strong arm. C. McREYNOLDS.

AMERICAN AND FOREIGN MAILS.

To those who have left their native land, their homes and relatives, friends and brethren, to connect with the work in some far-distant part of the world where most news from home is only received once in several weeks or months, the arrival of the "mail boat" is looked forward to with no little interest, and if for any cause the anticipated mail fails to come, there is much disappointment and anxiety. We apprehend that our correspondents at home are not less concerned to hear from the absent ones. So for mutual benefit of correspondents between this field and America, we give the date of the arrival and departure of mails to and from San Francisco, Cal., and Auckland, New Zealand. The same boats also carry mails for Australia and the Pacific islands.

Mails leave San Francisco for the year 1894 as follows:—

| LEAVES S. F. | ARR. AUCK. | LEAVES AUCK. | ARR. S. F. |
|--------------|------------|--------------|------------|
| April 5 | April 26 | March 24 | April 12 |
| May 3 | May 24 | April 21 | May 10 |
| May 31 | June 21 | May 10 | June 7 |
| June 28 | July 19 | June 16 | July 5 |
| July 26 | Aug. 16 | July 14 | Aug. 2 |
| Aug. 23 | Sept. 13 | Aug. 11 | Aug. 30 |
| Sept. 20 | Oct. 11 | Sept. 8 | Sept. 27 |
| Oct. 18 | Nov. 8 | | |

If those interested will preserve this for future reference, delayed mails may be avoided.

W. M. CROTHERS.

Bank's Terrace, Wellington, New Zealand.

A PLEA FOR GEORGIA.

Much has been said of late about our people scattering away from Battle Creek and other large churches into needy fields where their opportunities for doing good would be vastly increased. Some have already gone, others no doubt are thinking of doing so; but they hardly know what field to enter. To the latter class we wish to say a few words about the situation and needs of the work in Georgia. There are a number of small companies and isolated families of Sabbath-keepers in this State who need encouragement, and would be greatly benefited if those of Christian experience would come and settle among them. Not only would these lonely, struggling ones be encouraged, but little Sabbath-schools and meetings could be established and maintained, where for want of persons of experience they are not kept up.

There are also places where the truth has been presented, and many believe it, and there is a general public sentiment in its favor; yet for want of a leader to go ahead and stand by the work, nothing has been accomplished in the way of permanent results. Men of faith and ability are needed for such places, and in God's hands they might be a power for good.

Some of our churches here are in great need of wide-awake, God-fearing men and women as workers among them. One of them, for instance, by reason of removals, has now a membership of only eight sisters, not a male member left. This church needs a leader,—a brother who can act as elder. We feel that it must not be allowed to go down for want of this help. There is prospect of its membership increasing if the work is kept up. What an amount of good might be done by consecrated families, who are now living where they are not needed, if they would come and fill such places as these. We could locate a number of such families in this State just now to great advantage to the cause. This call is not for men who are regular workers in the cause; but for those who perhaps may not see their way clear to engage in active labor in the field. They can follow their usual vocations for a livelihood, and at

the same time hold together and strengthen the work by their presence and influence.

We are trying hard to build up the work in this State. Georgia has been the center of the work in the South since its commencement, and will probably continue to be so till its close. Much labor has been put forth here. It has required considerable time to learn how to work here. Much seed of truth has been sown by the canvasser, so that our work has become extensively known throughout the State, and now God is giving us success. We receive urgent calls from many localities,—more than we can fill; and it makes our hearts ache to put any off unanswered. Could those whom we are addressing hear these calls, and see the need of help in this field, we believe they would no longer remain inactive in their well-filled churches and strong Conferences, but would come over into Georgia and help us.

But some may ask, Would we not be going into the very jaws of persecution to go to Georgia now? We answer, If duty calls you to a place of persecution, a greater measure of God's blessing awaits you there. "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:5. We are not to seek after persecution; but when it is raised against us while we are where God wants us, we have nothing to fear; God will take care of us. Of this we can testify from our recent experience. Although we have in Georgia the most rigid laws of any State against Sunday work, in our late trials a spirit of leniency and fairness was manifested such as has not been witnessed in the trials of our people in other States. Prominent men now tell us that nothing has occurred which has helped our cause so much as this.

Now a word about climate, healthfulness, and prospects for making a living. We have now been here long enough to note the conditions of climate through every season of the year, and having had between us an experience in the climates from the gulf coast of Texas to the Laurentian Mountains of Canada, we are free to say that we have never found a more delightful climate than this, especially in northern Georgia, where it begins to near the mountains, making it high enough to be above the reach of malarial diseases. It is protected from the cold by the Blue Ridge and other ranges of North Georgia, Tennessee, and Carolina on the north. The average temperature during winter at Gainesville is 45.4°. The coldest days we have had the past winter, the thermometer stood 20° above zero. The mean summer temperature here is 71.7°, and the hottest day last summer it was 96°, or 4° lower than the same day in Canada. Friends who arrived here last year in midsummer were surprised to find the weather cooler than in Michigan. The air is pure and bracing, and the water is excellent. The soil is fairly productive, and when properly tilled will produce good crops. Corn, cotton, potatoes, melons, and vegetables, and berries of almost every variety are raised in abundance. Peaches, pears, grapes, and apples can be raised easily and plentifully. Land suited to growing any or all of these products can be bought for from \$5 to \$10 per acre.

We would not, however, present these worldly considerations as the inducements for any to come—merely for the sake of making money, for selfish purposes. We would prefer that such should not come. We want sacrificing and burden-bearing men,—men who are willing to deny self, and labor for the up-building of God's cause and the salvation of souls. We do not wish to divert the minds of any from other fields where they may contemplate going; but those who are looking for a place of usefulness, and are not decided where to go, we invite to come and share in the toils and burdens of this important field.

And now, dear brethren, shall we not hear from a goodly number of volunteers who can and will come to this field for Christ's sake? May God move upon the hearts of some of you to respond to this call, is our earnest prayer. Those desiring to come should first write us about the matter. W. A. Mc CUTCHEN,
Gainesville, Ga.

R. S. OWEN.

P. S.—Should the question of the education of their children deter any from coming here, we would say that we have an excellent school here at Gainesville, under the management of brother E. C. Keck and wife of the Battle Creek College, embracing kindergarten department for the little ones, up to high-school grade for advanced students.

News of the Week.

FOR WEEK ENDING MARCH 24, 1894.

DOMESTIC.

—Governor Rich has been sustained in removing State officials by a unanimous opinion of the Michigan supreme court.

—The A. P. A. controlled the Milwaukee Republican Convention, and unfriendly candidates were "turned down."

—March 24 the House of Representatives adopted a resolution of regret at the death of Kossuth.

—The sundry civil bill, providing for the expenses of the fiscal year, was passed by the House, March 20.

—Secretary Gresham charges Great Britain with dereliction in presenting legislation concerning the Bering Sea dispute.

—Half a million silver dollars are said to have been put in circulation by a counterfeiting gang operating near Omaha, Nebr.

—The difficulties between the governor of Colorado and a court of that State have been referred to the higher courts for settlement.

—The experiment of enlisting Indians as soldiers has proved a failure. The Indians would not stand the restraints and drill of soldier life.

—Some revolutionists lately attempted to land arms and ammunition in San Domingo. They were seized by President Heurtaux, and shot.

—Prendergast, the assassin of Mayor Harrison, declined to be hung on "Good Friday," it being contrary to his religious scruples, so his execution is postponed until April 6.

—The Hatfield-Mc Coy feud, which terrorized Logan county, Ky., a few years since, has broken out again, two of the Hatfield faction having lately been killed by members of the Mc Coy party.

—Very imposing ruins have been lately discovered in Arizona. One building was 100 feet square, with towers at the corners. Some of these towers, nearly 100 feet high, are still standing.

—The Ferris Wheel, which was a marked feature of the late World's Columbian Exhibition, will be removed to New York City, and will be erected on a vacant lot on Broadway between 37th and 38th streets.

—The army of discontented men who are gathering in Ohio, preparing to march to Washington, is growing larger, and no one knows what the end will be. A collision between this body and sheriffs, State troops and perhaps United States troops, is not improbable.

—A cyclone, the first one of the season, passed over Texas, March 18. At Greenville twenty persons were instantly killed, and more than 100 were wounded. Many houses were demolished. Hail-stones weighing eighteen ounces fell, killing many fowls and domestic animals.

—The new 13-inch gun just completed was tested March 21, on the Potomac, near Washington. Many senators and members of the foreign embassies were present. Two shots were fired, with charges of 482 pounds of powder each time. The shell weighed 1100 pounds. The gun is believed to be a success.

—Terrible snow-storms swept over the northwestern States, March 20 and 21. At Deadwood, So. Dak., the snow fell to the depth of four feet. Railroad trains are blocked in many places. In Wyoming it is feared that the storm will cause great loss of stock on the ranges. In Arkansas eight inches of rain have fallen, miles of railroad tracks are under water, and rivers rose an inch an hour.

FOREIGN.

—The king of Italy is selling many of his palaces, not being able to maintain them.

—The Russo-German commercial treaty was formally ratified in Berlin, March 20, and put at once into effect.

—A tariff war is threatened between Russia and Austria, owing to the latter's refusal to reduce the duty on wheat.

—Queen Victoria and the Prince of Wales have consented to the marriage of Princess Maud to Premier Rosebery.

—Louis Kossuth, the distinguished Hungarian patriot, died at Turin, Italy, March 20. He was ninety-two years old.

—The House of Commons, having voted to abolish the House of Lords, when the friends of the Lords were out, has by a fuller vote indorsed the Lords.

—A great mass-meeting was held in Hyde Park, London, to demand the abolition of the Lords. Speeches were made by many members of the Commons.

—The rebellion in Brazil is reported to be still active. Mello is still on the water with two ships, and the southern provinces of Brazil, particularly Rio Grande do Sul, appear to be irreconcilable.

—A conspiracy to kill the king of Corea has been discovered and thwarted. One thousand pounds of powder were deposited under the floor of the palace. Twenty-seven conspirators have been arrested and will be put to death.

—News comes from Australia that near the old mining camp at Ballarat, the scene of many crimes of the bushrangers, the richest gold quartz found in twenty years, has been discovered. A great rush for the new fields has set in.

—At Sandwich, Ontario, a man who has made a business of assaulting little girls, has been sentenced to four years' imprisonment and to be whipped upon the bare back in the middle of each year. Twelve blows with a cat-o-nine-tails are to be given him. Such a sentence has not been known in America, perhaps for a hundred years.

RELIGIOUS.

—The total income of the Church of England is about \$1,000,000 a week.

—The Catholic nuns have withdrawn from the Pittsburg public school, and the suit against them has been withdrawn.

—According to a recent report there are 43,324 lay preachers in England in connection with Baptists and various branches of Methodists.

—The Semaine Religieuse has compiled a table which shows the total Roman Catholic population of the dominion of Canada to be 2,058,000.

—Fifteen churches of Norwich, Conn., have united in extending an invitation to Rev. B. Fay Mills to come and labor with them, and he has consented to do so.

—Father Lambert, a Catholic priest of Brooklyn, N. Y., has left the Roman Church. He says he has long been in doubt, until now he is certain that that church is not the church of Christ.

—The Jewish festival of Purim was observed March 22 and 23. This celebration commemorates the deliverance of the Jews in Persia from the destruction threatened them through the machinations of Haman.

—Father Hyacinthe says that of the 36,000,000 inhabitants of France, not more than 6,000,000 can be spoken of as having any real connection with the church. France is thus very largely an infidel country.

—Lord Rosebery, the new premier of the British government, has publicly announced that bills for the disestablishment of the established churches in Wales and Scotland will be introduced as government measures.

Appointments.

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

THE Lord willing I will meet with the church at Oakland, Wis., the first Sabbath in April, at their regular quarterly meeting. Meetings will begin Friday evening, April 6.
H. R. JOHNSON.

No providence preventing, I will meet with the church in Dimondale, Mich., April 14 and 15. Brethren and sisters of near adjoining churches are cordially invited to attend.
A. C. BOURDEAU.

BUSINESS NOTICES.

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

WANTED.—To rent my garden and farm of eighty acres to a Seventh-day Adventist. A. B. Rice, Sturgis, Mich.

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

WANTED.—To hire a Sabbath-keeping young man to clerk in a store, also a milliner; good reference required. For sale, store building and dwelling, good location for business, and to do missionary work. Will sell cheap, on easy terms, or trade for property in Battle Creek, Mich. Address E. E. Varner, 737 5th Ave., Helena, Mont.

LABOR BUREAU.

WANTED.—By a young man aged nineteen years, work by month or year on farm in Michigan, among Sabbath-keepers. Address Geo. Laughlin, Box 57, Chase, Lake Co., Mich.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Seventh-day Adventist papers. J. H. Rhodes, Columbus, Miss.

Seventh-day Adventist papers. S. E. Carpenter, Elbridge, Obion Co., Tenn.

Seventh-day Adventist publications. G. W. Davis, Pendleton, Oregon.

Seventh-day Adventist papers. Mrs. E. Foreman, Dunnville, Ontario, Canada.

Seventh-day Adventist papers. Minnie Corwin, Town Ridge, Cheyenne Co., Kans.

Any Seventh-day Adventist publications. Mrs. Nora Fritz, Fayette, Howard Co., Mo.

Seventh-day Adventist papers and tracts. Dr. Cutting, 329 Floyd St., Louisville, Ky.

Seventh-day Adventist papers, religious liberty literature, etc. A. L. Abel, Oliver Springs, Tenn.

Seventh-day Adventist literature, not older than 1893, Bert Hies, Chesterville, Morrow Co., Ohio.

Sentinels, also Sabbath tracts and religious liberty literature. Mrs. Lucy A. Small, Cliff Island, Portland, Me.

Seventh-day Adventist papers, also tracts in English and German. Mrs. Mary E. Boaz, Bolivar, Polk Co., Mo.

Seventh-day Adventist papers and tracts in German and Norwegian languages. Carry Black, Ola post-office, So. Dak.

REVIEW, Signs, Sentinel, Youth's Instructor, Little Friend, and especially tracts on religious liberty. A. S. Combs, Lebo, Coffey Co., Kans.

Seventh-day Adventist papers, tracts, Medical Missionary, and children's papers. Mrs. H. Craudell, Box 145, Downing, Dunn Co., Wis.

ADDRESS WANTED.

WANTED.—Mrs. N. J. Zwires, 801 1st St., Frankfort, Ind., requests the address of Miss Ona Battenberg, formerly of Loehel, Ind.

Obituary Notices.

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

ORR.—Died at Guilford, Mich., Jan. 12, 1894, of apoplexy, brother Newell Orr, aged seventy-eight years. He and his wife embraced the truths of the third angel's message under the labors of Elder Strong. He was a firm believer, looking forward to the appearing of our Lord and Saviour Jesus Christ. He leaves a wife, two sons, and two daughters to mourn. Funeral services were conducted by Elder A. Moffat (Methodist). Text, Ps. 116:7.
S. A. CRAIG.

ERICKSEN.—Died in Poy Sippi, Wis., Jan. 6, 1894, Mary E. Erickson, nee Sorensen, of consumption, aged twenty-nine years. Sister Erickson was born in Denmark. When thirteen years of age, she was converted and united with the Poy Sippi Seventh-day Adventist church. She lost her husband two years ago. One little son and several relatives are left to mourn. Remarks were made at the funeral by the writer, from John 14:6.
J. C. MIKKELSEN.

WILSON.—Died at Battle Creek, Mich., Jan. 27, 1894, Margaret J. Wilson, aged 29 years, 7 months, and 29 days. She came from County Down, Ireland, in 1885, and united with the Presbyterian Church. On reaching this country, she soon began to keep the Sabbath in Monterey, Mich., and was a consistent member of the church there until her death. She, with her husband, brother James C. Wilson, resided at Crooked Lake, Mich. Sister Wilson was active, and delighted to work for the good of others. It can truly be said of her, "She hath done what she could." Services were conducted by the writer, at South Monterey.
A. C. BOURDEAU.

DART.—Died in De Peyster, St. Lawrence Co., N. Y., at the home of her daughter, Mrs. L. D. Austin, Mrs. Orrilla Dart, in the sixty-seventh year of her age. Sister Dart has been a firm believer in the third angel's message for about fifteen years. She first heard the message preached in a school-house in this place about 1879, and immediately began to keep the Sabbath. Some few years afterward, the family moved to California, where she became more immediately connected with the Seventh-day Adventists. Four years ago she was obliged to return East on account of her health, leaving her husband and two daughters in California, hoping soon to be united with them again, when death claimed her. She fell asleep in the bright hope of the first resurrection. She was a faithful and zealous worker in the cause she loved. No Adventist minister being within reach, words of comfort and sympathy were spoken by Elder George Sharpe (Methodist), from Rev 1:7.
MRS. EMMA ROUNDS.

KOONS.—Died near Kerwin, Kans., Feb. 5, 1894, Emma May, only child of Alvin and Mattie Koons, aged eight months. Words of comfort by the writer.

O. S. FERREN.

VUSBURGH.—Died in Battle Creek, Mich., Jan. 27, 1894, of croup, Leonard, infant son of T. W. and Arletta E. Vusburgh, aged 3 months and 2 days. Words of comfort were spoken by the writer.

A. C. BOURDEAU.

SHUTTS.—Died at his home at Chateaugay Lake, N. Y., Sept. 30, 1893, Jehlie Shutts, in the eightieth year of his age. He was a firm believer in Christ. We believe he rests in hope. Funeral services conducted by Elder Hathaway. Text, Job 7:9, 10.

SEYMOUR SHUTTS.

ASHERY.—Died at Retreat, Wis., Feb. 23, 1894, of general nervous prostration, Richard Ashery, aged nearly seventy-four years. He embraced the truth about twenty-five years ago, at Victory, and has found it a comfort all his life. He rests in hope. Sermon by the writer, from 1 Thess. 4:18.

I. SANBORN.

WOODS.—Died at Battle Creek, Mich., Feb. 14, 1894, of pneumonia, Robert L. Woods, aged twenty-three years. Brother Woods was converted some three years ago, and has been a member of the Sanitarium family for the past two years. He was highly esteemed by all who knew him, as a faithful, devoted Christian.

L. McCoy.

MILLER.—Died Feb. 3, 1894, Sarah A. Miller. She was born in Clarksville, Tenn., July 15, 1818, and removed to Illinois when a child. She leaves an aged husband, three sons, one daughter, and eight grandchildren. The funeral services were held at the family residence, and were conducted by John Bliss. Text, John 14:1-3.

A. E. BATES.

SHAYER.—Died at Fargo, N. Dak., Feb. 9, 1894, Mrs. Ida A. Shaver, nee Bunton, aged twenty years. She embraced the truth five years ago, and was the only one in her family to obey, but the Lord kept her by his power. She was a member of the Fargo church. She leaves a husband, a babe, parents, and others to mourn. Funeral services were held in the Adventist church, with a large attendance. Words of comfort were spoken by the writer, from Job 14:14.

ANDREW MEAD.

PLANK.—Died Feb. 12, 1894, at Maiden Rock, Wis., of consumption, brother W. W. Plank, aged forty-four years. He was a member of the church at Dodge Center, Minn. Brother Plank turned his face Zionward, and united with the Disciple Church thirteen years ago. Soon afterward he embraced the truths of the last message, and united with the Seventh-day Adventists. He leaves a wife, a daughter, and many other relatives to mourn. Words of comfort were spoken by the writer, from Titus 2:13.

J. B. SCOTT.

VAN LEAR.—Died at Garrett, Ind., Jan. 27, 1894, of lung fever and la grippe, Mrs. Mary Ann Van Lear, wife of John Dasset Van Lear, aged 60 years, 4 months, and 2 days. She first heard and embraced present truth under the labors of Elders D. A. Wellman and E. Van Deusen, at Shelby, Mich., in 1883. Previous to this time she had been a member of the Disciple Church. At the time of her death she was a valued member of the Seventh-day Adventist church at Corunna, Ind. Words of comfort were spoken from 1 John 5:12.

I. S. LLOYD.

MCDONNOLD.—Died at Potterville, Mich., Feb. 20, 1894, Hannah McDonnald, aged 66 years, 8 months, and 28 days. She was converted in early youth, and united with the Baptist Church. Twelve years ago she embraced the third angel's message, and persevered in the service of God to the last. For several years she was a great sufferer. The hope that she would soon have a part in the first resurrection sustained her. Two daughters, three sons, and other relatives and friends are left to mourn. Discourse by the writer in the Seventh-day Adventist church.

A. C. BOURDEAU.

LEWIS.—Died Oct. 11, 1893, at her home on Cliff Island, Casco Bay, of consumption, sister Mary F. Lewis. Her health had been poor for some time, and she had been confined to her bed for several months. She embraced the truth about ten years ago, and was baptized by Elder J. B. Goodrich. She leaves a father, mother, husband, and two children to mourn. The funeral was largely attended, and many will miss her sunny face and cheerful manner. Words of comfort were spoken by the writer, after which we laid her to rest near the seashore, within hearing of the murmuring of the waters, to await the call of the Lifegiver.

J. E. JAYNE.

HAYES.—Died at her home in Vernon Center, Minn., Jan. 19, 1894, sister Lillian Hayes, aged 22 years, 1 month, and 1 day. Sister Hayes was a member of the Garden City church at the time of her death. She leaves an infant son, and a husband who feels deeply the loss of his companion. Words of comfort were spoken by the writer, from Rev. 14:13.

W. A. ALWAY.

WHEELER.—Died March 4, 1894, Mary M. Wheeler, aged thirty-two years. After lingering for months, Mary gave up to that dread disease consumption. She united with the Christian church in Morrow county, Ohio, in 1888. Since coming to the home of her sister, Mrs. Geo. Welch, she expressed her faith in the third angel's message. Words of counsel were spoken from 1 Thess. 4:18. Her remains were interred in the Van Wert cemetery to await the coming of the Lifegiver.

D. E. LINDSEY.

WEAVER.—Died at Sheridan, Mich., Feb. 15, 1894, of consumption, Perry L. Weaver, aged 31 years, 7 months, and 29 days. His health commenced to fail six years ago. He was respected by those who knew him. He lately embraced the true Sabbath, and during the last three weeks of his life he accepted Christ as his Saviour, and believed that his sins were forgiven. A wife and little son, and many other relatives and friends are left to mourn. Words of comfort were spoken on the occasion by the writer.

A. C. BOURDEAU.

PIERCE.—Died at South Lancaster, Mass., Feb. 2, 1894, of pneumonia, Rodney M. Pierce, in the sixty-ninth year of his age. He received the truth of the message thirty-six years ago, in Vermont, and has been a consistent member of the Seventh-day Adventist Church since that time. His home for the past six years has been in South Lancaster. A wife and daughter, with other relatives and friends, are left to mourn. Amid sympathizing friends we laid him away to rest till the Lifegiver comes, and brings with him the life which is now hid with Christ in God. Funeral discourse by the writer.

G. W. CAVINESS.

STONE.—Died at Benton Harbor, Mich., Feb. 5, 1894, Matilda Stone, aged 83 years, 7 months, and 4 days. Sister Stone and her husband settled as pioneers on a farm in Hillsdale, Mich., in 1836. She was the mother of six sons and three daughters, who all survive her. She embraced the third angel's message about thirty-seven years ago, under the labors of Elders Waggoner and Cornell. After the death of her husband, she resided with sister S. E. Daigneau, who faithfully cared for her mother to the last. In her last days she was devoted and peaceful, and she endured her sufferings with Christian fortitude and resignation. Funeral services were conducted by the writer, in the Seventh-day Adventist church at Hillsdale.

A. C. BOURDEAU.

BROWN.—Died Dec. 31, 1893, in Hagerstown, Md., of acute bronchial catarrh, my dear mother, Mrs. Lucy Brown, aged 77 years, 8 months, and 24 days. She died after an illness of about one week, during which time she suffered much. She commenced the Christian life in her early days, and had quite an experience in the great Advent movement of 1840-44. She and her two daughters came into the light of the third angel's message in 1871. The blessed hope was a great comfort to her in her declining years. Her rich experience in the Christian life, and her unselfish labors for those around her, furnish clear evidence that she sleeps in Jesus, and will come forth in the first resurrection. Words of comfort were spoken by Elder P. A. Cave (Christian). Text, Col. 3:4.

M. H. BROWN.

FORTUNE.—Died in Brownington, Vt., Oct. 5, 1893, of typhoid fever, my wife, Edna E. Fortune, aged 23 years, 9 months, and 22 days. At the age of thirteen she was baptized and united with the Irasburg and Charleston Seventh-day Adventist church, in which she continued a faithful member until death. She was an active member of the Sabbath-school, ever ready and willing to do all that she could for its success. Her ambition was ever to be doing something for the good of others, never sparing herself when such work was to be done. Our plans were to dispose of everything that prevented us from more actively working for the Master, and in the spring to go to work in his cause. But instead of this, all our plans were suddenly changed, and she was removed from the active scenes of life, and laid away to rest. It will not be long. Jesus is soon coming to take his faithful ones home. She desired to recover from her illness, that she might devote her life to the work of bringing others to a knowledge of the Saviour, but was willing to rest if God so willed. Her last testimony in public, about three weeks before she died, was that "she gave herself unreservedly to the Lord to do with her as he thought best;" and in a conscious moment just before death, she whispered a prayer and said, "All is well," then quietly passed away. She

leaves a large circle of friends, mother, brother, and husband, who deeply feel their loss. But we are comforted with the thought that the separation is only for a little while. Words of comfort were spoken by Elder G. K. Fuller, Congregationalist, from Heb. 12:5, 6.

W. E. FORTUNE.

BRICKEY.—Died near Downey, Cal., Dec. 21, 1893, of consumption, brother Landon Brickey, aged forty-nine years. He was born in Scott county, Va. His home before coming to the Pacific Coast was in Dassel, Minn. His first religious experience was with the Baptists; but in 1878, under the labors of Elder Hill and others, he embraced the truths of the third angel's message. Shortly after the General Conference at Minneapolis, Minn., five years ago, by the advice of Elder Decker, he moved to Milton, Oregon, for his health. After a few months he went to Avon, Skagit Co., Wash. Last spring he came to Norwalk, to see if his health would not improve, since which time he and his family have held a dear place in the hearts of the brethren of that church. He was always very zealous for the truth, and died rejoicing in the blessed hope. He leaves a wife and two sons to mourn. The oldest son, who was not formerly a Christian, I have since had the privilege of baptizing into Christ. Brother Brickey was a brother of Elder William Brickey, of Kimball, Minn.; he was also the elder of the Dassel church. Words of encouragement were spoken by the writer.

E. E. ANDROSS.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 11, 1894.

Table with columns for EAST and WEST stations, including Detroit, Chicago, Buffalo, and others, with departure and arrival times.

Daily. †Daily except Sunday. Niles accommodation train goes west at 8.30 a. m. daily except Sunday. Jackson east at 6.14 p. m. Trains on Battle Creek Division depart at 8.00 a. m. and 4.10 p. m., and arrive at 12.30 p. m. and 7.05 p. m. daily except Sunday.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect Nov. 19, 1893.

Table with columns for GOING EAST and GOING WEST, listing stations like Chicago, South Bend, Cassopolis, and arrival/departure times.

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 3:49 p. m., arrives at Battle Creek 9:35 p. m. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. †Stop only on signal.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 27, 1894.

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A private note from brother Wm. Lenker, now canvassing in India, says: "In one village where I made a short stop, I secured \$79.60 worth of orders in eight exhibitions." He will leave for the interior soon, but his permanent post-office address will be Madras till further notice.

We are happy to welcome among us brother J. S. Reekie, a young brother who has just arrived from Australia. He comes to take a medical course at the Sanitarium, covering some years. We trust his stay with us will be both pleasant and profitable.

The Medical Lake *Ledger*, Medical Lake, Wash., of Feb. 16, 1894, presents an article, over a column in length, ably defending Seventh-day Adventists against the false charge of setting time for the coming of the Lord, and other ridiculous insinuations so prevalent in the papers at the present time.

Professor W. W. Prescott and A. R. Henry reached Battle Creek, the 23d, returning from their tour to the Pacific Coast. Elders Van Horn, Breed, and Loughborough are also in the place, and will remain through the Council, which commences the 30th. Elder O. A. Olsen and Dr. Kellogg are expected by the 29th. Elder Van Horn occupied the Tabernacle pulpit, Sabbath, the 24th.

A late Buffalo paper announces that Father Lambert, a noted Catholic priest of Brooklyn, has resigned his position as priest, renounced Roman Catholicism, and will henceforth do evangelistic work on the Bible basis of justification through Christ alone. We sincerely trust the report may be true. He has been driven to this step, he says, by the duplicity and evils everywhere practiced in the Romish system. He says his conscience could no longer tolerate such work, and his letter of resignation breathes forth some of the most charming features of the spirit of the gospel.

From a private letter from Elder Conradi to a brother in this Office, we are happy to quote the following cheering words: "The Lord is opening doors here in Europe as never before. We are not able to answer one tenth of the calls that come in." The cheering part of this is that the doors are open. It is not so cheering that we cannot yet enter one in ten of them. But will not this fact inspire many to give themselves to the Lord, and enter into his work?

A missionary in Chihuahua, Mexico, writing to the *Independent*, graphically describes the follies of the Lenten season as practiced in that country. The first three Sundays were devoted to bull-fighting; then followed a masked ball for the *élite*, followed by imitations of the same every Sunday night, in which every one could join as inclination should dictate. He closes by saying, "While this pandemonium ruled, the little Evangelical Church, which tries to stand for primitive simplicity of doctrine and worship, is devoting its Sunday-evening services to the Apostles' Creed."

This was certainly better than bull-fighting or the masked ball; but considering the fact that the so-called Apostles' Creed was never made by the apostles at all, would it not have been better still to have devoted those Sunday evenings to the study of the principles of the gospel of Jesus Christ, enunciated by him and his apostles, as they are recorded in the New Testament?

FIRST S. D. A. CHURCH IN JAMAICA.

WORD has just come from Jamaica, W. I., that a Seventh-day Adventist church was organized at Kingston, in that island, March 21, consisting of thirty-seven members. Of these, thirty-one were baptized, and six joined by letter.

OPPOSES THE A. P. A.

THE pastor of the Central Presbyterian Church, Rochester, N. Y., is reported by the *Chicago Record* of March 13, to have given utterance to the following sentiments in his sermon of March 11:—

"I do not believe in denouncing the church of Christ, and hope that no one within hearing of my voice is in sympathy with the American Protective Association. It must be remembered that the Romish Church is a Christian church, and that she has contributed very much to the literature and life of the church. There is room for the improvement of that church, as for every other. God bless every bishop and priest of the Roman Catholic Church, and make the church pure, true, and a power for righteousness on earth. I pray that God may hasten the time when there shall be one church of God, one Bible, one creed, holiness to God and the gospel to every creature as its errand."

Probably another Jesuit in disguise in the pulpit of a Protestant church. This man belongs in the Romish Church; and why does he not go there? All Protestants who claim that the Papal Church is the church of Christ, are logically bound to acknowledge her claim that she is the only infallible teacher, and go back into her communion. If the time ever comes for which he prays, when there will be only one church, that church will be Roman Catholic.

IN THE FINNISH LANGUAGE.

WE are pleased to call the attention of our readers to a new addition to our list of foreign publications, in the form of a translation into the Finnish language of the pamphlet by Elder Waggoner, entitled "Christ and His Righteous-

ness." It is brought out under the auspices of the Publishing Department of the General Conference Association, but bears the imprint of a firm at Helsingfors, Finland, as the authorities of that country do not allow the circulation of books or tracts containing the imprints of foreign publishers. It is illustrated with six full-page cuts, a feature which will materially aid its circulation. As our readers know, it is a valuable treatise upon the subject under consideration, and we trust that special efforts will be made in each of the several States where Finns are to be found, to give this, our first publication in that tongue, an extensive circulation.

Address all orders to your State tract society, or to the REVIEW AND HERALD, Battle Creek, Mich.

SPECIAL NUMBER OF THE "SIGNS."

WE trust that our people all through the field have seen the issue of the *Signs of the Times* dated March 5, which is most emphatically a Protestant number, and ought to have a very extensive circulation. The present agitation and the great interest that has been aroused in reference to the encroachments of Rome, make this a very favorable time to circulate this excellent number of the *Signs of the Times*. Many persons will read a paper who would not read a tract or other publication. We believe our missionary societies could not do better work than to circulate quite a large number of this issue of the *Signs*. It would not only serve as a help in getting the truth contained in this particular number before the people, but the occasion could be used in getting subscribers for this valuable periodical. We trust that our brethren all through the field will take hold of this matter.

Copies of this issue will be supplied at \$1.50 per hundred. This is about half the regular price of the paper. Send your orders to the Pacific Press Publishing Co., Oakland, Cal.

A. O. TAIT.

LITERARY NOTICE.

No. 3 of the *American Medical Temperance Quarterly*, issued by the Modern Medicine Pub. Co., of this city, has just come to hand. It is the organ of the American Medical Temperance Association, and its name plainly indicates the important field which it occupies. It is particularly emphatic in discountenancing the use of alcoholic stimulants in treating diseases. Price 50 cents a year.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

Thirty-Fourth Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its thirty-fourth annual session (third annual session under the new charter) in Battle Creek, Mich., on Wednesday, April 4, 1894, at the Tabernacle, at 10 o'clock A. M., for the election of a Board of Directors for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present has the privilege of selecting and empowering some one, if he has not already done so, to represent him by proxy. Blank forms for proxy will be sent to any who may request them.

O. A. OLSEN,
URIAH SMITH,
W. H. EDWARDS,
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