

The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD And Sabbath

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

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JUDGE NOT.

BY FRED ALLISON HOWE.

(Faribault, Minn.)

THERE'S many a lovely flower that blooms
 Where our human eyes see not,
 In the silence and depth of the forest glooms,
 And the desert, bleak and hot.
 There's many a song of happy bird
 Our dull ears cannot hear;
 Music that dies on the air unheard,
 Except by our Father's ear.

So, down in the deeps of each human life
 That our dim eyes see not through,
 Below the turmoil and sin and strife,
 May be motives, good and true;
 May be many a prayer for the good and right,
 That our ears cannot hear;
 But the motives lie plain in our Father's sight;
 Not a prayer escapes his ear.

Our Contributors.

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

THE CURSE OF THE LIQUOR TRAFFIC.

BY MRS. E. G. WHITE.

"WOE unto him that buildeth his house by un-
 righteousness, and his chambers by wrong; that
 useth his neighbor's service without wages, and
 giveth him not for his work; that saith, I will
 build me a wide house and large chambers, and
 putteth him out windows; and it is ceiled with
 cedar, and painted with vermilion. Shalt thou
 reign, because thou closest thyself in cedar? did
 not thy father eat and drink, and do judgment
 and justice, and then it was well with him? He
 judged the cause of the poor and needy; then it
 was well with him: was not this to know me?
 saith the Lord. But thine eyes and thine heart
 are not but for thy covetousness, and for to shed
 innocent blood, and for oppression, and for vio-
 lence, to do it."

In every phase of the liquor-selling business,
 there is dishonesty and violence. The houses of
 liquor dealers are built with the wages of un-
 righteousness, and upheld by violence and op-
 pression. The effect of the liquor traffic is
 clearly delineated in the words of the prophets:
 "Woe to the crown of pride, to the drunkards
 of Ephraim, whose glorious beauty is a fading
 flower, which are on the head of the fat valleys
 of them that are overcome with wine! Behold, the
 Lord hath a mighty and strong one, which as a
 tempest of hail and a destroying storm, as a flood
 of mighty waters overflowing, shall cast down to
 the earth with the hand. The crown of pride,

the drunkards of Ephraim, shall be trodden un-
 der feet: and the glorious beauty, which is on
 the head of the fat valley, shall be a fading
 flower, and as the hasty fruit before the summer;
 which when he that looketh upon it seeth, while
 it is yet in his hand he eateth it up. . . . But
 they also have erred through wine, and through
 strong drink are out of the way; the priest and
 prophet have erred through strong drink, they
 are swallowed up of wine, they are out of the way
 through strong drink; they err in vision, they
 stumble in judgment. For all tables are full of
 vomit and filthiness, so that there is no place
 clean."

Through indulgence in sin, the world is be-
 coming as corrupt as it was in the days of Sodom
 and Gomorrah, and as it was in the days that
 were before the flood. Jesus said that this con-
 dition of society would be a sign of his coming.
 He said: "As it was in the days of Noe, so
 shall it be also in the days of the Son of man.
 They did eat, they drank, they married wives,
 they were given in marriage, until the day that
 Noe entered into the ark, and the flood came,
 and destroyed them all. Likewise also as it was
 in the days of Lot; they did eat, they drank,
 they bought, they sold, they planted, they
 builded; but the same day that Lot went out of
 Sodom it rained fire and brimstone from heaven,
 and destroyed them all. Even thus shall it be
 in the day when the Son of man is revealed."
 The very sins that brought upon Sodom the fire
 of destruction are practiced to-day, and are fast
 ripening the world for the day of final doom.
 Indulgence in intoxicating liquor and in licen-
 tious practices, is common in all our cities and
 villages, and the last great day is hastening upon
 the world.

There are many solemn warnings in the Script-
 ures against the use of intoxicating liquors.
 Solomon says, "Wine is a mocker, strong drink
 is raging; and whosoever is deceived thereby is
 not wise." "Who hath woe? who hath sorrows?
 who hath contentions? who hath babbling? who
 hath wounds without cause? who hath redness of
 eyes? They that tarry long at the wine; they that
 go to seek mixed wine. Look not thou upon the
 wine when it is red, when it giveth his color in
 the cup, when it moveth itself aright. At the
 last it biteth like a serpent, and stingeth like an
 adder. Thine eyes shall behold strange women,
 and thine heart shall utter perverse things. Yea,
 thou shalt be as he that lieth down in the midst
 of the sea, or as he that lieth on the top of a
 mast. They have stricken me, thou shalt say,
 and I was not sick; they have beaten me, and I
 felt it not: when shall I awake? I will seek it
 yet again."

Is not this description true to life? Does it
 not represent to us the experience of the poor,
 besotted drunkard, who is plunged in degradation
 and ruin because he has put the bottle to his
 lips, and who says, "I will seek it yet again"?
 The curse has come upon such a soul through in-
 dulgence in evil, and Satan has control of his
 being. "And it come to pass, when he heareth
 the words of this curse, that he bless himself in
 his heart, saying, I shall have peace, though
 I walk in the imagination of mine heart, to add
 drunkenness to thirst: the Lord will not spare

him, but then the anger of the Lord and his jeal-
 ousy shall smoke against that man, and all the
 curses that are written in this book shall lie upon
 him, and the Lord shall blot out his name from
 under heaven."

With the awful results of indulgence in intoxi-
 cating drink before us, how is it that any man or
 woman who claims to believe in the word of God,
 can venture to touch, taste, or handle wine or
 strong drink? Such a practice is certainly out
 of harmony with their professed faith. "Woe
 unto them that call evil good, and good evil; that
 put darkness for light, and light for darkness;
 that put bitter for sweet, and sweet for bitter.
 Woe unto them that are wise in their own eyes,
 and prudent in their own sight! Woe unto them
 that are mighty to drink wine, and men of
 strength to mingle strong drink: which justify
 the wicked for reward, and take away the right-
 eousness of the righteous from him. Therefore
 as the fire devoureth the stubble, and the flame
 consumeth the chaff, so their root shall be as rot-
 tenness, and their blossom shall go up as dust:
 because they have cast away the law of the Lord
 of hosts, and despised the word of the Holy One
 of Israel." "Woe unto them that rise up early
 in the morning, that they may follow strong
 drink; that continue until night, till wine inflame
 them! And the harp and the viol, the tabret
 and pipe, and wine, are in their feasts: but they
 regard not the work of the Lord, neither consider
 the operation of his hands. Therefore my peo-
 ple are gone into captivity, because they have no
 knowledge: and their honorable men are famished,
 and their multitude dried up with thirst. There-
 fore hell hath enlarged herself, and opened her
 mouth without measure: and their glory, and
 their multitude, and their pomp, and he that re-
 joiceth, shall descend into it. And the mean
 man shall be brought down, and the mighty man
 shall be humbled, and the eyes of the lofty shall
 be humbled: but the Lord of hosts shall be ex-
 alted in judgment, and God that is holy shall
 be sanctified in righteousness."

"Woe to them that are at ease in Zion. . . .
 Ye that put far away the evil day, and cause the
 seat of violence to come near; that lie on beds
 of ivory, and stretch themselves upon their
 couches, and eat the lambs out of the flock, and
 the calves out of the midst of the stall; that
 chant to the sound of the viol, and invent to
 themselves instruments of music, like David;
 that drink wine in bowls, and anoint themselves
 with the chief ointments: but they are not grieved
 for the affliction of Joseph. Therefore now shall
 they go captive with the first that go captive,
 and the banquet of them that stretched themselves
 shall be removed."

"Woe to thee, O land, when thy king is a
 child, and thy princes eat in the morning!
 Blessed art thou, O land, when thy king is the
 son of nobles, and thy princes eat in due season,
 for strength, and not for drunkenness." "It is
 not for kings, O Lemuel, it is not for kings to
 drink wine; nor for princes strong drink: lest
 they drink, and forget the law, and pervert the
 judgment of any of the afflicted." These words
 of warning and command are pointed and decided,
 and let those in positions of public trust take
 heed, lest through wine and strong drink they

forget the law and pervert judgment. Let rulers and judges be in a condition to fulfil the instruction of the Lord: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless."

The Lord God of heaven ruleth. He alone is above all authorities, over all kings and rulers. The Lord has given special directions in his word in reference to the use of wine and strong drink. He has forbidden their use, and enforced his prohibitions with strong warnings and threatenings. But his warning against the use of intoxicating beverages is not the result of the exercise of arbitrary authority. He has warned men, in order that they may escape from the evil that results from indulgence in wine and strong drink. Degradation, cruelty, wretchedness, and strife follow in the wake of drink. God has laid out the consequences of taking this course of evil, in order that there may not be a turning upside down of his instituted laws; that there may not be misery on all sides, through the increase of evil men who for the sake of gain shall selfishly heap to themselves riches, even through selling strong drink and putting the bottle to their neighbors' lips. The liquor traffic should not be legalized in any of our towns or cities.

The Lord has given special directions in regard to what is to be done in the case of a vicious ox, which injures or causes the death of any person. He has said: "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a man-servant or a maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned."

Remember this instruction in regard to the vicious ox, and apply the principle involved to the man who deals out poisonous alcoholic drinks to his neighbors. Not every man who engages in the liquor business is ignorant of the numberless ways in which it results in degradation, misery, poverty, cruelty, and death. The liquor traffic is a terrible scourge to our land, and is sustained and legalized by those who profess to be Christians. In thus doing, the churches make themselves responsible for all the results of this death-dealing traffic. The liquor traffic has its root in hell itself, and it leads to perdition. These are solemn considerations.

The man who has formed the habit of drinking intoxicating liquor, is in a desperate situation. He cannot be reasoned with, or persuaded to deny himself the indulgence. His stomach and brain are diseased, his will power is weakened, and his appetite uncontrollable. The prince of the powers of darkness holds him in bondage that he has no power to break. For the aid of such victims the liquor traffic should be stopped. Do not the rulers of this land see that awful results are the fruit of this traffic? Daily the papers are filled with accounts that would move a heart of stone; and if the senses of our rulers were not perverted, they would see the necessity of doing away with this death-dealing traffic. May the Lord move upon the hearts of those in authority, until they shall take measures that will prohibit the drink traffic.

"They that neglect to please, cannot complain to be neglected."

THE TWO LAWS.

BY ELDER EUGENE LELAND.

(Millington, Mich.)

THE claim is often made that the expression "the law," used so many times in the Scriptures, has reference to the whole Jewish system of laws, including circumcision, sacrificial offerings, etc., as well as the ten commandments. We propose to dispute this claim, and in order to do it, we shall examine several passages of Scripture in which the term is used. In the third chapter of the book of Romans, the expression occurs several times, and no one will question that it refers to the same thing in every instance, whatever that thing may be. Neither will any one question that the ten commandments are included in the expression, whatever else may be included. In verse 19, for instance, it is evident that the apostle has reference to the ten commandments, whether anything else is comprehended in the term "the law" or not. He says: "Now we know that what things soever *the law* saith, it saith to them who are under *the law*." It is stoutly affirmed that "the law" here has reference to the whole law system of the Jews, with no distinction as to moral and ceremonial. Also in verses 20 and 21 of this chapter, where the expression "the law" is used four times, it is affirmed to have reference to the whole law of which the ten commandments formed only a part. The same claim is made with reference to the expression as it occurs in verse 28, where Paul draws the conclusion from his argument. He says: "Therefore we conclude that a man is justified by faith without the deeds of *the law*."

Suppose for argument's sake that we admit the claim, what follows? There are two occurrences of the term in this chapter, which we have not yet noticed, and they are in verse 31, which reads: "Do we then make void *the law* through faith? God forbid: yea, we establish *the law*."

Is not "the law" of this verse the same as "the law" of verse 28 and of the other verses of this chapter?—It certainly is. But "*the law*" of this verse is established by faith. It is not made void by faith. And as "the law" of this verse is the same as "the law" of the whole chapter, it follows that "the law" of the whole chapter is established by faith. But this law is claimed to be the ceremonial service of the Jewish system in addition to the ten commandments; and therefore we have circumcision, sacrificial offerings, and the whole Jewish ritual, established by faith. None of it is made void through faith. Precious doctrine, isn't it? But this conclusion is unavoidable unless we take the more rational view that the ten commandments, and they alone, are intended to be understood by the expression "the law" as used in this chapter. And from this view, which is the only consistent one that can be taken, we are compelled to admit that there are two laws: One, The ten commandments,—the moral law, the law of God,—which are established by faith; and the other, a law regulating the sacrificial offerings, etc., and which was abolished in the flesh of Christ. Eph. 2:15.

SHALL WE WORRY?

BY MARION E. CADY.

(Battle Creek, Mich.)

THE one thing for which we look in all our work is success. If we do not see it, then we make up our minds that our work has been a failure, and there is no use of putting forth any further efforts. Perhaps this mode of action might work very well in matters of temporal interest, but it will never do to make it our rule in things of eternal importance. In the one we walk by faith; in the other we walk by sight. In the latter we are commanded to sow the seed; and to leave the matter of success with the Master.

The proper way of working for our Lord is thus beautifully set forth in the words of another:—

"Looking unto Jesus, and not what we are doing for him. If we are too much taken up with our work, we may forget our Master; we may have our hands full and our hearts empty; but if we are constantly looking unto Jesus, we cannot forget our work; if our hearts are filled with his love, our hands will also be active in his service.

"Looking unto Jesus and not to the apparent success of our efforts. Apparent success is not always the measure of real success; and, besides, God has not enjoined success upon us, but only labor. He will ask an account of our labor, but not of our success. Why, then, should we be too much concerned about it? We must sow the seed; God will gather the fruit; if not today, it will be to-morrow; if not for us, it will be for others. Even if success were to be granted to us, it would always be dangerous to look complacently upon it. On the one hand, we are tempted to claim for ourselves some of the glory; on the other, we are too prone to slacken our zeal when we see good results arising from it, and that is the very time we ought to put forth double energy. To look at our success is to walk by sight; to look unto Jesus and to persevere in following and in serving him despite all discouragements, is to walk by faith."

The psalmist speaks of the same thing when he says, "Rest in the Lord, and wait patiently for him." Many are inclined to worry and become discouraged, because after having worked hard and faithfully for souls, by distributing literature and talking the truth, they see no fruit; the sinner remains unmoved, and then they feel as though the individual was almost past hope and mercy. They feel as though they ought to pronounce the judgment of God upon him. How much better to "rest in the Lord, and wait patiently for him" to bring forth the fruit in his own good time. Those who are ambassadors for Christ worry too much. Many come to the door of the grave without even an invitation from the messenger of death. It is not *hard work* but *hard worry* that cuts short their lives of usefulness.

It is a sin to worry. But you say you cannot help it. That is true, but God can keep you from it. How? Just let him. "Let this mind be in you, which was also in Christ Jesus." Everything that the Saviour does for us to bring us back to purity and holiness of character, will only be done as we let him. He wants to take all that worry and fretfulness out of us, even if that is "our way;" even if it is just as natural as it is for us to breathe. It is the "natural man" that he came to destroy.

Dear worker for souls, shall we work from this time on as the One did who died for souls? We read that he watched, wept, and prayed for souls, but never that he worried for or over them. When we lie down to rest at night, let us lay down our work, and indeed rest until another day for labor comes to us. If we have squandered the time, let us tell the Master all about it, and ask him to forgive us, and then rest as if we had worked faithfully for the Lord during the entire day. If we have worked faithfully and see no results, worrying will not help it. If we have wasted our time when we knew that the Master wanted our service, worrying will not help it.

Then why should we worry? Let us forever abandon that which does us no good, but instead saps us of the strength and vitality that God wants us to use in hard work, and which also will bring to us premature death, thus leaving but partly completed the work which the Master had laid out for us to do, but which he must now give to another to finish.

Take the following lines from an unknown author as your motto, and then your life will be a joy and your work a delight:—

"This world is wide
In time and tide,
And God is guide;
Then, do not hurry.

"That man is blest
Who does his best,
And leaves the rest;
Then do not worry."

THE SWEETEST NAME.

BY H. M. WILKINSON.
(New Ipswich, N. H.)

The name of Jesus, how it falls
Like music on the ear;
When cares and sorrows press us down,
No other name so dear.
He knows our tears and all our woes,
And feels our every grief;
He bids us cast our cares on him,
And he will give relief.

Once on this earth he made his home,
Was tempted, like as we;
He conquered all, both sin and death,
And now can set us free.
Amazing love! He came to earth,
For man was ruined, lost,—
The price of our salvation paid
Although his life it cost.

Before the throne of God in heaven
He pleads for sinners now;
"My Father, spare, and hear their cry,
As at thy throne they bow."
The Father hears his only Son,
And listens to his plea
For sinners lost—now saved through him
Who said, "Come unto me."

No other name has e'er been given
Through which salvation came;
No other name so passing sweet
As Jesus' lovely name;
No other friend so kind, so true,
To erring mortals given;
God gave to us his only Son,
The majesty of heaven.

THE APPOINTED DAY.

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

THERE is to be a day of judgment. God's word teaches it. God has appointed it, and commanded all to get ready for it. The day will surely come. Hear his words: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:30, 31.

Men sometimes fail in their appointments; God never fails. God will not be an hour behind. He has also appointed that every accountable individual shall be there. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

There are very few, if any, but what have failed sometime in meeting their appointments. They have occasionally been a little behind time, or failed entirely. But here is an appointment where none will be a moment behind. All will be punctual at the bar of God, whether they be good or bad. Solemn thought! Reader, are you preparing for it? When the Judge shall look with piercing gaze upon you, will you tremble in terror, or be pronounced good through the merits of Him who shed his blood to save you? These are searching questions, and now is the time to answer them. If we desire to be ready, we must meet the standard by which we are to be judged. This is the law of God: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." Rom. 2:12. This righteous instrument (Ps. 119:172) can only be obeyed through the power of Christ. Faith connects us with the Saviour, and through this connection our lives will be conformed to his holy law. The law is spiritual (Rom. 7:14), and we must become spiritual through the influence of divine power, in order to meet its sacred requirements. In that appointed day every character is to be measured by the law of God. Shall we seek the righteousness of Christ through

faith, so that the law will witness (Rom. 3:21) that we have been made white through the blood of the Lamb?

OUR PRIVILEGE.

BY A. J. HARRIS.
(Battle Creek, Mich.)

It is the privilege of every child of Christ to be a shining light to the world. "The people of God are his representatives upon the earth, and he intends that they shall be lights in the moral darkness of this world. Scattered all over the country, in the towns, cities, and villages, they are God's witnesses, the channels through which he will communicate to an unbelieving world the knowledge of his will and the wonders of his grace. It is his plan that all who are partakers of the great salvation shall be missionaries for him. The piety of the Christian constitutes the standard by which worldlings judge the gospel. Trials patiently borne, blessings gratefully received, meekness, kindness, mercy, and love, habitually exhibited, are the lights that shine forth in the character before the world, revealing the contrast with the darkness that comes of the selfishness of the natural heart."—*"Patriarchs and Prophets," p. 134.*

How much more so at the present time than ever before in this world's history. If we believe the message that is given to the world now, recorded in Revelation 14, we cannot but realize that now we are living in solemn times; and if there ever was a time when the true Christian should stand forth, it is now.

The adversary of souls is seeking by every possible means to destroy the work of God. The child of God is in constant danger of stepping down from the exalted place that God would have him occupy, by a lack of constant watchfulness. In many ways we can withdraw our hand from the Saviour's, and thereby lose our hold upon God.

Satan's attention is especially directed toward the young and the untried. In many ways he is calling their attention from the path of safety to the downward course to ruin. He brings up before them the pleasures of this world. He has his agents faithfully at work, arranging and planning innocent (?) places of amusement, places suited (?) for those who have their names upon the church record.

Is it possible that many of our young people are being so influenced by these agents that they are spending more time at these places prepared for them than they do at their homes, studying their Bibles and seeking to know the will of God, that they may be shielded in the hour of temptation which is soon to try the whole world?

Amusements are sustained by the opinion and practice of the fashionable world, and in many instances, too, by members of the church. They are at least questionable, a barrier to the progress of Christian society, unfriendly to virtue and grace, and act as a leaven of individual and social corruption. Some will be "lovers of pleasures more than lovers of God; . . . having a form of godliness, but denying the power thereof."

The Spirit of God tells us that "every hour's work passes in review before God, and is registered for faithfulness or unfaithfulness. The record of unfaithful moments and unimproved opportunities must be met when the judgment shall sit and the books shall be opened." "The temptations to which we are daily exposed make prayer a necessity. In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer for help, for light, for strength, for knowledge."

If there ever was a time when we needed every moment for improvement in the knowledge of God, it is now. We need wisdom, discernment, and a sanctified heart. God can use only those

who will seek these blessings. When an opportunity of attending a place of amusement is presented to us, a very essential question may be asked: "Will the Saviour be with me there?" The knowledge of the fact that we are in the most perilous times that we have ever been in, should be enough to keep us where the Saviour can be with us.

Worldly amusements and Christianity cannot go hand in hand. One cannot serve Christ and the prince of this world at the same time. God cannot accept a divided heart; we are either the servants of God or the servants of Satan. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Constant submission should be the life of every true child of God.

Soon we shall be called upon to stand for the truth, and how important will it be for every one to have a preparation. If we have not improved the time allotted us for a preparation, we shall not stand, we shall not be able to give a reason for the hope that is within us with meekness and fear.

We are warned over and over by the testimony of God's Spirit, that we should be gaining an experience for the time that is just before us, for every principle of faith that we hold will be severely tested, and we shall be tested with it; but if we do not have Christ within, we shall fall; we shall not be shining lights. The light from a lamp cannot shine forth through a smoky, stained glass; neither can the truth of God come pure from unsanctified lips.

Pause a moment and listen to a few expressions from the divine source: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. "To him that ordereth his conversation aright will I show the salvation of God." Ps. 50:23. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16. "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." Chapter 2:12. Many more such texts might be added with profit.

Do we believe the word of God? If we do, we know that every idle word that we have spoken will have to be given account of soon. There are only two sides to the line, and on which side shall we stand? If we step across upon Satan's ground, we shall meet temptations that we cannot resist, for Christ is not there to deliver us. "Blessed is the man that endureth temptation," but that man does not live who can endure, without God's help. And the only way to escape is to keep on the side of the Lord.

We have no record of our Example ever attending a place of amusement. Such places are opportunities for idle words and vain conversation. There is salvation for those who have right conversation, and the word "conversation" means more than words; it takes in the whole conduct of life. God never required an impossibility of any child of his. He says, "Be ye holy; for I am holy." We take Christ, and thereby become holy. Having our conversation honest, is to represent Christ. He who is the light of the world, says: "Ye are the light of the world." To be indeed his is an exalted privilege.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. . . . For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

—"If you feel yourself to be the greatest of sinners, then Christ is just what you need; for he is the greatest of saviours."

The Mission Field.

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

NICOMEDIA.

MARCH 15, in company with brother Baharian, I took the steamer at Constantinople to visit our brethren in the province of Nicomedia, which extends some distance east from Constantinople, and includes the territory from the bay of Nicomedia to the Black Sea. This province is a part of ancient Bithynia. The bay of Nicomedia is an arm of the Sea of Marmora (ancient Propontis), extending some sixty miles nearly due east from Constantinople. At its eastern extremity is situated the city of Nicomedia, once the capital of the eastern emperors, and for a time the residence of the sultan.

On both sides of the bay the country is hilly, and contains many villages, some of them wholly Armenian. It is in these villages on the south side of the bay that a good interest has been awakened by the truth, and where the persecutions have raged.

As our steamer went from side to side, it took us all day to reach our destination at the head of the bay. Our first stop was on the southern shore, where brother Baharian tried to land and look after an interest; but he was arrested and his books taken from him. Though released after one night in prison, his books have not yet been returned and may never be. Some distance to the south is situated the ancient Nicæa, famous for the church council held there; now, it is an unimportant village. The Armenian church still adheres to the Nicæan creed, which is repeated in concert every time the Lord's supper is taken.

In the evening we reached Bardizag, an Armenian village of 10,000 inhabitants, situated an hour's walk up the mountain side and in plain view from the bay. Here we met the warmest welcome from the brethren that I have ever experienced, and the evening was spent relating experiences. Bardizag has a Roman Catholic church, a high school conducted by American missionaries, and an Armenian Protestant church of about 100. Protestantism here is losing ground, there being fewer members now than in the past, and no visible difference between the Protestants and non-reformed, or ancient Armenians. Protestants and Catholics are united in festivals and worldliness.

One of the first to embrace the message has been a Protestant forty years. When he became a Protestant, he suffered much persecution, and when he accepted the message, he met with the same again, but this time from the Protestants themselves. He is a basket-maker. Sundays the children and youth assemble before his house and stone it because he works on this day. The Catholics and ancient Armenians being encouraged by the example of Protestants, unite with them in their persecutions. But this only encourages the old man, for he sees in it the fulfillment of prophecy. Rev. 12:17.

An hour's walk to the east from Bardizag brings one to Ovajuk, the village where brother Baharian was stoned twice, and where the villagers declare that they will kill him if he returns. This is an Armenian village of 2000 inhabitants, about thirty of whom are Protestants. Brother Baharian has great hopes for this village; he loves these people very much and desires to return to them.

After he had been driven out, some women came to one of our brethren with tears in their eyes, lamenting the unjust course that had been taken by the persecutors, and asked for Bible readings. This brother relates that if there were no persecution, half of the village would come to hear the word. The people are so given to drink that there are scarcely any old people, about all being killed young by their excesses.

In this village four men and two women keep the Sabbath. Six more are on the point of

doing so, but fear persecution. One of our brethren was an inveterate drunkard, his hands trembling like an aspen leaf. Since leaving liquor and tobacco, his nerves have recovered, and he has become strong and of noble physique, and is the picture of health. At first his companions tried to force him to drink, threatening to stone him and his house if he would not. But now many, seeing the great change for the better in him, marvel at it. His best argument is to say, "Look at me." He also asked them if they would drink and smoke in their honor. They all answered No, as they have a superstitious reverence for the honor. He then replied that if we would not do that in a temple of stones that men had built, how much less in the temple of the Holy Ghost, which God has made.

It seems as though God has brought a judgment on this village. Some of them had stolen the tobacco of a merchant of Nicomedia who has tobacco fields at Ovajuk. They threatened that if he did not desist informing against them, they would kill him. As he continued to bring them to justice, they took him from his bed, and dragged him with a rope about his neck, and buried him before he was dead. On taking up the body, his fingers were found to be partly worn off in his efforts to dig out of the grave. The murderers were caught and condemned to be hanged. At present they are in prison, and are flogged twice a day, till the time for hanging them arrives. This has frightened the villagers, and now they are more quiet. Our brethren now meet on the Sabbath and can sing without disturbance. Still, the danger is by no means past, and these brethren need our special prayers.

Five came from Ovajuk to attend the meetings at Bardizag, Friday, Sabbath, and Sunday. Sabbath morning, three were baptized in a mountain torrent near by, while a crowd of mockers stood in the distance. The news of the baptism soon spread in the village, and next morning as people met one another on the streets, they would call out, "Why did you not go down to the Jordan to be baptized?"

Sabbath, we had meetings all day and evening, partaking of the Lord's supper. Again outsiders were present to witness this act. Sunday we were together all day, holding meetings at intervals, spending the intervening time discussing various questions. The people here have no chairs, but sit on divans and cushions on the floor, hence they can endure an all-day meeting better than those using chairs. With their wide Turkish trousers, almost equal to the usual woman's skirt in width, their red Turkish cap and turbans, which they wore during meeting, and shoes off, they presented a strange sight. The question of duty in sustaining and spreading the truth in this new field was dwelt upon quite fully; all present cheerfully acknowledged that the tithe is the Lord's and agreed to pay it. A member was appointed in each village to receive the tithe and send it to the treasurer in Constantinople.

Sunday, during the forenoon meeting, a crowd of youth assembled about the house, pelting it with stones and breaking several window-glasses. We went out and spoke to them, but met nothing but mockery and derision, and the cry, "We have our Sunday; why do you work on it?" We then went to the authorities, who sent police to disperse the crowd and take some of their names. The family owning the house were happy in the Lord that they were accounted worthy to suffer persecution; and said that they had given the house to the Lord, so they had nothing to lose or fear.

In these two villages, there are now ten church-members, three others keeping the Sabbath, and many interested. In the many Armenian villages in this district, there is a large field, which with proper labor will become an important center, easy of access from Constantinople. Already a good beginning has been made, and the blessing

of the Lord rests upon the work, for which we praise his name!

H. P. HOLSER.

Bardizag, March 20.

OUR WORK IN BARBADOES, WEST INDIES.

I FIND the people in this island much more intelligent in regard to the Bible than in the United States. They love to talk of religion more, and there is not nearly so much prejudice against the truth as I found in America. Of course this means the colored people, who compose nine tenths of the population. In canvassing thus far I have found only two persons who were particularly antagonistic against the truth. In one I saw much of the dragon spirit manifested.

Living here costs according to a person's requirements. You can live on ten cents and upward a day. To illustrate: If you want a meal, a woman comes along with bread of different kinds. For one penny (two cents) you can get a small loaf of bread. For a penny more you can get two kinds of sweet bread, and in this way a person can live cheaply. You can get a cent's, or penny's, worth of almost any kind of provision. This is because of the enormous population and the low wages paid. It could not be otherwise, as the average wages are not over twenty cents a day. Butter and milk are scarce and high. Oleomargarine and butterine are used quite freely, being imported from the United States. Good butter costs about thirty-six cents a pound, so that the poorer classes cannot possibly afford it.

I believe that there are many honest people here that will accept the truth. They are so isolated that they do not know many of Satan's devices. Spiritualism is not much known here, though the principle of natural immortality, upon which the doctrine is founded, is almost universally known. There are about thirteen denominations represented, the most prominent being the Church of England, the Wesleyan Methodists, the Moravians, the Plymouth Brethren, and the Roman Catholics.

Brother Beans and I are of good courage in the work. God is blessing, and we have pleasant interviews with the people. Over 210 orders have been taken for "Patriarchs and Prophets."

WILLIS HACKETT.

FROM OUR MISSION IN MEXICO.

I HAVE just finished the religious service with the patients. I think I told you before that we have a short service every morning just before beginning work. We cannot arrange the service so as to have all present, as they keep coming in more and more all the time. This morning about twenty-five were present at the service. It would do you good to see how they enjoy it. They seem eager to catch every word. This morning I read the last half of the twenty-first chapter of Revelation, and then talked to them a little while about the New Jerusalem, and who shall inherit it, and what we must do in order to have our names written in the Lamb's book of life. Miss Osborn interpreted for me. The people paid the closest attention, and seemed to appreciate the reading and the talk. When I had finished reading, I asked them if they understood what I had been reading. They all said they did, and one old woman said, "Everybody won't enter there." This gave me a good opportunity to tell them that we must confess our sins to God, accept Christ as our Saviour, and put away all of our evil deeds, and do as God commands us, in order that our names may be written in the Lamb's book of life. About once a week I hand each one a tract. The last time I handed them out, several came in afterward, and seeing that some had tracts, they asked if they could not have them also.

DAN T. JONES.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

ONLY.

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of hope and love;
And the angels smiled as they watched
above,
Yet little it cost in the giving.

It was only a kindly word,—
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a faith beset by fears,
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing;
But its clasp was warm,
And it saved from harm
A brother whose strength was failing.
Its touch was tender as angel wings,
But rolled the stone from the hidden springs,
And pointed the way to higher things,
Though it seemed of little availing.

A smile, a word, or a touch,
And yet it is easily given;
Yet either may win
A soul from sin,
Or smooth the way to heaven.
A smile may lighten the failing heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart—
How easily either is given!

—Selected.

THE RELIGIOUS TRAINING OF CHILDREN.

To one of thoughtful mind, given to observation and consideration, the very general neglect of thorough religious instruction of children by their parents, seems a very strange thing. It is universally conceded that true education must be "all-sided;" must aim so to develop and train every part and faculty of the child that perfect symmetry shall result. All agree that this is never attained when the mind is cultivated and the body neglected, nor when the body is wisely cared for, growing daily in strength and beauty, while the mind is left empty and untrained. The very best authorities agree that the development of mind and body must go on together. But is there not a third element in the life of the child, which needs thorough education and training? Can there be true symmetry when body and mind are cared for, while the interests of the soul are entirely neglected?

After many years of experience in the religious training of little children, and a pretty good knowledge of the habits of their parents in this respect, I have found that by far the larger portion of these seem to consider the religious education of their children something with which they have very little to do, though they concede its necessity by sending them to Sabbath-school. This indifference is not at all confined to the ignorant, but is quite as generally found among the cultured, and even among those who profess to be Christians.

Often have mothers said to me, "I am so glad to have my children in your class; for I can never find time to teach them, neither do I know how." As though God would give to them these little souls, with the injunction, "Take these children and train them for me," and then withhold the ability to obey the command, and the time and opportunity to do it!

If parents fully realized their duty, four results would surely follow: First, parents would be eager to learn how best to give religious instruction. Some one has said: "If the potter must

understand the nature and properties of the clay which he fashions; and if the goldsmith must be acquainted with the precious metals on which he is to work; and if each must be familiar with the tools he is to use, surely he who has to fashion living souls needs to know at least what can be known of the nature of the material." This implies conscientious study of the nature and needs of the child, and means also a thorough familiarity with the tool—the word of God—by whose use alone the soul will be fashioned aright.

The second result which would follow intense desire to give the right religious instruction to children, would be a better training of the hearts and lives of the parents themselves. Whatever they desire to give to their children must be first given to themselves. The great truths which they would put into the hearts of their children must be first accepted by themselves, must first have touched bottom in their own hearts, and worked out through their lives. They are the child's first book, one which he never fails to read, whatever he may leave unread.

The third result would be a habit of earnest prayer for the blessing of the Holy Spirit, without whose accompanying presence all religious teaching is valueless.

The fourth result would be a generation of good-principled, conscientious men and women, strong to do the work of the world in the best way possible—a generation free from irreligion, impurity, intemperance. What a burden of responsibility *should* rest on parents!—*Julia M. Terhune.*

WHICH?

READER, there are two ways of beginning the day—with prayer, or without it. You begin the day in one of these two ways. Which?

There are two ways of spending the Sabbath—idly or devotionally. You spend the Sabbath in one of these two ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these two deaths. Which?

There are two places to which people go—heaven and hell. You will go to one of these two places. Which?

Ponder these questions; pray over them; and may the issue be your salvation from "the wrath to come."—*Parish Visitor.*

A PRICKLY PREACHER.

"SISTER, I can't get this sum right. Won't you help me?" asked little Nellie, coming into the room with her slate.

"You must be dreadfully stupid not to understand such a simple thing as that," Marian answered, as she took the slate impatiently from the child's hand. "Now, if I have to stop and fuss with your old arithmetic, I shan't have any time to practice!"

"Never mind," said Nellie, meekly.

"O, you needn't go away! I suppose I can spare the time somehow."

And very clearly, though in a disagreeable manner, Marian explained the puzzling example, so Nellie found out where her mistake had been.

"Marian!" called her mother from the kitchen, "I am afraid Tom forgot to stop at the grocer's and order the peaches. Did you remind him again before he went?"

"No'm; I thought he ought to remember for

once without being reminded all the time," Marian answered, pettishly. "I suppose I have got to go and order them."

"You need not, if you are busy," her mother answered. "I can manage to wait for them until this afternoon, when Tom comes home."

"No, that is n't worth while; I'll go."

And Marian put on her hat and executed the errand.

It was a warm morning, and when Marian returned from her walk, she went out on the porch to cool off.

A green, prickly chestnut burr had dropped from the tree in front of the house, and grandfather pushed it meditatively about with his cane, saying:—

"It's too bad that anything with as good a heart as a chestnut burr should have such a sharp, prickly covering, isn't it?"

"Yes, I'd rather go without the chestnut than hurt my hands opening such a prickly burr," answered Marian, fanning herself with the broad-brimmed hat.

"Yet it's only on the outside that it is sharp," said grandfather. "It has a velvet lining to its prickly exterior, and there are no sweeter nuts anywhere than the brown, polished beauties which nestle in their soft hiding-place. That chestnut burr makes me think of some one I know."

"Who?" asked Marian with interest.

"A little friend of mine, who has the kindest heart possible. She is always ready to do a kindness for any one, and she never refuses to grant a favor; but she always is so ungracious about her kind deeds, and says so many sharp, irritating things, that one is tempted to forget the warm heart underneath and remember only the prickly burr. If she would only do her kind deeds in a kindly way, they would be doubly appreciated."

Marian blushed.

"I suppose you mean me, grandfather," she said, after a little pause. "I didn't think it mattered much if I do grumble a little, so long as I always do what I am asked."

"It makes one feel sometimes as if it was hardly worth while to get his fingers pricked for the sake of the nut," grandfather answered.

"Let this prickly preacher preach you a sermon, dear, and learn to do good deeds kindly."—*M. E. Kenney, in Presbyterian.*

A COOL HEAD.

"KEEP the head cool and the feet warm," is an old health maxim. If the head is cool, the blood is not congested or dammed up there; and if the feet are warm, the circulation is unobstructed, and the heart is able to propel the blood throughout the system. When the feet are cold, the blood which should be at the extremities is dammed up elsewhere, producing heat in the head or inflammation in other portions of the body. An extra teaspoonful of blood in the head might make a person crazy; hence it is of the utmost importance to preserve an exact balance of the circulation of the blood.

If the feet are cold and the head is hot, it is well to soak the feet twice a week in water as hot as can be borne, for ten or fifteen minutes, having a vessel of hot water at hand from which a little water can be added from time to time to keep up the temperature. A dash of cold water over the feet and a thorough rubbing completes the operation, and then you may dress your feet and go about your business. By this means the feet are softened and made more plump, blood is brought into them, and the head is relieved of its pressure. A few weeks of such treatment is likely to cure many cases of cold feet.

Such a hot foot-bath also raises the temperature of the blood throughout the whole body, and sends a warm glow all through it, curing colds, relieving pains, loosening coughs, etc. Some of these results may be attained by sitting with the

feet laid on a chair, so that their soles will be exposed to the fire. Heating the feet in this way heats the whole body; and many a crying baby will quiet down and go to sleep when its little aching feet are warmed and rubbed and soothed in this way.

With warm feet there is usually little trouble about a hot head. Perhaps the chief cause of hot heads is the impeded circulation caused by close dressing about the waist. All the blood *must come to the heart* every few minutes. If any constriction of the waist prevents its free return, the feet are left cold, and the blood dams up in the chest and in the head. Thus faces become flushed and livid; and instead of the white forehead and rosy cheeks that are natural to healthy persons, we have *faces all of a color*, showing that there is undue pressure and engorgement of the blood-vessels; and when the circulation becomes enfeebled, then appears the grimy, pasty hue so common among the putty-faced damsels who rejoice in slender waists, flat chests, and delicate health.

Healthful circulation, natural waists, broad shoulders, erect carriage, deep breathing, sunshine, open-air exercise, change all this, and give us the vigorous muscles, musical voices, fair faces, rosy cheeks, clear complexions, that brighten homes, lighten hearts, and cheer and bless the world with long and useful lives.

There are cases where heat in the head is due to mental overwork or excitement. This may often be remedied by rest, by lying on the ground, or going around barefoot, and especially by resting every seventh day.

Sometimes it is well to cool the head artificially. To do this, take a strip of linen six inches wide, and long enough to go around the head,—fold it lengthwise, making a band three inches wide, sew the ends together, then insert an oval crown, thus making a linen head cap. Dip this in water, either warm or cold, and put it on the head and wear till it is dry. The front, top, or back can be wet if the heat is confined to one portion of the head.

The benefits derived from this simple application are varied. The water is partly absorbed, and the skin is kept moist and healthful, instead of being parched and shiny; then the coolness of the water is grateful and refreshing; the evaporation carries off the heat from the head; the nerves are soothed, sleeplessness is relieved, and many a disturbed and restless soul gets a night of refreshing slumber by the aid of a wet cap.—*Safeguard*.

SIMPLICITY IN LANGUAGE.

WHAT a pleasant thing it would be if people would make a practice of using more simple language! Every little while one picks up a book or a paper in which are articles on every-day topics, the language of which is as stilted and out of the common as a careful scanning of the dictionary can make it. There is something rather absurd in the habit that many persons fall into of using far-fetched expressions and out-of-the-way terms to describe the commonplaces of life. It does not add in the least to the interest of the subject if one has to look up the dictionary and find out what half a dozen words in a short article mean.

One may say that it is in so much an educator, but that argument scarcely holds good. Simple, short words, put together without effort and affectation, are much more pleasing to a well-trained intelligence than the complicated and obscure phrases so often employed. Uneducated people can comprehend articles written in simple language, and the most learned professor infinitely prefers them. There is a great demand for simplicity and directness in all lines, and in nothing is this more to be desired than in the every-day literature on which we depend to a great extent for information and entertainment.—*N. Y. Ledger*.

Special Mention.

THE LAST MOVE.

ANY one who has been closely watching the progress of events during the last few months cannot have failed to notice the bold aggressiveness of the Roman Catholic Church. First, at the World's Fair she claimed the credit not only for the discovery of America, but also for its civilization and development. Our arts and sciences, our educational system, our political and religious liberty, our influence among the mighty nations of the earth, this vainglorious church would have us believe are all derived from her. Next she demanded that the Protestant churches should abandon their custom of keeping Sunday and begin to keep the Sabbath, or acknowledge her authority; giving, as her reason for this demand, evidence to show that Sunday sacredness rests solely upon her authority. And, while emphasizing this demand by a challenge to the Sunday-keeping Protestantism of the world, she further boldly announced that the time had come for the church to make an advance move; that this country was designed by Providence to be controlled by herself; that the time had come for Catholics to go forward, bearing the Bible in one hand and the Constitution in the other; and that a few years (five, said one of her servants) would be sufficient for her to "missionize" the United States. All of which only means that she feels in her heart that the time is very near when she can "do for our country what she has done for other countries." And that means that she will rule our nation absolutely and arbitrarily, for her own glorification but for our ruin.

But in none of these things has she been bolder than in her last move, which is nothing less than an attack upon the freedom of speech and of the press. W. P. Bidwell, of Fort Wayne, Ind., was recently fined \$500, by Judge O'Rourke, on the charge of libeling the church. In Minneapolis, Minn., the use of a hall for a lecture was refused on the plea that the lecturer wished to use it for the purpose of attacking a religious denomination. The manager of the hall also informed the committee (so it was reported) that the Catholics had said *they would not permit the lecture to be given, even if they had to use force to prevent it.*

At Kansas City, Mo., Jan. 18, ex-priest J. V. Mc Namara was lecturing on Catholicism. A mob estimated to number 1000 men violently assaulted the place, and broke up the meeting. The police, instead of dispersing the mob and arresting its leaders, arrested the speaker and lodged him in jail. At the time set for the trial, Jan. 20, the mob gathered in such numbers that the place of trial was changed from the court-room to a room in the jail. But the mob again gathered there, and when Mc Namara was brought from his cell, the demonstrations were so violent that his attorneys asked to have the case postponed. The charges against the ex-priest were, "Malicious libel, and the circulation of foul and obscene literature." He was afterward fined \$500 and sentenced to jail for one year.

Again: while Professor Sims was lecturing at Kaukauna, Wis., about Jan. 21, a mob broke up the meeting, and probably would have killed the lecturer had not his friends rallied around him and guarded him and his wife to a hiding-place for the night, and again the next morning guarded him to the train. A few days later

Professor Sims left Oskosh with 250 of his A. P. A. friends, to return to Kaukauna to lecture in the Baptist church. But at a way station on the road, the sheriff arrested him with a warrant from Mayor Reuter, of Kaukauna, on the charge of "libel." Over two hours were consumed before the judge got his bail bond properly arranged, and that made it impossible for him to lecture in Kaukauna that evening. It is believed that the arrest and delay were prearranged in order to prevent the lecture. Similar reports are heard from other places.

These incidents recall the riots against the antislavery agitation—the tarring and feathering of Wm. Lloyd Garrison, in Massachusetts, the dragging of John P. Hale through the streets of Cincinnati, the mobbing and murder of Owen Lovejoy, in Illinois, and the burning by mobs of the colored orphan asylums in New York.

The anger manifested and the violence used to prevent the exposure of Rome's wickedness, go very far toward making one believe that the charges against her are true.

While not indorsing some of the methods of the A. P. A., we say that they, with all other citizens of the United States, are entitled to the right of free speech. And to destroy that right is to make it impossible to expose fraud or conspiracy except at the imminent risk of life or at least of liberty. It is quite probable that Mc Namara, Sims, and the others say some hard things about the "woman in scarlet," and make some very strong charges. But how could they do otherwise and tell the truth? And how much more damaging can their charges be than those preferred against her by the Lord himself? Revelation 17 and 18.

In a supreme court decision, in the part quoted from Chief-justice Kent, of New York, occurs the following:—

"The people . . . profess the general doctrines of Christianity as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, from a religious point of view, extremely impious, but even in respect to obligations due to society, it is a gross violation of decency and good order."

But gross violations of decency and good order are according to law punished by fines and imprisonment. And a little further on, but in the same part of the decision, are these words:—

"Free and decent discussion on any religious subject is granted and secured; but to revile with malicious, blasphemous contempt, the religion professed by almost the whole community is an abuse of that right."

With these portents before us of the rapidly-gathering storm, is it not very certain that it will be only a short time until Seventh-day Adventist ministers and editors will be charged with libeling the church, just as A. P. A. lecturers are now? Some Protestant ministers and editors are already defending Rome; and most of them are very ready to clasp her hand, work with her for "mutual interests," and call her, "a powerful branch of the great Christian Church." Of course, these will help her prove the charge of libel. Having joined hands with her to accomplish what they declare must be accomplished in order to save the nation, these so-called Protestants cannot look on with indifference while the wicked chicanery of their ally is being laid open before the eyes of all. So, necessarily, either openly or secretly, they will help her to accomplish her awful purposes. But, that being the situation, how long will it be before an exposition of the real character of the papacy from the Bible will be declared to be "reviling with malicious, blasphemous contempt

the religion professed by almost the whole community?" Is it to be at all supposed that Catholics enjoy hearing their church called, "the woman in scarlet?" "Babylon," or, "the great harlot?" or that they will admit that the terms, "man of sin," "son of perdition," "and anti-christ," can in any way refer to the pope of Rome? Will they not be more apt to call it scandalizing the author of their faith? and will it not naturally follow that such exposures will be punished as "gross violations of decency and good order"? That they will do so has been amply demonstrated whenever Rome has had a chance to demonstrate it; and it is their boast that "Rome never changes." And further still, they will justify and defend mob violence. This was shown by the slip made by the Jesuit priest Sherman, as reported in the *Chicago Herald* of Feb. 6. He said:—

"The man who shoots an anarchist at sight is a public benefactor. These ex-priests are anarchists of the worst stamp. They appeal to free speech. If free speech means the right to debauch the minds of women and children at pleasure, then I, for one, say, Better free bullets than free speech."

By the same rule our Lord was an anarchist of the worst stamp. When a church winks at mob-violence as the Catholic Church has in these and other cases, and then defends it, it is certain that that church will not hesitate to do anything that will help her attain her wishes. Then, is it not quite plain that in a short time libel suits and injunctions, or mobs, will stop both our preachers and our presses? The *Sentinel* articles on the papacy have not appeared too soon. Then let us give them and kindred publications a wide circulation. Let us, in the name and power of God, lift high the banner, and press the battle to the gates. J. O. BEARD.

Winterset, Iowa.

"OUR AMERICAN SUNDAY."

It will probably not be denied that Bishop Ireland is an accredited spokesman for the Catholic Church in the United States, and that if he knowingly or otherwise becomes an ally of the National Reform organization, it must appear to Seventh-day Adventists, if to no others, that the "clasp of hands across the chasm," is getting to be quite a good *grip*. At the International Congress of Sunday rest, in September, Bishop Ireland, according to the *Boston Pilot*, March 31, lifted up his voice for enforced Sunday observance. And in doing this he was in perfect accord with the voices of the Bishop's Protestant brethren.

The following quotations will, perhaps, indicate how surely and rapidly we are approaching the final crisis. The Bishop says:—

"Sunday rest is a vital question, from whatever aspect we consider it. As a Christian I ask myself, What will become of the world if Sunday rest is obliterated from the land? Christianity . . . is an act of worship to the Deity, according to the laws laid down by the Saviour. There must be a time when we can learn his teachings,—a time when we can worship as he has prescribed. Sunday has been marked by the Christian world as the one day sacred to this noble purpose. . . . Blot out the Sunday; let the people on that day, as on others, think of material things, and be given to material toil, very soon Christianity weakens and disappears. There are many causes at work diminishing the power of religion, but one is assuredly this, the loss of reverence for the Sunday.

"The Christian religion is well able to take care of itself in the presence of any enemy when men are conscious of its power and know its truths; but when the opportunity has not been given them to understand it, to listen to its heavenly truths, it cannot live in minds and hearts."

How true the statement: "The Christian religion is very well able to take care of itself in

the presence of any enemy when men are conscious of its power and know its truths;" and on account of the absence from men's hearts of the knowledge of the power of the gospel, which is the power of God to convert men, they would convert sinners by the power of the law. The Christianity of Christ is strong, vigorous, confident, and invincible; it utterly spurns to go with legal crutches of professed Protestant, Catholic, or any other make.

Again the Bishop says:—

"Especially in favor of the toilers do I invoke your aid to maintain Sunday rest. . . . I am glad that the question of Sunday rest is placed so emphatically upon this platform; because if we once have the toilers of the land deeply interested in the Sunday question, the Sunday is saved. It is by their own heedlessness that they lose it. I know well that we cannot ask the civil law to interfere for mere religion's sake; this consideration is often urged against enactments of Sunday laws. But Sunday is more than a religious day. Sunday is the safety of society, the safety of the nation. . . . Sunday is the day needed by the masses of our people. On this ground I appeal to our law-makers to aid us in preserving it from desecration. . . . Time, then, must be given to men to know their religion, to practice it, and to prove themselves the children of God."

It is presumable that the Bishop knows, though he might not desire to impoverish his Sunday theory by stating it, that there are many thousands of Sabbath- and Sunday-observers in this country, and they are toilers, too, who practice their religion by taking time for it; who will not debase their manhood and American citizenship by asking the law to contract for their services; and who obey heavenly mandates, regardless of any human law. Would the eminent Catholic, whose utterances we are following, think a *Christian* could do less? Will not Christ dwelling within enable his own to do *all* this?

We conclude this article with the Bishop's peroration,—a chorus to be swelled by pseudo-Protestants and real Roman Catholics:—

"Our American Sunday has been our boast. It has entered into the traditions of our people. We should all rally around our Sunday. We should stand guard in the temples of Sunday observance, and with God's help the American Christian Sunday will remain undisturbed in its full force and spread its blessing upon the toiling masses, upon the families of the nation, and upon our glorious republic."

F. A. BUZZELL.

"OUR LAMENTABLE CONDITION."

[The following is an extract from an article under this heading, by a correspondent in the *Reading (Pa.) Review*, of recent date. It presents an appalling picture; but who can say that it is not true? and who can tell to what this condition of things will lead?—ED.]

"Hard times, hard times, panic, industrial depression, stringency in the money market, mortgage foreclosures, eviction, idleness, bankruptcy, strikes, lockouts, boycotts, riots, want, starvation, crime, anarchy, dynamite bombs, burglary, incendiary, murder, and death from exposure and want of food.

"And the now hideous of all, the hurrying out of this life into the dark and uncertain beyond of mothers and fathers, who, not satisfied to leave their offspring in misery, kill them and then commit suicide.

"These are words I hear upon the streets, in the mills, stores, private offices, lecture stage, pulpit, press, and in the homes of high and low; from men and women, some with resignation, some with indifference, others with fierce and terrible oaths.

"Men, able and willing to work, wandering from town to town, compelled to beg for the sustenance of life, and if not succeeding in that manner, to steal. No bed to lie on other than

some hard plank or the damp and cold earth. "Our young being debauched, and, O God, our maidens, driven, through necessity, to sell their virtue, their bodies, aye, their souls, for bread. Is this cruel picture a hideous dream of some overwrought brain? or is it a horrible reality?

"Those of you who read these lines, ask yourselves whether it is overdrawn even a little. I wish it could truthfully be said, It is all a lie. But we know that the thousandth part has not been mentioned. And why this state of affairs? Surely there has been no famine, no war; nothing is short to make man comfortable; our granaries are full, the ranches and stock-yards filled with cattle for the hungry masses to devour, factories and warehouses glutted with warm clothing,—everywhere, except where it is most needed, in the homes and on the backs of the starving and suffering poor. Homes being deserted unwillingly by their tenants. Homes, the savings of a lifetime, sold to satisfy mortgages. Are these people abandoning their houses because of 'lack of confidence?' Did the repealing of the 'Sherman Act' save a single family from forcible or voluntary eviction? Is there a manufacturing concern in this broad land that has closed its doors to its hungry employees because of fear? Bah! the thought is so ridiculous that it becomes disgusting after a brief analysis. Are the merchants retaining the goods upon the shelves and refusing to sell through fright? Are they not struggling with a desperation that invites our pity to dispose of their goods? They are inventing all kinds of schemes to induce the buyers to relieve them. No doubt, as I write these lines, there are thousands of merchants walking the floor in their bed-chambers, or tossing upon sleepless pillows, with the perplexing question harassing their minds, how to unload their stock and pay their already overdue bills.

"But why go on with this terrible 'tale of woe'? I could write a good-sized book relating stories of misery, brought about by this panic and our faulty industrial system, and not have told all there has been brought to my observation.

"The dullest of us are aware that there is something wrong, terribly wrong, and that it is not natural; there has been no fault on nature's side, therefore it must be artificial."

THE MODEL STATE.

THE Catholic *Universe*, expressing the hope that a dispute between Ecuador and Peru will speedily be settled by arbitration of the pope, says:—

"Ecuador is a model republic, being the only government in the world which grants a subvention to Peter's-pence, and which openly protested against the usurpation of Rome in 1870. Religious orders and all Catholic works prosper there."

Again and again Ecuador has been cited by Catholics as a model State, and so we may know very well what, according to the papal idea, constitutes a well-ordered commonwealth. The priests are the law-makers, and the country is administered solely in the interests of the Church and religious orders. So loose is the administration that no record is kept of revenues or disbursements, and when receipts fall short, an officer with a file of soldiers calls on the merchants of the cities for forced loans. Bible exporters have never been able to get into the country, and no books can be imported save by permission of the Jesuit priests who control the custom-house. No Protestant is allowed to live in Quito, even for purely business purposes. This is therefore a model State in the eyes of Rome, and all Catholic works prosper amid the ignorance and darkness. Some day the light will break even in Ecuador; for the everlasting gospel must be proclaimed to every nation and people.—*Present Truth*.

The Review and Herald.

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THE CAMP-MEETING SEASON.

WE are now entering upon the season when the annual camp-meetings for 1894 are to be held. Connected with many of these will be the business sessions of the respective Conferences, in which such meetings will be appointed, involving reports of the business proceedings of Conferences, tract and missionary societies, Sabbath-school associations, health and temperance societies, etc. We shall still depend upon the kindly offices of our brethren and sisters, ministers, secretaries, and others, to furnish us reports of these meetings for the REVIEW for the benefit of our brethren and sisters throughout the wide harvest-field. Therefore, we take occasion at this time to say a few words upon the subject, and make a few suggestions, that there may be a mutual understanding between all those who are acting the various parts in this good work.

It is apparent to all that the cause in which we are engaged is growing at a very rapid rate, especially in these later years. It is spreading out on every side, taking in a wider range, multiplying its fields of interest, compassing the earth, even, with its influence and its light. It must be equally evident that this growth of the work will necessarily modify plans and methods in a corresponding degree. For instance, when the work was comparatively small, when meetings were few, and but little business was to be done at each, the cause bore more of the characteristics of a local work, and each one had time to follow in detail the movements of every other one. Then Conferences could be reported with the full minutiae of all the proceedings, committee work, financial statements, etc., etc., and they took up none too much space, and all had time to read them. But as organizations multiply, and meetings become larger and more numerous, and the proceedings more voluminous, this method of reporting would more than occupy the space of any one paper. And yet every reader wishes to get a general idea of the movements in all parts of the field and the progress of the work everywhere.

What, then, can be done? Answer.—In the reports that are to go before the general public let there be a judicious and thorough condensation. The secretary of every organization should of course keep a full and circumstantial record of all proceedings, the full text of every resolution, the items of all financial reports, etc., but such particulars are not necessary in the public reports, to go to the church in general. But all are interested to know, for instance, when and where the meeting was held, how long it continued, how many were in attendance, a summary of the resolutions offered, the conclusion reached, the general financial standing, and the new officers elected. But, to illustrate; it would not be likely to interest the general public on the Atlantic Coast to know that some one, whom perhaps they have never seen, opened a meeting with prayer in Oregon. Nor do they generally care, particularly, to know how much a Conference pays for postage-stamps, repairs, office rent, or stationery.

A little observation will show how much space might be saved by retrenching in the lines here referred to, and upon other items which will suggest themselves. We wish to receive reports from all meetings, and we desire them in such a form that they can be used promptly, as they occur. Therefore we say, Condense, condense; boil down; give the kernel without the husk; tell what will give a general idea of the situation, what the people want to know, and what they will have time to read, and read with zest and interest.

It will be necessary to plan for economy in space to the utmost limit, and this will apply to general matter as well as to what we have made special reference to.

Our correspondents will, therefore, allow us to plead for short articles, condensed thoughts, brief obituary notices, more numerous and consequently less lengthy reports of labor, so that every column of the REVIEW may hold the interest of every reader, giving all a feast of rich truth and a general knowledge of the progress of the work which we all love.

GOD'S PROMISES.

EARLY in the history of the race, God made promises to mankind. That the seed of the woman should bruise the serpent's head was made known to the first pair immediately succeeding the fall of man. When all flesh had corrupted themselves upon the earth, the Lord made promises to Noah, and established a covenant with him. Gen. 6:18. After the flood he renewed that covenant, and in the rainbow sign he pledged his word to Noah, his descendants, and every living creature of all flesh that he would never again bring a flood of waters upon the earth. When the posterity of Noah had greatly departed from the commandments of God, he saw one man, who, in the midst of an idolatrous family, upheld the worship of the true God. Abraham was uncorrupted amid the prevailing errors, and the Lord knew that not only was he a man who would stand stiffly for the truth, but that his life, his example, and his admonitions would impress and mold his family. This is the testimony borne by the Lord in reference to him: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

To Abraham the Lord more specifically unfolded in promise his plan for the world. The first promise to him was, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed." Chapter 12:2, 3. Again, the promise comes to him in another form: "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Chapter 13:16. The same promises were confirmed to Isaac and Jacob. Later in time the children of Israel, as Jacob was called, were taken from bondage in Egypt, and while on their way to the land which God had promised to give them, the promises of God to them, and through them to the race, were again renewed.

Thus we read: "Tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey

my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:3-6. Then follow the words of the people covenanting so to live that he could consistently fulfil his promises to them.

Many times did the children of Israel fail to do their part of the covenant, but God in his mercy forgave their sins whenever they showed a repentant spirit, and restored them again to his favor. At the close of the forty years' wanderings in the wilderness, and just as they were about to enter the land of promise, during which time they had often sinned against God, at Joshua's demand the children of Israel declared again their intention to serve the Lord,—to carry out the agreement they had entered into with the Lord in Horeb. Joshua, as the representative of God, and as the mediator between God and Israel, as Moses had been before him, received their promises, and this renewal of the covenant was written in the book of the law by Joshua. Josh. 24:15-28.

These promises of God, which he gave to his people when he entered into covenant relations with them, and which have the appearance of belonging especially to a certain race, and embracing nothing but the temporal blessings of the possession of the land of Canaan, and national favors and distinctions to the literal posterity of Abraham, in the New Testament are widened out to include as the recipients all who believe in Jesus Christ; and the promises to those who thus believe are the very same promises that were made to Abraham and to his seed, the children of Israel, with an increased volume of spiritual significance sufficient to include the forgiveness of sin, redemption through the blood of Christ, eternal life, and an inheritance in the whole earth renewed, of which the land of Canaan was a fitting type.

Thus Christ is declared to be the "One Seed" to whom all these promises of God were made. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. So all promises which were made to Abraham were made to Christ, and it was solely on account of Christ, who was to appear in the "fulness of time" as "Abraham's seed," that these promises were made. God's foreknowledge of his own plans, which men could only see in part, and as they were unfolded by his providence, enabled him to make promises suitable to Abraham's condition and comforting to him, which promises still had in them beyond Abraham's ken a world of meaning and blessing, which in the fulness of time would be manifested to the world both for his literal and spiritual seed. So Paul testifies, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Verse 8. Thus the promise that the nations should be blessed in him had in it the deep spiritual significance of the forgiveness of sins and the justification of the heathen through faith in Jesus Christ the Saviour of the world.

There are many specific statements of this character, showing that the promises made unto the fathers before Christ was manifested in the flesh, were made in reference to him, and being made in him, they are certain, and moreover have

in them a depth of meaning and breadth of extent for the good and well being of all the creatures he has made. "For *all* the promises of God *in him* are yea, and in him Amen, unto the glory of God by us." 2 Cor. 1:20. Two of these specific statements we will now notice: The first is recorded in Acts 3:25, 26. Peter, speaking to his own people, says: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one from his iniquities." Here the apostle declares that the very promises they had so long cherished were being fulfilled to them by Jesus, who as the promised seed had been sent to bless them by a sacrifice adequate for the removal of all their iniquities, thus restoring them to the favor of God.

It will be noticed that while Peter refers to these promises as being given to their "fathers," yet his words *imply* that others would also receive benefit from them. The blessings were offered "first" to the "children of the prophets," but they were not to be confined to them. The second statement we will notice is from the apostle Paul. It is of a more general character, covering all the promises made to the fathers, and showing that the Gentiles were to be participants in them. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name." Rom. 15:8, 9.

Notice the important thoughts contained in these words. The truthfulness of God in his promises is confirmed by Jesus Christ; who, although a minister of the circumcision, extended in himself these promises to the Gentiles, making them partakers of the same blessings as the Jews and bestowing them upon the same conditions. Jesus Christ came in a distinct line,—a Jew of the circumcision, but while he was thus more closely related to the Jew, he was also a member of the whole human family, and his mercies belong to the race. The covenant relations which were made with Israel were made in him, and in the unfolding light of the gospel their spirituality and application to all who receive Christ is made known.

M. E. K.

A DIVINE PERMISSION TO EAT FLESH.

"EVERY moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man." Gen. 9:3-5. "Before this time God had given man no permission to eat animal food; he intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, he allowed them to eat the flesh of the clean beasts that had been preserved in the ark." —"*Patriarchs and Prophets.*"

Here is a divine permission to eat of the clean animals which had been preserved in the ark. He also states the effect that the eating of flesh would have upon those who indulged in it,—at the hand of every beast slain for food, he would require the life of man; or, in other words, the

use of animal food would shorten man's life. But because Noah and his descendants were permitted to eat the flesh of animals, does this make it the best food for man?

We find an exact parallel to this in the case of the marriage institution. Christ through Moses said: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes . . . let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife." Deut. 24:1-4. But when Christ appeared on the earth, he taught that there was but one lawful reason for divorce. And "they say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Matt. 19:3-9. For the same reason many things were permitted during the history of God's people, which were contrary to his original design. The Lord's giving a king to Israel and the answering of Hezekiah's prayer are striking examples. All of this reveals the infinite love of God in condescending to meet the sinner where he is. The base of the ladder Jacob saw rested upon the earth, while the topmost round rested upon the throne of God. As sin increased, and men sank lower in degradation, Christ "went lower and lower in his humiliation, until there was no lower depth that he could reach, in order to lift man from his moral degradation." (From an unpublished private testimony.)

But shall we take license by such humiliation of our Lord to reach us in our state of degradation and restore in us the image which he implanted in our natures at creation, but which we have lost by sin, to continue in those sins? May God forbid!

Man had become exceeding sinful, and by the taking of the life of the animals, and the eating of their flesh for food, he became still more bloodthirsty, until he came to regard human life with astonishing indifference. If Christ had held himself aloof from them, and had not stepped down with them in flesh-eating, he could not have saved those who in ignorance of the truth thus indulged their appetite. The history of 6000 years is thus revealing the infinite love of God to save a lost race.

"Amazing grace, how sweet the sound,
To save a wretch like me;
I once was lost, but now am found;
For Christ hath set me free."

But did not God design to teach another principle in this eating of meat? Up to this time man was permitted to take the life of animals only in the service of God, to show forth the death of his Son. This had been the experience of Noah and his ancestors. But now the wickedness of man had resulted in sweeping from the face of the earth not only every living creature (except those preserved in the ark), but in destroying all vegetation; and Noah was obliged to take the life of the animals preserved in the ark for his own sustenance. Would he not by this act be impressed with the awfulness of sin as never before, being obliged to take the life of animals for food, which only was permitted to be taken to represent the death of the Son of God? Realizing the sacredness of life from this standpoint, and that it can be given by God alone, who would have any desire, under ordinary circumstances, to take a life simply to indulge the appetite?

It is worthy of notice that at this time there was a threefold curse resting upon the earth: First, At the time that man fell by sin (Gen. 3:17-19); second, After the murder of Abel by Cain (chapter 4:12); third, At the time of the flood. Chapter 8:21. God then said: "And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake." Should the curse rest heavier upon the earth, man would not be able near the close of time to obtain from it his own sustenance. Therefore God now places in the hand of man, by permitting him to eat animal food, that which will, if indulged in, bring upon himself the curse.

Let us consider the results of the use of flesh foods upon the human system. We have seen in a former article that the poisons retained in the meat make it stimulating as an article of diet. Any stimulant loses its effect as a stimulant by constant use. The system will demand something stronger. Thus a continued habit of eating flesh-meats causes a demand for such condiments as mustard, pepper, vinegar, etc. Tea and coffee belong in the same catalogue. Tobacco and alcoholic drinks are in the same line. There are some exceptions to this rule of using stronger and stronger stimulants; but those who use the stronger always use the milder; for their craving for stimulants is constant, and food without stimulants does not satisfy them. For instance, the drunkard is a tobacco devotee, a tea-drinker, meat-eater, etc. The exceptions to this rule are few. It is thus that life is shortened, so that at the hand of beasts, whose life is taken for food, God requires the life of man.

The facts as recorded in Genesis agree with this. The average age of man from Adam to Noah was over 900 years. Methuselah, the oldest man that ever lived, the grandfather of Noah, died the year of the flood. During the same number of generations this side of the flood, after flesh-meat was used, the average length of life was reduced to 332 years, and some lived only 200 years. The first instance recorded of a child's dying before his father, is mentioned during the nine generations this side of the flood. Gen. 11:38.

It is an interesting fact to notice how rapidly their lives were shortened after children began to eat flesh-meat. For instance, Shem was ninety-eight years a vegetarian. Gen. 11:10. But he lived to the good old age of 600 years (verses 10, 11), which was two thirds the average age of the vegetarians before the flood. He outlived nine generations of those who had flesh-meat from their childhood, even surviving the patriarch Abraham for a number of years, who only lived 175 years, less than one fifth the age of the antediluvians.

Another fact worthy of notice is that the Scriptures associate the eating of flesh, drinking of wine, drunkenness, gluttony, and poverty together. "Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." Prov. 23:20, 21. The case of Noah is an illustration of the association of flesh-eating and drunkenness. He was the first man whom God gave permission to eat flesh-meat. "And he planted a vineyard: and he drank of the wine, and was drunken." Gen. 9:20, 21.

The Saviour's words in view of the period immediately preceding his second advent are very forcible: "Take heed to yourselves, lest

at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35. "As it was in the days of Noe, so shall it be also in the days of the Son of man." Chapter 17:26.

No language can more vividly describe the last days upon this point than that used by the prophet Isaiah: "And in that day did the Lord God of hosts call to weeping and to mourning, and to baldness, and to girding of sackcloth: and behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts." Isa. 22:12-14.

It will be noticed that the prophet refers to a time that calls for weeping and mourning and girding with sackcloth. But instead of this, the people gave themselves up to joy, gladness, and feasting, eating flesh and drinking wine, casting God from their thoughts, saying, "For to-morrow we shall die." The prophet, viewing this people and this time, says: "A thing was revealed in mine ear;" namely, "Surely this iniquity shall not be purged from you till ye die."

With the above scriptures before us, which require no further comment, can we conclude that flesh is the best food for man, and especially so in this closing work of the gospel, when God has revealed by his Spirit that flesh-eating will be entirely done away among his people? Is it not, then, high time, knowing the time, to awake out of sleep, and consider carefully what God has said upon this subject? S. N. H.

FROM THE NORTH SEA TO THE BLACK SEA.

ON Feb. 1, the writer left Hamburg for an extended trip throughout the countries of the German mission field. In Rhenish Prussia I stopped some ten days, mostly at Barmen. As brother Spies and the canvassers have been circulating many of our books, and our tract society has been very active, the town has become stirred, and one of the leading pastors wrote three articles for their Sunday paper. Hearing of my coming, he warned them against attending my lectures, where his articles were to be reviewed, denouncing us as time setters, fanatics, soul-sleepers, etc. But the attendance was so good that at my fifth and last lecture there were some 200 present. We also printed 20,000 of the tract, "Christ and the Roman Church," and distributed a good share of them. Our churches here are more alive than ever; five members joined, others started, and brother Spies reports that quite a number are ready for baptism. The pastors try to warn privately now.

I spent two days at Rotterdam, Holland, with brother Klingbeil, who is laboring among the many Germans here, also the emigrants and the many vessels plying between here and different ports along the Rhine River. Several have taken a stand for the truth, and the prospects for the work in Holland are brightening. We made arrangements for publishing here, and the Lord seems to open the way before us.

One evening I spoke at Wiesbaden, and then spoke three evenings at Basel, where brethren Holser, Erzenberger, and myself met in a profitable council. From Feb. 10 to March 11, I stopped with Elder Frauchiger at Cannstadt,

Württemberg, a town of over 20,000 inhabitants, which joins Stuttgart, to help him with a course of lectures, the first in southern Germany. We secured a good hall capable of holding 225 people, for ninety-seven cents a night, and our attendance steadily increased from seventy the first evening until the hall was filled. The collection the very first night covered the expenses, and during the twenty-three days we had twenty-one lectures besides our Sabbath meetings, all well attended, and a collection amounting to \$32. On Feb. 25 three sisters were baptized in the River Neckar late at night, and we have now nine members scattered throughout the kingdom. The last Sabbath several new ones met with us, and many others are under deep conviction. The different preachers were taken by surprise, and they now begin to preach against us. Brother Frauchiger and three canvassers will follow up the work there and at Stuttgart.

One evening I spoke at Rfullingen in the mountains at the house of a lone sister. There were twenty-six at the meeting, and another has taken a stand with her. Some also attended our meeting at Cannstadt from Göppingen, a distance of twenty-five miles, and some are deeply convinced there. There is fair prospect of a good church in this section. After a ride of five hours, during which I had an interesting conversation with a lady from Denver, Colo., who was in Europe for her health and became deeply interested in the Sanitarium, I reached Munich, the beautiful capital of Bavaria, a city of some 360,000 inhabitants. This day being the prince regent's birthday, the city was in its best dress, and thousands of soldiers paraded in honor of the occasion; and yet how little they all dream of the nearness of the coming of the King of kings! Nothing thus far had been done in Bavaria with its 5,000,000 people, one fourth of whom are Protestants. I was able to hold the first Bible reading with a Catholic lady, whose brother is one of our members in America. On my route I passed Augsburg, but could not stop to view the place where the noted Augsburg confession was read.

By March 12 I reached Salzburg, Austria, after a charming ride through the Bavarian Alps. This picturesque city is a great center for tourists and renowned for its ancient buildings. Mozart was born and lived here. Here the prince bishops of Salzburg erected a mighty fortress, still used as such. They began to build in the ninth century, but the most of it was built from 1496 to 1519. The foundation and basements are all solid rock, and the walls are of great thickness, showing in what these bishops trusted. To me this was of historic value, as the Salzburg Protestants suffered here by the hundreds. The castellan showed me one prison, in which the iron virgin stood, now being preserved near Vienna. The prisoners had to be let down by a windlass and thus their food was lowered to them. The window was barred with a triple iron grate. They were cut off from all hope of escape, and if they would not recant, the iron virgin sealed their doom. In another room they were smothered. It is but a narrow cell, a low iron stove, heated from the outside, being the only furniture, and a heavy door shutting out all air. Here they were shut in, the furnace heated, and from time to time the guard would open a little opening in the door and ask whether they would recant. Another means to convert heretics was a heavy stone, weighing over a hundred pounds, which was fastened to their legs, their body suspended in the air. I could barely lift it. I visited the bishop's fine rooms and found a large bed and dining-room, but his

library was barely large enough to turn around in. The bishop's former stables serve now a whole regiment of artillery, and his castle is now owned by the emperor, while the present bishop has a more modest dwelling.

To know the aims of the Catholic Church one needs only to visit her renowned seats of old, and yet the fairest countries of the world with their free institutions and their dearly-bought liberties, are fast falling a prey to them. From here I shall visit Hungary, Rumania, and Bulgaria, and return by the way of Bohemia, of which I will speak later.

On the whole we have reason to be encouraged. Our workers are of good cheer. Brethren Böttcher and Rasmussen report favorably as to their meetings at Flensburg. We receive many pressing calls from all over the field, and many become interested by the work of our secretaries. We have now over 350 Sabbath-keepers in this field, and our tithe during the last six months equals ten months of last year, being over \$1000, Hamburg alone paying more than \$500. Our people are all of good courage and are growing in grace. What we need is more laborers and teachers to educate them. While times are hard over here also, yet the faith of our people increases and the contributions of all kinds are constantly growing. We pray for the day when the land of Luther may be lightened by the brightness of the last message, and its true people may rejoice in the fulness of God's Spirit.

Salzburg, March 13.

L. R. C.

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.]

376.—THE LORD'S DAY.

John says he was in the Spirit on the Lord's day. Seventh-day people claim that John was in the Spirit on the seventh day; Protestants generally teach that it was on Sunday; but "Rome's Challenge," p. 23, teaches that it means the future day of judgment. Which is the correct view of this matter? J. F. Mc N.

Answer.—The expression certainly refers to some particular day of the week; for the words refer to time then passing. It was *on* a day, not *concerning* a day, as it would be if it referred to a future day of judgment. It cannot, therefore, refer to such future day of judgment. On this day John was in the Spirit. This text is invincible proof in behalf of the Sabbath in this dispensation. The churches generally believing in the first day of the week, try to apply it to Sunday to support their view. Catholics, holding that there is no proof whatever in the New Testament for Sunday, but that that institution is wholly a child of her own church, tries to dispose of this text by making it refer to the future day of judgment. The no-Sabbath advocates apply it in the same way. But neither of these positions is correct. Seventh-day observers apply it to the seventh day, the Sabbath of the Lord, because that is the only day he has ever claimed as his in this particular manner. But he has claimed this day as especially his own, calling it "*my* holy day," "*the Sabbath of the Lord thy God.*" And of this day Jesus expressly affirms that he is the Lord: "The Son of man is Lord even of the Sabbath day." Matt. 12:8; Mark 2:28. "Rome's Challenge" simply gives the views of the Catholic Church on this question; but they need not resort to such a disposition of this text as to refer it to the future day of the Lord; for it has no reference whatever to the first day of the week, and hence affords no proof for Sunday-keeping.

The Lord has a day in this dispensation which he claims as his own, and it is the same one which he has ever held as peculiarly his day, the Sabbath of the Lord. There is no shadow of evidence to show that this refers to any other day than that which he has so often, in other parts of the Scriptures, spoken of as his day.

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.

IN THE STREET.

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

"SON, go work to-day in my vineyard." Matt. 21:28.

Around me, before me, behind me,
I am meeting with many a face;
And the tears fill my eyes till they blind me,
For on each one has sorrow left trace;
For many the eyes that look weary,
And the face that is shadowed with care;
Their lives may be loveless and dreary,
And their burdens heavy to bear.

We meet and we pass. We are strangers.
And perhaps we shall meet not again;
But each life is shadowed with dangers,
And each joy is mingled with pain.
I can see a weariness, showing
In the tread of the hurrying feet,
And my heart is with pity o'erflowing
For those that I pass in the street.

And I wonder how many have treasure
Laid up in the kingdom above;
And how many find their chief pleasure
In trusting in Christ and his love;
And how many ne'er have been given
The light to the Christian allowed,
That have no knowledge of heaven,
Of those that I meet in the crowd.

Around me, before me, behind me,
I am meeting with many a face,
But the tears ceased to flow that did blind me
When I think that Christ and his grace
Is offering salvation to many,
To those that are stricken and bound;
And I ask myself oft, Are there any
That I can help here in the crowd?

NEW BRUNSWICK.

SINCE last January a small company of workers has been canvassing in what is known as the Upper St. John Region, or in portions of Carleton, York, and Victoria counties, New Brunswick. It has been the most severe, stormy winter known here for many years, but by the blessing of God we have been enabled to take orders for some 400 books.

These valleys of the upper St. John River and tributaries are well settled, the people are a church-going class, generally of the Methodist and Baptist persuasions, very kind-hearted and hospitable, and in many neighborhoods there is an inquiry regarding the truths for the present time.

I think I have never seen so much sickness and death, and so many severe accidents among the people, as I have met with the past winter. This state of things, with the exceedingly close, straightened times so generally prevailing, has an influence to lead them to ask what it all means. I know of a number of places where there is a strong desire to hear the truths for this time set forth by the preaching of the word.

It is a needy and interesting field, wholly unentered by our ministers, souls perishing, abundance of open doors, but where are the persons to respond?

If families of devoted workers would come here and form centers of influence, get the real work and life of Christ before the community where they live, represent the truth before the people with all their souls, keep clear of controversy, and let the Lord open the hearts of the people to inquire, and then humbly and in the Spirit of Christ respond to those inquiries, a foundation could be secured that would stand, and a glorious work built up for God and his precious truth.

F. W. MORSE.

COLORADO.

UNCOMPAGRE.—In company with Elder States I held a few meetings in this place, beginning Friday evening, April 6. Quite a delegation from Delta enjoyed the meetings with us,

and added to the interest of the occasion. Elder Truby spent some time here during the winter; as a result, a number have embraced the truth, and many more are interested. On Sunday morning the subject of baptism was presented, after which ten persons were baptized in the river near by. In the afternoon a church of twenty members was organized. Brother P. H. Slack was chosen as leader, D. A. Truby as deacon, and brother Geo. W. Dagle, of Montrose, was chosen as clerk.

We hope to see others added to the church here, as the outside interest is good. Indeed, the interest is general on this side of the range. I think about 100 persons have embraced the truth during the last year in this field. I have had the privilege of baptizing seventeen persons since the first of January. We expect to commence meetings in Pitkin, April 12.

April 9.

J. D. PEGG.

WISCONSIN.

ANTIGO.—Since my last report to the REVIEW, I have visited most of the Sabbath-keepers in my district, and held some excellent meetings; and a few have taken their stand for the truth of God. The work here in Antigo is onward. April 8 three were baptized and united with the church.

Satan has been working in this place of late with mighty power to overthrow God's work. But the Lord is at the helm, guiding the gospel ship safely into port.

A Jewish lady who pledged \$25 for the furtherance of the cause in Australia during the week of prayer, paid the money last week. She and her husband are talking about being baptized and uniting with the people of God.

The Lord says, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

May God help us to be faithful in his work.

April 16.

SWIN SWINSON.

IOWA.

URBANA.—Since the close of the canvassers' school at Des Moines, I have spent a few days at home, and then came on to the above place and began meetings, April 5. Though our attendance has not been very large at any time, the work has not been in vain. Opposition has been very bitter and determined here ever since this company was led into the truth last fall under the labors of Elder C. M. Gardner and tent company. We believe the opposition, however, is now practically broken, and that brighter days are before them. We closed the meetings April 22, with a full house of attentive listeners. A church of twelve members was organized. Sunday afternoon seven willing souls were baptized in the river near by. There are several others who are keeping the Sabbath who we hope may yet see the importance of identifying themselves fully with the church. I am of good courage. Am now at Center Point.

April 23.

MATTHEW LARSON.

THE work in this State is still onward. It has been my lot to labor among the churches during the entire winter. In most cases baptism was deferred until the severity of the weather was over. Since the first of February we have labored at Waukon, where one was baptized and two united with the church. Two other adults began the observance of the Sabbath.

At Village Creek four persons were baptized and nine in all united with the church as the result of brother Stone's (Swedish) labors during the winter.

At Waverly three united with the church, and one was baptized by brother L. F. Starr, the result of his work at this place. The meetings here were held in connection with the ordinance service in January. The Waverly church has

passed through some severe trials, but new members are coming in so that their strength is increased.

At Parkersburg two were baptized and three united with the church. This church has been much encouraged by the envelope system of missionary work. They have been using about 1200 packages of reading-matter, and have included the city of Cedar Falls and several other towns and villages in their field of labor. Their work has aroused much interest, which as yet is undeveloped.

The interest at Marshalltown has continued during the winter. Thirteen in all have united with the church. One family that heard the truth preached ten or twelve years ago recently began the observance of the Sabbath. Their home is fifteen miles from the city. As entire strangers, they came to the meeting one Sabbath and bore melting testimonies, stating how they had resisted the influence of the Spirit for so long a time, but were finally compelled to yield. The husband, wife, and a grown son and daughter joined the church. The Spirit of God has done a good work in several other cases in Marshalltown, which has led the church greatly to rejoice.

At Nevada the influence of the State meeting held in November last continues to be felt. Six more, making thirteen in all, have united with the church as the result. Seven were baptized. This church is also reaping the spiritual fruits of the envelope system. Several of the members attended the canvassers' school in Des Moines preparatory to entering permanently into the work.

At Hedrich two more were baptized, and five have already united with the Sigourney church as the result of our tent work last summer. In addition to the above I have visited other isolated families and members, in all of which I have enjoyed much of the refreshing Spirit from the Lord.

I now, April 20, find myself at the Sanitarium at Battle Creek, Mich., undergoing a severe surgical operation, which became necessary for the preservation of health; but in the midst of suffering I can say that the Lord is good, and I rejoice much in his preserving care.

J. P. HENDERSON.

CALIFORNIA.

KERN, TULARE, and KINGS COUNTIES.—Aug. 14, I left Oakland to labor especially in the interests of our Sabbath-schools in the above-named counties. After spending two weeks at Bakersfield, I visited, in succession, Tulare, Grangeville, and Lemoore, spending from three to five weeks in each place. Bible studies were conducted each evening; and this, with personal work and visiting the families at their homes, was the means of bringing about a general revival in the Sabbath-school and missionary work.

With one company this work took such a practical turn that they immediately set to work distributing literature and giving Bible readings. As a result several have been led to accept God's truth. Four of these were baptized recently and united with the church.

When our meetings closed at Lemoore, the way was open for meetings at Lakeside. There were two brethren and a sister living there. We decided to hold some meetings in a union church building, and accordingly began Nov. 26, 1893. The interest was good from the start, and we continued each evening, Sabbath, and each first and third Sunday in the month for seven weeks.

The United Brethren, becoming impatient, and thinking we never would get through, crowded us out of the house, and attempted to hold some revival meetings. We continued our studies from house to house for a few evenings, and then returned to the church to finish up our meetings. As a result of the effort we now

have a church of twelve members organized at Lakeside and a Sabbath-school of about thirty members.

The cause in this part of the field has received a new impetus the past winter, and as our brethren begin a more thorough, systematic effort, we see more practical results accompanying the work.

B. HOWE.

TENNESSEE.

SINCE my last report, July 5, 1893, the amount of work done is as follows: No. of visits, 157; sermons, 59; Bible readings, 175; other meetings, 25. Brother J. H. Lewis has made 137 visits, giving 458 Bible readings, and distributed 7113 pages of tracts. During this time sickness caused me to make a five weeks' visit to the Sanitarium, with beneficial results. I spent one month at the institute at Atlanta, made several visits among the churches in Kentucky and Tennessee, and also made one visit to the church in New Orleans, La. Two were added to this church by baptism. The last visit to the Louisville church, March 26 to April 8, was a blessed occasion. Four united with the church, three by baptism, as a result of their missionary work, which of late has been increasing. This is right. The purpose of God in leaving the churches without a regular minister is that they themselves may become missionaries and do the work that remains to be done in each place where a church is located.

On returning to Nashville I stopped one week with the Bowling Green church. The visit was timely. The work this church was engaged in was of a different kind, as is usually the case where persons are not busy in the Lord's work. But the sweet Spirit of Jesus came in, and they were blessed in manifesting toward each other forgiveness. The ordinances were celebrated with both of these churches, their tithes were forwarded, and greater faithfulness pledged for the future. Our work in Nashville thus far has had some interruptions, and is therefore moving slowly, contending with opposition from the ministers, etc.; but with perseverance and the blessings of God more fruit will soon appear. We ask the prayers of all who are interested in work among the colored people.

April 18.

C. M. KINNEY.

ARKANSAS.

HINDSVILLE, OREGON, HILL TOP.—Feb. 7, brother L. C. Sommerville and I started to visit the churches in Madison and Boone counties; brother Sommerville to labor in the interest of the canvassing work, and I to hold meetings with them.

Sabbath, Feb. 10, was spent with the brethren and sisters at Hindsville. We had a pleasant time with them. Two, at least, from this company will enter the canvassing work. While this church has a good-sized membership, the attendance at meetings is small, as most of them live at quite a distance from their place of worship. We were detained here on account of high water. Travel through this part of the State during the winter and spring is very uncertain, as none of the streams are bridged. From here we went on to Oregon, Boone Co. Brother Sommerville remained here and I went to Lead Hill. There are three sisters here who are holding on to the truth. They were refused the use of the Methodist church, but secured the town hall. I spoke here three times to good-sized audiences, and I feel confident that good was done.

From here I returned to Oregon to spend Sabbath, Feb. 24. Two were here buried with their Lord in baptism, and two others united with the church. This company is doing considerable missionary work. We celebrated the ordinances with them, at which time we were given drops of the latter rain. By retaining this blessing,

this company can be a power for good. We went from here to Jasper, Newton Co., where I spoke one night in the Methodist church. The next morning I baptized a sister in the most beautiful stream of water I ever saw. It was so clear that the bottom could be seen at the depth of several feet. Our minds were led back to the time when our Saviour set the example that we were following, and our hearts were indeed made glad in the Lord.

Two from this place joined the church at Hill Top, and Sabbath, March 3, was spent with this church. The ordinances were also celebrated here, and God witnessed to this manifestation of our faith with his blessing. The future success of this church depends upon their pressing together with full confidence in the third angel's message. From here we returned to our homes at Springdale.

I am now at Ava, Perry Co., where I expect to remain over Sabbath and Sunday. My courage is good. Let the brethren pray that my work may be wrought in God.

April 10.

W. T. MARTIN.

MICHIGAN.

PRATTSVILLE.—There is a new company here that received the truth under the labor of brother Horton last season. Last November brother P. M. Howe and the writer held a ten days' institute in this place, which was well attended. The Sabbath-school work was also improved, the tithing system organized, and the missionary work established. This spring we have been with them ten days more, and studied the message still further. Four were baptized, and we hope to see more follow soon. They are a hospitable class of people, and the foundation for a good church has been laid.

At our institute in Jefferson in January, three were added to the church. Since then the church has placed reading-matter in about 1000 families. Sickness has prevented them from doing all they would have done. At the institute the testimonies were studied respecting diet, and considerable change was made in the preparation of food, which is proving a great blessing; this blessing is extending among the neighbors. They readily responded to the calls for clothing for the mission for the poor. These efforts have prepared the way for tent-meetings some ten miles away, and we wish these openings could be filled.

I was with the church at Quincy from April 11-15, and five were added to their number by baptism. They were the fruits of the work of the church. They are having a steady growth in the message, loving all branches, and living in peace.

A. O. BURRELL.

DETROIT.—Knowing that our people throughout the State are interested in the progress of the work in this city, I write a few lines.

Our last quarterly meeting, held April 7 and 8, was one of great blessing and encouragement. The result of work done shows God's prospering hand with us, for which we feel to thank and praise him.

A few items gathered from the reports given at our church business meeting will show the progress and development of the work here.

One year ago our membership was thirty-four; to-day it is almost double, being sixty-five. One year ago our tithe for the quarter ending March 31, was \$81.10; the quarter just ended, \$144.76, nearly double that of a year ago. We desire our brethren to know that the church at Detroit shows their appreciation of what the Conference has done and is doing for them, by giving willingly, and liberally of their means in return. The Lord is verifying his promise to us by giving us richly of his blessing.

Many thousand pages of reading-matter have been circulated by the tract society the past quarter, which is opening the way for Bible work, and fruit is being developed as the result. The

report of the tract society for the quarter just past, showed its cash receipts to be \$103.91.

Our Sabbath-school is also in a prosperous condition, its donations exceeding \$25 the past quarter; the membership is 105. At this rate of increase, our chapel will soon be too small. Sunday, April 1, eleven persons were baptized. Others will go forward in this ordinance soon.

May the gathering work go on until all the wheat is safely garnered, and the Master shall say, "Well done."

Will all writing to the mission remember our post-office address is changed to 426 Trumbull Ave.

MRS. M. C. KENYON.

April 18.

GEORGIA.

GAINESVILLE AND VICINITY.—We have not reported from this field for quite awhile, but it has not been because we have been idle. Indeed, so great has been the press of work that the difficulty has been to find time to report. Ever since the arrests here last fall, and the work we did throughout the county following the arrests, and especially since the trials in February, the openings for labor and the requests for meetings have been so numerous we have not been able to fill them. The attendance at our church here in the city has been larger also, and a series of special Sunday-evening sermons on the third angel's message,—the beast, his image, mark, etc.,—has been commenced.

Brother Owen and myself are holding meetings around through the county in school-houses and churches, each of us in a different part of the county. It is a very busy time just now with the farmers, so that they do not feel like coming out every night in succession after working hard, yet they desire to hear the things we are presenting; and as there are so many places throughout the county where meetings are desired, we have begun the plan of preaching at a different place each evening, following the same order around about once a week.

Through what has taken place here in the last few months, and our work of scattering literature over the country, our work has become known, or well known, all over the county, and we have found many interested ones. The people usually want to know about the Sabbath the first thing, and we have presented it straight and pointed to them from the beginning. Some, upon hearing only one or two discourses, have expressed a determination to keep the Sabbath.

Since the trial I have had interesting visits with the judge and several of the lawyers of this city, all of whom seem very friendly indeed, the attorney who prosecuted us as well as the others. It may not be uninteresting to the readers of the REVIEW to state that this attorney stopped me the other day and inquired about our school, whether brother Keck taught shorthand, and on being informed that he did, said he wanted to send his son to him. Strange spectacle! A prosecuting attorney desiring to send his son to school to a supposed criminal, whom he had tried to convict in the courts, and against whom the case is still pending! This shows how much they themselves think there is in it, and we give the attorney credit for the friendly feeling this reveals.

There is much work here yet to be done, and if we had a score of self-supporting men and women who could do Bible work and colportage, we could use them to great advantage all through this country just now. We hope some will be moved by our recent plea in the REVIEW for men and women to "come over and help us." Until they do, we shall continue to try to do all we can toward filling the many openings with the force we have, and we pray God for grace and strength and wisdom to do it faithfully and acceptably to him. We desire the prayers of all for the work in Georgia.

W. A. McCUTCHEN.

TENNESSEE RIVER CONFERENCE.

DURING the last month I have visited and proclaimed the truth at the following places: At Guthrie, Ky., where several years ago at least two camp-meetings were held, I spent one night. We have no members here, but some are interested. The county constable entertained me and the friends who were with me, and extended a cordial invitation to us to repeat the visit whenever practicable, and to send an appointment for meetings for him to circulate whenever we are to pass that way and can stay long enough for a meeting.

Springville.—For years this church has felt more or less of the wrath of the dragon. Quite a number of the members of this church at different times have been arrested and imprisoned for persistently keeping the commandments of God instead of those of the Catholic Church; and, strange as it may seem, this persecution all originated with, and was carried forward by, the professed children of God and enemies of Rome. Paris, the county seat, has been the place of this incarceration, and on the last occasion three of these Christians were forced upon the streets of the town to work in the chain-gang!

Arrangements have been made by this church to canvass Paris with "Christ and the Sabbath," "Rome's Challenge," etc., on the envelope plan. I had the pleasure of the company of one brother and two sisters as far as Paris, who were to commence this good work.

Trezevant.—We have had interesting meetings at this place. One member of this church, brother W. B. Capps, is now under bonds to appear at the supreme court of the State. One year ago he was found guilty (?) by the circuit court of violating the sanctity of the Roman Sabbath, having previously kept "the Sabbath of the Lord" "according to the commandment."

Jackson.—The supreme court of Tennessee was to decide on or about April 4, whether or not this privilege could be accorded to the citizens of this good State. But, lo, the report comes in from the clerk of the former court that the papers containing a record of the former trial are all lost. This ends the case, unless the papers are found, in which case he is to have his trial about the middle of next month.

This delay I regard as providential. Now is an unfavorable time to bring this testing question before this honorable body, as they are absorbed in matters of election. About a month ago two brethren came to Jackson and have been doing faithful work on the envelope plan. Their labors have been blessed of God. A few have already commenced the observance of the Sabbath, and many others are interested.

Obion County.—Here is the home of our late beloved brother R. M. King. Here stands the school-house into which some twenty shots were fired while Elder Covert was teaching that men ought rather to keep the "commandments of God" than the commandments of men. Since coming here I have been treated with courtesy by the people; the meetings have been quite well attended, and it has been my privilege to baptize four willing souls. Three of these are adults who have but recently commenced to observe the Sabbath. Several others are keeping the Sabbath who we hope will soon be prepared to be identified with those whom the Lord is clothing with the righteousness of God.

The Lord has gone out before us. Scores of openings are before us, more than we are able to enter. Our present situation seems ominous, as if it may be but a calm before the fury of the approaching storm.

CHAS. L. BOYD.

April 16.

— "Believers may be tossed by many a tempest, and filled with many a terror; yet all of them, without exception, shall come safe to land."

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 19.—Saved by His Life. Luke 8: 41-56; 9: 1-6.

(Sabbath, May 12.)

SINCE in this lesson we finish the eighth chapter, make a special review of the subjects of the two preceding lessons. When you have mastered this lesson, you should be able to give a synopsis of the entire chapter. The present lesson is easily outlined, thus: Raising the ruler's daughter; restoring the woman with the issue of blood; sending out the twelve.

1. What ruler came to meet Jesus after his return from Gadara?
2. What did he desire?
3. How old was his daughter? and what was her condition?
4. As Jesus went, what hindered his progress?
5. Tell the circumstances of the woman who came behind Jesus as he went along.
6. What did she do? and what was the result?
7. What did Jesus immediately ask?
8. How did the apostles express their surprise at such a question?
9. How was Jesus able to distinguish the poor woman's touch from all others?
10. When the woman saw that Jesus knew about her, what did she do?
11. What comforting assurance did she receive?
12. While this was taking place, what message came from the ruler's house?
13. What did Jesus say to encourage the father?
14. Who only did Jesus allow to enter the house with him?
15. What did he say to those who were bewailing?
16. How did they receive this statement?
17. Describe the raising of the maiden.
18. After these things whom did Jesus send to preach?
19. What power and authority did he give them?
20. What were they to do as they preached the gospel?
21. What charge were they given concerning provision for their journey?
22. When they entered a house, what were they to do?
23. What were they to do when they were not received?
24. When they departed, what did they do?

NOTES.

1. "Let us draw near with a true heart in full assurance of faith." Heb. 10:22. The crowd thronged Jesus, yet the poor, afflicted woman, who could only get near enough to touch the hem of his garment, was really nearer to him than any one else in the whole company. It is faith that brings the soul near to God. "Somebody hath touched me: for I perceive that virtue is gone out of me." Instead of "virtue," the Revised Version has "power," which is more forcible and a more exact rendering. Christ is not only the wisdom of God, but he is the power of God. 1 Cor. 1:24. Faith lays hold on that power and appropriates it.

3. Many people think that faith is nothing but imagination. If that were all, why did it not avail to heal the woman when she was being treated by the physicians? She showed her confidence in their skill by spending all her living upon them. Imagination, if properly acted upon, will cure an imaginary disease; but imagination cannot give back life that is actually departing, as it was from that woman. Moreover, Christ himself perceived that something had gone from him. It was not imagination that healed the woman; it was faith, and "faith is the substance of things hoped for."

4. What was it that went from Christ to the afflicted woman?—It was just the thing that she stood in need of, and that was *life*. "The blood is the life," and that was what she was losing. As soon as she touched Jesus, "immediately her issue of blood stanch'd." She was made whole. Life from Jesus had followed that touch of faith, and filled her. This also was written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31. Christ "is our life." Col. 3:4. He came to give life, not simply physical life, but spiritual life. This life is as real as the life he imparted to the woman, and is obtained in the same way. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of

God, who loved me, and gave himself for me." Gal. 2:20. In this lesson we have a practical example of the reality of the work of faith.

5. Christ is the "firstborn from the dead." Col. 1:18. And yet many were raised from the dead before his crucifixion and resurrection. Nevertheless, it is true that there is no resurrection of the dead except through the resurrection of Christ. 1 Cor. 15:17, 18. He is "the Lamb slain from the foundation of the world." Rev. 13:8. Then he must also be the Lamb raised from the dead from the foundation of the world. That this is the case he himself showed in the words, "I am the resurrection and the life." John 11:25. So in all things he has the pre-eminence. There is no life but from him.

6. In this lesson we have illustrated the pitying tenderness of Jesus. Let us not forget that in all this he was representing God to men. It was God's life and character that he was living. From this we see that God "delighteth in mercy" Micah 7:18. It is he that is "touched with the feeling of our infirmities." He does not like to see sorrow and suffering, and so he gives his own perfect life for their removal. Who cannot fully trust that such a God will give him the very best things that the universe contains?

7. "He called his twelve disciples together, and gave them power and authority over all devils." This power was not given to the twelve alone, but to the seventy as well. Luke 10:17. Neither did it cease with them, for he promised it even to the end of the world. Matt. 28:18-20. And yet people mourn over the great power of Satan, and often make it an excuse for their failures. What matters it how strong Satan may be, or how numerous a host he may lead, since Christ has given his followers power over all devils? Mark, it is not simply power over one devil, but "over all devils." All the devils combined are not a match for the weakest soul who through faith is armed with the life of Christ. He has "spoiled principalities and powers." In chapter 8 we saw what power Christ had over a legion of devils. To man he has given the power so to resist Satan that he will flee in dismay, but only as man continues "steadfast in the faith."

Special Notices.

NEBRASKA, NOTICES!

THE brethren at Harold, Holt Co., having completed a house of worship, the same will be dedicated to the service and worship of God, Sunday, May 6. I should be glad to see our brethren from the surrounding country.

W. B. WHITE.

WE wish to say to our Nebraska brethren and sisters and especially the isolated ones, that brother James Skinner has recently been appointed by the Conference Committee as corresponding secretary of the tract society and Conference in our State, and he would like to communicate at once with all scattered Sabbath-keepers and librarians in the State. He would like to hear from you in reference to the interests of the missionary work in your fields, and the openings for labor if there are any. His address is 1505 E. St., Lincoln, Nebr.

W. B. WHITE.

MAIL FOR SOUTH AMERICA.

ALL mail matter intended for brethren E. W. Snyder, R. B. Craig, or C. A. Nowlen, of South America, should be sent *via* England, as it will save one month's time in transit. The two first-named will be reached by addressing Casilla del Correo, 481, Buenos Ayres, Republica Argentina, South America.

ILLINOIS SPRING COUNCIL.

THE Illinois spring meeting for mutual counsel and plans for the summer's work, will be held with the Bloomington church, from the evening of May 22 to the morning of May 28. The ministers and officers of the Conference, both ordained and licensed, will all be expected to attend. Let all come directly to the church, next door to 202 East Graham St., on the day the meeting is to begin, and they will be assigned to their respective places of entertainment.

J. N. LOUGHBOROUGH.

MINNESOTA CAMP-MEETING.

THIS meeting is appointed to be held June 5-12 preceded by a workers' meeting beginning May 28. We know the brethren of our Conference are anxious to attend this annual gathering, and feel the importance of doing so without being urged. Those who have carefully observed how rapidly the message has advanced

since our good camp-meeting last year, can truly see what the Lord has wrought for his work in Minnesota. Our ministers and Bible workers have been blessed in their labors, and a number of souls are rejoicing in the light of the message. New and deeper experiences are now needed to keep us fully acquainted with the spirit of the work as it is rapidly closing up. The events of the past year show an intensity of interest never before reached in this special work. Dear brethren, we trust that you feel the importance, as never before, of improving every opportunity to learn just what the Lord would have us know to enable us to go forward with the work of the message, and to pray and counsel together for wisdom and judgment to labor acceptably with him. We know that financial matters are close, but with careful planning many can attend. Minnesota has a record of large attendance at these annual meetings. This one will be of the greatest importance of any yet held in our Conference, and we expect the most marked manifestations of the presence and power of the Spirit of God. We hope to receive the usual accommodations of transportation over the railways. Those desiring to rent family tents should write immediately to M. H. Ellis, Box 989, Minneapolis, stating size, so we can make arrangements to supply them. Further directions will be given later. N. W. ALLEE.

SPECIAL MEDICAL MISSIONARY COURSE AT THE SANITARIUM FOR 1894.

THE annual special course in the Sanitarium Medical Missionary Training-school will begin about July 1. This course is especially designed for those who wish to become prepared for medical missionary work at the earliest possible moment. It is so arranged that those who wish to do so can, by paying for their board, devote to study the time which in the other course is required for work to pay for board and current expenses. Those who take this course are expected to pay \$2 a week for their board, or \$100 for the year. The course of instruction covers the first two years of the regular three years' course of instruction. It includes six months' instruction in the Bible school at the Battle Creek College, which is free to those who "enlist."

Those who take up the course should be persons of mature age, at least twenty years old and upward, and who have a good education. It is desirable that candidates for this course should have graduated from a high school, or, at any rate, that they should have more than an ordinary English education, as the course is especially designed to prepare those who take it to do more responsible work than ordinary nursing. It is the expectation that many of those who take this course will go out as foreign missionaries to distant fields, where they will be expected to organize and superintend work in training native workers. It is also expected that many will be prepared to go out as organizers of Christian Help Bands, and to engage in various lines of public work connected with the Seventh-day Adventist Medical Missionary and Benevolent Association.

This course includes not only the unexcelled opportunities for instruction in practical nursing, hygiene, mothers' work, Christian help work, and various lines of medical and philanthropic work carried on in connection with the Sanitarium; but, through the work which has been established in the last year in Chicago, an opportunity is afforded for practical work in district nursing in a large city, dispensary work, and various lines of missionary work.

It is almost needless to say that there is a very great interest among all our workers who are engaged in this line of work. Those who once enlist soon become so interested that no inducement which can be offered is any temptation to leave it. The call for laborers is very great, especially for persons of good ability, good address, and good education. The total number of persons now in training for this work is about 300, and the greatest enthusiasm prevails. Much hard work, many dangers, and not a few trials and perplexities are connected with the work, but the grand results which are constantly seen, and that without long waiting, are ample compensation for all the self-denial and sacrifice required of those who engage in this work.

Those who are interested in this work should at once address the writer, who will be glad to give further information, and complete arrangements with those who wish to enter upon the course. An indefinite number cannot be received, but arrangements are being made to accommodate quite a large class.

J. H. KELLOGG.

News of the Week.

FOR WEEK ENDING APRIL 28, 1894.

DOMESTIC.

—Locusts, supposed to be the genuine seventeen-year-variety, have appeared in Nyack, N. Y.

—A cyclone at West plains, Mo., April 22, killed six persons, and destroyed a large amount of property.

—Chicago is calling for more room for smallpox patients, and two of the public schools have been closed.

—A general strike of miners seems to be taking place in many parts of the country. In Illinois 24,000 are idle.

—A company of New York and Philadelphia capitalists will build an electric railroad from New York City to Washington. They expect to run their cars 200 miles an hour.

—A band of horse thieves was caught in Greer county, Okla. T., by vigilants, April 26, and seven were killed.

—Striking miners are threatening trouble at Toluca, Ill., and five companies of State troops have been ordered there to preserve the peace.

—Secretary Kennedy, of the Iowa board of health, has advised Kelly to march his industrial army around Chicago on account of the prevalence of smallpox.

—Jesse Seligman, a well-known Jewish banker of New York City, died at Coronado Beach, Cal., whither he had gone for his health. He was noted as much for his benevolence as for his wealth.

—The steamer "Los Angeles" ran on the rocks near Monterey, Cal., April 23. She sank in a few minutes, and the crew took to the boats. Four persons were lost. The vessel is a total wreck.

—A supply of arms has been shipped from the United States army at Springfield, Mass., to Washington, D. C. The near approach of the various industrial armies (?) is the cause of this action.

—United States Consul Waller has received an important concession from the natives of Madagascar, which it is thought will give our government a strong hold upon the whole southern part of the island.

—The commissioners of the District of Columbia has issued a proclamation, advising the "industrial armies" marching on to Washington to keep away, telling them no benefit to their cause will be gained by such a course. They also declare that the police will enforce the law.

—In the place of the Fast-day, which has been abolished as a State holiday in Massachusetts, the governor of that State appointed April 19 as Patriots' Day, and it was celebrated throughout the State. There were addresses at Boston, Concord, Lexington, and other places in the State, and the battle between the British troops and the "minute-men" was re-enacted on the historic ground at Lexington.

FOREIGN.

—The bill permitting the return of the Jesuits to Germany has been read a third time in the Reichstag.

—The Lower House of the Hungarian Diet has voted to accept the civil marriage bill without further discussion.

—Troops fired on rioting socialists at Viasrhely, Hungary, April 23, wounding six severely and many others slightly.

—Thousands of artisans are affected by the failure of the Discount Corporation of Ireland, caused by the collapse of the Belfast Warehouse Company.

—Sir Charles Russell, the well-known English lawyer, has been raised to the peerage and made a Lord Justice of Appeal, the highest appellate tribunal in the kingdom.

—The first public exhibition of pictures on Sunday in London, took place April 22. An immense crowd attended, many waiting for hours before there was room for them to enter.

—April 22 a severe shock of earthquake occurred in Greece. The oscillation of the earth continued all night. Several villages were entirely destroyed, and a partial death list places the number killed at 160.

RELIGIOUS.

—The National Bible Society employs 110 colporters in Japan in the sale of the Scriptures.

—The waters of Lake Nyassa are plowed by no less than seven steamers, some engaged in traffic, but mainly engaged in the service of Christ, carrying glad tidings to the benighted.

—The Scriptures are beginning to have an effect in many parts of Russia. Former intense believers in the Greek Church, reading the Scriptures, are receiving a simpler gospel and leaving that church.

—The pope has made another saint. The Spanish preacher and theologian, Juan d' Avila Diego, known to his contemporaries of the sixteenth century as the apostle from Andalusia, has just been canonized.

—Bishop Taylor has forty-three white missionaries at his "self-supporting" stations in Angola and the Congo Free State, together with quite a force of native evangelists and teachers. Twelve died at their posts last year.

Appointments.

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

CAMP-MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

Pennsylvania, Corry,	May	30 to June 11
Quebec,	June	14-25
New York,	July	26 to Aug. 6
Virginia,	Aug.	7-14
West Virginia,	"	16-27
Vermont,	"	23 to Sept. 3
New England,	"	30 to Sept. 10
Maine, Bath,	Sept.	6-17

DISTRICT NUMBER TWO.

Tennessee River, Bowling		
Green,	Aug.	27 to Sept. 7
Florida, Seffner,	Nov.	8-18

DISTRICT NUMBER THREE.

Ohio, Newark,	Aug.	10-20
*Indiana, Indianapolis,	"	7-13
*Illinois	"	22-28
Michigan,	Sept.	19 to Oct. 1

DISTRICT NUMBER FOUR.

*Iowa, Ingleside Park,		
Des Moines,	May	29 to June 5
*Minnesota, Minneapolis,	June	5-12
*Wisconsin, Portage,	"	12-18
*South Dakota, Madison,	"	21-28
*Nebraska, Seward,	Aug.	21-28

DISTRICT NUMBER FIVE.

Texas, Cleburne,	Aug.	9-20
Arkansas, Chester,	"	16-27
Oklahoma,	"	23 to Sept. 3
Colorado, Denver,	"	30 " " 10
Kansas, Emporia,	Sept.	6-17
Missouri,	"	19 to Oct. 1

DISTRICT NUMBER SIX.

California, Bushrod Park,		
Oakland,	May	10-21
*North Pacific,	"	23-30
*Upper Columbia, near		
Walla Walla,	"	30 to June 6
*Montana,	June	13-20

DISTRICT NUMBER EIGHT.

Denmark,	June	1-10
Norway,	"	13-24
Sweden,	"	28 to July 8
Central Europe, Neuchatel,	July	12-22

Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

THE Lord willing I will meet the brethren in Waverly, Van Buren Co., Mich., May 4-6. Preaching, Friday evening at 7:30. R. C. HORTON.

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 farm work, by a boy eighteen years of age. Address Orta D. Kittle, Augusta, Mich.

FOR SALE.—A nice restaurant, bakery, and confectionary business all complete. Will sell cheap. Now is the right time to buy and be ready for spring trade. Address H. H. Harmon, 227 West Main St., Battle Creek, Mich.

DISCONTINUE PAPERS.

Mrs. H. Crandell, Downing, Wis., has all the papers she needs at present.

I have enough papers at present, but would like "Rome's Challenge," "Our Answer," and any other tracts bearing on the Sabbath question, state of the dead, and Christ's second coming, or its manner and nearness. Mrs. H. F. Stevens, Bristol, Day Co., S. Dak.

CHANGE OF ADDRESS.

THE post-office address of Elder George I. Butler is changed from Bowling Green, Fla., to 30 Hillside St., Asheville, N. C.

ADDRESS WANTED.

WILL sister Julia Loomis please send her address to Elder D. T. Shireman, 30 Hillside St., Asheville, N. C.

Obituary Notices.

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

SHOEMAKER.—Died March 22, 1894, of pneumonia, Flossie Faye, daughter of J. R. and Retta Shoemaker, aged 4 years, 10 months, and 22 days. Faye was a bright little girl. J. R. AND RETTA SHOEMAKER.

DAVIDSON.—Died March 10, 1894, at her home near Elk City, Kans., of kidney and lung diseases, my dear mother, Margaret Davidson, aged 76 years and 2 days. She was converted six years ago under the labors of those who teach present truth. She has been a faithful Sabbath-keeper ever since. Funeral services were conducted by a Methodist minister. Text, Rev. 14 : 13. LEANN DAVIDSON.

MAN.—Died March 11, 1894, at her home in Marion, Ind., sister Mary J., wife of brother C. D. Man, aged 63 years, 5 months, and 4 days. She was a faithful member of the Marion church and will be missed by all. She leaves a husband, two sons, and two daughters, besides many others to mourn. Words of comfort were spoken by the writer, from Rev. 14 : 13. F. M. ROBERTS.

KERSTETER.—Died Sept. 28, 1893, near Traverse City, Mich., of an abscess, Mrs. Orpha Kersteter, aged 30 years, 10 months, and 8 days. Mrs. Kersteter was born Dec. 21, 1862, in Calhoun county, Mich. She accepted the truth in the year 1888 under the labors of Elders Horton and Lane. She was loved and respected by all who knew her. She leaves a husband, one son, and two daughters to mourn. MISS L. M. KERSTETER.

MORGAN.—Died March 13, 1894, at her home in Eddyville, Iowa, Eliza Jane Morgan, after an illness of nearly six months. She was born Feb. 2, 1820, in Harrison county, Kans. She embraced the Seventh-day Adventist faith and joined this church about seven years ago. She leaves two brothers and two sisters to mourn their loss. Words of comfort were spoken by the writer, from Rev. 14 : 13. MATTHEW LARSON.

BEOGLE.—Died March 20, 1894, sister Elizabeth W. Beogle, aged 75 years, 1 month, and 13 days. Sister Beogle was born in Carroll county, Ohio, Feb. 7, 1819, and was married to Fred Beogle, April 29, 1845. She embraced the third angel's message under the labors of Elders Underwood and Rupert about fourteen years ago at Dunkirk, Ohio, and remained firm until the end. Remarks by the writer, from Job 14 : 14. WM. COTTRELL.

KIDDER.—Died March 10, 1894, at Iron Sides, P. Q., sister Emma Kidder, aged twenty-seven years. After a long and painful illness, my dear wife and faithful companion was called to rest. She accepted the third angel's message three years ago by reading, and united with the Buckingham church last fall. We have the sweet assurance that she sleeps in Jesus, to come forth in the resurrection of the just, clad in immortality. NELSON KIDDER.

EASTMAN.—Died March 10, 1894, at Poy Sippi, Wis., of dropsy and a complication of other diseases, John F. Eastman, aged 66 years, 9 months, and 9 days. Brother Eastman embraced present truth in early life; in 1863 he and his surviving companion united with the Poy Sippi church, of which he was a member up to the time of his death. He leaves a wife and five children to mourn. Words of comfort were spoken by Elder J. W. Westphal, from Neh. 9 : 27, 28. P. H. CADY.

SWEET.—Died at Falmouth, Me., Dec. 20, 1893, Mrs. Charlotte P. Sweet, aged 85 years, 1 month, and 26 days. Sister Sweet was born at Providence, R. I., Oct. 24, 1808. She was married at an early age, and was the mother of nine children. Six survive her, and all but one were present at her funeral. She was early converted, and in 1867, under the labors of Elder M. E. Cornell, she was convinced of the Sabbath and kindred truths. Words of comfort were spoken by the writer. J. E. JAYNE.

MELVIN.—Died Feb. 27, 1894, at Paradise, Butte Co., Cal., of consumption, Eugene Melvin, aged 32 years, 3 months, and 2 days. He was one of our small number of Sabbath-keepers here who accepted the truth from the earnest work of Elders G. K. Owen and Reed. He has been confined to his bed since Jan. 18. He had strong faith in God, and believed the Lord would raise him up and give him health once more, yet he felt perfectly willing to abide by the will of God, and was ready to go if the Lord called. He leaves a wife and five children to mourn. JAMES YARRINGTON.

SKELTON.—Died Feb. 26, 1894, at Des Moines, Iowa, Florence J., wife of J. T. Skelton. Sister Skelton embraced present truth some fourteen years ago at Arbuckle, Cal., under the labors of Elder J. D. Rice. She visited for a number of years at Etna Mills, Siskiyou Co., and did a great deal of missionary work in the northern part of this State. For the past three or four years she has lived in Iowa. She had been sick about one year and died rejoicing in hope and strong in the faith. Her stricken husband feels his loss very keenly. L. H. CHURCH.

DEANE.—Died Jan. 29, 1894, at Arne, Tahiti, South Pacific Ocean, Mrs. Tatai Deane, wife of Paul John Deane. Mrs. Deane was the first native woman in Tahiti to receive the views of the Seventh-day Adventists, and by her influence and good works she has been instrumental in bringing many others to the light of present truth. By her death brother Deane has lost a valuable companion, and the cause of truth one of its warmest supporters among the native people. Words of comfort were spoken by the writer from Rev. 14 : 12-14. The Congregational native pastor assisted at the grave. A. J. READ.

DUNSMOORE.—Died at Northfield, Vt., March 1, 1894, of brain fever, Jennie M. Dunsmoore, youngest child of Willard and Marion Lockwood Dunsmoore, aged eleven years. Jennie was a great sufferer, but endured it all in patience. She was a lovely child, and with her sweet, smiling face and happy songs she was the sunshine of the home. She loved her Saviour, and was looking for his coming; if she did wrong, she would go away alone and ask God to forgive her. She has now been laid away to sleep in Jesus until the Lifegiver comes. The services were conducted by I. P. Booth (Universalist). E. J. HADLEY.

MEREDITH.—Died March 6, 1894, at Newark, W. Va., my beloved wife, Edith P. Meredith, of pneumonia, aged 34 years, 7 months, and 24 days. At the age of eleven years she sought and found the Saviour and united with the Baptist Church. Seven years later she embraced the Sabbath truth, and united with the Seventh-day Baptist church. In the year 1880 she heard and accepted the truth as presented by Elder I. Sanborn, and ever since has been rejoicing in the third angel's message. She was a devoted wife, a faithful mother, a consecrated Christian. She was willing to do any duty, and go when and where the Lord called her. She leaves a husband and one boy twelve years old to mourn. D. N. MEREDITH.

GOTTFREDSON.—Died Feb. 22, 1894, at his home in New Denmark, Wis., of apoplexy, my beloved father, Niles H. Gotfredson, aged eighty years. Death came suddenly. It had been his desire for years that he might pass away without prolonged illness. He was the father of eleven children, all of whom survive him but one. Mother is ten years his junior, but quite feeble. Father was a very energetic man, and when not otherwise engaged, his time was always occupied in reading. He was devotedly attached to his home, family, and friends. Being the second settler of the town, and one of its best-known citizens, his funeral was very largely attended. Remarks were made by the presiding elder of the Lutheran church. MINNIE L. HALE.

DOWNING.—Died March 10, 1894, in Healdsburg, Cal., Mrs. Mary Jane Downing, aged eighty-one years. Sister Downing was born at Newhampton, N. H., and with her husband was among the first to accept the teachings of William Miller. After their disappointment in 1844, they came to California, where they heard Elders Loughborough and Bourdeau, under whose preaching they accepted the third angel's message. Brother Downing was elected elder of the Healdsburg church of Seventh-day Adventists, and filled the place till his death. Sister Downing has been for half a century believing in the coming of Christ, and just previous to her death she requested that we make remarks at her funeral from John 14 : 2, 3, as these words expressed her faith and hope. W. M. HEALEY.

SAGE.—Died March 14, 1894, at Los Angeles, Cal., Henry Louis Sage, aged 61 years, 9 months, and 14 days. Brother Sage was born at Sodus, N. Y., May 31, 1832, and at the age of twenty-five, was married to Rebecca Adaline McAboy, at Bayfield, Wis. His Christian experience dates from June, 1877, when he was converted and united with the Baptist Church. In 1878, hearing the truths of the coming of Christ and the keeping of the commandments of God as a necessary preparation to meet him in peace, he embraced these and united with the Seventh-day Adventists, where he remained a faithful and much-loved member till his death. Though a great sufferer for some time before his death, he manifested the patience of Christ through it all. We had several seasons of prayer with him just before he died, and we always were greatly blessed. As he drew near to death, his hope grew very bright. As his children were not in the truth, his great burden

was for them, and before he died, he had the privilege of seeing four of his children, all who were at home, give their hearts to God. He quietly fell asleep in Jesus without a struggle. He leaves a wife and six children to mourn. Funeral services conducted by the writer. E. E. ANDROSS.

PALMITER.—Died at Grandville, Mich., March 8, 1894, of consumption, sister Iona E. Palmiter, wife of F. Palmiter, and daughter of N. and C. F. Elsworth, aged 23 years, 7 months, and 8 days. Sister Palmiter was born in Fawn River township, St. Joseph Co., Mich., July 30, 1870, and at the age of twelve years came with her parents to Grandville, where, about eight years ago, she experienced religion, and united with the Seventh-day Adventist church, of which she was a faithful member to the day of her death. She was clerk of the church from its organization until she became too feeble to act longer in that capacity. A few nights before her death she surprised her watchers and the family by singing that hymn of faith and hope commencing,— "I hear the Saviour say, Thy strength indeed is small." Just before she died, she called her friends to her bedside and bade them all good-by, saying, "Meet me when Jesus comes." Funeral discourse at the Adventist chapel conducted by Elder Ostrander, from Rev. 21 : 4. A. SMITH.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 15, 1894.

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

Daily. †Daily except Sunday. Niles accommodation train goes west at 8.30 a. m. daily except Sunday. 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 Feb. 11, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train numbers and times for routes between Chicago and Grand Trunk.

Trains No. 1, 3, 4, 6, 7, 8, 9, run daily; Nos. 10, 11, 22, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. V. Iparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 1, 1894.

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CAMP-MEETINGS FOR 1894.

SEE Appointments on page 14.

The Reformed Presbyterians, of Pennsylv- ania, are plunging into politics with as much alacrity as an Irish priest. They are passing resolutions in their churches directing Christians how to vote, especially naming an obnoxious candidate whom they are desirous of defeating. Romish methods seem to be becoming quite gen- eral among professed Protestants.

At a meeting of the trustees of the Sev- enth-day Adventist Publishing Association held April 23, the following provision was made for the editorial management of the REVIEW AND HERALD for the coming year: Editor, Uriah Smith; Assistant Editors, G. C. Tenney, M. E. Kellogg; Editorial Contributors, O. A. Olsen, A. T. Jones, Geo. I. Butler, S. N. Haskell, L. R. Conradi.

Among the nominations of the late Coun- cil at Battle Creek, were the following: Prof. W. H. Mc Kee to go to Basel, Switzerland, to engage in religious liberty work there, and Elder F. H. Westphal to labor in Argentina, among the German- and English-speaking people. Prof. Albert J. Bristol and wife, Mrs. Angelia Hobbs, and George Teasdale, will go to Australia, leav- ing this country about July 26, to connect with the educational work in that country.

A letter from Elder Allen Moon, written from Washington, D. C., dated April 24, con- tains the following interesting information:—

"The case against brother Price for Sunday-breaking, set for trial in the circuit court of Maryland, held at Chestertown, was dismissed on the 23d of this month. The court held (Judge Wicks presiding) that a violation of the Sunday law is not an offense for which a person may be indicted by the grand jury of that State, and that the only way the circuit court can obtain jurisdiction in such cases is on an appeal from a justice court. The case of brother Price was not tried before a justice of the peace, but was taken directly before the grand jury."

One of our exchanges, describing the life, work, and death of an eminent minister of the gospel, closes the death scene by saying: "And now, as Enoch of old, 'he is not,' for God took him." This shows that some people at the pres- ent time have no conception of the difference between translation and death. A little more study of the Scriptures and a little less attention to current theology, would clear their vision, so that they would be able to see the difference between a man going without death to heaven and one who goes into the grave, turns to dust, and waits for the coming of Christ and the resurrec- tion of the dead.

Our enemies never tire of representing that all that Seventh-day Adventists do is to make converts from other denominations, yet our papers abound with reports of conversions from the world. A late report from one of our min- isters says: "About twenty dear souls have given themselves to the Lord, nearly all of whom made no profession of religion before, and some were skeptics." Many items of this kind might be gleaned from our Progress Department. Thousands of people every year are receiving their first religious impressions from our laborers. This being the case, to our certain knowledge, the old, stale, and threadbare cry of "proselyt- ing" has very little effect on us.

Conditional immortality is coming to mean more and more as a doctrine which reveals Christ in his true character to the world, that of the Saviour of men, the Lifegiver, and the Au- thor of immortality to his people. It solves problems which are otherwise obscure, and re- lieves the sacred Scriptures of imputations which are dishonoring to God and a stumbling-block to unbelievers. Elder W. H. Littlejohn has ably and most conclusively treated this subject in his late work, "Life Only in Christ." The consid- eration of all phases of the question is calm and candid, the reasoning logical and conclusive, and the application of Scripture, natural and harmo- nious. We can heartily commend this work to all students of the Scriptures and all lovers of Bible truth. Single copies mailed to any ad- dress for 65 cents. Address the author.

In Mr. Stead's book, "If Christ Should Come to Chicago," he endeavors to show how Christ would go to work to reform the municipal affairs, taxation, etc. Now when Christ came to Capernaum, Nazareth, and Jerusalem, he did nothing of the kind. To one man, though he had been wronged by his brother by an unjust division of their father's property, Jesus said: "Man, who made me a judge or a divider?" The gospel which Jesus preached was for the benefit of individuals. When men are personally reformed, God is honored and the world bettered. He never preached *municipal* reform. He did not come to the earth for that purpose. Municipal reform can only come through the reform of in- dividuals. "Repent and be converted," is the word that true Christianity brings to all the in- habitants of the world. When this shall be done, other reforms will come very easy. Were this to be done, evils of all kinds would end every- where.

A curious example of the incongruity of chaplains for State legislatures has lately occurred at Columbus, Ohio. They have no regular chap- lain there, and so they are supplied gratui-

tously by the various ministers of the city of Columbus. Naturally many kinds of theology are prayed at the legislature, but the climax was reached a few days since when a minister, acting as chaplain, mixed his politics with his prayer by praying that Mc Kinley might be kept before the people, and become the next President of the United States! This will undoubtedly have the effect to cause chaplains of democratic tend- encies publicly to pray for the success of their favorites, and so the Lord will be compelled (?) to pay more attention to American politics than he has heretofore done!

American politics are certainly in a bad way just now, but whether the success of any particu- lar candidate or candidates would benefit the coun- try is a matter of much uncertainty. If any think it would, they would much better do their praying of that kind in private and at their own expense.

ORGANIZATION OF S. D. A. P. A. BOARD.

The directors of the Seventh-day Adventist Publishing Association, April 3, organized the Board for the ensuing year as follows: Presi- dent, O. A. Olsen; Vice-president, Uriah Smith; Secretary, W. H. Edwards; Treasurer, A. R. Henry; Auditor, Harmon Lindsay. A. R. Henry was elected general manager, and H. W. Kel- logg superintendent of the manufacturing depart- ment.

CAMP-MEETINGS.

BEGINNING with the REVIEW of April 24, we shall continue to publish the list of the camp- meetings, with the dates and places of location in each paper, cutting off each meeting from the list as soon as it is over. The General Confer- ence Committee arranged these meetings in a way to accommodate the whole field in the best way, and if it is desirable to make any change of time or place for any of these meetings, the matter should be reported to L. T. Nicola, correspond- ing secretary of the General Conference, Battle Creek, Mich. He will then report to us, and no mistakes will be made. As the General Con- ference Committee has made arrangements for laborers for all these meetings, any change of time or place without their knowledge might seri- ously disarrange their plans. Do not, there- fore, report changes to this Office, without an understanding with the committee, and then re- port through the secretary as aforesaid.

M. E. K.

EUROPEAN TOUR.

At the late Council it was arranged that Elder S. N. Haskell attend the European camp- meetings of the present season. He will leave New York on the steamer "Majestic," May 16. It was also decided that the editor of this paper accompany him. After the camp-meeting at Neuchâtel, Switzerland, July 12-22, it is pro- vided that the trip be extended to other locali- ties, as circumstances and the interests of the cause may indicate to be proper. We shall keep the readers of the REVIEW informed as to our movements, and endeavor to report what may be of interest to them. It is also decided that Elder O. A. Olsen, A. R. Henry, and W. C. Sisley leave for Europe, May 30; brother Olsen to look after the general interests of the cause, brother Henry to help plan for the best move- ments in reference to the financial wants, and brother Sisley to assist in counsel in regard to the building enterprises now on hand. Brother Sisley will extend his tour in the same interest, to South Africa and Australia, before returning to America.