

The Adventist Review and Sabbath Herald

ELIHU SMITH, 153 BOX 686

HOLY BIBLE IS THE FIELD

"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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THE JUDGMENT.

BY ELDER L. D. SANTEE.

(Princeville, Ill.)

"Ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:10.

"And the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

The wind from the southland is drifting,
Its warm breath is fragrant and sweet,
And God in his dealing is sifting,
Yes, sifting the chaff from the wheat.
To me it is awful and solemn,
But I know from the Scripture, 'tis true
That all of earth's far-reaching column
Will pass in review.

All the prayers and the praise ever worded,
All the service of love ever given,
Have been by the angel recorded
In the "book of remembrance" in heaven;
And the faith that would take no denial,
The duty that feared not earth's frown,
The steadfastness under each trial,
Are all written down.

The sins that have reached up to heaven,
The crimes all abhorrent to God,
The slighting of mercy that's given,
The paths where the wicked have trod,
In the day when the earth shall be shaken,
On rocks and on mountains they'll call;
They will find that the record was taken,
The book holds them all.

Yes, the record contains all the story
Of the motives, the deeds I have done,
And my actions of shame or of glory
Will all be reviewed,—every one.
If my life has been worldly and careless,
If I've caused a weak brother to fall,
If my soul has been sinful and prayerless,
The record tells all.

How solemn the thought that probation
Is rapidly passing away,
And all who desire salvation
Must accept offered mercy to-day.
O "lead us not into temptation,"—
Thou holy and excellent One!
But may we pass through our probation
With duties well done.

Our Contributors.

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

THE MEANING OF TRIALS.

BY MRS. E. G. WHITE.

THIS world is not the Christian's heaven. It is the place in which to fit up for heaven. It is the scene of our life-battles, our conflicts and sorrows. While here we must, if we would be successful, have a firm grasp of the better world, where, when the warfare is ended, will be found peace and everlasting joy.

Through all our trials, which have never been fully revealed to others, we have had an unflinching Friend, who has said, "I will never leave thee, nor forsake thee." "Lo, I am with you always, even unto the end of the world." While upon the earth, Jesus was ever touched with human woe, and although he is now ascended to his Father, and is adored by angels who swiftly speed to obey his commands, yet his heart, which loved, pitied, and sympathized with men, knows no change. It remains a heart of unchangeable tenderness still. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." Jesus is acquainted with all our trials, and he does not leave us to struggle alone with temptations, to battle alone with sin, and to be finally crushed with burden and sorrow. Through his angels he whispers to you, "Fear not; for I am with thee." "I am he that liveth, and was dead; and, behold, I am alive forevermore." "I know your sorrows; I have endured them. I am acquainted with your struggles; I have experienced them. I know your temptations; I have encountered them. I have seen your tears; I also have wept. Your earthly hopes are crushed, but let the eye of faith be uplifted, and penetrate the veil, and there anchor your hopes. The everlasting assurance shall be yours that you have a Friend that sticketh closer than a brother."

God has always tried his people in the furnace of affliction, in order to prove them firm and true, to purge from them all dross and unrighteousness. It was after Abraham and his son Isaac had borne the severest test that could be brought upon them, that God spoke through his angel to Abraham, and said: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

The work of pruning and purifying the people of God for heaven is a great work, and it will not be accomplished without great suffering on the part of the servants of God, because it will cost them something to bring their wills into harmony with the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified so that we reflect the divine image. Those who follow inclination, and judge from appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is only gain; and like Jacob, they are ready to exclaim, when trial comes upon them, "All these things are against me!" when the fact is, that the very things of which they complained, were working for their good.

"No cross, no crown." One cannot be strong in the Lord and never experience trial. To have strength, we must have exercise. To have strong faith we must be placed in circumstances where our faith will be called forth. Just before his martyrdom, the apostle Paul said to Timothy: "Be thou partaker of the afflictions of the gospel, according to the power of God." It is through much tribulation that we enter the kingdom of heaven. Our Saviour was tried in every possible way, and yet he triumphed continually in God. It is our privilege under all

circumstances to be strong in the strength of God and to glory in the cross of Christ.

Every follower of Christ will have a cross to bear; and when he takes it up resolutely, though in weakness and trembling, he will find that that which seemed so terrible to him is a source of strength and blessing and courage. It will be a staff to him to help him on in his weary pilgrimage through this earth. Then shall the professed follower of Christ drop his cross, and seek to please those who are deriding his Lord? Shall he, for fear he will not receive honor of men, reject and despise the cross of Christ?

What if you do suffer, dear fellow-Christian? The Master of the house suffered before you. Jesus, our Redeemer, representative and head, endured the testing process. He suffered more than we can be called upon to suffer. He bore our infirmities, and was in all points tempted like as we are. He did not suffer thus on his own account, but because of our sins, that we, relying on the merits of our Overcomer, might be victorious in his name. Christ was the exalted and glorious commander of heaven, before whom the angelic hosts bowed in adoration, yet he condescended to give up his glory that he had with the Father, that he might save a fallen race; and shall we, in our turn, refuse to deny ourselves for his sake and the gospel's? Let the words of Paul be the language of our hearts: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Christ requires all. His sacrifice was too great, too dear, to make it possible that we should give less than all, and be accepted. Our holy faith cries out, Separation. We should not be conformed to the world, or to dead, heartless professors. The Scripture says, "Be ye transformed by the renewing of your mind." The way to heaven is a self-denying way. But when you think the way is too strait, and there is too much self-denial in the narrow path; when you say, How hard to give up all, ask yourselves the question, What did Christ give up for me? This question puts anything that we might call self-denial in the shade. Behold him in the garden of Gethsemane. Look upon the great drops of blood that are forcing themselves from his pores while he is bearing the inexpressible agony of soul. Look upon him in the judgment hall while he is derided, mocked, and insulted by the infuriated mob. Behold him clothed in that old purple robe, and hear the coarse jest and cruel mocking. See them place the crown of thorns on that noble brow, and smite him with a reed, causing the thorns to penetrate his holy temples, so that the blood-drops trickle down his face and fall upon the ground. Hear the murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and pale, and weak, and fainting, he is led away to the hill of crucifixion. They stretch his form upon the cross, and drive the nails through his tender hands and feet. Behold him hanging upon the cross through dreadful hours of agony until angels veil their faces from the scene, and the sun hides his light, refusing to shine upon the dreadful sight. Think of these things, and then ask, Is the way too strait?

O that every one might realize that Jesus has something in store for him vastly better than that which he would choose for himself! Would that all might come to understand the exceeding sinfulness of sin and the blessedness of righteousness! Would that all might see how powerless is all effort to contend with Omnipotence! Man is doing the greatest injury to his own soul when he thinks and acts contrary to the mind and will of God. He is sowing to his flesh, and of the flesh he will reap corruption. No real joy can be found in the path forbidden by God, who knows what is best, and who plans for the good of his creatures. In order to be happy ourselves, we must live to make others happy. We must yield our possessions, our talents, and our affections, in grateful devotion to Christ, and in this way we may find happiness here and immortality hereafter.

The most trying experiences in the Christian life may be the most blessed. The special providences of the dark hours may encourage the soul in the future attacks of Satan, and equip the soul to stand most fiery trials. The trial of your faith is more precious than gold. But in order to endure the test, you must have that faith, that abiding confidence in God, that will not be disturbed by the arguments and temptations of the deceiver. Take the Lord at his word. Study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against thee." We need that calm, steady faith, that undaunted moral courage, that none but Christ can give, in order that we may be braced for trial and strengthened for duty.

While on earth there will be no escape from conflicts and temptations; but in every storm we have a sure refuge. Jesus has told us, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The forces of Satan are marshaled against us, and we have to meet a diligent foe; but if we take heed to the admonition of Christ, we shall be safe. "Watch and pray, that ye enter not into temptation." There are foes to be resisted and overcome, but Jesus is by our side, ready to strengthen us for every attack. "This is the victory that overcometh the world, even our faith." Faith sees Jesus standing as our Mediator at the right hand of God. Faith beholds the mansions that Jesus has gone to prepare for those who love him. Faith sees the robe and the crown all prepared for the overcomer. Faith hears the song of the redeemed, and brings eternal glories near. We must come close to Jesus in loving obedience if we would see the King in his beauty. There is peace in believing, and joy in the Holy Ghost. Believe! Believe! My soul cries, Believe! Rest in God. He is able to keep that which you have committed to him, and will bring you off more than conqueror through him that has loved you.

But remember that every one who shall be found with the wedding garment on will have come out of great tribulation. The mighty surges of temptation will beat upon all. But the long night of watching, of toil, of hardship, is nearly past. Christ is soon to come. Get ready! The angels of God are seeking to attract you from yourself and from earthly things. Let them not labor in vain. Faith, living faith, is what you need; the faith that works by love and purifies the soul. Remember Calvary and the awful, the infinite sacrifice there made for man. Jesus now invites you to come to him, just as you are, and make him your strength and your everlasting Friend.

—Sin is never hated until we see what it is in us.

A DEFECT IN THE CONSTITUTION.

Religious Liberty not Secure in this Country.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

In a general way religious liberty may be defined to be the right of every individual to enjoy perfect freedom in the matter of his religious opinions and practices. However, in the exercise of such rights, there must of necessity be some limitations. No man would be justified, for example, in insisting that it was his privilege to sacrifice human beings on the ground that according to his faith, such a sacrifice would be agreeable to the deity. The rule, therefore, seems to be that no man has a right, or should have the power, to violate in the name of religious conscience those great fundamental principles of morality which mankind intuitively understand to be so manifestly correct that they need no demonstration. Another limitation on perfect freedom of conscience, or rather of action, is found in the natural rights of those about us. We cannot be justified in insisting that we have the privilege of setting at naught the liberties of others, in order that our own may not in any way be interfered with. To illustrate: No one should be allowed for a trifling cause wilfully and unnecessarily greatly to disturb others properly engaged in the act of worship in a suitable place. Fortunately, when religious liberty is properly understood, it is possible even in thickly-settled communities, so to regulate the worship of discordant religionists that none of them will be compelled to relinquish any vital and reasonable point of faith or practice for the benefit of others. Such, however, is the selfishness and unreasonableness of men, that religious liberty can only be enjoyed when, by the power of the law, the rights of all are correctly defined and guarded. The province of the State, would seem to be that of securing to every individual and class of individuals an uninterrupted enjoyment of their rights of conscience as against every other individual and class. The State has no right to discriminate between religions. When it does so, it moves outside of its proper sphere, and religious liberty is gone. We see, therefore, that in order to the enjoyment of that great boon, governments must be constructed in such a manner that their whole power will be thrown on the side of perfect freedom of conscience and worship.

Unfortunately the record of the past has demonstrated that it is an easier task by far to start a government upon correct principles in this matter than it is to keep it running in that line. Thus far history does not furnish a single instance in which any nation has preserved religious liberty throughout its whole career, provided that nation has stood for any great length of time.

Our own government has approximated as nearly perhaps to perfect separation of Church and State as any one of which we have knowledge. So far as the general government is concerned, the model upon which it is constructed with reference to matters of religion is, for the most part, admirable. The provision of the Constitution which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," would seem to go as far as words can go in the direction of guarding against religious intolerance on the part of the general government. It would appear that under the ægis of such a limitation of congressional power every citizen of this favored nation, through the aid of the courts, might be protected from religious persecution as far as national laws are concerned. This, of course, would not be true, however, unless the judicial branch of the government should do its full duty in asserting the authority of the Constitution.

When we have said this much, perhaps we have gone as far as we can in the direction of proving that the guaranties of our Constitution

are ample in the matter of protecting the religious rights of the citizen. Our system of government is composite in its nature. In addition to the general government, we have State governments to the number of forty-four. These State governments have a political autonomy of their own. Like the general government they have executive, judicial, and legislative departments. Each State has the power to legislate for its own inhabitants upon all questions, jurisdiction over which has not been bestowed upon the general government or surrendered by common consent.

Right here the thoughtful student of history discovers an alarming peril. He sees at a glance that the constitutional provision, which limits the power of Congress to curtail the religious liberties of the citizen, is negative in character. That is, it simply prevents Congress from establishing a State church or discriminating against any form of religion. In doing this it confers no power upon the national legislature to prevent a State from passing oppressive religious laws. Nor can the citizen of a State, the laws of which are of the nature in question, find any relief in the United States courts, provided such laws are regularly enacted in harmony with the constitution of the State promulgating them. This is so, because, as heretofore stated, the authority of State legislatures is not derived from the United States Constitution, but from the power delegated by its own citizens.

True it is that there are certain limitations in the United States Constitution upon the jurisdiction of the State legislatures, which cannot be set aside; but apart from those limitations, the inhabitants of a State may, by constitutional provision, clothe the legislatures thereof with such authority as they may deem wise. One of the general limitations of the United States Constitution is to the effect that the general government shall secure to the various States a republican form of government. Unfortunately that provision does not, as some suppose, furnish a guaranty of religious liberty to the citizens of the different States.

A republican form of government is simply a form of government where the people practically rule themselves instead of being ruled over by those whom they have not chosen for that purpose. But religious persecution by law may take place in a republic as well as under any other form of government. From this it will be seen that the provision of the United States Constitution guaranteeing a republican form of government to the States, does not by any means insure to their citizens exemption from intolerant State laws. That this is the case, the history of the past will abundantly prove. Slavery was morally and socially wrong, and yet Congress could not interfere for its abolition where it was supported by State law.

Again: religious intolerance has manifested itself in various States since the Constitution was adopted, but in not a single instance has the general government undertaken to interfere in the matter where that intolerance was based upon State laws which did not infringe upon the United States Constitution. Let the reader bear in mind here that we are not talking about Territories, but about fully-organized States.

Returning now to the proposition previously laid down, we repeat the assertion that our present form of government, though admirable in many respects, is lacking in one very important particular. The Constitution of the nation should not have stopped with the negative provision which barely prohibits Congress from restricting the religious liberty of an individual. The framers of that instrument should have gone farther, by clothing Congress with power to protect the citizens in the various States from religious persecution under the form of State laws.

The lack in question is so obvious that no intelligent person can fail to acknowledge its existence. At the same time that lack is to be attributed to unpropitious circumstances rather than to want

of perception or integrity on the part of the patriots who drafted the fundamental law of the nation. Men are not to be blamed for not attempting the impossible. With States jealous of each other and afraid of delegating too much power to the general government, it was only with the greatest difficulty that those States could be induced to confer upon the general government such powers as they did.

No matter how much we may regret the inability of our general government to accomplish more for religious liberty in this nation, the facts are as they are, and we must submit to the present order of things until a change can be wrought, which will secure to us what we desire, through an amendment to the Constitution. That such an amendment could not be obtained at the present, will hardly be disputed. While this is true, no time should be lost by the friends of equal protection to all in matters of conscience, in educating public sentiment up to the point at which they aim. Two things would be gained by such a course: 1. It would change their merely negative position into a positive one, a thing greatly to be desired, since it would place their antagonists on the defensive; 2. It would give a rallying cry to the hosts of fair-minded men in this country by which they could be gathered under one banner, and hurled against the enemies of religious freedom with an impetuosity that would make them resistless. In the thought that one is championing a great principle which is not only destined to secure his own rights, but also those of the whole nation, there is an inspiration which fires his heart and nerves his arm for the conflict else will.

That religious liberty could be maintained throughout the length and breadth of our country while the separate States have jurisdiction over that question, is a matter of serious doubt. Circumstances often favor the domination of one church or set of churches in a given State. Under this condition of things, that church or set of churches, naturally gravitates in the direction of the enforcement by law of their own peculiar dogmas.

We, therefore, under this, the best government upon the earth, stand only one chance out of forty-four of enjoying, in all the States of this Union, perfect freedom of conscience. In view of this fact we can form some conception of the magnitude of the defects in our fundamental law. That conception will be rendered more vivid when we recollect that Seventh-day Adventists have actually been imprisoned of late in several States of the Union, and when we recall the fact that from the incipency of this nation to this time, there has never been a single hour in which the laws of the various States have secured to all classes unrestricted right of conscience, worship, and opinion.* Do you reply that Seventh-day Adventists or other Sabbatarians have no religious rights which ought to be guarded by the government? If so, let me inquire why they should be made an exception to the general rule? Are they not men? Have they not consciences as well as you? Permit me to tell you something which perhaps you never knew before. They sacrifice more each year in the line of finances and position, for what they believe to be true, than all the orthodox churches of this country combined. Again, if the only test of a good conscience is to be found in the word of God, then the claims of Sabbatarians in that direction are certainly as good as those of any other class, since they observe the only Sabbath that God ever commanded any man to hallow. Ex. 20:8-11.

Some one has said that the difference between orthodoxy and heterodoxy is this: Orthodoxy is my "doxy," and heterodoxy is your "doxy." When you stigmatize the faith of Sabbatarians,

or any other faith, as heterodox, you assume to be judge over the church of the Most High. Beware how you exercise that prerogative unless you have a special permit from the Almighty to transact that kind of business.

But suppose that I were to grant that you are justified in deciding that Sabbatarians and others are unsound in their religious belief, would that clothe you with authority to suppress them by law? To say that such was the case would be to deny every principle of religious liberty. To persecute a man because we think that he is wrong in his religious opinions is, *per se*, the very quintessence of despotism. The infidel, the Jew, the atheist, the agnostic, as well as the Christian, is entitled to the protection of the State in the peaceable enjoyment of his private opinions in matters of religion. Any other view would justify the horrors of the Inquisition. In these things there is no half-way ground. As stated above, a man should be protected in the enjoyment of his religious convictions, so long as he is not guilty of practicing immorality or other *wrong* in the name of his faith. The very fact that multitudes will now unblushingly advocate the oppression of those whose only offense consists in the fact that they do not come up to their standard of doctrine and practice, furnishes a most alarming evidence that we have fallen upon evil times, and that, as suggested heretofore, religious intolerance is destined to manifest itself even more fully than it has as yet in different parts of our beloved but imperiled country.

HOW GOD CAN REMOVE PREJUDICE.

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

THERE lived a certain man in Caesarea by the name of Cornelius. He was a Roman and held the office of centurion. He was very devotional, although not connected with God's peculiar people. He was a Gentile, yet a commandment-keeper, and often prayed to God that he might rightly discharge the functions of his office. While he was not a member of the apostolic synod, he contributed freely to the support of the Jewish religion; for the Scriptures say that he "gave much alms to the people, and prayed to God alway."

One day while engaged in prayer, an angel appeared to him. He was somewhat frightened at the unexpected appearance of this heavenly messenger, yet he knew he was sent of God; for he responded to the angel's call with the inquiry, "What is it, Lord?" After the angel announced that God had accepted his prayers and alms, he told him to send to Joppa for Peter, and he would tell him what he ought to do.

Cornelius did not wait to consider the prejudice that existed on the part of the Jews toward the Gentiles, that they would not even eat with them, but sent three men immediately to Joppa for Peter to come and instruct him. The removing of prejudice was God's part to perform, and Cornelius carried out his part without worrying about the results.

As the three messengers drew nigh to the little village where Peter lived, the Lord sent the same angel that visited Cornelius, to change Peter's biased mind toward the Gentiles. This was done by letting down a sheet filled with all manner of beasts and reptiles, and then a command, "Rise, Peter; kill, and eat." Peter responded: "Not so, Lord; for I have never eaten anything that is common or unclean."

God reproved him for calling what he had cleansed "common." This was repeated thrice, thus making a very deep impression on the apostle's mind. No verbal explanation, however, was given by the angel. The circumstances that would unlock the whole mystery were then taking place. While he was wondering what the vision could mean, the three men whom Cornelius sent

from Caesarea called at the house, and inquired if Simon, surnamed Peter, lived there.

Immediately the Spirit of God communicated to Peter that the three men were seeking for him, and told him to go with them, nothing doubting. Peter went down from the housetop and introduced himself as the one whom they sought, and asked them why they had come for him. The men related to Peter the visit of the angel to Cornelius. Peter, after keeping the strangers over night, departed with them for Caesarea, not, however, without taking six of his Jewish brethren with him as witnesses. Acts 10:23; 11:12. He knew that his brethren would accuse him of associating with the Gentiles; for this reason he took the six witnesses with him.

In the morning they all started for Caesarea. A little before the time for their arrival, Cornelius was improving his time and exercising his faith by calling together his relatives and friends, believing that Peter would have a message from God for them. "And Cornelius waited for them, and had called together his kinsmen and near friends."

When he and those accompanying him arrived, everything was ready, and Cornelius said, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." When Peter arose to speak, he did not say, "You will find my text recorded in Isa. 27:12, latter clause," and then begin with proposition 1, eloquently soaring away above his little audience; but he struck the subject-matter at once by saying, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him."

The triple vision of the sheet let down from heaven, containing all manner of creeping things, had taught Peter that the Gentiles were not to be called common or unclean, but that God accepted them as well as the Jews. Peter went to Cornelius with the burden of the message from God, and he had scarcely begun to talk when the Spirit descended upon them. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." This astonished the six witnesses whom Peter took with him. They saw clearly that God accepted those against whom they were so much prejudiced.

After their return to Jerusalem, the Jewish brethren, as Peter had apprehended, accused him of associating and eating with the Gentiles. They said, "Thou wentest in to men uncircumcised, and didst eat with them." When the vision of the sheet was given, Peter was commanded to eat, and he knew that this applied to eating with the Gentiles; and when he met with Cornelius and his friends, he broke away from the long-established custom of the Jews in refusing so to do.

To meet their accusation, Peter rehearsed his triple vision of the sheet let down from heaven, told of the messengers sent by Cornelius for him, how the Spirit bade him go, and then pointed to the six brethren whom he took with him for witnesses to corroborate his statements. Acts 11:12. He then related how the Spirit of God was poured out upon the Gentiles as well as on them. He said: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" This seemed to satisfy them; their prejudice was gone, and they exclaimed, "Then hath God also to the Gentiles granted repentance unto life."

God can remove the most bitter prejudice, surmount the greatest difficulties, and change the hardest hearts. If his chosen instruments will confess and forsake every known sin, he is just as able and willing to work through them to instruct those in darkness as he was to instruct Cornelius and his Gentile friends through his chosen apostle.

*In confirmation of this statement it is sufficient to say that some of the Sunday laws now found on the statute books of many States, antedate the present Constitution of the United States, having been in force during colonial times. The law of Maryland, for example, under which Sabbatarians have recently been imprisoned, is 150 years old.

The Mission Field.

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

THE CENTRAL EUROPEAN MISSION FIELD.

OUR field is now largely composed of the Latin, Greek, and Mohammedan nations around the Mediterranean, embracing a population of more than 150,000,000. These nations, covering France, Italy, Spain, Greece, Syria, Palestine, Egypt, etc., have acted the most prominent part in the world's history; viewed in the light of prophecy, they will be the theater of thrilling events in the closing scenes. Hence, considered in the light of the historic past or the prophetic future, from the standpoint of the politician or the Christian, this is a most interesting field.

In September of this year, it will be twenty years since Elder J. N. Andrews left America to open up our work in this country. From that time our work has been carried on principally among the French and Germans, with a sprinkling among the Italians, Rumanians, and Spaniards, both by preaching and by publications.

From the beginning there has been nothing phenomenal in our work here, but a steady growth both in numbers and in spiritual development. The past year has been no exception to the rule, except that our people are drinking in the spirit of the message faster. In this respect there has been an encouraging growth, a fact of greater importance than increase in numbers. In proportion to this spiritual growth there has also been a greater sacrifice of means in tithes, donations, and the distribution of publications. The donations at the close of the season of prayer this year were more than a third larger than last year.

At present thirteen laborers are engaged in this field, four ordained ministers and nine licentiates. The ordained ministers are J. Erzenberger, who preaches in the French and German; J. D. Comte, who preaches also in the French, but who has made a beginning in the English and Spanish; A. Vuilleumier, who preaches in the French, and reads English and German; and the writer, able to preach only in German, and read the French. Of the licentiates, J. Curdy, L. P. Tieche, Gustav Roth, Augustus Hirschy, and J. P. Badaut are French; A. Keller, German; J. D. Geymet, Italian and French; Z. G. Baharian, Armenian; T. Anthony, Greek. Of these licentiates, three work in Switzerland, three in France, one in Italy, and two in Turkey. One ordained minister and two licentiates are supported by the Foreign Mission Board, and the remaining ten by the Central European Conference, which last year paid its workers \$3465.24.

Excepting a beginning in the medical missionary work, our work has been carried on in the usual lines,—by public meetings in halls and tents, Bible readings, and the circulation of literature in the German, French, Italian, Greek, Turkish, and Armenian-Turkish. In southern France two series of tent-meetings were held with fair attendance, but few visible results. During the last series a general meeting was held. This, the first general gathering held in France, was well attended, and began to supply the want that is always visible in fields where no such gatherings are held.

For a number of years city work has been carried on at Lyons, France, and Geneva, Switzerland, two of the most important centers of these fields. Until this year the success in both places has been doubtful, the losses of some years equaling the gains; but the past year has witnessed a decided change for the better in both places. We are now getting hold of some material that we can build upon. The interest is rising in both places, and the demand for public meetings seems urgent. As soon as possible we shall make a strong public effort in both places.

At present brethren Erzenberger and Keller are engaged in a series of meetings in Basel, in a hall near the center of the town; at the present writing, the close of the first week, we have but a nominal interest, but it is rising, though the enemy has been active. No less than five notices have appeared in the city journals denouncing us as deceivers, and advising the people to keep away from the meetings.

Of all parts of the field, Turkey has been the most encouraging. The difficulties to be encountered there are the greatest; still there has been a constant interest and growth in our work. Brethren Baharian and Anthony have been in prison several times during the past year, and forbidden to hold public meetings; and brother Baharian has twice been attacked by mobs, yet the Lord has wonderfully protected them, and they are still as active in holding meetings as workers are in a field where there are no such difficulties. Our work has spread from Constantinople to the province of Nicomedia, where several villages have been stirred by the message; and also far into Syria, where a superintendent of colporters embraced the truth, and spread it far and wide in his travels. Although the country is bankrupt, and its citizens poverty-stricken, those who have embraced the truth are faithful in paying tithes, and free in donating for the support of the work. For the past year their donations have been almost as much as those of France, one of the richest countries of Europe. Our membership in France being several times that of Turkey, the donations *per capita* were several times larger in Turkey than in France. This is the more encouraging when we consider that the membership gained in Turkey by other missionaries is a dead weight on their hands, often demanding much help, instead of giving anything toward the support of the work in their field.

Our work in Italy has also met with encouragements. Brother Geymet has worked a part of the time among the Waldenses, and a part of the time in Turin, the capital of Italy up to the time of the capture of Rome by Victor Emmanuel. As a result of his work, some have been added to our church among the Waldenses, and a number have been gained in Turin, besides a colporteur of considerable experience in Genoa, who now enters our work with brother Geymet. Before this report reaches its readers, we expect to have "Steps to Christ," illustrated, ready in the Italian. Thus the prospect in Italy brightens a little.

We have now reached an important epoch in our work,—the beginning of religious liberty work,—which is in reality the heart and burden of the message. To the present our work has been merely nominal; but circumstances have combined to press us into a more specific work.

But what we have done in this direction is but a feeble beginning. A great work in this line is to be done in our field. Church and State are united, and we have in most countries Sunday laws. The union of Church and State is an old, settled question, one that will be hard to move. Yet there are many Socialists, Anarchists, and other classes of free thinkers that are opposed to religion and its support by the State. This being the case, our work will be a very difficult one; the Religionists will class us with the Socialists, and the Socialists will class us with the Religionists; thus we may expect that every man's hand will be against us in the combat.

Our French school, thus far wholly supported by our churches, is just entering upon its second year. There have been five in attendance. The first year four of the young men were French and one German. This year three are French and two German. The instruction is in French, hence our German workers will have a knowledge of this tongue. While our school is doing all that could be expected of it under the circumstances, it does not fully meet our wants. A large number should be trained for the work.

Our needs for the future are great. We know that the message will go to all parts of this field. That means workers in every nation. Hence we must enter many new fields. To do this we must have workers and means to instruct and support them. The quickest way to enter these fields will be to develop native talent, for which purpose we ought to have city missions, or mission schools, at one or more points. We need a family to locate at Constantinople to engage in such work. This is a most important center and should be occupied at once.

Our field being all around the Mediterranean, we have a large field for harbor work. Perhaps there is no means whereby we can so readily spread the seeds of truth to all parts of our field as by ship-mission work; and as a rule more workers in proportion have been gained from the fruits of ship-work than any other. As we have so many new fields to open, this is an important means of gaining access to them. We might, to good advantage, do ship-work at Marseilles, Naples, and Constantinople, not to mention Havre, Bordeaux, Joppa, Alexandria, etc.

H. P. HOLSER.

OUR WORK IN TAHITI.

THE work in Tahiti the past month has been rapidly advancing. In many ways it has given us a greater degree of pleasure than the work of any month in the past, largely owing to a new phase of the work, which, like every other feature of the history of our work here, has forced itself upon us without our seeking; thus, to us, giving evidence that the hand of the Lord has been directing in it all. From our very first arrival here, we have helped the people considerably in the dental line, that being about the only phase of medical missionary work which we were prepared to perform; but during the last month and a half calls have been made upon us which have forced us to prepare ourselves as best we could under the circumstances, to assist the people in caring for the sick, which class at the present time seem to be very numerous. The laws of the country in which we are situated are so framed that one has to exert himself to the utmost to battle successfully against disease on the one hand, and not lay himself liable to the law on the other. No strong medicine can be given to the natives, even though the case may seem to require it, without bringing the one administering the medicine under the penalty of the law. We have, however, supplied ourselves with a good fountain syringe and a set of fomentation flannels, which in themselves we consider as valuable as a large chest of most potent medicines. We have been called upon to treat cases of fever, chronic rheumatism, paralysis, Bright's disease, scrofula, bowel troubles, ulcers, etc., etc. The only remedies which were used in addition to the above were simple home remedies, such as are in every family. We have had remarkable success in treating fevers, but the greatest difficulty we have to encounter is to get the right kind of nourishment to restore the patient's strength after the fever is broken.

For example, we were called to attend a poor, old, blind man who had been suffering from fever for two weeks, and who had tried various native remedies in vain, while his case was growing more and more aggravated, his lungs becoming affected and his whole body quite weak. We had very grave doubts of his recovery when we first saw him, and tried to persuade his friends to send to a competent physician; but this they would not do, having no money to pay for his services. After undertaking the case we had, with the blessing of the Lord and our simple treatment, a wonderful degree of success in removing the fever; but our greatest difficulty then seemed to be to restore the patient's strength. We ordered them to give him hot milk, but noticed that after the first day our instructions were not complied with. We also

observed to our alarm that the patient's temperature was getting considerably below the normal. We began to make inquiries in regard to his diet, and found that instead of complying with our directions, they had been feeding him on a sort of pudding made of the wild banana which is peculiar to this island, and which the natives think is very nutritious. They said the reason they did not give him milk was because that was white man's food; the Tahitians were not used to it, and they were afraid to use it; but when I told them that the man would die unless they carried out my directions, they reluctantly consented, and in a few days he rallied, his temperature was again normal, and now he is well and strong. The natives call all kinds of treatment "medicines." It is really quite amusing when we administer hot fomentations, etc., to hear them talk about the powerful medicine we use.

Day by day the calls to attend new patients come to us, and we are kept more than busy, having this phase of the work in addition to the lines we have already been pursuing. We have treated over sixty patients during the past month and a half, besides doing dental work for quite a number more. At the present writing, we are calling on five patients daily, besides those who come to our house for treatment. We find the "Home Hand-Book" an invaluable help, and the simple treatment which it prescribes much more applicable as a rule than the treatment laid down in other books which we possess; and though it takes a little more time to give the treatment at first, we believe it is attended with much greater success, and in the long run, takes little if any more time than other methods.

We find much of the blessing of the Lord in putting forth efforts to alleviate the suffering and pain of these poor people, and it also furnishes blessed opportunities to break to them the bread of life under circumstances and influences which otherwise would be impossible.

A. J. READ.

Papeete, Tahiti.

Special Mention.

THE CHANGE OF SENTIMENT.

How rapidly public sentiment is crystallizing into a popular demand for a weekly day of rest and recreation. The clamor of the church people for the recognition of Sunday on the ground of its supposed sanctity finds many who will join in the demand, not because they care for the religious character of the day, but simply desire the day to spend in pleasure. The agitation of the question has thrown such a flood of light upon the subject that the day is practically stripped of its religious garb by all thinking people, and now it stands out with no more claims for recognition than any other of the six working days of the week. Knowing this, the plea has of late been made that it is only the civil phase of the day that it is desired shall be protected by law, and to this end the Iowa *State Register*, the leading Republican paper of Iowa, gave utterance last Sunday to the following, using as the basis of the editorial the late order issued by the Erie Railroad Company that henceforth all Sunday traffic except passenger trains carrying mail and perishable freight should be discontinued. Of this it is said:—

"This is a step in the right direction. The world to-day cares little for the Mosaic Sabbath, but it cares a great deal for a day of rest. Much of the so-called Sabbath-observance discussions, and legislation also, have been ineffective, because those advocating it have based it on considerations that to-day have little or no force. The extreme Sabbatarians have, we believe, really blocked the way toward a free and general recognition of the rights of laboring men to a weekly day of rest.

It has been by surrounding Sunday with gloom and enforcing petty restrictions that many people have become indifferent to the day. People have been nagged on this question, and as soon as the naggers cease their efforts, we will realize a healthy and beneficent recognition of what ought to be, for as many men and women as possible, an entire and untrammelled day of restful enjoyments."

Yes, "the world to-day cares little for the Mosaic Sabbath, but it cares a great deal for a day of rest." These words are significant, for they show plainly the trend of popular thought. Indeed, the world has grown to know that Sunday is not the Sabbath as has heretofore been supposed. An illustration in point occurred only a short time since in our State legislature, when there was a very lively discussion in the senate as to some modification of the present prohibitory law. One senator moved that no intoxicating drinks should be sold on the Sabbath. Another senator immediately moved to amend that motion by inserting the word "Sunday" instead of "the Sabbath," and explained his action by saying that Sunday was not the Sabbath, but that Saturday was the Sabbath; and that if the resolution, as originally offered, should prevail and become a law, it would involve an endless amount of controversy. The amendment prevailed, the senate thus practically recognizing the truthfulness of the statement that "Sunday is not the Sabbath."

All these are but straws that show which way the wind is blowing; and how significant it all is to those who for forty years and more have been looking forward to the time when the things that have transpired within the last year or so would take place. To them it means everything, and it means everything to the whole world.

W. E. CORNELL.

THE DRYING UP OF THE RIVER EUPHRATES.

The Eastern Question Soon to be Settled.

BEFORE noticing the present prospects for the final settlement of this question in the complete fulfillment of Dan. 11:45, let us look a little into the past history of Turkey, the "sick man of the East," which has so long been the bone of contention among the powers of Europe. It will be instructive to note the territory acquired by this nation since the capture of Constantinople in 1453, before looking at her losses. Since the period named, the whole of the Balkan peninsula had been gradually seized, excepting Montenegro, Peloponnesus, the northern shore of the Black Sea, and the sea of Azov.

In 1711 no power in Europe possessed so much territory except Russia, as her possessions then extended westward to the Dniester, the Dneiper, the Don, and the Ruban. During this period the possessions of the Turks on the continent of Europe covered an area of 15,445 square miles, including Bessarabia, the Crimea, and other Mongolian regions. From this period the "drying up" of the river (Turkish territory) commences.

But it may be objected that the drying up takes place under the sixth plague, and that that is not yet poured out. There is not the least difficulty on this score, as the work which has already taken place is only preparatory to the great and final work under the sixth vial.

Excepting Turkey's temporary success against Austria in 1739, she continued to lose territory to such an extent that when war broke out with Russia, she had only 9456 square miles of territory, and of this 2948 miles were governed by suzerainty princes. She was deprived of 4558

square miles by the Berlin treaty, so that from 1700 to 1878 the Ottoman Empire lost in Europe 10,666 square miles. Of this Russia conquered and added to her own dominion 4816 square miles. Russia has also annexed since the war of 1877-78, 468 square miles in Asia Minor and 167 square miles in Europe. England has taken 174 and Austria 1073 square miles (Bosnia and the Herzegovina). Thus it can be plainly seen that all Turkey has been very much carved up by the Russian, English, and Austrian carving-knives.

We must not omit to notice a very important point in the drying-up process (one which also is conclusive proof that the power in question is Turkey, as in the history of this nation we have a perfect fulfillment of Dan. 11:45), as this work signifies not only a decrease of territory, but also of power. Elder J. Litch predicted that Ottoman independence in Constantinople would end Aug. 11, 1846. This prediction, made two years before it occurred, was founded upon prophetic dates showing that the 391 years and 15 days (Rev. 9:15) the time allotted for this power, would end then. It is now a historical fact that Mohammedan independence in Constantinople did end Aug. 11, 1840. (See "Thoughts on Daniel and the Revelation," pp. 497 and 498.)

To show how things are working up toward the final solution of the Eastern question, we make some brief quotations from the weekly *Inter Ocean* of Jan. 23, under the caption, "Europe's War Cloud:—"

"War in Europe is inevitable, and he who prophesies as he runs need not hesitate to predict; it is not far distant. There is no disposition on the part of men who study the situation, to see in it anything but war. The cost of the enormous military establishment is so great that there is only the alternative of war or national bankruptcy. The greasy mechanics of Toulon and the men of Paris cheered the officers of the Russian fleet in a sort of enthusiastic hatred of Germany, but the presence of the fleet in Gallic waters meant the reopening of the eternal Eastern question. Possession of the Dardanelles means not only the balance of power in Europe but the control of Asia as well. Men who have studied the field, long ago reached the same conclusion, and they were deep thinkers. Even then Turkey was the key to European aspirations. To-day this truth is italicized."

The inevitable war will break out when the angels let go of the winds, and the eternal Eastern question will be in the past. Then the power which has so long existed by the help of other nations "shall come to his end, and none shall help him." Dan. 11:45. "At that time shall Michael [Christ] stand up," or begin his reign. Dan. 12:12. Then if we would have a share in that kingdom which is so soon to be set up, let us get ready.

WM. PENNIMAN.

THE MIGHTY YUKON.

"It is almost impossible," writes Frederick Funsten from Alaska, "for one not acquainted with the vast extent of this northwestern country to realize the great distance between the outposts of civilization, and the enormous volume of these Alaska rivers. It will surprise the average citizen who reads in his old dog-eared geography that the Mississippi is the largest river on the North American continent, to learn that it is actually a babbling brook beside the mighty Yukon, which, next to the Amazon and the Nile, is the largest river in the world. The Tanana, a river which very few people in the civilized world ever heard of, is a solid mile from bank to bank, with a current like that of the St. Lawrence at the rapids. The Koyukuk, another 'unknown' tributary of the Yukon, is larger than the Ohio, and the Porcupine is larger than the Hudson. I venture the assertion that the Mississippi below St. Louis, if turned into the Yukon below the mouth of Koyukuk, would not raise the stream six inches, and I have been up and down the Mississippi a good deal myself."

The Review and Herald.

BATTLE CREEK, MICH., APRIL 17, 1894.

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THE CHRISTIAN AMENDMENT.

EVER since the National Reform party started out on the fundamental proposition that there should be a Christian amendment to the Constitution of the United States, the significance of such a proposition and the importance of the end to be gained, have been apparent to every thoughtful mind. That object has been kept steadily in view by them, and to that end these self-styled reformers are still laboring; for they see that until the religious customs and usages of the government are placed upon "an undeniable legal basis in the fundamental law of the land," nothing is really accomplished. They see that the glittering generality that this is a Christian nation, affords no ground for any legal action. The editor of the *Christian Statesman* discusses this question in his paper of Feb. 24. Speaking of the legal value of the declaration that this is a Christian nation, he says:—

"That is, that the unwritten constitution, the vital, providential constitution, of the nation, is Christian. But what is the law to which the appeal, both of citizens and courts must be finally made? Is it the unwritten or *written* constitution?—Most certainly the latter. The fundamental law, which is to determine controversies, is not the unwritten but the written constitution. And when the conflict becomes a determining one, as it will soon be, we will no longer hear from the courts the declaration, 'This is a Christian nation,' but, 'This is not a Christian government.'"

There is a clear and vital distinction between a Christian nation and a Christian government; and they do not care what the standing of the nation is, as a nation. What they seek is to commit the government to that kind of Christianity for which they labor, so that Christian institutions can be enforced by the law of the land. The *Statesman* continues:—

"In that written Constitution there is not a single word that affirms, or necessarily implies, that this is a Christian nation. And when the contention for the religious institutions of the nation reaches the court of highest resort, as may soon be the case, and the appeal is made to the fundamental law, is it not inevitable that it will be found that they have no warrant? It will not do to say that this is a Christian government unless the affirmation can be sustained by the determining law of the land. And hence for the very safety and continuance of the Christian institutions and usages of the nation, we need this amendment to the written Constitution. There are many other very strong and forcible arguments in favor of it, but this, of itself, seems to render the success of this movement imperative. In mere self-defense this Christian nation must demand that its distinctively Christian character shall be registered in the fundamental law of its government."

Such being the light in which they look upon this question, the amendment necessarily becomes the prime object of their efforts, and, though temporarily checked by the late action of Congress, they will not desist from their endeavors; and if many earnest students of prophecy read the prophetic word correctly, these will at last be crowned with success.

The spirit of prophecy, also, now in the church, sheds light on this very point. In "Testimony No. 33," published in 1889, we read:—

"Events which for more than forty years we have, upon authority of the prophetic word, declared to be impending, are now taking place before our eyes. Already the question of an amendment of the Constitution, restricting liberty of conscience, has been urged upon the legislators of the nation. The question of enforce-

ing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be."

Again: on p. 281, we read:—

"Those who are making an effort to change the Constitution, and secure a law enforcing Sunday observance, little realize what will be the result."

These words certainly imply that this movement will succeed, and that the results for which we have been looking will appear as the ultimate consequence of this action.

THE QUESTION DECIDED.

THE following has reference to an article published in the REVIEW of April 3. The article was a brief review of an attack upon Seventh-day Adventists, purporting to come from one L. Wigle, and published in the *Michigan Christian Advocate* of March 10. The reader will remember that we raised the question whether the article was to be attributed to ignorance or dishonesty—whether the author was to be set down as a knave, or a little below par in cranial development. In the following communication, Elder Eugene Leland comes to our assistance, and plainly indicates in which category Mr. Wigle should be placed. He says:—

"EDITOR REVIEW: For fear that some may get the impression from your editorial in the REVIEW of April 3, that the Rev. L. Wigle, copyist of the article referred to, in the *Michigan Christian Advocate*, may indeed be a falsifier, we hasten to correct the impression."

"He is pastor of the Methodist Episcopal church at this place, and the article in question was simply copied, with perhaps a few verbal changes, from the usual source of that style of writing."

"From our personal knowledge of Rev. Wigle's intellectual powers, we are sure that he is utterly incapable of producing even such an article as appeared under his signature in the *Advocate*, even though we had not seen the same thing in print before; and it would be entirely out of the question to get the idea into his head that *plagiarism* is dishonest. So please correct the statement that he is dishonest or a falsifier. "Very truly yours."

FALSE AND TRUE SABBATH REFORMATION.

THE Wesleyan Methodist Conference of west Tennessee, at a late meeting, passed the following resolutions:—

"Resolved, That the sacredness of the Sabbath day, required to be devoted to the honor of God (Isaiah 58), and its utility and necessity for the greatest well-being of mankind, should everywhere be zealously defended. And that we do deplore the evident worldly-mindedness so often evinced by conversation on the Sabbath upon merely secular matters, having no reference to the claims of God or to spiritual things."

"Resolved, That as the King of kings and Ruler of nations requires the keeping holy of the Sabbath, and according to his written word has been avenged on various nations of the earth, and destroyed them for their disregard of his kind authority, there is danger to us as a people and nation by our general Sabbath desecration,—

"Resolved, That we will discountenance the common manifest worldliness or secularity on that day; and,—

"Resolved, That we will seek to procure the enactment of such laws as shall prohibit traffic, the running of trains, and the carrying of the mails on the Sabbath day."

It is true that God has declared the sacredness of the Sabbath; the word of God is full of statements to that effect from Genesis to Revelation. It is also true that God has punished nations for disobedience to his word; because nations are made up of individuals, and it is as individuals that God holds men responsible. If, then, a nation is in danger of destruction because of Sabbath-breaking, or because of the transgression of any other of God's commandments, the way to reform and save the nation is to reform and save individuals; for in proportion as the individuals which compose a nation are re-

formed and made better, in that same proportion the nation is made better.

According to the resolution here quoted, there is a "general Sabbath desecration" and "manifest worldliness or secularity on that day." This being the case, as every one knows, how can the people be expected to make laws enforcing the observance of the Sabbath? Can laws be made by the people to prevent the people from doing what they are generally doing and calculating to do? Will men legislate against themselves in things they openly practice? Will the stream of law rise higher than the fountain of public opinion from which it flows?—No, indeed! No State or national Sabbath law will ever reform the people generally until the people shall have a different feeling toward the Sabbath than they now have, and that can be brought about only by the conviction that comes from the Spirit of God. Sabbath laws so-called, will not make men generally keep the Sabbath; they will not even make them pretend to keep it as the Sabbath, but only as a holiday. Laws to stop pleasure, folly, idleness, and general good-for-nothingness on Sunday are not a success; they never will be a success; and the most that can ever be expected of such laws is that they may be used by bigoted professors, whose day of worship is sustained by the civil law, as a means to fine, imprison, and generally persecute those who hold to the observance of another day for worship. And that is to say that it may be made the means to harass the conscientious, but the conscienceless devotee of pleasure will never be disturbed!

No civil law can ever bring about any real reform in those spiritual duties which grow out of the relation which man sustains to his Creator. As ministers of the gospel, the Wesleyan Conference ought to know this, and they should apply themselves to the source of that power which alone will avail to change the lives of men. When Paul, a model minister of the gospel, was in Athens, his "spirit was stirred in him, when he saw the city wholly given to idolatry." Acts 17:16. He was as anxious to stop this idolatry as any minister now is that the Sabbath should be kept, but he did not resolve to appeal to the law of the land. As a Christian, a representative of that gospel which "is the power of God unto salvation to every one that believeth," he labored to bring men personally into connection with that power, that their lives might be changed. To do this he preached "Jesus and the resurrection." He pointed not to earthly penalties, but stated that God "hath appointed a day, in the which he will judge the world in righteousness." He had something more effectual with which to reform the Athenians than an appeal to the civil law.

If the resolutions of the Wesleyan Conference had read, "We will seek for the power of God through his Spirit to *persuade* men," etc., then they would have shown an apostolic spirit,—a spirit in harmony with the methods and aims of the gospel.

But this is not the worst of this Wesleyan resolution. The day they are so anxious to sustain by State law and State penalties has no claim for consideration by any one as the Sabbath. To be sure the Scriptural term "Sabbath," is used, but not that God-blessed and sanctified day is meant at all. The day they are trying to enforce by civil statute is the pogo-papal Sunday, child of the papacy and sign of her power, while God's Sabbath is treated as a common working day.

Finally it may be said of such resolutions, that the object to be attained, the observance of Sunday,—not being Christian, it is no wonder that ordinary civil means are used to carry it out, and that if the object sought was distinctively Christian, it would be nothing strange if non-Christians trying to promote it should use ordinary means to secure the desired end; and, again, if the object to be attained was distinctively Christian, and those who would promote it were true Christians, they would take the better, the only gospel way, to accomplish it—God's power working by his Spirit upon the hearts of men and leading them into the path of righteousness and peace.

This is proved by the fact that there is now a true Sabbath reformation in progress. Its truthfulness is proved because it goes to the bottom of all the errors clustering around the Sabbath, whether of papal or Protestant origin, and begins its Sabbath reformation by a return to the *right day* for the Sabbath. Every Sabbath reformation which does not first of all return to the only and true Sabbath—the seventh day—lacks the most essential feature of Sabbath reformation. It is also proved by the fact that it does not appeal to the civil law for its support, but bases its plea for reform upon the *higher law* (Ex. 20:8) of God. It holds out no inducements for good nor threatenings of justice to be decided and inflicted by judges in whom all human weaknesses and passions are active; but it points to the judgment of the great day as the time of reward and punishment, which shall be rendered by a Judge of infinite wisdom and justice.

This Sabbath reformation is making progress. The Spirit of God ever works with those who act in harmony with the truth which that same Spirit has revealed in the word of God. From every direction, and as never before, we hear of those who are joining the ranks of this band of reformers, and as each succeeding Sabbath comes to them, they are ready to "call the Sabbath a delight." They do not pass resolutions as to what others ought to do, and seek to put the machinery of the State laws into motion for the furtherance of their ends; but, like Joshua, they exclaim, "As for *me* and my house *we* will serve the Lord." Blessed reformation! Harmonious with the law of the Most High and in perfect accordance with the Spirit of the gospel! "By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left," shalt thou be carried forward until the earth shall be lightened with thy glory!

M. E. K.

WHY DID THE PRIESTS EAT FLESH-MEAT?

God makes no mistakes. "Whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." "Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us." Eccl. 3:14; 1:10. "The counsel of the Lord standeth forever, the thoughts of his heart to all generations." Ps. 33:11. The Creator still rules creation, and physical laws are but his modes of working, whether they pertain to the diet of men or to the created universe; and these are as immutable as God's throne.

When God created man, he placed him in the garden of Eden to dwell, and gave him the following bill of fare: "Every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." He meant that, if man had never sinned, this would have been his diet. And after his fall, when he said, "And thou shalt eat the herb of the field," he also meant that his diet should not be changed, even after his expulsion from the garden of Eden. Gen. 1:29; 3:18. To conclude that man would be brought into a position or condition where a change of diet would be necessary, one of two things must be true: Either God did not know what would happen, or, knowing, he failed to make the proper provision. Either of these positions is absurd, and no Christian would admit it to be true.

Why, then, did God permit the priests, who represented in their work Christ's mediatorial work in heaven to eat the flesh of animals? The eating of flesh by the priests formed no part of their regular diet; on the contrary, this ceremony would lead them away from such a diet. (1) A "meat offering"* contained no flesh. Lev. 1:4-18. (2) The flesh which they did eat was that of the sin-offering, to bear the iniquity of the sinner, and the blood of it was not carried into the holy place. Chapter 10:17, 18. (3) The priest's office was to impress the sinner that Christ's "own self" was to bear our sins "in his own body on the tree" (1 Peter 2:24), and by actually taking into his own body some of the flesh of the sin-offering, thus transferring the sin from the penitent to the sanctuary, an impressive lesson was taught, both to him and to the sinner. † (4) It was to be eaten in the holy place: Ye should have eaten it in the holy place as I commanded. Lev. 6:26. (5) This eating, therefore, was a strictly religious service, and was partaken of much as Christians partake of the emblems of Christ's broken body and his spilt blood. (6) Even in this small allowance which they ate, there was a lesson, which, if strictly heeded, would lead them not to partake of it as a regular diet; for the life of every animal taken prefigured the death of the Son of God. Christ's death and all it means were enshrined in each offering where life was taken. The gospel and epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy.

The following restrictions also bore a significance worthy of the most serious consideration to all flesh-eaters. No flesh was to be eaten on the third day after it was slain. Lev. 7:15-18. All the flesh of the offerings of which the priests ate, except that of the paschal lamb, was to be boiled.‡ 2 Chron. 35:13. If the necessity of boiling it was not seen, it was because they "knew not the Lord," and their sin "was very great before the Lord: for men abhorred the offering of the Lord." 1 Sam. 2:12-17. If this meat was boiled in an earthen vessel, the vessel was to be broken, and never used the second time; but if boiled in a brazen vessel, it was to be scoured

and rinsed. Lev. 6:25-30. Now why was all this ceremony, and what was the lesson to be learned from it?

The priests' office was to instruct the sinner how that Christ was in every ceremony performed in connection with his offering. Each ceremony was an object-lesson setting forth Christ. Only an offering "without blemish" could be a symbol of His perfect purity who was to offer himself "a lamb without blemish and without spot," that it might represent as correctly as possible the spotless purity of the Son of God.

The food taken into the body of animals, as well as that taken into the human body, repairs the breaking down continually going on. But this work of repair, or using up of the force-producing elements, causes a constant amount of waste and poisons to be produced, and these are eliminated in various ways,—through the skin, lungs, liver, kidneys, etc. After one has ceased to breathe, the elimination through the lungs has ceased. The other eliminating organs do not instantly stop, but for a short time continue to send forth poisons into the system; and the numberless cells of which the body is composed do not die for some time, but continue to send forth poisons. When the body becomes cold and stiff, then the cells, too, are dead, and the body is filled with these poisons; soon decay sets in, and then still other poisons are produced. Now the priests were to boil the flesh, and in so doing, it would remove all of these poisons, which in no way could represent Christ; for they represented impurity and death. Then the animal, or what the priest ate of, was to be eaten before the body really began to decay, which was not only less unwholesome, but represented Christ, who was not to see corruption. Ps. 16:9, 10; Acts 2:30, 31. This accounts for the boiling of the meat and eating it at once.

It is well understood that earthen vessels are porous, and when the meat was boiled in them, they would retain food elements upon which germs would work and produce poisons, and in that way the vessels would become impure. Here, again, Christ could not be represented. Consequently the earthen vessel was to be broken. Thus in all of God's arrangements in the law, not only was Christ to be recognized, but even in the partaking of the small amount of flesh that was eaten it was in perfect harmony with science. But the removing of all the juice would leave the meat tasteless. It is the juice that is used for the beef teas and good, delicious gravies. But it contains no nutriment whatever. This is acknowledged by all competent physicians. The stimulating effect is caused by the poisons in the meat. It is the effort of nature to repel these poisons when taken into the system, that makes it a stimulant. But nothing of this kind could represent Christ; so instead of the use of flesh-meat by the priests being a sanction of the using of flesh as an article of diet, it would lead them away from it when they saw the death of Christ, and his bearing our sins in the use of it. God alone, who gives life, has the right to take life. Therefore in this the priests were blameless.

Then, again, the eating of meat tends to make the body gross, and destroy the finer sensibilities of the mind. The flesh of carnivorous animals always tastes strong, and one carnivorous animal will not eat the flesh of another unless compelled to do so by hunger. No other argument would be needed to show the effect on the mind of taking the life of animals, than to visit

* Dr. Young's Revised Version uses the word "meal" instead of "meat."

† The sinner brought his offering, confessed his sin, not to the priest, but upon the head of the victim, and thus his sin was transferred to the animal. Then the sinner with his own hands slew the sin-offering, which represented Christ (Lev. 4:32, 33), the priest telling him it was his individual sin which slew Christ. As he ate of the sin-offering in the holy place, so Christ bears his sin on the tree, and by his blood to the heavenly sanctuary.

‡ The Passover was to be both commemorative and typical, not only pointing back to the deliverance of Israel, but forward to Christ. In the commemorative was that in the feast which showed the bondage and affliction of Israel.

the slaughter-houses of Chicago and other large cities. It causes those engaged in slaughtering animals to value human life less. This fact is recognized in many of the States by not allowing a butcher to sit on a jury in a murder case.

In the light of the above facts, the following from "Christian Temperance," p. 46, can be appreciated: "The use of the flesh of animals tends to a grossness of body, and to benumb the finer sensibilities of the mind. The liability to disease is increased by flesh-eating. We do not hesitate to say that meat is not essential to the maintenance of health and strength." Concerning the sins and their effects upon the antediluvians, we read: "They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and bloodthirsty until they came to regard human life with astonishing indifference."—"Patriarchs and Prophets," p. 96.

Again: on p. 119 of "Christian Temperance," we read: "Again and again I have been shown that God is trying to lead us back step by step to his original design,—that man should subsist upon the products of the earth." S. N. H.

BOUNDLESS GRACE FREE TO ALL.

"Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. The measure of the gift of Christ is "all the fulness of the Godhead bodily." This is true whether viewed as the measure of the gift which God made in giving Christ, or as the measure of the gift which Christ himself gave. For the gift that God gave is his only begotten Son, and in "him dwelleth all the fulness of the Godhead bodily." Therefore, from this standpoint, the measure of the gift of Christ being only the measure of the fulness of the Godhead bodily, and this being only the measure of the grace that is given to every one of us, it follows that unto every one of us is given grace without measure, simply boundless grace.

Viewed from the measure of the gift in which Christ himself gives to us, it is the same; because "he gave himself for us;" he gave himself for our sins, and in this he gave himself to us. And as in him dwelleth all the fulness of the Godhead bodily, and as he gave himself, then the measure of the gift of Christ on his own part is also only the measure of the fulness of the Godhead bodily. It therefore follows that from this standpoint also, the measure of grace that is given to every one of us is only the measure of the fulness of the Godhead, that is, simply immeasurable.

Thus in whatever way it is viewed, the plain word of the Lord is that unto every one of us he has given grace to the measure of the fulness of the Godhead bodily; that is, boundless, immeasurable grace—all the grace he has. This is good. But it is just the Lord, it is just like the Lord to do that; for he is good.

And this boundless grace is all given, given freely, to "every one of us." To us it is. To you and me, just as we are. And that is good. We need just that much grace to make us what the Lord wants us to be. And he is just so kind as to give it all to us freely, that we may be indeed just what he wants us to be.

The Lord wants every one of us to be saved, and that with the very fulness of salvation. And therefore he has given to every one of us the very fulness of grace, because it is grace that brings the salvation. For it is written, "The grace of God that bringeth salvation hath ap-

peared to all men." Titus 2:11. Thus the Lord wants all to be saved, and therefore he gave all of his grace, bringing salvation to all. The marginal reading of this text tells it that way, and it is just as true as the reading in the verse itself. Here it is: "The grace of God that bringeth salvation to all men, hath appeared." All the grace of God is given freely to every one, bringing salvation to all. Whether all or any one will receive it, that is another question. What we are studying now is the truth and the fact that God *has given* it. Having given it all, he is clear, even though men may reject it.

The Lord wants us to be perfect; and so it is written: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Desiring that we shall be perfect, he has given us, every one, all the grace that he has, bringing the fulness of his salvation, that every man may be presented perfect in Christ Jesus. The very purpose of this gift of his boundless grace is that we may be made *like Jesus*, who is the image of God. Even so it is written: "Unto every one of us is given grace according to the measure of the gift of Christ, . . . for the perfecting of the saints; . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Do you want to be like Jesus? Then receive the grace that he has so fully and so freely given. Receive it in the measure in which *he has given it*, not in the measure in which you think you deserve it. Yield yourself to it, that it may work in you and for you the wondrous purpose for which it is given, and it will do it. It will make you like Jesus. It will accomplish the purpose and the wish of him who has given it. "Yield yourselves unto God." "I beseech you also that ye receive not the grace of God in vain."

A. T. J.

In the Question Chair.

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

374.—PARABLE OF THE LABORERS.

MATT. 20:1-16.

Will you please give in the REVIEW an explanation of the parable of Matt. 20:1-16? Why is it that all receive the same wages regardless of the time they worked? What did Christ intend to teach by this parable?

F. E. H.

Answer.—The parable is designed to illustrate the work of God's grace in calling men into his kingdom, and distributing to them the blessings and rewards of heaven. As eternal life is the free gift of God, he has a right to bestow it upon just such conditions as may seem good to himself. He offers life to all, and we accept it on the conditions involved. Now whatever may be our portion, whether it be to labor but one hour, or to bear the burden and heat of the day, the reward is given to all, according to the conditions upon which each one entered into the service; and if any are disposed to be dissatisfied, the question, "Didst thou not agree with me for a penny?" bars out all further complaints. The parable teaches that men cannot possibly make God their debtor. A longer or shorter service makes no difference, so far as that is concerned, with the great boon, eternal life, which is bestowed upon all. "Is it not lawful for me," said the householder, "to do what I will with mine own?" It is all His, not ours, and if he should seem to deal more bountifully with one than with another, he does the first no wrong. "Is thine eye evil because I am good?" The Lord can dispense his bounties as it pleases him, and no one has any ground for complaint. Further, it takes away the last excuse from those

who are inclined to procrastinate, on the ground that they can enjoy the pleasures of this world for awhile longer, and if they get in at the eleventh hour, that will be soon enough; for those who were found in the market-place at the eleventh hour, were there simply because *no man had hired them*. But no man can say the Lord has *not yet* called him. On this parable Neander makes the following striking remark: "Taken in connection with that of the pounds (Luke 19), it forms a complete whole (the two parables being mutually complementary of each other) of Christ's truth; on the one hand, that the gifts of grace are equally bestowed, and are to be received by all alike in humility of heart; and, on the other, that there are various stages of Christian progress depending on the use that is made of the grace given. On the one hand, the humble receiving of grace is contrasted with the asserting of one's own merits; and, on the other, a self-active zeal is opposed to slothful inactivity."

375.—THE CITY AND THE LAKE OF FIRE.

I understand that at the end of the thousand years of Revelation 20, the city, the new Jerusalem, comes down to this earth; that the wicked dead are then raised, and, deceived by Satan, come up around this city to destroy it; then fire comes down from God out of heaven and devours them. Now, as this fire, which is the perdition of ungodly men, melts the elements themselves (2 Peter 3:7-11), reducing all substances to their primary gases, what will become of the city during this intense heat? This is a query which I am unable to solve. Will you please answer through the REVIEW?

R. B.

Ans.—As to the facts stated, we understand our correspondent to be entirely correct; namely, that the fire, which devours the wicked as they come up around the camp of the saints, the beloved city, is raised to such a degree of intensity that it reduces the very elements to a gaseous condition. That this is so, seems to be clearly intimated by verse 11 of Rev. 20: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." Gas is invisible, and when this earth is reduced to that condition, it will become invisible; and no process would better answer to the language quoted above than this, which reduces it to this state. It vanishes, disappears, seems to "flee away" from before the face of Him who sits upon the throne. But neither the throne nor the city, in which the throne is, is affected by this heat. They do not flee away, but the city, for the time being, seems to be suspended in mid heaven. When the earth is dissolved into its primary gases, the last vestige of the curse and the pollution of sin is forever burned away, but he that sits upon the throne, says: "Behold, I make all things new." And then the saints within the city will witness the wonderful process of a new creation, as the purified elements of the old earth are reassembled again by the power of God into the form of a new earth, more beautiful and glorious than at the beginning, before sin had laid its blight upon it. And of this earth the city will then remain the glorious metropolis. While this process is taking place, it furnishes the conditions for the fulfillment of various scriptures. Then, for instance, Isa. 33:14 can be accomplished; for the saints, safe in the city, will "dwell with devouring fire" and "everlasting burnings" (also Isa. 66:24); for the saints, before the wicked are entirely consumed, can go forth, even upon the fiery flood, and look upon the carcasses of those who have transgressed against the Lord, which are there consuming. When the fiery tempest has reached that stage which melts the earth, and transforms it into one vast lake of fire, the city will seem to ride upon the fiery billows as the ark of Noah rode upon the waters of the flood. But when the earth becomes invisible gas, then it will seem to be suspended in mid air, as already noticed, till the new earth appears, to furnish a beautiful and eternal setting for that jewel of the Lord.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed" shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

THE WHEAT, THE TARES, AND THE RAIN.

BY MRS. C. W. THAYER.

(Buckland, Mass.)

YES, the wheat in the field is still growing,
The grain is not yet all complete,
And the Devil the tares is still sowing
Wherever there groweth the wheat;
And as gently the rainfall is coming
To refresh and enliven the grain,
So the tares in the same field are growing
And ripening by just the same rain.

Sad that rain, to the wheat such a blessing,
"Refreshing" from Jesus on high,
Should be to the tares but a cursing—
A token that they soon must die;
For it comes, yes, it comes in its season,
And heralds the harvesting near;
When the grain—all the grain—shall be
ripened,
Will the Lord of the harvest appear.

And then will he say to his angels,
"Bind the tares up in bundles to burn;"
For no more to the child of the kingdom
Shall the child of the Devil return;
Not one shall there now be left standing
With a heart that would hurt or destroy;
As the sun shall the righteous forever
Shine forth—in their fulness of joy.

And to-day there's a question to answer,
Am I now a wheat or a tare?
Shall I have a place in the mansions
The Saviour has come to prepare?
I am glad of so much of his blessing;
I rejoice in the showers of rain;
And I hope by his grace, when he cometh,
To be found with the full-ripened grain.

But the cross, O the cross! Am I bearing
The cross of my Lord everywhere?
If his glory I then would be sharing,
I know I must first his cross bear.
And has self been completely surrendered?
Does the "fulness of God" fill my heart?
Help me, Lord, in this search to be faithful,
That with thee I may soon have a part.

There's a joy in my heart—that thy children
So soon will be gathered to thee;
And a pain—that so many with weeping
The end of the harvest will see;
Help me, Lord, that the light thou hast given
May shine in the place where I stand;
And the work thou hast left to be finished
I may do, as it comes to my hand.

And to thee, O Lord of the harvest,
I lift up my heart for the rain,
That the seed that thine own hand has planted
Bear fruit in the full-ripened grain;
And I know with my heart full of blessing
'T will surely o'erflow upon some,
And may lead them to seek for the fountain
From whence all our blessings must come.

Thou hast told us to ask for the rain, Lord,
In the time when the rain should descend,
To ripen the grain for the harvest,
As the summer draws near to its end;
And united the prayer we are raising
"Give showers to thy dry, thirsty field,
That the seed which is now being planted
A harvest abundant may yield."

And the answer comes e'en while we're asking,
"What things ye desire when ye pray,
The believing insures the receiving;"
Yes, Lord! and we praise thee to-day;
When our heart and our mouth shall be open,
Thy presence will both of them fill;
And we shall be showing thy glory,
When we shall be doing thy will.

JAMAICA, WEST INDIES.

HAVING spent ten years canvassing in our large American cities, six and a half years of which were spent in Brooklyn, N. Y., where I sold thousands of our denominational books,

it seemed for the best to take a trip for change and rest. So Nov. 10 I sailed from New York for Jamaica. Here I met Elder Haysmer and wife, brethren Arnold and Newman, all at work giving the light of the message to the people. As hall rent is high, the climate delightful, and the evenings, during dry weather, very pleasant, it is quite a common thing to hold open-air services. This is done by selecting some retired street-corner sheltered by a store, if possible, where good singing soon brings together a crowd of eager listeners. This plan, Elder and sister Haysmer have found works very well in our work, and so have adopted it as one of the plans by which to reach the people with the truth. And, indeed, it is quite interesting to stand and watch the people during the course of a meeting. At first they stand about at considerable distance, but keep getting nearer and nearer, so that by the time the speaker gets warmed up and thoroughly enthusiastic upon those great questions of present truth, the crowd have drawn together, and with eyes and mouths open they are looking and listening apparently anxious to hear every word. At the close of the meeting, tracts are sold and other reading-matter is furnished judiciously to such as are interested.

These meetings are held in different parts of the city, at one place one evening, and at another place the next evening. Hundreds of our denominational books are being sold in the city of Kingston; and thousand of dollars' worth of our books on the truth, as it is in the "commandments of God and the faith of Jesus," and the temperance question, are being sold on the island. As the result of the blessing of God on this work, almost every week we learn of some soul who has decided to accept the truth; and who attends our meetings, Sabbath-school, or Sabbath services.

Our brethren here held a very successful ten days' meeting from Feb. 23 to March 3. Some came thirty miles to attend this meeting. The mission room was well filled, and all important meetings were well attended.

At the close of these meetings about thirty were baptized, and the first Seventh-day Adventist church in Jamaica was organized, with thirty-eight members. The officers were elected from those holding letters from our churches in the United States, and all seemed united and happy.

The baptism was truly a very solemn scene, and one of the most orderly I ever attended. The Spirit of the Lord was present to witness and encourage the work, and outside observers spoke of it as being the most solemn baptism they ever witnessed. In this hot country, such scenes usually take place early in the morning when the air is cool. Accordingly all came together at 5:30 A. M., and after a short meeting proceeded to the bay, about four blocks away, on the property of a well-to-do citizen who attended and invited us to come again. As the sun was rising in power and glory from behind the mountain, driving back the darkness of night from its path, it was truly impressive to see these thirty-one souls turning their backs upon the darkness and superstition of their island home, go down to the watery grave, and come forth again, to keep the commandments of God and the faith of the Saviour. Up to the time of the baptism little attention was paid to the work of Seventh-day Adventists by the learned and the influential, as they seemed to think it the work of a few ignorant men. Now they are satisfied that there is a power with it, and unanswerable arguments backing it; they have already begun to seek imploringly for civil help, and have politely asked us to help them in getting the civil help they think they need. Of course we all know what this means and where it will end. Therefore now is the time for well-directed work, and to me this work never seemed so important as it does now.

GEO. A. KING.

NEW YEAR'S AT RAIATEA.

For at least two months before the new year, the people of Raiatea begin to prepare to make it a season of special interest, as it is to them the most important time of the year. During this time of preparation, each district has its leader to teach them their part of the catechism, which is repeated in a tone of voice calculated to cause a good deal of mirth among the listeners. Each district is anxious to excel the rest, so much pains is taken in teaching, that there may be no jar or break in any way. This year I have known of divisions meeting and practicing all night on their catechism and singing, so as to be prepared to act well their part. A captain is also appointed to take charge of the singing in each district, whose duty it is to see that all sing in time and keep their places.

A few weeks beforehand, the report was circulated that we were not going to attend their services on New-Year's night, and we were soon visited by the queen to ascertain if it were true. Upon being told that we expected to attend their services, all seemed pleased. They are not at all diffident about speaking or singing, and the more of an audience they can get, the better pleased they are.

While singing, they sit upon the floor in Turkish fashion, forming a circle with the women in the center, and the tenor and bass around the outside. There are two kinds of bass singers; one kind sings the words at a low pitch, while the other grunts. Those who grunt do not speak any words, but produce a sound which resembles the sound made by one throwing his voice into a bottle, and occasionally removing the bottle from the lips. During the entire time while singing, the bodies of the grunTERS are kept in constant motion. From above the waist, the body is bent forward, and they all move from side to side and up and down, keeping perfect time. When on the last strain of each stanza, they bring their faces within two or three inches of the ground to let out their last grunt, which is a sign that they are through.

If a person could simply see and not hear them, he would be liable to think them suffering with convulsions. The tenors do not sing the words of the hymn, but their part consists in singing the syllable "hā," from as high as they can screech to a few notes lower. The soprano is sung at a very low pitch, and is very harsh. It does not sound at all melodious to people that are unaccustomed to this music.

On the evening of Jan. 1, about 1000 natives gathered in the new church to see the old year out and welcome the new one in. As there is no clock belonging to the church, one was brought by the order of the queen for the occasion. Upon starting with it for the church, the leading governor, to whom it belonged, set it by the queen's timepiece, but while being carried, it stopped running. After reaching the church, he inquired of different ones the time of day, and finding they varied considerably, concluded they were wrong, and set his clock independently of them, guessing at the time. However, in a few moments, thinking it might be wrong, he set it ahead twenty minutes. It stopped twice in the course of the evening, without being noticed, and was set forward ten minutes at one time and fifteen the next, without consulting the other timepieces.

The night was spent in prayer, singing, and exhortations until just a few minutes before the clock would strike twelve, when the chairman arose, and said: "We have now reached a very solemn time. Only a few moments are left to us of the old year; the clock will soon strike, and the new year will be ushered in." He then sat down; all bowed their heads for a few moments, when the clock struck twelve. In an instant one of the leading men was on his feet and cried "Good-by," to the old year and "Welcome" to the new, and the singing began again. After

that the exhortations and prayers continued for about two hours, and the singing was kept up until sunrise the next morning.

We came home about one o'clock, and thoughts of the new year were soon lost in slumber. But just before daylight we were awakened by a violent rapping at the door, and wondering at such an unusual thing, hastily arose and went to the door, when we were greeted as follows: "Ia ora na te Matahitia Api," which signifies, "A happy New Year to you." We afterward learned that some natives have the habit of visiting the white people and wishing them a happy New Year, receiving a present of money in return. But as we knew nothing about this custom, and so did not understand his motive, he must have gone away disappointed.

The following day was spent in collecting the taxes from the people; each person over fifteen years of age paying fifty cents in Chili money to the queen, and twenty-five cents to the governor of his respective district.

The feasting is not over with in one day, but is just begun. It lasts about a month. During this time little work is done, but the time is filled up with law meetings and gatherings of various sorts. As Avera is the principal village, this is where most of the people are assembled. The civil law is laid aside for a time, and as there is then no fine for drunkenness, we often see both men and women who have been drinking mingling with all the people. Many of the church-members also drink, but not wishing to lose their position, they sleep after drinking until the effects of the liquor are gone, that it may not be publicly known.

Notwithstanding their many faults and failings, they have as a people many good qualities; and we believe that when they see the truth as it is in Christ, many of them will be led to accept it. Now they are like sheep without a shepherd, and have but little confidence in the Christianity of one another. We are not able to speak the language very well yet, and long for the time to come when we shall be able to instruct them in regard to the glorious truths of the gospel. B. J. CADY.

PENNSYLVANIA.

NEW BETHLEHEM.—We began meetings in the opera-house at this place, March 19. The house has been well filled from the first, and the interest seems to be growing. Such large crowds of interested listeners night after night convince us that the Lord is working upon the hearts of the people, and that the time has come for God's message to have a hearing.

We believe our interest here is due largely to our services being conducted in a place of large public gatherings, where the people have no hesitancy in coming.

One of the ministers and many of the business men attend. We can praise the Lord for the promise we seem to read in prospect, and we trust him who alone can give the increase that souls may be gathered in here. Let those who desire to help in saving souls, and yet who are not active in the work, aid us by their prayers.

MR. AND MRS. LEE S. WHEELER.

April 6.

OHIO.

GREEN SPRINGS.—The cause here is meeting with opposition in a stealthy manner. When the opponents could not overthrow the Biblical positions, they suborned men of the baser sort to circulate false reports about the laborers. But we are of good courage because we know in whom we trust and for whom we are laboring, and to Him be all the praise.

Since our last report we have baptized twenty-four, organized a church of thirty-two members, a Sabbath-school of fifty members, and a tract and missionary society. Every house in

the village has been supplied with "Rome's Challenge," "Christ and the Sabbath," and a portion gone over the third time with "Our Answer."

My wife and I have been here twelve weeks; we now go to Toledo, Ohio, to attend the quarterly meeting; then we go to Bowling Green to begin a series of meetings there. The interest in the last-named place was started by the circulation of our tracts. We have ordered \$19 worth of supplies for the Sabbath-school, besides periodicals for their homes. The brethren will begin work in a few days on a church building 28 ft. x 42 ft., which we hope will soon be completed. Then a few more meetings will be held in the village. E. J. VAN HORN.

IDAHO.

BOISE CITY.—The work in southern Idaho has made but little progress until within the last two years. It was begun with very encouraging prospects. In a short time we had three organized churches, but false brethren who came in to spy out our liberty which we have in Christ Jesus soon brought in dissension, and as a result the Lord's children became discouraged, and for several years it seemed that the enemy of all righteousness was master of the situation. "But thanks be unto God, which always causeth us to triumph in Christ," he has turned the captivity of his people.

Since coming here last June I have baptized twenty-five, received thirty-three into the church, and eight more await baptism. A few others are keeping the Sabbath who we hope will identify themselves with us soon. I am of good courage in the Lord. W. W. STEWARD.

April 2.

MICHIGAN.

AFTER the Denver meeting it was thought best for me to meet with the brethren at Shelby, Rothbury, and Crystal Valley, while brother J. E. Evans visited the churches at Fremont, Muskegon, and Kent City.

At Shelby we found the church anxiously waiting for the institute, which had been appointed to begin Feb. 22. A large hall had been secured in the central part of the village in which to hold the institute and meetings. This public location gave us a good outside attendance at our evening services. The institute was also well attended, and a deep interest was manifested on the part of all. As the different lines of our work were taken up and dwelt upon at length, all began to see and feel the necessity of a closer walk with God, and a more thorough consecration to his service. The Spirit and power of God were present in every meeting. Many of those who had been far away from God and in the dark, confessed their backslidings and returned to the Lord with broken and contrite hearts.

May the good work go on until everything that is offensive to God shall be put away,—until every heart shall be purified and made holy, a fit temple for the indwelling of the Holy Spirit. Then and not until then will the church be able to discern its duty.

During the eight days of our meetings in Shelby twenty-five started to serve the Lord for the first time. They gave very good evidence of having been accepted of him. They will be baptized soon. Five subscriptions were obtained for the *Sentinel*, five for the *Home Missionary*, and one for the *Review*.

From Shelby we were invited to go to Hart, the county seat of Oceana county, and lecture on religious liberty. We accordingly gave two lectures in the court-house on that subject. The best citizens of the place were in attendance, and seemed deeply interested, many of them urging us to remain longer; but as our appointments were out, we could not comply.

We next met with the company at Rothbury and held three meetings with them. Here four more started to serve the Lord, while others who were backslidden in heart renewed their covenant with God. I have now just arrived at Crystal Valley where I expect to hold a few meetings. This church is sadly in need of help. I hope that in the short time that I shall be able to remain with them to give them some instruction that may help them. R. C. HORTON.

March 20.

TENNESSEE.

JAN. 4 in company with Elders C. L. Boyd, R. G. Garrett, and several other Conference workers, I left Nashville, Tenn., to attend the Atlanta institute.

As others have reported this great gathering of workers in this southern field, I need make no remarks further than to say, all things considered, it was unquestionably the best general meeting ever held by our people in Dist. No. 2.

In response to a call for some one to hold a series of meetings at Oliver Springs, Tenn., I left Atlanta, Ga., Feb. 4. I stayed one day in Knoxville, Tenn., and reached Oliver Springs, Feb. 6.

This town is noted for its medical springs, such as white and red sulphur, magnesia, chalybeate, and others. To accommodate those who come here for the improvement of their health, a large hotel is in construction and nearly completed. It has 140 sleeping rooms; these, together with other rooms, make about 165 in all.

Feb. 7, I began meetings in the Cumberland Presbyterian church. The attendance was good. I was allowed to occupy this church nineteen days. During this time I preached twenty-four times. The opposition became so strong that the church trustees notified me about the 22d that I must give up the house Sunday, Feb. 25.

Upon this being known, without my solicitation, I was told I could continue the meetings in the new school-house. The teacher is a minister of the Christian church, and one of the directors is a Methodist minister. Friday night I was informed that I could not have the house which had been so graciously offered to me. Saturday night I applied for the other church building, controlled by the Presbyterians, and was refused. I then applied for an old, abandoned school-house at the extreme southern limit of the town, and got a limited right to use it. Two persons besides myself spent one day in cleaning it. I began meetings there Monday night, Feb. 26. But the opposition had reached such a height, and the boycott was so successful that I could not carry much of a crowd with me. But I labored on the best I could.

The next night after I was turned out of the Cumberland Presbyterian church, a free singing-school began in the same church; and was taught by a northern Methodist minister. The singing-school proper lasted about three weeks, and then about one week was spent in preparing for a song concert which took place Sabbath evening, March 23. This arrangement kept many from hearing the truth. They shut out the word of God, and put a free singing-school in its stead.

On Sunday, March 4, the Presbyterian minister preached against the Bible Sabbath and those who keep it. All other appointments were taken up to favor this one. This sermon was announced in the secular paper. I also announced from the desk, Friday and Saturday nights, that I would review the sermon the same day at 7 p. m. Both appointments were announced beforehand. But upon the conclusion of the opposition sermon, the elder announced an appointment for himself at his church at 7 p. m., and for a southern Methodist minister at the same hour in the church from which I had been expelled. This was done to keep the people from hearing the reply. But

this did not prevent them, for the school-house was full to hear the answer. The Lord gave liberty in showing up the false positions held to sustain Sunday sacredness.

But this was not the last of the opposition, for the Christian minister announced that he would preach on the Sabbath question Sunday, March 11, at 11 A. M. I announced that I would review him at 7 P. M., the same day. Six preachers with their congregations were there to hear the opposition sermon. Two points covered the entire argument. First, the law was done away, of which the Sabbath is a part. Secondly, the ordaining of the first day to be the Sabbath. The first was not proved, and the second was assumed. His Antinomian doctrine was so well received that frequently the stamping of feet was so deafening that the minister had to stop and wait for them to cease before he could proceed. He preached one hour and thirty minutes.

Imagine six ministers there indorsing Antinomianism! How significant it is of the end, when Baptists, Methodists, and Presbyterians unite to destroy the law of God, thus going back on the Bible and their articles of faith!

To keep the people away from hearing the reply, a song concert was announced that night in the Cumberland Presbyterian church, conducted by the Northern Methodist minister. But this did not keep all away, for the school-house was well filled with those who listened attentively for one hour and forty minutes.

March 16 was the quarterly meeting of the colored people; this was to be followed by a revival meeting, and as I took the school-house subject to this meeting, I had to give it up. There was only one more place that there was a possibility of my getting, and that was the lower floor of the Odd Fellow's building, then used for a select school. A political meeting had been held in it a few days before. I asked for the use of it for three days; the teacher consented, but the Lodge trustees refused. The word of God was now shut out from every public place and away from the people.

Brother A. L. Abel, by whose request I came here, and whose name has appeared in the REVIEW asking for literature, offered a room in his house, and here we bound off the work. Altogether there are about eight persons here keeping the Sabbath. A Sabbath-school of fifteen members was organized. This experience has been of profit to me. I desire the prayers of God's people. I praise God for his keeping power.

H. W. REED.

April 4.

OREGON.

GRANT'S PASS AND ASHLAND.—These towns are located in the Rogue River Valley, southern Oregon. I came to this field last spring and pitched a tent at Ashland. Elder A. J. Stover assisted me in the work. A few were converted, and the Sabbath-keepers in and around the town were gathered together and strengthened, forming a company of about twenty-five, who were subsequently united in church fellowship.

In September we came to Grant's Pass, and succeeded in erecting a house of worship which this church has so long needed. After our work here we again returned to Ashland and built a meeting-house there. The brethren at both these places are poor, but have worked faithfully to build a house of worship.

Brother Stover located at Ashland to look after the work there, and I came to Grant's Pass.

In February I held meetings three miles from town. Ten signed the covenant, and a Sabbath-school of twenty-three members was organized. This includes its Sunday-school superintendent and all the teachers, so that the Sunday-school is practically converted into a Sabbath-school, and the former discontinued. This month (March)

we have been holding meetings in the church here at Grant's Pass.

We first canvassed the town with tracts: "Rome's Challenge," "Sabbath of the New Testament," and "Why Not Found Out Before?"

This created an interest which caused the ministers to preach in favor of the Sunday institution. This helped to agitate the question, and when our meetings began, we found our house well filled from night to night. Some have decided to obey, and others are investigating. The Lord is prospering his work here in this field.

W. C. WARD.

KANSAS.

A good illustration of the value of Sabbath-school work is seen in the work recently done at Marion. The past winter brother B. P. Stebbins and wife went to the above-named place and organized a Sabbath-school. Very few attended at first, but among them there were a very small number of believers. The school grew in interest and numbers; some Bible readings were given and missionary work done until there was a pressing need for meetings and instruction along the lines of the message. March 2 I commenced labor there, holding some twenty or more meetings; and although the measles broke out in the midst of the interest, frightening some away and necessarily keeping some from coming, the work triumphed gloriously. Two dear souls left off using the filthy weed; eight were buried with Christ in baptism—nearly all new converts; and a church of twenty-one members was organized with a full set of officers, and the missionary work started.

Some of the neighbors are investigating the truth. I consider Marion a good point for missionary labor. This church possesses very moderate means, yet they all expressed their purpose to be faithful in the tithe. No human skill could have done this work. It is the power of God's word, and he shall have the praise. Should any one have some of our papers and tracts to spare, send them to B. P. Stebbins, Marion, Kans.

W. W. STEBBINS.

March 20.

I AM aware that our brethren in Kansas examine the REVIEW with much interest, to see how the work is going in our State, as well in other States. It is right that they should see such reports of labor as will give them an idea of the progress of the truth in the State. Though we have a small paper, the *Reporter*, in Kansas, this is not designed to take the place of the Progress Department in the REVIEW. Sometimes one is led to think that because a minister does not report, he has nothing of interest to report. This is not always the case. Possibly others have felt as I have, that the REVIEW is crowded, and have refrained from reporting.

Soon after our fall camp-meeting brother Morey and I went to the extreme northwestern corner of the State. Our first effort was at St. Francis. We could not get a hearing or get the people to read, there being a strong, unseen power at work to keep them away. We next went to Blakeman; after a few meetings, brother Morey went into the country, where a few families were interested and took their stand for the truth. I remained in town and one honest soul, who will be a great help to the cause in that field, received the truth. Brother Morey returning to the southeast, I went out to visit the churches during the week of prayer.

At Goodland I found a few believers, and organized a Sabbath-school. In Norton county brother Emerson joined me, and we held meetings with several churches with good results. We then went south into Rooks county. The brethren came from the western part of the county, from twenty to thirty miles, and we had a ten days' meeting, holding two meetings each day for

the church, and one at the school-house at night for all. The Lord came near; officers were elected and ordained; two from the outside took their stand for the truth; and one of these with four children of Sabbath-keeping parents was baptized and united with the church. Much good was accomplished in the way of reforms, to prepare for the coming of the Lord. At the close of the meeting brother Emerson was called away.

My next place was eight miles north of Belleville, where five had commenced to obey the truth under the labors of brethren Gwin and Emerson in the early part of the winter. After ten days' work, we organized a church of seventeen members, all adults except one little girl. Only one sister was obliged to leave her companion outside of the church. It was good to see husband and wife go down into the water and be buried with their Lord in baptism, coming up rejoicing in a new life. A full set of officers was elected, and an elder and a deacon ordained to look after and feed the flock. A tract society was organized, and the brethren are going right to work. Nearly all take our papers. Instructions were given daily to the church in a private house, while every night meetings were carried on in the school-house. All that could be done by those who do not love the light, was done to slander the truth and the character of the one who was teaching it.

Seventeen years ago Elder Ayers organized a church in the same school-house; but as years passed away, some moved to other States, and some gave up the truth. One old brother and his wife, when they heard we had reached the loud cry of the message, eagerly laid hold of all the truth; these two were the only fruit remaining here of Elder Ayers's long-ago established church. I see nothing but prosperity before this church. Besides their Sabbath-school, which numbers twenty-six, they have their Sabbath meetings and their weekly prayer and missionary meetings. The name of this new church is Rose Creek. It is just south of Chester, Nebr., in Kansas. They would welcome any honest brother who might pass that way. To the Lord be all the praise for this victory.

I next held a few meetings with the Kirwin church on Bow Creek. The brethren had been at work, and this with my efforts resulted in good. Five outsiders and one backslider united with the church,—all adults. This was an astonishment to the neighbors; but we are in the latter rain, and the Holy Spirit is bringing such as will be saved to the light of the truth.

I held a few meetings in my own home town, for the first time in seven years. Some acknowledged it all to be true. I left it with them to think of, without asking them to accept at that time.

I am now at Concordia, where I have held five meetings with a much larger audience than one could hope for, increasing every night. I trust in the Lord, and hope for good results. Without him we can do nothing. As there is only one laborer in this portion of the field, I would say to the brethren, Be faithful, pray much for yourselves, your neighbors, and the work in new fields, and rejoice with us that God is bringing men and means out of the world, into the third angel's message to swell the loud cry.

April 3.

O. S. FERREN.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

THE thirty-fourth annual meeting (third under new charter) of the stockholders of the Seventh-day Adventist Publishing Association, was held in answer to call, published three consecutive weeks in REVIEW AND HERALD, at the Tabernacle in Battle Creek, Mich., April 4, 1894, at 10 A. M., with the president, O. A. Olsen, in the chair.

The call for shares showed a representation

present of 7524 shares and proxies. Elder S. N. Haskell opened the meeting with prayer.

The treasurer, A. R. Henry, gave the following report for year ending Dec. 31, 1893, supplementing it with a careful explanation:—

FINANCIAL STATEMENT OF THE S. D. A. PUBLISHING ASSOCIATION, FOR YEAR ENDING

DEC. 31, 1893.

Real estate,	\$ 63,300	
Personal property,	81,447	
Notes receivable,	17,457 82	
Cash on hand,	6,832 78	
“ in banks,	21,500 99	
Acc'ts receivable,	113,156 12	
Stock in sales-room,	71,391 63	
Material and unfinished work,	57,580 46	
Cuts and engravings,	10,409 50	
Type,	11,394	
Fuel,	316 47	
Notes payable,		\$106,998 73
Demand notes,		26,057 17
Acc'ts payable,		86,568 65
Donations and legacies,		4,200 30
Capital stock,		143,400
Stock not capitalized,		67,904 77
Surplus,	\$20,389 77	
Net loss,	732 62	19,657 15

\$454,786 77 \$454,786 77

Capital stock,	\$143,400	
Stock not capitalized,	67,904 77	\$211,304 77

Surplus,	\$ 20,389 77	
Net loss,	732 62	\$ 19,657 15

Present worth, \$230,961 92

Remarks were made by the Chair, Elder Porter, Elder Lane, C. H. Jones, and others, touching different points in the report. On motion, the report was accepted.

Voted, That the Chair appoint the usual committees, which were named as follows: On Nominations, J. N. Loughborough, A. J. Breed, J. H. Morrison; on Resolutions, W. C. Sisley, S. H. Lane, S. N. Haskell.

Meeting then adjourned to 4 p. m., April 5, 1894.

Adjourned meeting of the stockholders of the Seventh-day Adventist Publishing Association, was held April 5, 1894, at 4 p. m. Elder O. A. Olsen occupied the chair. Prayer was offered by Elder U. Smith. Report of the previous meeting approved.

The Committee on Resolutions offered no report for the consideration of the meeting.

The Committee on Nominations submitted the following report:—

“Your Committee, appointed to nominate a Board of Directors for the Seventh-day Adventist Publishing Association, after prayerful deliberation, present these names: O. A. Olsen, U. Smith, H. W. Kellogg, A. R. Henry, H. Lindsay, W. H. Edwards, W. W. Prescott.

“Signed by the Committee.”

Blanks were circulated for a ballot, and C. D. Rhodes, A. O. Tait, and W. H. Edwards were chosen as tellers.

The ballot resulted in electing, L. Mc Coy, O. A. Olsen, A. R. Henry, U. Smith, W. H. Edwards, H. W. Kellogg, and H. Lindsay.

Meeting then adjourned *sine die*.

O. A. OLSEN, *Chairman*.

W. H. EDWARDS, *Sec.*

ENCOURAGING WORDS.

THE friends of the cause will be interested to read the following extract from a letter that I have received recently, with reference to the brethren in Gainesville, Ga., who have been indicted for working in their new meeting-house on Sunday, and the effect that their trial has had in causing many to become favorable to the truth. It reads thus:—

“The trial of brethren Mc Cutchen and Keck, was very interesting, and it has resulted in turning many in our favor. I never saw such a general revolution of sentiment as is now manifested here toward the truth.

“When the brethren were arrested, there seemed to be a general feeling of indignation against us. An official freely said that he would as soon arrest us as to eat. . . . I heard such sentiments as these expressed: ‘They must be run out of the country.’ ‘They must not think they can come over here and rule the State.’ ‘They must obey the law.’ ‘They can keep Saturday if they want to, but they must keep our Sunday.’ Our literature was circulated freely. Nearly every house in the county was visited. This awakened an interest. Then the Lord just came in and helped. Our prayer-meetings and other meetings in our house of worship began to be crowded with new visitors, and some took part with us who had never done so before.

“When the trial came, we had many friends; and when it closed, we had many more. Our people do not need to employ advocates to speak for them, for the promise of Christ that he will give them words to say, will be fulfilled. The court-house was thronged, and there were times during the trial when the Spirit of God moved many to tears. One minister, our hardest opponent, said that he would not oppose those men any more, for Christ was with them. Mr. Findley, who made the plea for the prosecution, has since requested that his son may be placed under the instruction of brother Keck in our school.”

These are encouraging words. Let us ever pray that God may prosper the work and protect his people in Georgia.

A. C. BOURDEAU.

STEADFAST IN THE WAY.

AN aged brother in Kansas, who for years had been a Methodist minister, and who, with his wife, came into the truth as the result of missionary efforts put forth by a brother in this Office, writes him as follows:—

“We are still rejoicing in the light of present truth, and would fain do what we can to induce others to listen to the message. We have Sabbath-school at our house, and although our efforts are feeble, we trust they will be a beacon-light to some lone wanderer, and point him to the haven of rest.

“We rejoice greatly that the Lord is so soon coming to reward his people, and we try to comfort one another with the blessed hope that is so dear to every Christian heart; that we who remain shall be changed, in a moment, in the twinkling of an eye, and that those who sleep in Jesus awake to know the power of those precious words: He ‘shall change our vile body, that it may be fashioned like unto his glorious body.’ What precious words! ‘It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.’ David felt this when he exclaimed: ‘I shall be satisfied, when I awake, with thy likeness.’ Besides all this, what a searcher of hearts is the third angel’s message! With the coming of the Lord so near, the sounding of the trumpet, the resurrection of the righteous dead, the voice that fills the heart with fear or rejoicing by those awful words, spoken but once in all their completeness in the history of the world: ‘Come, ye blessed,’ ‘Depart, ye cursed,’ so soon to break the slumbers of a guilty world! What incentives to action; what motives to self-examination; how insignificant self appears; how enormous the smallest sin, and what longings for purity of heart. ‘Two men shall be in the field; the one shall be taken, and the other left.’ Will I be left? ‘Two women shall be grinding at the mill; the one shall be taken, and the other left.’ Will I be taken? ‘Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.’ ‘What I say unto you I say unto all, Watch.’

“We are interested in the work of the message, both in our own and in other lands. We have read ‘Rome’s Challenge,’ and consider it a

very timely production as we have lately been defied to prove that Rome claims to have changed the Sabbath. We will use this ‘Challenge’ to a good purpose.

“Our hearts ache for those who suffer imprisonment and banishment for the faith they hold, and we hope their faith will fail not, but that they will find encouragement and cheer in the hope of hearing the Master say, ‘Come, ye blessed.’ O will it not be glorious! and the signs indicate that we are almost there.”

A LETTER.

DEAR BRETHREN: I was formerly a Baptist minister engaged in missionary and pastoral work for the space of about twelve years in this section of the country. A few years ago, however, through the goodness of the Lord, I was led to accept the Sabbath, and connect myself with the Seventh-day Baptists. I was called by them to the care of one of their churches located in Ritchie county, West Virginia, in March, 1892. Although I had heard of the Seventh-day Adventists as a people, and had been led through false teaching and prejudice to regard them as little if any better than infidels, I never became acquainted with them and their Bible doctrines until I came in contact with them in West Virginia. The result of our acquaintance was my acceptance of present truth and uniting with the Berea Seventh-day Adventist church.

My family being still in Missouri, the brethren thought it best for me to return to that State, which I did May 30 of last year. We have a little company of five Sabbath-keepers here at present. There are also two or three others who sympathize with us, and accept part of the doctrine which we believe. The people of this place are very dull of hearing. When we move our meeting to some private house in a new locality, so as to bring the truth before the people, they do not even so much as come out through curiosity; and that will lead them to go almost anywhere else.

We are unable to purchase literature for circulation, as we would gladly do if we were able. We find a good many here who would read if they could have the matter furnished them free. If any feel disposed to furnish literature for this destitute field, please send same post-paid to the writer.

WM. H. BROWN.

810 Broadway, Joplin, Mo.

GOING ABOUT DOING GOOD.

IF any one has any doubt regarding the practicability of giving the third angel’s message by moving into certain places and living out the truth before others, even if not wholly occupied in the Lord’s vineyard, but spending a portion of the time in gaining a livelihood, let him read carefully the following extracts from the letter of a brother who has made a test of this plan, and who can speak from experience. This brother and wife are now located in the Bermuda Islands, which are situated in the Atlantic Ocean about an equal distance of 600 miles from Cape Hatteras, North Carolina, from the north of Maine, and from the south of Florida. He writes thus:—

“One reason why I write to you is that I have had quite a talk with the American consul of St. George’s Island, about thirteen miles from here. I went there with my wife who teaches the ‘tailor system of garment cutting,’ as I help her in it when I do not teach French or shorthand. A few weeks ago, when in St. George’s, some one told me Mr. Fox’s son wished to study shorthand. I went to see him about it, and thus became acquainted with him. One day while conversing with him, I told him I was a Seventh-day Adventist. He informed me that he had never heard of them, but asked if we believed in the

atonement, that is, whether we believed that Christ was a divine being and his sacrifice divine. Upon telling him that the Seventh-day Adventists accepted him as their Saviour, that he could save to the uttermost all who come to God through him, he wanted to know more about this people, and especially what was meant by attaching the term 'seventh day' to their name. He then asked if the International Tract Society was under their control; 'For,' said he, 'I have received a letter from the secretary of that society, who wished me to send him certain names, in order to supply hotels, etc., with reading-matter.' He said he did not wish to answer the letter, as he was afraid their literature might not be proper, but that since he had talked with me, he would write to him.

"At his request, I went again to his place of business, and the first thing he said was, 'I would like to have you tell me why you keep the seventh day instead of the first. It is a subject I know nothing about.' I held back a little, as I did not want him to think me over-anxious; but he urged me, and so we sat down together and carefully examined the eight texts where the term 'first day of the week' occurs, and then took up Rev. 1:10, and compared it with the fourth commandment, and Mark 2:27, 28, etc. He said he was much interested and wished me to call again. The next day I accidentally met him on the street, and he told me he had been thinking about what I had said, and he could not see anything wrong with our position, but wanted to know what learned men said about it. As I happened to have some extracts with me from 'Chambers's Encyclopedia,' Wm. Smith's Dictionary, and others, I read some of them to him, and he said, 'That is plain enough, but just think how inconvenient it would be for me; for I have to transact business whenever vessels come in,' etc.

"I saw that it had set him to thinking. I left 'Elihu on the Sabbath' with him before I came back. I would say further that the evening before we left St. George's, he came to where my wife and I were stopping to have another talk with me; but as there was another gentlemen present, I was not able to talk with him, and the next morning he came to the boat when we were leaving, and said, 'I was very much disappointed last night.'

"I expect a colored man this evening who wants me to explain to him Daniel 2.

"Last night while we were visiting a family (simply making a friendly call, upon their invitation), we met two gentlemanly young soldiers, who are stationed here with their regiments, and they asked me to explain to them Daniel 9, after which, with the family, we had a good Bible reading on the subject of baptism and conversion. It did our souls good to meet these 'red coats,' who, while soldiers of Great Britain, have been faithful soldiers of King Immanuel. Both were converted six years ago, while stationed at the island of Malta. Their faces fairly shone as they were telling of their conversion by the study of the word of God, and how the power of God rested upon them as they knelt before their beds amid the jeers of their companions. Their time is nearly expired, and they leave for England, Jan. 4. We shall supply them with reading-matter before they leave.

"We are the only ones among the 15,000 people of this island, who profess the faith of the Seventh-day Adventists. Although there are no others here of our faith, we would not exchange with many of our people who enjoy church privileges. I used to call those who were away from church privileges 'lonely ones,' but we do not feel lonely, for Christ is with us; and day by day we enjoy communion with him. Surely the latter rain is in Bermuda. Praise the Lord! I now believe the lonely ones are those who do nothing for Christ, however many may be their church privileges. O that our brethren and sisters would heed the Macedonian cry, and

scatter out in these different fields, where their light might shine! 'Arise from the dead, and Christ shall give thee light.'"

This letter speaks for itself, but there is a point or two worthy of particular consideration. First, this brother and wife support themselves. There are hundreds and even thousands of Seventh-day Adventists who are doing nothing more than merely supporting themselves, having no particular connection with the work of God, at least more than occasionally contributing for its support. Many make excuses for continuing in this manner by saying that their part in the cause of God is to make money and contribute to its support. Without remarking upon the danger connected with such a course, it cannot be doubted that God does not approve of such of his people as do engage in worldly business, settling down in communities of Sabbath-keepers, and making their profits off their brethren; but desires them at least to carry on their business among those not of the faith, and while supporting themselves, proclaim the gospel of Christ by a godly life, living out the truth before others. As in the case of this brother in Bermuda, souls will inquire after truth, and numberless opportunities will be presented for introducing Christ, where ministers would be practically barred out.

Then by mingling with the world, and yet not being "of the world," there is, in addition to leading others to light, that blessed, personal experience and blessing which none but those who have it can realize. The lesson of depending wholly upon Christ, instead of looking to brethren for help, is one of the first to be learned in the school of Christ. This is why the Lord wants his people to scatter and go forth "as sheep in the midst of wolves," listening to the voice of the great Shepherd only. As the brother in Bermuda testifies, the sheep are not "lonely" when the Shepherd is with them.

It is written of Christ that while on earth, he "went about doing good." He evidently recognized that the "doing good" was greatly augmented by *going about*. Is not his example worthy of imitation? W. E. HOWELL.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 17.—Sowing and Reaping. Luke 8:1-21.

(Sabbath, April 28.)

THE principal feature of this lesson is the parable of the sower and its interpretation. Following it we have an impressive lesson as to how we should use the light which God gives us; and then in the three verses that close the lesson we are told who are the real brethren of the Lord. After a careful study of the verses indicated, the words "Parable of the Sower" will suffice to bring all the details of this portion of the chapter vividly before our minds.

1. What did Jesus do as he went through all the cities and villages?
2. Who accompanied him?
3. How did Jesus instruct the people who flocked to him out of every city?
4. What was the subject of the parable given in this lesson?
5. What became of the seed sown by the wayside?
6. On what kind of ground did some of the seed fall? (Compare verse 6 and Matt. 13:5.)
7. What became of that seed?
8. Among what did other seed fall?
9. What was the result?
10. What resulted from the seed that fell on good ground?
11. What was the reason that Jesus spoke in parables? (Compare verses 9, 10 with Matt. 13:10-17.)
12. In explaining the parable, what did Jesus call the seed?
13. What did he say of that which fell by the wayside?

14. Who are represented by the seed that fell on stony ground?

15. What is indicated by the seed falling among thorns?

16. What is said of the seed on the good ground?

17. What do men do with a candle when they light it?

18. What is the object of lighting a candle?

19. What will be done with all hidden things?

20. What exhortation did the Saviour give in regard to hearing?

21. What will be done with the one who uses what is given him?

22. What to him who does not use the light from heaven?

23. Who came to Jesus while he was teaching?

24. What hindered their approach?

25. When told that his mother and brethren desired to see him, what did Jesus say?

26. Relate in their order the details of the parable given in this lesson.

NOTES.

1. "The seed is the word of God." "Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. The word of God not only *has* life, but it *is* life. John 6:63. It is "the word of life." Phil. 2:16. When the apostles had been put into prison, the angel of the Lord set them at liberty, and said, "Go, stand and speak in the temple to the people all the words of this life." Acts 5:20. Not only is it life, but its life is indestructible and incorruptible; the words of the Lord are "the words of eternal life." John 6:68. So when it germinates in the heart, it brings forth fruit unto eternal life, and makes the man like itself.

2. A good example of wayside hearers is given in Ezek. 33:30-32, Revised Version: "And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not: for with their mouth they show much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

3. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is high unto cursing; whose end is to be burned." Heb. 6:7, 8. Hard, stony ground does not drink in the rain, and so does not bring forth fruit. The rain which God sends is his righteousness. (See Isa. 45:8; Hosea 10:12.) The growth of plants is many times taken as a likeness of the growth of Christians. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61:11. God is light (1 John 1:5); he is a sun (Ps. 84:11); he is the dew. Hosea 14:5. He supplies all the conditions for the growth of his people, who are "Trees of righteousness. The planting of the Lord, that he might be glorified." Isa. 61:3. If, like the good soil, they drink in the heavenly light and moisture, they will bring forth much fruit.

4. "Unto you is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." Is God, then, a respecter of persons? Does he give favors to some that he withholds from others?—Not by any means. "For there is no respect of persons with God." Rom. 2:11. "The Lord is good to all: and his tender mercies are over all his works." Ps. 145:9. Since with him there is "no variableness, neither shadow of turning" (James 1:17), it follows that he is equally good to all. How is it, then, that to some is given to know the mysteries of the kingdom of God, and not to others? The Bible answers this question: "The secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25:14. "Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way." Verses 8 and 9. That is, all who are willing to understand may understand. The truths of God are hidden only from those who are too proud or self-conceited to learn. At another time Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Luke 10:21. But a thing that is easy enough to be understood by babes is surely within the grasp of those of mature age. It is hidden simply because the righteousness of God is revealed to faith, not to acuteness of intellect. Whoso receiveth the kingdom of heaven, must receive it as a little child.

5. "He that hath ears to hear, let him hear." This shows that all may hear and understand if they will. But with this exhortation must be coupled the warning, "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." The marginal rendering and the Revised Version have it "that which he thinketh that he hath." "Knowledge puffeth up, but charity edifieth [buildeth up]. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8:1, 2. He who hears in faith and love, with an open heart, will increase in knowledge, and will ever go on increasing in wisdom. But he who is puffed up with the idea that he knows at least some things perfectly, will learn nothing, and eventually even that which he thinks he has will be taken from him, and he will stand before the world with all his emptiness revealed. No matter how much a man knows, if he thinks that he knows anything perfectly,—if he thinks for instance, that on certain texts of Scripture there is no more to be learned,—the result will be that ere long he will lose even the little understanding of them that he already has.

Special Notices.

GENERAL MEETING FOR NEW ENGLAND.

A GENERAL meeting for New England will be held at South Lancaster, Mass., May 3-13. Plans will be laid for the summer labor during this meeting, and other important interests concerning the advancement of the work will be considered.

We shall have the labors of Elders U. Smith and S. N. Haskell, which will make the meeting one of interest and profit. The question of building a new dormitory for the academy will be considered at that time.

I hope all our laborers will arrange their work so as to be present during the entire meeting. I trust we shall also see with us representatives from all the churches.

The message is onward. Time is short. Let us move forward with the work until the final triumph.
New England Conf. Com.

OHIO STATE MEETING.

THIS meeting will be held at Findlay, Ohio, May 15-21. We hope to see a full attendance, especially of all laborers in the employ of the Conference, as matters of importance pertaining to the future interests of the work in the State will come up for consideration. Elder Loughborough will be with us to assist in the labor of the meeting. The accounts of all Conference employees will be audited at this time, hence it is important that all reports be made out and forwarded to the secretary at once. The auditing committee consists of the following brethren, whom we hope to see at the beginning of the meeting: R. R. Kennedy, Hiram Craw, Rudolph Fisher, B. B. Francis, Thomas Thornton, and D. K. Mitchell.

All openings and requests for tent-meetings should be forwarded in time to be acted on at this meeting.

GEO. A. IRWIN.

PENNSYLVANIA CAMP-MEETING.

THE annual Conference and camp-meeting for the Pennsylvania Conference of Seventh-day Adventists for the year 1894, will be held on the fair grounds at Corry, Erie Co., Pa., May 30 to June 11.

We request that all of our churches in the State be represented by delegates at this meeting, as important matters will come before the Conference in which we need your counsel and help.

Brethren, plan to attend this meeting. We expect to receive the blessing of the Lord, if we come praying for it. Some in the eastern part of our State may feel as though they cannot attend on account of the distance. To such we would say, We expect to hold a camp-meeting somewhere in the eastern part of the State during the coming summer, so that all may have the privilege of attending one or both of these meetings.

Notice in regard to railroad rates will be given later in the REVIEW and the *Union Record*.

I. N. WILLIAMS, Pres. Conf.

News of the Week.

FOR WEEK ENDING APRIL 14, 1894.

DOMESTIC.

—An attempt to rob a train near Pond Creek, Okla. Ter., April 9, was frustrated by the express messenger, who killed one of the robbers and frightened the rest away.

—Prairie fires swept through western Kansas, April 8, destroying much property.

—South Carolina matters are settled. The governor sustained his position and maintained the law.

—A logging train jumped the track at Muskegon, Mich., April 9, and seven men were instantly killed.

—The New York Assembly has by vote indorsed Senator Hill's attack on the policy of the present administration.

—The distinguished New York lawyer, David Dudley Field and also Major-general Slocum have both died during the past week.

—The plant of the American Glucose Company at Buffalo, N. Y., burned April 12. Loss \$100,000. Several men lost their lives.

—Sunday, April 1, was made "children's day" at the Midwinter Fair, San Francisco. The attendance that day was 90,907, the largest of any day up to that time.

—Canadians are not pleased with the thought that the decisions of the Bering Sea Arbitration are to be enforced upon Canadian sealers by United States ships of war.

—Thousands of companies in Illinois failed to make the annual report required by law. The attorney-general of the State will commence suit against such delinquents.

—The barkantine "Belmont," from Cuba to Boston, Mass., laden with sugar, went to pieces on Peaked Hill bars near Chatham, Mass., April 9. Out of a crew of nine, six were drowned.

—The Davidson Theatre at Milwaukee, Wis., burned April 9. By the sudden falling of the roof nine firemen were precipitated into the flames and burned to death. Several others were badly burned.

—A false alarm of fire in the Humboldt public school in Chicago, April 9, resulted in a wild rush down the stairs in which one pupil, a boy of ten years, was killed, three fatally injured, and thirteen others seriously hurt.

—The court martial on the "Kearsarge" disaster has found Commander Heyerman guilty in suffering, through negligence, a vessel of the navy to be run upon a reef and stranded. He is suspended from duty for two years.

—Senator David B. Hill, of New York, delivered a long speech against the Wilson bill in the senate, April 9. He violently denounced the President and his policy. Many regard this as evidence that Mr. Hill will separate from his party.

—A lockout of mechanics and other workmen commenced in Chicago, April 12. Their employers objected to what is known as "walking delegates,"—men, who, in the interests of the labor unions, report non-union men and prevent their working.

—A terrific storm swept through the Middle and Eastern States, April 12. Thousands of telegraph and telephone wires were thrown down, and travel and trade were generally interrupted. The storm was very severe at sea, and several wrecks are reported on the Atlantic Coast.

—The Michigan crop report of April 1, shows that early and tender varieties of fruits are badly damaged, perhaps entirely destroyed; but that late and hardy varieties are safe. There is no reason why there should not be a good crop of apples.

—The "Army of the Commonweal" under "Coxey" has entered the mountains of Pennsylvania on its way to Washington. It only numbers about 300, and the army bids fair to break up before it reaches Washington. The Washington police are preparing to take care of the army when it arrives there.

FOREIGN.

—Cholera is increasing in Constantinople, and the foreign legations are moving to safe localities.

—Five insurgent ships are bombarding the city of Rio Grande do Sul. The Brazilian government has dispatched ten ships to the scene.

—The forces of the British East African Company defeated the followers of Kabba Rega, king of Unyoro lately, killing fifty of the natives.

—A plan for flushing the sewers of the City of Mexico is nearly completed. The water is drawn from two lakes on higher ground, and a continual supply of water will be poured through the sewers.

—A German tailor has made a coat that is a strong defensive armor against rifle bullets. The tailor put on the armor and let an officer fire directly at his heart. The armor, which is a kind of cloth, successfully resisted the bullets. Armor sufficient to cover the breast weighs six pounds. Much interest is excited in regard to it.

—Advices have been received in Paris from China that the Chinese at Hsianfu, in the province of Shen-See have burned the French mission at that place, and maltreated and imprisoned the French missionaries. The government has demanded an explanation, an apology, and compensation.

—The governor-general of Cuba has frustrated a conspiracy on that island. April 8 he seized 200 Remington rifles and 4000 cartridges which had been smuggled through the custom-house, and were on the way to the interior. The Spanish government has given orders for the severe punishment of all who can be proved to have been partakers in this affair.

RELIGIOUS.

—The Methodist Episcopal ministers of New York City are still passing resolutions concerning the close, or rather the attempt to close, the World's Fair on Sunday.

—The Baptist churches of Atlanta, Ga., sent a petition to the senate of the United States, protesting against the proposed Christian amendment to the Constitution.

—The annual Conference of the reorganized Church of Latter-day Saints has been in session the past week at Lamoni, Iowa. Fifteen hundred people were in attendance.

—The Catholic members of the New Jersey legislature have introduced a bill before that body providing for the conviction and punishment of all persons known to belong to the A. P. A.

—The bill for the disestablishment of the church in Wales has been drafted, and some of its provisions are certain to be strongly opposed by the Conservatives, mainly its disendowment clauses.

—The Catholic Library Association of Chicago indorses the action of the Methodist Episcopal ministers of Chicago in praying the pope to exert his influence to secure religious liberty to Protestants in Ecuador and Peru.

—French Catholics in Liberia are threatening to destroy the Episcopalian missions there. A committee composed of several Episcopalian bishops has lately appealed to President Cleveland to use the good offices of this government to prevent the destruction of these missions.

—The bishops of the Catholic Church of Quebec have issued a pastoral on the school question. In it they claim the right to educate their children in their own way, and deny the right of the government to tax those who support the parochial schools for the benefit of the public schools.

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.—Work with Sabbath-keepers at any kind of labor by a young man. Address Lawrence Peterson, Box 36, Hartland, Minn.

WANTED.—Work on a farm by a young man, twenty-five years of age, among Sabbath-keepers, in any of the western or northwestern States. Address M. E. McMeans, 145 Central Ave., Indianapolis, Ind.

FOR SALE.—A small house and lot in the city of Beloit, Mitchell Co., Kans. It is next door to Seventh-day Adventist church, and one block from school-house. Richard Baker, Bennington, Ottawa Co., Kans.

LABOR BUREAU.

WANTED.—A middle-aged widow, of twenty years' experience in nursing, would like a home in a small family of Seventh-day Adventists. Can give good references. Address Mrs. S. A. Ackerley, Florence, Lane Co., Oregon.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Signs and Sentinels. John Kelly, Detroit, Dickinson Co., Kans.

REVIEWS, Sentinels, and tracts. Mrs. N. H. Sprecker, Ephrata, Lancaster Co., Pa.

Seventh-day Adventist literature. Miss Joanna D. Graham, Box 69, Waco, Tex.

Signs of the Times from April 11 to Oct. 10, 1892. Send to Guy Emery, 258 Champion St., Battle Creek, Mich.

Obituary Notices.

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

HOWARD.—Died at Sparta, Mich., March 4, 1894, of *la grippe*, Alvin S. Howard, aged 72 years, 2 months, and 19 days. In 1855, he, with his wife, settled in Monterey, Mich., and embraced the Bible Sabbath and the doctrine of the soon coming of Christ. For some years he had certain natural traits to surmount; but in the last few years of his life he made God his refuge and help, and became free in the Lord. He leaves a wife and three children to mourn. Words of comfort on the occasion were spoken by Elder Wm. Ostrander.

A. C. BOURDEAU.

CLAYTON.—Fell asleep in Jesus at Jamaica, Vt., of pneumonia resulting from *la grippe*, brother Almon Clayton, in the seventy-ninth year of his age. Brother Clayton accepted the truth fourteen years ago, under the labors of Elder R. S. Owen, when he immediately sold his large farm, and the proceeds have nearly all found their way into the cause. Expressions indicative of a strong hope and faith in Jesus in his last hours were left to cheer the companion and children who are left to mourn. Thoughts from Isa. 57: 1 were presented to a large congregation by the writer.

P. F. BICKNELL.

STARBUCK.—Died Feb. 19, 1894, at Salem, Oregon, of abscess of the spine, John Starbuck, aged 49 years and 11 days. Brother Starbuck was born near Wilmington, Ohio, and came to Oregon in 1863. About fifteen years ago he heard the present truth preached and accepted it, since which time he has loved it and sought to have his life molded by it. In his last sickness his sufferings were so severe at times as to produce delirium for days at a time; but when consciousness returned, his hope and trust in God were firm. He leaves a father and several sisters and brothers to mourn. Funeral sermon by the writer.

W. W. SHARP.

PLAISTEAD.—Died March 8, 1894, at Wenham, Mass., of pulmonary consumption, Edward Plaistead, aged fifty-four years. He joined the United States army during the civil war, and there served his country three years. Later he enlisted in the regular army, with which he was connected three years; but not until the last day of his life, did he decide to serve the heavenly King. During the last year he had become acquainted with present truth, and in his last hours accepted the Saviour. He leaves a wife, a son, a daughter, and an aged father to mourn. Words of comfort were spoken by the writer, from Job 22: 21.

H. W. COTTRELL.

BOOTH.—Died at Belville, Kans., Feb. 20, 1894, Lucida Viola Booth, aged 25 years, 4 months, and 15 days. Sister Booth began to be affected with consumption about one year ago, after which she mourned over a misspent life until she was pointed to the Lamb of God, who taketh away the sin of the world. In him she found consolation, and was fully satisfied that it was well with her soul. She leaves a husband, two children, and other relatives and friends to mourn. Words of comfort were spoken by the writer, to a large congregation. We have full confidence that she will come forth at the trump of God when Jesus comes.

O. S. FERREN.

NETTLINGHAM.—Died at the residence of her son-in-law, in Watseka, Ill., Feb. 1, 1894, Sarah Nettlingham, aged 84 years and 7 days. She was born at Stone, Kent Co., England, Jan. 24, 1810, and came to America with her husband and family in 1858, locating in La Salle county, Ill. In the summer of 1870 she accepted the present truth under the labors of brethren T. M. Steward, G. W. Colcord, and the writer. She was a woman of a very decided character and a tender conscience. Death had no terrors for her. She loved her Saviour and trusted in him. We laid her by the side of her husband in Northville cemetery to await the resurrection of the just.

R. F. ANDREWS.

HUBER.—Fell asleep in Jesus, Feb. 24, 1894, Jacob Huber, aged eighty-seven years. He came from Switzerland to this country with his parents when eight years old. At the age of twenty-eight he married Harriet Hutchins. They accepted the first angel's message, and ever until death looked for Christ's second coming. They first heard of the Sabbath through Elder Joseph Bates. Sister Huber died in 1886, he surviving her eight years. He leaves four sons and one daughter. The church, family, and community have lost a most noble man. For the last few years he has been pleading with his sons and neighbors to keep God's commandments, and to be ready to meet Jesus.

E. J. VAN HORN.

WETMORE.—Died at his home one mile east of St. Charles, Mich., Jan. 8, 1894, Delos A. Wetmore, in the sixty-seventh year of his age. The circumstances attending the death of brother Wetmore were very sad. He and his son were cutting corn-stalks with a tread-power machine, when the fly-wheel burst, a piece striking him on the head. Death was instantaneous. He was a sincere and devoted Christian, beloved and respected by all who knew him. His prayer at family worship the morning of his death was especially fervent. A large circle of friends and sorrowing relatives assembled at the family residence on the afternoon of Jan. 10, to listen to words of comfort from the Scriptures. Text, 1 John 5: 1.

S. M. BUTLER.

RICKARD.—Died of heart-failure in Fitch Bay, P. Q., Feb. 23, 1894, Simeon Rickard, aged 77 years, 4 months, and 15 days. He embraced the truth after carefully studying the Bible and history for a year and a half, thinking that he could find something to convince his son, Elder H. E. Rickard, that he was wrong in the position that he had taken on the fourth commandment. He suffered much during his last sickness, but he found strength in Christ, and could say with the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." He leaves a wife and one son to mourn. Remarks by request, from Rev. 14: 13.

J. B. GOODRICH.

KIRK.—Died March 2, 1894, Willis D., son of P. and R. A. Kirk, of measles, being sick only two days. He was born Aug. 20, 1869, in Decatur county, Iowa. Five years ago last August he united with the Seventh-day Adventist church at the Cawker City, Kans., camp-meeting. He was clerk of the church at Afton, and secretary of their Sabbath-school at the time of his death. We hope to meet him when the Lifegiver comes. Funeral services were conducted by the writer.

Also, Ina May, three-year old daughter of W. R. and M. A. Kirk, died of measles, March 2, 1894. The little one was laid away to await the Master's call. Words of comfort from the Lord were presented to the mourning friends.

H. V. ADAMS.

SUTHERLAND.—Died at Lyons, Iowa Co., Mich., sister M. C. Sutherland, aged 44 years and 4 months. Sister Sutherland embraced the truths of the third angel's message about twenty years ago. At the time of her death she was a member of the Lyons church. She has ever been a faithful, earnest Christian, and the church deeply feel their loss. When able to be there, she was always in her place at the prayer-meeting and Sabbath services, ever by her cheerful testimony showing to others that there was a joy and peace in the Master's work that could not be found elsewhere. She leaves one son and two daughters to mourn the loss of a Christian mother. Discourse by Elder Ostrander, to an attentive audience.

MRS. M. E. VAN DEUSEN.

FIFE.—Died in Wolcott, Vt., Feb. 10, 1894, of cancer, Mrs. Marinda P. Fife, in the seventy-seventh year of her age. Mrs. Fife was the daughter of Allen Peck, of Wolcott, Vt., and married Almon Fife in 1841. Since his death in 1868, she has lived with her son in Wolcott. She has suffered much in mind and body for the last five years. She calmly made all arrangements for her funeral, and often quoted these words: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." She was a firm believer in the truths held by Seventh-day Adventists, and was a constant reader of the REVIEW. The funeral was held at her late home, Feb. 13, Rev. E. Z. Whitman (Congregationalist) officiating.

S. A. FIFE.

STONE.—Died in Warwick, R. I., Feb. 15, 1894, my dear father, Daniel J. Stone. The sudden death of his wife on his seventy-fourth birthday was a terrible shock to him. He remarked that day, "I shall not see another birthday." In one week he was stricken with pneumonia. His mind was greatly impaired during his sickness, yet two days before his decease, when I said to him, "Father, Jesus is with you; you believe it, don't you?" his eyes moistened, and his chin quivered, as he replied, "Yes, he says he'll go with us to the end." He had perceptibly drawn near to Jesus for the past six or eight months. We believe he rests in hope of eternal life when Jesus comes. Elder R. C. Porter spoke words of admonition and comfort at his funeral.

MRS. S. D. STONE.

McKINNEY.—Died at East Richford, Vt., of indigestion, Minnie J. McKinney, wife of Joseph McKinney, and only daughter of sister Caroline Curry, aged 33 years, 8 months, and 1 day. Sister Minnie early gave her heart to the Lord, praying at the family altar when three years of age. At eight years of age she was baptized and joined the Seventh-day Adventist church at East Richford, Vt., of which she has ever been a faithful member. Almost the entire community gathered in the Seventh-day Adventist church to attend the

funeral services of one who had found a tender place in the hearts of all. She always had a word of cheer for old and young, and her death caused a gloom over the community. We laid her away to await the resurrection morning; and surely we thought death was robbed of much of its sting as she was seen to go down to the dark valley so peacefully. Funeral services conducted by the writer.

P. F. BICKNELL.

DAY.—Died March 2, 1894, in Monterey, Mich., John S. Day, in the sixty-fourth year of his age. Brother Day was born in Maria, Essex Co., N. Y., March 27, 1830, and came to Monterey, Mich., in 1851, when the country was new. He was united in marriage to Ruth D. Tanner in 1853. They had two daughters and one son, who now survive them. In 1856, under the labors of Elder M. E. Cornell, he, with his wife, embraced the truths of the third angel's message. Brother Day was a man of decided character, and of good judgment. In the official positions he held in connection with the church and his townsmen, he pursued a judicious and commendable course, and will long be remembered by his numerous friends. He was confined to the house for more than two years, requiring much care, and enduring untold suffering. The Lord graciously sustained him to the last. Words of comfort were spoken by the writer, from Ps. 23: 1-4, to a large concourse of mourners and sympathizing friends, in the Seventh-day Adventist meeting-house, at South Monterey, Mich.

A. C. BOURDEAU.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Feb. 11, 1894.

STATIONS.	Detroit Accom.	Mail & Express.	*N.Y. & Express.	*Eastern Express.	*N.Shore Limited.	*All'nto Express.
Chicago	am 6.50	am 10.30	pm 2.30	pm 4.00	pm 9.35	
Michigan City	8.55	pm 12.15	4.17	pm 6.45	11.35	
Niles	10.30	1.13	5.36	6.38	am 12.45	
Kalamazoo	am 7.15	pm 12.07	2.20	6.30	7.51	2.20
Battle Creek	8.00	12.53	2.57	7.08	8.23	3.08
Jackson	10.05	3.00	4.15	8.27	9.40	4.45
Ann Arbor	11.05	4.13	5.08	9.30	10.58	5.50
Detroit	pm 12.20	5.45	6.15	10.25	11.30	7.15
Buffalo			am 12.40	am 6.55	am 6.20	pm 5.10
Rochester			3.35	9.45	9.25	8.20
Syracuse			5.35	pm 12.15	11.25	10.20
New York			pm 2.20	8.50	pm 7.05	am 7.00
Boston			4.15	11.15	9.25	10.50

WEST.

STATIONS.	*N.Y. & Chi. Sp.	Mail & Express.	*N.Shore Limited.	*Chicago Express.	*Kalam. Accom.	*Pacific Express.
Boston	am 10.30		pm 2.00			pm 7.15
New York	pm 1.00		4.30			9.35
Syracuse	8.25		am 12.05	pm 2.10	am 3.55	am 9.20
Rochester	10.25		2.10	4.10	5.40	9.55
Buffalo	11.20		3.10	5.30	7.00	pm 11.45
Detroit	am 6.05	am 7.25	9.55	pm 1.00	pm 4.45	8.25
Ann Arbor	7.05	8.50	10.30	1.55	6.05	9.55
Jackson	8.10	10.25	11.40	2.55	7.40	11.55
Battle Creek	9.20	pm 12.00	12.53	4.02	9.15	am 1.15
Kalamazoo	9.55	pm 12.48	1.31	4.35	10.00	2.15
Niles	11.13	2.55	2.45	6.00		4.05
Michigan City	pm 12.10	4.25	9.45	7.05		6.25
Chicago	2.00	6.55	6.50	9.00		7.40

*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.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 19, 1893.

GOING EAST. Read Down.					STATIONS.		GOING WEST. Read up.				
10 Mall Ex.	4 L't'd Ex.	6 Atl. Ex.	8 Erie Lim.	2 Pt. H. Ex.			1 Day Ex.	9 P'to Ex.	7 Erie L't'd Ex.	11 Mall Ex.	3 R'd L't'd
am	pm	pm	am	pm			pm	am	pm	pm	am
8.40	2.30	8.15	11.25		D. Chicago A.		4.50	8.00	10.30	7.00	9.10
11.10	4.27	10.30	1.20		Valparaiso		2.45	5.45	8.30	4.27	7.10
					South Bend		1.20	4.10	7.10	2.50	5.47
12.45	5.47	12.00	2.35		Cassopolis		12.40	3.25	6.32	2.06	5.14
1.25	6.32	12.45	3.07		Schoolcraft		12.02			1.19	
2.21	7.17	1.39			Vicksburg		11.53	2.97		1.08	
2.35		1.55			Battle Creek		11.15	1.50	6.18	12.25	8.55
3.40	8.00	2.40	4.30	7.00	Charlotte		11.10	1.30	4.15	12.10	8.50
4.38	8.42	3.25	6.11	7.47	Lansing		10.29	12.53	4.38	11.15	8.40
5.10	9.10	4.00	6.40	8.20	Durand		10.02	12.20	4.08	10.40	2.40
6.50	10.00	5.05	6.55	9.30	Flint		9.05	11.28	3.29	9.35	1.55
7.30	10.30	5.40	7.05	10.05	Lapeer		8.35	10.47	2.58	8.55	1.28
8.15	11.00	6.15	7.35	10.40	Imlay City		8.02	10.07	2.25	7.49	1.00
8.42	am 11.35		11.05		Pt. Huron		6.50	8.46	1.30	6.25	11.55
9.56	12.10	7.30	8.46	12.05	Detroit		am	pm	am	am	
					Toronto		6.40				
9.25		7.40	9.25	11.55							
pm	am	pm	pm	pm							
8.30	7.40		8.10								
pm	am	pm	pm	pm							
7.50	7.00		7.25								
am	am	pm	pm	pm							
8.15	9.30		7.15								
am	pm	pm	pm	pm							
7.25	4.15	3.00	7.30								
am	pm	pm	pm	pm							
8.30	5.35	4.15	9.00								
pm	am	pm	pm	pm							
9.40	7.52	4.52	10.10								
am	am	pm	pm	pm							
7.00	10.00	9.25	12.00								

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

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

Valparaiso Accommodation daily except Sunday.

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

† Stop only on signal.

A. B. MCINTYRE,

Asst. Supt., Battle Creek.

A. S. PARKER,

Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 17, 1894.

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An interesting communication from Elder L. R. Conradi, concerning the progress of our work in Hungary, is received too late for this number. It will appear next week.

A letter addressed to Mrs. Clara T. Lane, Topeka, Kans., in answer to inquiries, is returned as uncalled for. Can any one give us her correct address?

It has been arranged that Elder J. E. Graham, of the North Pacific Conference, take the general management of the movements of the ship "Pitcairn," on her next voyage, and that Dr. J. E. Caldwell, of this city, go as medical missionary to Raiatea.

Our acknowledgments are due to Honorable J. C. Burrows, Congressman from Michigan, through the kindness of whom we have received a volume containing the full report of the investigations concerning the "Fur-seal and other Fisheries of Alaska," also a large volume of the "United States Coast and Geodetic Survey."

The devotional meetings of the Council, held each day from 9 to 10 A. M., have increased in numbers and interest the past week. Quite a portion of the time has been taken up in considering the great principles underlying our work, and the nature of our mission to the world. More consideration than ever before has been given to our educational work, with reference to its enlargement and more vigorous prosecution.

In the article in Our Contributors' Department, on the defect in the Constitution of the United States, will be found some suggestions worthy of consideration. It would give us vantage ground to occupy an aggressive position, and have before us a positive aim toward which to work, instead of occupying merely a negative position, and contenting ourselves with the one plea, "I object." Let us put ourselves on record as desirous of improving the Constitution, by remedying the defect with which it can now be charged.

We may set it down as a fact that superstition in this world is not quite dead when we read concerning the ruler of a great nation such statements as the following:—

"Among the numerous talismans which the shah of Persia carries with him on his travels is 'a circle of amber which fell from heaven in Mohammed's time, and renders the wearer invulnerable, a casket of gold which makes him invisible at will, and a star which is potent to make conspirators instantly confess their crimes.'"

A writer in the St. Louis *Globe-Democrat* of Feb. 18, expresses the wish that Protestantism had in its theological system some kind of a purgatory after death, something after the nature of the Roman Catholic article. He pleads, and quite pertinently too, that though the doctrine has no Scriptural warrant, it might as well be adopted as the doctrine of the Trinity, the Sunday Sabbath, and Infant Baptism, which have no warrant in the Scriptures, but are taken bodily from Roman Catholicism.

Some of our religious contemporaries are much grieved that Seventh-day Adventists should reprint the articles which appeared in the *Catholic Mirror*, which adduce the evidence that the change of the Sabbath was made by that church, and that there is no Scripture to prove such a change. But why do they not enter the lists against Rome to prove the contrary? or is Rome's statement that they would not dare to "bark" a prediction that these same Protestants themselves will demonstrate to be the truth? It looks very much as if this would be the case.

We learn from brother Moon, of Washington, D. C., that the hearing before the senate committee of the advocates of the religious amendment to the Constitution was not very flattering to them. Senator Vilas asked Dr. McAllister what the effect of the proposed amendment would have upon the rights of a Jew. After some wriggling around to evade the question, the Doctor was compelled to acknowledge that the Jew would be disfranchised! The senator then declared that that was all he wanted to know about their theory of government,—that any change of the Constitution, making a religious test a qualification for office, could not be allowed.

Brother L. G. Moore, of Lansing, Mich., suggests what seems to be a very good plan to enable those to secure our papers who are not able to pay a year's price for them all at once. It is to take subscriptions on the instalment plan. He finds it works well in his place, and hence suggests it to others. The way he does is this: he will advance the money for the paper for those who desire to subscribe, and then let the individuals pay him 25 cents more or less per week, till the amount is paid. In this way he took recently at a business meeting of the church, three orders for the REVIEW and five for the *Sentinel*. He says he has lost nothing yet. Will not others go and do likewise?

April 5 Representative Johnson, of North Dakota, introduced a bill into the House of Representatives at Washington, D. C., entitled, "A Bill for Sunday Rest." It is a religious bill throughout, calling the first day of the week the "Sabbath day" and providing for its religious observance in all parts of the country that are under the exclusive jurisdiction of the United States, stopping transmission of the mails, government inspection in the army,

etc., on Sunday. The bill was referred to the committee on education. Thus the tide of religious legislation, although beaten back, advances again and again to quench the lamp of liberty that our fathers lighted upon these shores.

There was preaching in the Tabernacle both forenoon and afternoon, Sabbath, April 14. Elder Haskell spoke in the forenoon from the words, "Behold the Lamb of God." He showed how this is the voice which has been ringing in the ears of mankind ever since, by the great love of God, the plan of salvation was devised to save lost men. He also showed how much is embraced in this invitation to behold him. It is to accept him as our Saviour, and receive all the benefits he has worked out for us. Elder Olsen spoke in the afternoon, giving an account of his trip to foreign countries. He portrayed how wonderfully the providence of the Lord is everywhere opening the way before our work, and what a painful lack of laborers there is to go forth into all these places. Very pathetic is the plea extended to us from some of the islands of the sea, for some one to come and help them. Where are the faithful men and women who will respond?

THEIR DEPENDENCE.

A DEVOTEE of National Reform in religious things by law, in an article appearing in the *United Presbyterian* of April 12, lays down three propositions, as indicating what he thinks will take place in this country. Following are the three points, and what he thinks will result from an adherence to either one of them:—

"1. Our Constitution, so far as it regards any religious amendment, remains unchanged, and the practice of the nation in regard to our religious usages continues; or, 2. Our Constitution be so amended as to provide for these Christian usages an undeniable legal basis; or, 3. Our Christian usages cease, our practice as a nation in relation to God and the Christian religion must become as silent as is our Constitution."

Here the stability and continuance of Christianity is made to depend upon giving to Christianity "an undeniable legal basis"! Do such men, who really believe that the existence of the gospel is dependent upon constitutions and laws, have any idea what the gospel is? Do they ever read of the triumphs of the gospel when every power was arrayed against it?—Yes, they have read it; but they do not understand it. They teach another gospel,—a gospel depending upon civil rulers for its maintenance,—a gospel of force, the power of men. It is "another gospel" from that which Paul preached.

The gospel of Jesus Christ, which is "the power of God unto salvation," does not need the help of kings, constitutions, or laws. It is itself a divine power far stronger than the power of man. But when the professed people of God lose that power, they invariably seek for the power of man to take its place. For the Church thus to do is simply a confession of weakness,—that they are unacquainted with the faith which gave God's people such power that they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Heb. 11:33, 34.

This kind of power is the most pressing need of the Christianity of to-day. Those who choose the government for their power acknowledge that they do not want the power of God.

M. E. K.