

"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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FAITH'S MISSION.

BY M. P. CADY.

(Birmamwood, Wis.)

In times of gloom and deep distress,
When Satan's hosts around us press,
'Tis faith that makes our pathway bright,
And leads us upward to the light.

When earth's sweet treasures fade away,
And dark as midnight seems the day;
Then faith the drooping spirit cheers,
And courage gives for coming years.

Blest Faith, thou messenger divine!
May all thy promised joys be mine;
Bid sin and doubt all banished be,
In Christ my Saviour perfect me.

Our Contributors.

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

THE OBLATION OF EVIL-DOERS IS VAIN.

BY MRS. E. G. WILPTE.

"AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." What could have come upon the sons of Aaron, that they should thus transgress the requirement of God? The sacred fire which God himself had kindled and preserved was at their hand. Direction had been given concerning it, and God had said: "The fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar; it shall never go out."

It was from this altar that the fire for the censers should be taken to kindle the incense that was to ascend before God. But the sons of Aaron had not taken the required precaution, but had put upon the censer fire that was not called sacred or holy. The reason why they were so neglectful of God's requirement, was that they had been indulging in the drinking of wine, and were confused, and so far stupefied by its influence that they had no discernment as to what was the difference between the sacred and the common, the holy and the unclean. The wine had affected these young men who were officiating in a holy office, in the way it affects every one who indulges in its use. It had benumbed the moral sensibilities, and had confused

in their minds the distinction between the sacred and the common. But the Lord made it manifest that he would have the distinction well defined. "And the Lord spake unto Aaron saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

The two young men went into the tabernacle to offer this strange fire before the Lord while they were under the influence of drink; and "there went out a fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." In the experience of these two young men, the Lord has set up a danger signal to warn the youth and those of mature age against the use of intoxicating liquors. There is no safety in tampering with wine. The voice of this history comes down along the lines of our times, warning every one that has any connection with the work of the Lord to beware of touching, tasting, or handling that which will contaminate the morals, deaden spiritual life, and bring confusion in regard to the difference between the sacred and the common.

A most serious and terrible punishment was visited upon these young men who dared to enter into the presence of the Lord in an intoxicated condition. They had been solemnly consecrated to the service of the sanctuary, and it was necessary to make an example of them before the children of Israel. But shall this history of God's dealing with them be passed over by us, as though it was a matter in which we have no concern? The Lord has manifested his displeasure with a course of this kind, and sets before us the principle which he would have us heed. Every one who is connected with the service of God is in sacred office, and the words that Jesus Christ spoke from the pillar of cloud and fire, are to be regarded and put into practice by us. "And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them."

The Lord has a controversy with the inhabitants of the earth who are living in this time of peril and corruption. Ministers of the gospel have departed from the Lord, and those who profess the name of Christ are guilty of not holding aloft the banner of truth. Ministers are afraid to be open prohibitionists, and they hold their peace concerning the curse of drink, fearing lest their salaries should be diminished or their congregations offended. They fear lest, if they should speak forth Bible truth with power and clearness, showing the line of distinction between the sacred and the common, they would lose their popularity; for there are large numbers who are enrolled as church-members who are receiving a

revenue, either directly or indirectly, from the drink traffic. These people are not ignorant of the sin that they are committing. No one needs to be informed that the drink traffic is one that entails upon its victims, misery, shame, degradation, and death, with the eternal ruin of their souls. Those who reap a revenue, either directly or indirectly, from this traffic, are putting into the till the money which has come through the loss of souls of men. They know that the drink appetite lowers man to a condition below that of the brute creation. Have these church-goers a conscience? Have they not lost from their hearts all love of humanity? Has not the love of gain so paralyzed their senses that, like Nadab and Abihu, they have no remembrance of the "Thus saith the Lord"? His anger is not only kindled against winebibbers, but against him who opens the door of temptation to the poor, wretched creatures who have lost their moral power, and have destroyed their God-given manhood. His anger is kindled against those who seek to make their disreputable business attractive, and who use every possible enticement to lure souls into their saloons, in order that they may rob them of their money; for liquor-dealers give no equivalent, but only that which works a curse upon the victim of the drink habit, and spreads misery and crime in his household and neighborhood.

The heart-broken women who have inebriated husbands, if they do not die of cruel abuse or of outright or horrible murder, do die from the effects of starvation, insufficient clothing, and a continual sense of degradation and shame through the poverty, want, and suffering that are consequent upon the drink habit. These poor women see their children suffering, despised, abused, debased. They see them hooted at because of their relation to their drunken fathers, and even the liquor-seller is not careful to refrain from adding insult to injury. Everything,—clothing, food, comfort, home, self-respect, happiness, and peace,—is swallowed up, and at last life itself is practically laid down, a sacrifice to the liquor-dealer. But every circumstance consequent upon this drink traffic is accurately traced in the ledger of heaven.

The churches that retain members who are connected with this liquor business, make themselves responsible for the transactions that occur through the drink traffic. The drunkard has no knowledge of what he is doing when under the influence of the maddening draught, and yet he who sells him that which makes him irresponsible, is protected by the law in his work of destruction. It is legal for him to rob the widow of the food she requires to sustain life. It is legal for him to entail starvation upon the family of his victim, to send helpless children into the streets to beg for a penny or to beseech for a morsel of bread. Day by day, month by month, year by year, these shameful scenes are re-enacted, until the conscience of the liquor-dealer is seared as with a red-hot iron. The tears of suffering children, the agonized cry of the mother, only serve to exasperate the rum-seller. He knows not, nor cares, that the Lord has an account to settle with him. And when his victim is dead, his heart of stone is unmoved.

He has not heeded the instruction, "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 liquor-dealer will not hesitate to collect the debts of the drunkard from his suffering family, and will take the very necessaries from the home to pay the drink bill of the deceased husband and father. What is it to him if the children of the dead starve? He looks upon them as debased and ignorant creatures, who have been abused, kicked about, and degraded; and he has no care for their welfare. But the God that rules in the heavens has not lost sight of the first cause or the last effect of the inexpressible misery and debasement that have come upon the drunkard and his family. The ledger of heaven contains every item of the history. The world and the church may unite in eulogizing the man who has tempted the appetite, and answered the craving of the appetite he has helped to create; they may look with a smile upon him who has helped to debase a man who was formed in the image of God, until that image is virtually effaced; but God looks with a frown upon him, and writes his condemnation in the ledger of death. The world may have approval for the man who has gained wealth by degrading the human soul, by leading him down step by step in the path of shame and degradation; but God notes it all, and renders a just judgment. He may be termed by the world a good business man; but the Lord says, "Woe unto him that buildeth his house by unrighteousness, 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 cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closeth thyself in cedar?"

This very man may make large donations to the church; but will God accept of the money that is wrung from the family of the drunkard? It is stained with the blood of souls, and the curse of God is upon it. God says, "For I the Lord love judgment, I hate robbery for burnt-offering." The church may praise the liberality of one who gives such an offering; but were the eyes of the church-members anointed with heavenly eye-salve, they would not call good evil and iniquity righteousness. The Lord says, "To what purpose is the multitude of your sacrifices unto me? . . . When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations. Incense is an abomination unto me." "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?"

GOD'S PLAN.

BY ELDER J. M. REES.
(Springdale, Ark.)

THERE are honest souls in every community who are often heard to say, "Whither are we drifting?" and many of them are looking around for a harbor in which to anchor. They do not see that vital piety in those who make a profession of religion that they saw in their grandparents; they do not hear the minister tell the simple story of the cross as was heard years ago. Why so great a contrast between our time and that of our fathers? I think this question can be answered. It seems that in religion every one is trying to excel. If one denomination builds a fine house of worship, every other denomination in the town or city puts forth every effort to build a better one. Therefore sermons must be preached

that will get the people out, and if an appropriate text cannot be found in the Bible, one must be found elsewhere. I noticed a few days ago in my own city paper an announcement which ran as follows: "Dr. — will preach to-morrow [Sunday] at 10:45. Subject, 'When you find that man, what will you do with him?' The subject for 7:30 will be, 'Be careful where you hitch your wagon, or you will work for a penny a day.'"

Now such subjects as the above are advertised for some purpose. What is it?—It is to get all classes of people out, as many have a curiosity to know what a man can say on such subjects. And when the crowd is gathered, what is the principal theme? Is it not that the church needs money? "We are behind with our minister's salary. We would like your aid to help us out!" It is a fact that no candid person will deny, that if churches would build plain houses of worship, and if ministers would live more economically, and instead of getting out of the gospel plan to keep the church machinery running, would get back in the gospel, and would stand by the rules laid down in the word, the question, "Whither are we drifting?" would not need to be asked.

It is now proper to ask, What is God's plan in regard to the support of his work in the earth? In Rom. 15:27 it is stated that if we have been made partakers of spiritual things by the ministers of Christ, it is our duty to minister to them in carnal things. However, many of the things that are ministered in these days are not spiritual; therefore in return the carnal things come through festivals, sociables, grab-bags, kissing bees, etc. In 1 Cor. 9:11, 12 Paul says he did not use their carnal things, but suffered on that account, lest he should hinder the gospel of Christ. Paul was determined that no man in Corinth should say he was there for his money. While he was raising up the Corinthian church, there were no pound parties nor festivals held to raise money for him.

However, we learn from Paul's second letter to the Corinthians (chapter 11:8), that he "robbed other churches, taking wages of them," to do the Corinthians service. Paul at last saw his mistake in not allowing the Corinthian church to support him. He says (chapter 12:13) that they were inferior to other churches only in *giving*, and asked the church to forgive him for not teaching them the truth in regard to this matter. Here is the difficulty with many churches in this day. They have not been taught according to the Bible plan; therefore, they are willing to take up with a plan that will cost them the least money.

The Lord's plan of supporting his work in the earth was not alone to benefit the preacher, but to bless the donor as well. "That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come." 1 Tim. 6:18, 19; also Phil. 4:15-17. Here Paul states that in the beginning of his work no church communicated with him concerning giving, as did the Philipians. He says: "Not because I desire a gift: but I desire fruit that may abound to *your account*."

The popular manner of raising means cannot abound to the credit of the church, from the fact that a great share of the money is drawn from those who make no profession of religion at all; and many of those who do pay, would *not*, were it not for the fun and the good time they have at the festival, or show, held for the purpose of raising means for the advancement of the churches.

The Lord has always had a plan for supporting his work. We read in Num. 18:21: "Behold, I have given the children of Levi all the tithe in Israel for their inheritance, for their service which they serve, even the service of the tabernacle of the congregation." In Lev. 27:30 we read: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is

the Lord's." Also in verse 32: "The tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." This being the case, the tenth is not ours; we are sure this is so, for the Lord plainly says a tithe is *his*.

Some will be ready to say, "What is meant by a tithe? Does it mean that after my living is made, I shall return a tithe out of what is left to the Lord?" Jacob answers the question: "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, . . . of all that thou shalt give me, I will surely give the tenth unto thee." Gen. 28:20-22. What did Jacob ask for? Clothing to put on and bread to eat, and a tithe of what that would cost he would return to the Lord.

Now let us see what the Saviour has to say on this subject: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23. Returning a tenth of our income to God's cause, is a part of the duties spoken of in this verse, and the Saviour says all things spoken of in this verse ought to be done; hence tithing is a command of the Saviour. Therefore can it be said of those who use their Lord's money, that they keep his commandments?

The last warning message to the world is prophetically described in Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." Will not those who enter the city of God under the third angel's message be keeping the eighth commandment?—They certainly will; for those who enter the city keep *all* his commandments. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The nearer we stand by the truth revealed in God's word, the farther we are from the errors of the world.

STUDIES FROM THE LIFE OF ELIJAH.

BY ELDER J. O. CORLISS.
(Melbourne, Aus.)

A LATE study of the life of this most remarkable man has revealed to me some very striking things, which have made the Lord and his truth seem more precious than ever before, and imparted courage to meet the contingencies of life with more equanimity and constancy. If the readers of the REVIEW can but get the glimpses of God's gentle dealings with men that I have, in studying the history of Elijah's character, I know that they will feel amply repaid for the time given to it.

We know absolutely nothing of the pedigree of Elijah. He is first introduced to our notice in 1 Kings 17:1, as follows: "And Elijah the Tishbite, who was of the inhabitants of Gilcad, said unto Ahab." The word "and" with which the chapter commences is a conjunction, showing that the matter which follows is an addition to what has gone before. Passing back to the previous chapter, we there read the sad story of Israel's departure from the worship of God, and their adherence to the rites of idolatry. It looked as though the worship of Jehovah was to be forever cut off from the earth. Ahab had married a queen from the heathen country of Tyre, which was at that time a powerful nation. The first thing that Jezebel seems to have done upon entering the palace of Ahab, was to introduce among the ten tribes the hideous and cruel rites of her own cherished religion; namely, the various forms of sun-worship. A temple to Astarte was accordingly erected in the vicinity of Jezreel, the country residence of the king

which was attended by 450 priests of her own liking, who were probably imported from her native country for this purpose. The next step was for Ahab, in conjunction with his wife, to build a temple for Baal in Samaria, the capital of the kingdom. This temple was so large that it would accommodate the immense crowds that usually thronged that central point from all parts of the kingdom. (See 2 Kings 10:21.)

This done, altars to Baal were erected in every part of the land, and the altars of Jehovah were ruthlessly thrown down. Priests of Baal and of the groves swarmed everywhere, insolent, greedy, and licentious. They were sustained by the government, while the schools of the prophets were closed, and the prophets themselves were hunted and persecuted to death. All Israel seemed apostate. The few who had kept aloof from the general degradation were so fearful of their safety that they did not let their sentiments be known by any outward sign, and no one could be found with courage to raise his voice against the prevailing iniquity.

But for this, the time of Israel's greatest need, God was prepared. If no one can be found from within to rebuke the foul apostasy, he will choose one from without to do that work. The instrument may be from some obscure mountain district, and hence rough and uncouth in appearance; but by firm and unflinching faith in God, he will be able to call a halt upon the head and front of the swiftly-marching column. It was for just such a work as this that God called Elijah to the van. He came forth from Gilead, which lay east of the Jordan. That country was wild and rugged and covered with dismal forests. The deep solitude of its glades and ravines was broken only by the rush of mountain streams or the roar of wild beasts. Its inhabitants were mostly keepers of sheep, and altogether unrefined, according to the ideas of the well-bred and courtly inhabitants west of the Jordan.

It is altogether probable, therefore, that Elijah was reared a shepherd. Climbing the rugged hills of his native haunts, he grew up a muscular, sinewy man, able to run before the speeding chariot of a king, with the greatest ease. He was called Elijah the Tishbite, because he was from the mountain village of Tishbe, where the religious influence about him strengthened his fervor with his advancing years, until he yearned with passionate desire to launch out into a wider field of usefulness.

The time was soon ripe for the realization of his burning aspirations. As messenger after messenger came across the Jordan and related what Jezebel had done,—that God's altars were thrown down, and his prophets slain and replaced by the prophets of Baal,—he became filled with righteous indignation, and his zeal to engage in a work of reformation for Israel knew no bounds. But what could he do?—He could pray; but for what? He knew well that God had said that if his people should turn from him to serve other gods, that he would shut up heaven against them, that no rain should be given, and that the land would thus be hindered from bearing crops for their sustenance. Deut. 11:16, 17. Although he was a man with like passions as ourselves, he saw God's plan for bringing men to their senses, when thus caught in the toils of idolatry, and he determined to pray that God would fulfill his word in this case. He was "jealous for the Lord God of hosts," believing that if his word was not enforced at this juncture, the people would come to think him a myth of the dead past. His agony was intense. Such a thing must not be. Better for the land to know famine than for that people to forget God; better for them to suffer the torments of a prolonged thirst than to have Jehovah reckoned as powerless as their own idols. So "he prayed earnestly" that God's word might be fulfilled—that "it might not rain."

As he prayed, his faith became so fixed that God would fulfil his own word, that he was at

once impressed to go and tell Ahab what was coming. This was so wrought into his being that he did not stop to think how his rustic bearing and dress might appear at the polished court of the king of Israel. He did not consult his personal safety as a prophet of God; only one thought inspired him,—the exaltation of the name of God to the salvation of Israel. He therefore hastened to stand before Ahab, and in the firmness of his faith in the word of God, to say: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

Such an interview needed more than ordinary strength. Behold the contrast between the speaker and the one spoken to. One was an untutored child of nature; the other a pampered child of an incontinent court. One was clothed in a coarse mantle of camel's hair; the other was dressed in princely attire. From whence was derived the strength by which Elijah went on such an errand to the court of a dissolute king? Was it due to an inherent boldness, some natural instinct, some special quality of mind which ordinary men do not have? This cannot be; for later on in his work, this same Elijah showed all the weakness of ordinary mortals, even to the most extreme cowardice. No, his natural make-up was of no better quality than the average of men. He had nothing but what every one may have, if he but firmly grasps what Elijah did,—the cord of faith let down from above.

Without doubt, before he left home to go on his errand to Ahab, the natural inquiry arose, as to what should be the next step after delivering his message. What would he do if the message should anger the king and his court? But to such inquiries he received no reply. Had he waited for one, he never would have gone on his mission; for God does not give information of this nature so much ahead of the time it is to be needed. He desires that his servants shall do as told,—take the one step provided for, and trust him for what is to follow. God is always true to those who move forward thus step by step, listening at each advance for the word of the Lord to guide them.

As soon as Elijah had delivered his message to the king, the word of the Lord *came to him*,—he did not have to go in search of it,—saying: "Get thee hence, . . . and hide thyself by the brook Cherith." This retirement from the haunts of society was probably necessary to Elijah's future usefulness. Had he remained in society, an influence might have been wielded over him to make him feel that he was really essential to the carrying out of God's plan in the reformation of Israel. It was desired that he should fill a high station in that work, but before he could well do this, he must be brought to take a low place where he would feel entire dependence upon God. He must, therefore, be let down from the dizzy height to which he had so suddenly been transported and taken to a sequestered vale, where he might realize how insignificant he was.

It has always been so. Moses was called to retire to the wilderness for forty years, before being intrusted with the grave responsibilities that God wanted him to bear. Joseph was sent to Egypt as a slave, and thrust into prison, where the iron entered his soul, to harden him for the work before him. Ps. 105:18, margin. When in the first flush of success the disciples returned to Christ full of themselves, he said: "Come ye yourselves apart into a desert place, and rest awhile." Mark 6:30, 31. Luther, too, must be hid in the Wartburg, and have time for reflection. Men get too strong, too full of self, for God to use. It is not strange, therefore, that he sometimes says: You have had enough of this excitement now, go and hide for a time. It may be at Cherith, or in an Egyptian dungeon, or in some desert place away from the busy tide of mankind. Some bereavement,

perhaps, or disappointed hope, may turn our minds away from our own importance to draw lessons from the gentle dealing of God with his people, even though we have grieved him sorely with our departures from him. In such a study we can hardly keep our minds from discovering our own condition, and we learn to abhor our self-importance and self-will, to cure which, was perhaps the very reason why the Lord brought about our rest from labor.

What a good and gracious God is ours. How long-suffering he is with all. He never willingly afflicts the children of men, but in love for their souls permits them to be brought low, where they may behold self in all its hateful bearings, and learn to hide in Him who desires to be the strength of their lives.

(To be continued.)

A NONAGENARIAN ADVENTIST.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

It is estimated that a generation passes off from the stage of action every thirty years. According to that computation, Mrs. P. R. Chamberlain, of Brodhead, Wis., who is in her ninety-second year, has lived to see three generations play their part in this world's history.

This experience, exceptional as it is in the matter of the duration of the life of the lady in question, is even more remarkable when considered from the religious standpoint. Mrs. Chamberlain has the following record as regards the advent movement in our time. Although she did not witness the falling of the stars in 1833, she remembers the event very well, and conversed with many who actually beheld that phenomenon. In 1842 she and her husband were baptized and became active participants in the Miller movement. In 1844, in common with those who believed that the Lord would come at that time, she shared in the terrible disappointment of that period. In 1845 she commenced to keep the Sabbath. The attention of herself and husband was drawn to that subject by a tract written by Elder Preble, who afterward gave up the observance of the day. It will be seen from these dates that she commenced to keep the Sabbath before either brother Bates or brother and sister White did so. After she entered upon the observance of the Sabbath, brother and sister White came to her house. The fact that they did not observe the Sabbath shook her faith somewhat in the binding obligation of the day, and she suggested to her husband that perhaps they were mistaken, and that they would better give up their Sabbath observance as something not really essential. His reply was, "Find me a 'thus saith the Lord' for the change of the day, and I will do so." To accomplish this, she read her Bible through in six weeks, but being unable to find the slightest authority for the change of the day, she became established in Sabbath observance, and has continued it ever since. Notwithstanding the extreme age of our mother, her mind remains clear and active, and her memory is very retentive. Though confined to the house much of the time, she occupies herself largely with missionary work, in which she finds great satisfaction. Her *REVIEWS*, *Signs*, *Sentinels*, and *Home Missionaries* are first read by her, and then circulated among her neighbors.

It is not a little remarkable that Mrs. Sarah L. Andrews, mother of the late much-beloved Elder J. N. Andrews, who has been a close friend of Mrs. Chamberlain since 1844, is still living. She also is in her ninety-second year, being but three months younger than Mrs. Chamberlain. Her home is in Rochester, N. Y. May these two aged pilgrims of the cross, whose life experiences have been so similar and so remarkable, be permitted to talk over in the kingdom of God the events through which they have passed, and to discern in all of their trials and disappointments the kindly leadings of a Father's hand.

The Mission Field.

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

CILICIA.

ON returning from the villages in Nicomedia, I again spent a short time with the church at Constantinople. Here we met a friend from Nicomedia who brought good news from his village. Last autumn brother Baharian and another brother had spent a short time there; an interest was awakened, and Bible study continued, till now some twenty meet every Sabbath to study the Scriptures, and are very desirous that some one teach them.

March 22, in company with brother Baharian, I took the steamer for Cilicia. First, we crossed the Propontis, then passed the Dardanelles, which is strongly fortified on either side at the entrance to the Grecian Archipelago. Soon after passing these forts, we were in sight of Samothrace, the island passed by Paul on his first visit to Macedonia. Shortly afterward, we passed Troas, where he had the vision in which he saw the man calling him to Macedonia. The distance across the sea from Troas to Macedonia in the direction of Philippi is about ninety miles.

We left the Dardanelles at 2 P. M.; at sunset we could see the point around which the disciples sailed to Troas, while Paul held a night meeting and walked across the peninsula next day. During the night, we rounded the large island of Mitylene, and passed up the long bay to Smyrna, where the steamer stopped long enough to enable us to visit this interesting city. Western enterprise has done much to develop the place and increase its trade, yet genuine eastern life is here seen in its various phases.

One day from Smyrna brought us in sight of Patmos, where the Revelation was given. We rejoiced at the thought that the messages are now being proclaimed in the country round about the place where they were first heard in prophetic vision. Besides a number of islands, the mainland is in view from Patmos, also the site of Miletus, where Paul, en route for Jerusalem, met the elders of Ephesus.

Another day brought us past Coos and Rhodes, and in sight of Cyprus. On this island, Paul and Barnabas did their first work after being sent forth from Antioch to preach the gospel to the Gentiles; and it was here that Elymas, the Jewish sorcerer was smitten with blindness for withstanding the truth. Acts 13:1-13. Cyprus, now under British rule, has but a small mixed population, and its resources are not well developed.

Rounding Cyprus to the south, we took a course nearly due north, and in one night arrived at Mersina, the harborless shipping port of Cilicia. All along the coast from Smyrna, there is no railway, except in Cilicia, where a line runs from Mersina forty miles up the plain to Adana, the chief city of the province, and the home of brother Baharian. The principal station on this line is Tarsus, the home of Paul. It is a village of 20,000 inhabitants, and has a few ruins from the ancient city, which give evidence of its former importance. Acts 21:39. Its population is said to have been from 150,000 to 200,000. The inhabitants are now mostly Turks, Greeks, Armenians, and Arabs.

A few years ago an Armenian preacher raised money in America to start a free school at this place called "St. Paul's Institute," which is now attended by seventy-two students, mostly Greeks and Armenians. The school, still maintained by donations from America, is carried on in the hope that many educated there will be converted and go out as teachers or gospel-workers. Paul's trade, tent-making, is still carried on in Tarsus; but it is quite different from this craft in our country. The tent-cloth here is very coarse and strong, being made of black and gray goats' hair, and is also used for sacks and rugs.

Hence it is sometimes said that Paul's trade was carpet making. This cloth is almost black, and very dull in appearance, which gives force to the statement in Rev. 6:12: "The sun became black as sackcloth of hair."

The manner of making this cloth is very simple,—the hair is twisted into heavy cords, which are braided into cloth,—all being done by hand. Hence, so far as we can judge by the present method, the trade of the apostle was a humble one.

At Adana we were made welcome by the parents and relatives of brother Baharian, whom he now visited for the first time since his connection with our work. During our short sojourn, callers were constantly coming and going, all desirous to hear something about the truth. As brother Baharian had previously taught school here, he had many friends and acquaintances, some of whom manifested considerable interest in the truth. Among them is a Chaldean from Ur, who we hope will receive the truth. Could labor be performed here, there would doubtless soon be a good work accomplished. Through reading, the attention of many has been called to the truth in Adana, Tarsus, and Mersina, but personal labor is needed to develop the interests awakened. However, there are many such fields, while the laborers are few; hence it is difficult to tell which to serve first. May the Lord of the harvest send forth more laborers, for this large field seems white already to harvest. Some are nominally keeping the Sabbath, but they need further instruction in the truth.

While in this vicinity I met some of the missionaries, who treated me with great kindness; yet they very naturally regret our coming to their field, for there is nothing that so stirs up the people as the truth, and it cannot be checked. All the usual Sunday arguments developed in America are applied here; but they seem to have less force with the people. In the beginning of their work in this field, the missionaries had to fight the battle of turning the people from the doctrines of men and church fathers to the word of God. They taught the people to demand Scriptural proof for everything; and many learned the lesson so well that they apply it when the Sabbath question comes up, and the usual Sunday arguments are produced. Thus the missionaries themselves have done a great work in preparing this field for the third angel's message. They cannot oppose the truth without tearing down their own foundation, and many of the people see it. O, that they might hold fast to the word of God and advance with the advancing light!

From Cilicia we go to Syria, where an interest has been awakened in the truth, and will later speak of this field. H. P. HOLSER.

Mersina, April 1.

A VISIT TO RUMANIA.

THE most prominent of the new States formed by the dismemberment of the Turkish empire is Rumania. In size it is but a trifle larger than the States of New York and Rhode Island, with a population of over 5,000,000. The country is mostly level and very fruitful, while the Danube provides an excellent highway for commerce. As to religion nearly ninety per cent belong to the State church, a branch of the Greek Oriental; eight per cent are Jews, only two per cent are Roman Catholics, while the Protestant population is about 20,000, mostly foreigners. In fact, I know of no mission carried on in Rumania.

As to our work, Elder Czechowski preached here as early as 1869, and gained some converts. One of the converts, brother T. Aslan, printed five of our tracts as early as 1881 at Pietesti, in Rumania; in 1884 a Rumanian quarterly appeared; and in the same year Elder A. C. Bourdeau labored at Pietesti and organized a native church of some fourteen members under

great opposition. But the work was left, and when I visited the place in 1886, on my way to Russia, but few remained, and we lost all trace of them until last year, when I found brother Aslan the last moment before departing from Bucharest. By him I was told that now there is but one Rumanian sister left, who keeps the Sabbath, and we have but one tract at Basel in that tongue, "Which Day and Why?"

Yet the Lord had also a watch-care over this country, so that his truth would not go down in oblivion. Some of our German-Russian Sabbath-keepers, finding it difficult to rent land in the Crimea, and hearing of the offer made by the Rumanian government to settle the newly-acquired territory south of the Danube, moved there, where, in 1891, I organized a church of eighteen members. In December, 1892, brother Wagner, one of our Russian laborers moved there, and within six months the membership had increased to over forty. In consequence the Lutherans in the village, fearing they would also lose the rest of their members, tried in every possible way to get rid of brother Wagner. In vain he tried to become a Rumanian citizen; while all the rest received the necessary papers, they were denied to him, and notice after notice was served to him to leave the place. They even went so far as to beat some of our brethren, who quietly followed their occupation on Sunday. When I went there last June, I baptized four more; but though everything went off very quietly, I was called before the village authorities, accused as a disturber of the peace, and taken from there to the subprefect, and then to the prefect at Constantza, who, after giving me a severe scolding for visiting the village without special permission, placed me on the train for Bucharest, accompanied by a police officer. As I at both times was unable to find the American consul at home, I wrote to him about this, but never received a final answer. As the Rumanian constitution grants religious liberty, I could not see that they had any right in so doing. Later brother Wagner wrote that positive notice had been served to leave the town; and as we were in need of Rumanian publications also, I, after securing this time my visé for Rumania at a cost of one dollar to an American, while free to most other nations, departed for Bucharest, March 19.

I called on the American consul, a very kind gentleman, who at once recalled my letters, and said that he mentioned the difficulty to the Rumanian minister on cultus and education, honorable Mr. Jonescu, and that he would write me a letter of recommendation, so that I might wait upon him myself. Accordingly I made the attempt on the regular audience day, March 22, on my return from Bulgaria, and after waiting for about an hour, during which scores thronged to see him, I was called in and very cordially received. He speaks the English language fluently, his wife being an English lady, and assured me that the matter should at once receive attention, asking me to call on his general secretary in the afternoon. He thanked me very much for an English copy of "Steps to Christ," the fine Sanitarium prospectus, also some tracts, which I had taken with me for the occasion. In the afternoon I waited upon his general secretary, our conversation being in French. Then he in my presence wrote a letter to the prefect of the district, where brother Wagner and our church are, charging him not to molest brother Wagner any more, and if there was any difficulty, to report it to the minister. He then made out for me a ministerial permission to visit our people freely and unhindered at any time all over Rumania, wherein the Adventists are acknowledged as a Protestant sect. He also desired some of our publications, which I gladly promised to him. Thus the former difficulty has simply opened the way of presenting the truth and its principles to the highest authorities next to the king, and we cannot but praise the wisdom of our heavenly Father, who doeth all things well.

I stopped at Bucharest with brother Aslan, and we had many blessed conversations together concerning the present progress of the truth. He is trying to change his position, that he with his companion may again keep the Sabbath. He also secured a good translator and aids us personally all he can, so that we can now safely get out more Rumanian publications; we made favorable arrangements with a leading printing-house at Bucharest. We are making some arrangements for the circulation of these publications, and have considered seriously the idea of placing a laborer at Galatz, a city of some 80,000 inhabitants, the chief seaport in the Balkan States and close to the Russian border.

Returning from the secretary I found brother Wagner, who had come here to consult with me, awaiting me. During the last few months he had been able to visit a number of German colonies, also some Russians, and found many interested persons. Some of the Lutherans, seeing that the word spoken was not without effect, bound themselves together and drove brother Wagner out of their villages; but now his faithful and courageous companion has gone there to follow up the work, trusting that they will not molest a woman. She also went recently to the prefect, and during our stay brother Wagner received a telegram from her, that her personal intercessions had been of avail, and that they were granted five months longer, but we believe that the ministerial letter will settle the matter for the future. Several have of late commenced to keep the Sabbath, and brother Wagner expected to baptize them after his return. One of our brethren moved into another village to gain thus a foothold there for the truth; but when several began to keep the Sabbath, he was bound by the village police and driven out of the colony, that the heresy might not spread any farther.

We rejoice that there are now over fifty Sabbath-keepers in Rumania, while others are deeply interested; that the work is also springing up among the Rumanians themselves again; that there are now some publications in preparation in that tongue, and that the ways are being opened to circulate them. The outlook here is in every way hopeful, and I cannot but praise the Lord for his assistance rendered during my short visit.

L. R. C.

Special Mention.

POLITICS AND RELIGION.

As might be expected, politics and religion do not mix well. They were not designed to go together. It is no uncommon thing for politicians to disagree and sometimes call names. They do sometimes charge an opponent with the lie. And if ministers enter the political arena, they must expect to meet the same.

Several times during the winter, ministers of the "twin cities" have dished out to their congregations a mixture of theology (for it is not religion or gospel) and politics, especially roasting the officials of their respective cities, more particularly the mayors, because of a failure to enforce the Sunday laws against the Sunday saloons.

The last demonstration was in this city, St. Paul. Quite recently one of these religious discourses was given by Dr. Smith, and, as usual, reported in the papers. The administration was denounced in unsparing terms, and the mayor was accused of violating a pledge made to another minister, that if he could have help in the election, he would enforce the law against the saloons. The mayor denied the statement, and meeting the author of the charge,

denounced the report as a lie, and the minister as the author and a dishonest man. Of course public sentiment is divided, and the press is not a unit by any means. But this comes as the result of a minister leaving his work of caring for souls, and giving his time and influence as a ward politician. When will they learn that the things of God and of Caesar will not coalesce? There is no affinity between them.

Of all the ministers in Minneapolis, so report says, but one among them has refused to take part in the matter of denouncing the mayor because he did not enforce the Sunday liquor law; and it is said he has gained many friends, while the others have divided their congregations, and in addition gained some newspaper notoriety.

But this is the spirit of the church of to-day and a noted sign of the times.

H. F. PHELPS.

A JOURNALISTIC SOMERSAULT.

THE New York *Mail and Express*, once a pronounced advocate of moral reforms by civil enactments, has turned completely over, and landed this time right side up and erect upon its feet, where it can do faithful and good work for the cause of humanity if it logically maintains its present position. In reply to the *Voice* on the success of political prohibition, it expresses itself in its issue of April 9, as follows:—

"We repeat our proposition that coercion is a failure in regulating human conduct. You cannot prevent vice or produce virtue by force. Indeed, there is no virtue in an enforced act. People cannot be legislated into morality. Virtue is voluntary and must come from within. Laws are for the regulation of external acts, and while they may to some extent regulate human conduct, they must forever fail in forming and controlling human character. . . . Out of the heart proceed the issues of life. As a man 'thinketh in his heart, so is he.' Moral precepts are addressed to the heart, the seat of the moral nature of man. Character is determined by the kind of principles adopted for the regulation of conduct. Character is the pivot on which conduct turns. Law, properly framed, may measurably regulate conduct, but it can never reform, much less transform, character. True reformation must come from within, through the influence of Christian motives. Divine law controls the heart issues by changing the heart. Human law seeks to restrain conduct by the deterring influence of fear. Divine law is the eternal standard of moral principles as well as the gauge of human conduct, and therefore must stand, whether obeyed or violated. Human law is simply an expedient for the restraint and regulation of conduct, and if inoperative and unsuccessful, has no reason for its existence."

G. S. HONEYWELL.

LET US ALONE.

SENATOR GALLINGER has introduced a bill "to protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia." As this bill was presented "by request," he is not responsible for its conception, which can be readily traced to its authors. Is it incumbent upon Congressmen to waste time and exasperate freemen by presenting bills that are absolutely unconstitutional? Ought not the result of their last attempt to throttle liberty of conscience to suffice as an object-lesson for at least two years? What good came of attempting to shut up the World's Fair on Sunday? The law was defied, and Congress was slapped in the face, as it ever will be when fanaticism overrides reason and demands that we return to the intolerance of the Puritans.

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," is the very first amendment

to a Constitution upon which this Republic is based; yet eranks in trousers and petticoats ever and anon demand now that God be put into the Constitution, and now that the District of Columbia, which is at the mercy of men who pay taxes elsewhere, shall be subjected to religious legislation. Have we no Hebrews among us? No Second Adventists? No Agnostics? So long as public peace is preserved, what business has Congress to mind the business of the people of this District? Listening to fanatics, legislators have driven cabs from their stands on Sunday against the wishes of both drivers and public, the latter of whom are sadly inconvenienced. Pursued to its logical end, this tyranny would stop horse- and cable-cars as well. Why should cabs be more impious than ears?

Senator Gallinger's senate bill 1628, has been referred to the District commissioners. In the name of liberty and the Constitution, I protest against a bill that insults both. Let the commissioners open their Bibles, and, turning to Col. 2:16, read Paul's excellent advice: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of a new moon, or of the Sabbath days."

Behold the tolerance of a Christianity that its bigoted professors refuse to follow. Are these bigots disciples of Calvin? Then let me tell them that Calvin would repudiate such unworthy followers. What was his counsel to his students?—"Observe the Sabbath day, but if any man says to you, You must keep it, then break it as a token of your Christian liberty."

I commend St. Paul and Calvin to the attention of the three commissioners of the District of Columbia.—*Kate Field's Washington*.

THE POWER PLANT AT NIAGARA.

THE big hydraulic tunnel at Niagara, 7000 feet long, begun three years ago, is completed. Its capacity is estimated at 120,000 horse-power. The first local industry to make use of this energy is the Niagara Falls paper mill, which has contracted for 6600 horse-power, constant supply, at very reasonable rates, and is already running. But the Cataract Construction Company has a larger scheme on hand than to provide mill power. It has contracted for three gigantic turbine wheels, which are to operate generators for the transmission of electrical energy to remote distances, and these are already in place, and have been successfully tested. About one half of the power will be distributed for lighting and motor purposes. Buffalo, some eighteen miles away, will be the first city to receive light from this plant. So assured of success are the promoters of this enterprise that they will begin at once to construct a second tunnel on the American side and two on the Canadian. It is estimated that they will then have 450,000 horse-power ready for use or transmission, nearly as much as the aggregate in use for all purposes in the entire State of New York, and without seriously interfering with the beauty of the Falls. If some successful method of transmitting this enormous energy can be devised, the work of many States may yet be done by the cataract which has for unknown centuries poured its mighty volume undiverted, unharnessed.—*Zion's Herald*.

—In Spain there are 30,000 Roman Catholic schools, and seventy-two per cent of the population can neither read nor write.

The Review and Herald.

BATTLE CREEK, MICH., MAY 15, 1894.

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"BE PATIENT, THEREFORE, BRETHREN."

In the present disturbed state of society the thoughtful observer will discern ominous signs of impending trouble. While in international affairs there is a lull of angry and contentious voices, the domestic relations of many of the leading nations are in a state of agitation that forebodes the upheaval of what remains of our social unity. The happiness of the race depends upon the equality of men. But for the past few years the drift of circumstances and controlling influences has been decidedly toward inequality in the acquirement of all those objects which gratify human ambition and constitute the basis of social or political power. The gulf which separates between the rich and the poor, between capital and its servants, is constantly widening. The accumulating wealth of the aristocratic portion of our communities increases the power and arrogance of the rich. Every dollar that goes to swell the plethoric stores of that class comes from the scant earnings and savings of the poor, who, as they witness the transformation, are becoming wild and reckless with envy, or with a sense of the injustice through which it becomes possible for one who already possesses far more than his share of the things of this world so to control the fortunes of those below him that their toil, skill, brains, muscles, and means are made to contribute, not to the competency of their owners, but to the opulence and power of the oppressor.

We assume no partisan position in this bitter and most unfortunate strife. It is no part of Christian life or work to encourage the animosities which are now rending our society in twain. The motto of the gospel of Christ is, "Peace on earth, good-will toward men;" and we would mollify rather than intensify the feelings of antagonism that are rapidly developing between the employed and employers; but we confess that the chances for intervention do not appear to be encouraging.

To the student of Holy Writ these things have a portent of great interest. James, the apostle, wrote of our times and of these very things as follows: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:1-6. It is apparent to every candid mind that the above description of the present situation of affairs in the industrial and financial world could not be made more accurate or vivid if it were re-writ-

ten to-day. The heaping together of wealth, where it lies useless in dark vaults, the oppression of the working classes, the suffering and pinching want of the unemployed, the wanton luxury of the wealthy contrasted with the wretched squalor of the poor, are patent facts,—sad facts, which can but appeal to the sympathies of those who love to see all men equally happy, and all who are willing to work blessed with the legitimate fruits of honest toil. In saying this we do not close our eyes to the evils that exist on the other side of this serious question.

But it is not our purpose to enter upon a discussion of the labor problem. The spirit of strife or agitation is not the spirit of Christianity. What position, then, should Christians take in a matter that pertains so closely to the welfare of all our communities? Some may be led to conclude that duty calls them to take partisan ground and vindicate the rights of the suffering poor or the anxious rich. It is a mistake. Rather let us stand where, by our example and influence, we can proclaim the principles of peace and good-will to all. If we are affected by the strife, and we are and shall be, this is no pretext for taking up the gauntlet of strife. Anarchy or confusion have nothing in common with the cause of our Master. In his word he speaks to us very plainly on this subject. James, continuing what we have quoted, says: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

The reign of oppression is short. God has said, "I will be a swift witness against those . . . that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." So far as we are concerned, it is a matter of secondary importance to us. The Judge is at the door. Are we ready? Shall we spend the little remaining time wrangling over wages or the price of wheat, and thus allow probation to pass away unimproved? That is just Satan's plan. He would have us do as thousands and millions are doing and will continue to do until it is too late. Let us not for a moment be diverted from the far greater issue. Eternity is just before us and our fellow-men. Let us lift the voice of warning, and point all men to Christ for peace and rest, with the blessed assurance that He whose right it is will soon take to himself his power and reign in righteousness.

G. C. T.

THE STRUGGLE FOR RELIGIOUS LIBERTY.

To coerce others in religious things is one of the most natural impulses of the human heart. Paganism, in all its various forms, is but giving a religious sanction to all the natural emotions and passions of mankind; and to compel every one to conform to its rules is an important part of every pagan system of religion. Were it necessary to prove this statement, numerous citations could be made, both from sacred and profane history. The religion of Jesus Christ is, in its very nature, entirely different from this. Its purpose is to change the human nature by a reception in and through Christ of the divine nature. 2 Peter 1:4.

Jesus Christ, as a representative of God on

earth taught no doctrine of coercion in matters pertaining to man's relation to God. "If any man thirst, let him come unto me, and drink" (John 7:37), were his own words in describing the way that mankind should be saved. And again, by his Spirit through the beloved John, he said, "Whosoever will, let him take the water of life freely." Rev. 22:17. These words of Christ cover the whole ground of Christian doctrine and duty. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2:11, 12. That is the teaching, and in regard to it every one must act for himself. We can teach others how they ought to live in relation to all the points of Christian faith and practice. "Knowing therefore the terror of the Lord," we can "*persuade* men," and beseech them to be "reconciled to God" (2 Cor. 5:11); but the gospel gives us no right to compel any one to perform any act of religion that grows out of our faith that Jesus Christ is the Saviour of the world.

The failure to retain this grand principle of Christian doctrine led to the "falling away" in the church and the bringing in of the corrupted gospel which is embodied in the Romish system. The Church was united to the State, and the pagan idea of an enforced observance of religious duties took the place of the doctrine of the freedom of the individual in religious things, as taught by Christ.

This change in the fundamental principles of Christianity made the Catholic Church a persecuting power. The principle was first authoritatively stated by Augustine, thus: "It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not, therefore, be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain the highest grade of religious development."

And of Augustine and his theory, Neander says: "It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual intolerance and persecution which ended in the tribunals of the Inquisition."

The Catholic Church adopted this principle, and has acted upon it ever since. Not only has the Catholic Church held to this antichristian principle, but all other churches which have, like her, been united to the State, have done the same. The various State churches of the Old World, while freeing themselves in some degree from the errors and superstitions of the "mother church," have still retained the principle, the very seed from which all these errors grew, the idea of a church established by the civil law,—a church supported by the State, and the doctrines of the Church sustained and enforced by civil penalties inflicted by the laws of the State. This relation of the State to the Church prevailed in all the countries of Europe when the discovery of America turned the eyes of the people toward the West, and the colonization of the New World was begun. Happy would it have been for the people of America if this pagan idea, which had been ingrafted upon the Christian Church, could have been left in the Old World, and never have crossed the waters to corrupt the religious life of the people, and impede

the material growth of the colonies which were planted in the western wilds. Such was not the case. It came with the Pilgrims on the "May Flower," and fastened its roots in the rocky New England soil. It found a place in the Virginia settlements, and grew with their growth. It became imbedded in the laws of the colonies. It was a part of the heritage which we received from the mother country. Like the country from which they came, the colonists established religion. In Virginia, Episcopalianism was joined to the State. In Massachusetts, it was Congregationalism. The persecutions which were endured by those who dissented from these established religions, are well known to every intelligent person. In the colony of Massachusetts modest, Christian women were stripped naked to the waist, their wrists fastened to the tail of a cart, and thus they were whipped from town to town, their sufferings mocked by a jeering mob led on by the ministers, who took great delight in the brutality they had themselves incited. All the charge they could bring against these persons was that their religious practices disturbed the peace of the community,—the disturbance being a *mental* disturbance, because these persons would not do as the members of the church wanted them to do.

Roger Williams, whose memory all true Americans now delight to honor, was banished from the colony of Massachusetts, and found among the savage denizens of the forest an asylum which was denied him by the priests and priest-ridden people, who claimed to represent in their lives the religion of Jesus Christ. These persecutions in the colonies previous to the Revolution, and the Christ-like patience and heroism with which they were borne, caused a revulsion of feeling, and a more tolerant spirit came in; but the union of the church with the government of the colonies prevailed until the beginning of the American Revolution.

The Declaration of Independence, drawn up by that great American statesman, Thomas Jefferson, was the grandest asseveration of the rights of man that ever startled a world slumbering in the chains of both civil and religious despotism. "Life, liberty, and the pursuit of happiness" were declared to be "unalienable rights,"—rights that no one, no government, could take away. As there can be no civil liberty without religious liberty, the Declaration of Independence was, although perhaps unknown to the majority of those who sustained it, a statement of the religious as well as the civil rights of the people who rallied to make that declaration good. Joined together as one, by their subscription to, and support of, this immortal document, the American colonies make good their claim that "these United States are, and of right ought to be, free and independent States." This civil freedom, wrung from the mother country at the price of patriot lives, would hardly have been worth what it cost but for the religious freedom, which, as we have said, was in the Declaration of Independence, and which came into existence a little later as a logical sequence to civil liberty.

During the continuance of the seven years' struggle, the patriot leaders had time to study the features of the governments of the Old World, to find the causes which had resulted in the practical enslavement of the larger portion of the people. One of these causes they found to be the union of the Church with the State. By this union the freedom of thought of the world

had been stifled. If Galileo discovered that the earth moved, the church stood ready to condemn him, and the civil power was ready to carry out her behests. Silence or death was the only alternative offered. These things were seen clearly by the new champions of liberty of the western hemisphere, and they determined to direct the course of the new government committed to their hands in a way to avoid the difficulties concerning religion which had operated so disadvantageously to the good of the Old World, and whose evil effects had been clearly seen in the New.

But a difficulty at once arose. The proposed union of States left each State independent in all things not specifically mentioned as belonging to the United States; and as some of these colonies, now to become States, had their State churches already established, to which they still clung with great tenacity; and as Congregationalism in Massachusetts was fearful that any yielding of church authority might lead to a triumph of the English Church over them; and as the English Church people in Virginia had the same fear in regard to the Congregationalism of Massachusetts, there was no effort made to overthrow these State churches, but it was determined that the United States should set them a good example in this respect; and, therefore, the first amendment to the Constitution was adopted, which declares that, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Article VI. had also declared that, "No religious test shall ever be required as a qualification to any office or public trust under the United States."

The States fell into line with the United States, and in one way and another repealed their State religions; and it is the boast of the States of the West that they were "free born," and that in them no man was ever persecuted for his religion, and that their soil has never drunk a martyr's blood. Proud as is the boast, and pleasing as is the picture, we greatly fear that the picture will not last, and that the boast cannot much longer be made. The history of these latter years, and the shadow now being cast upon the future, lead us thus to conclude. Our reasons for this position, briefly stated, are these:—

1. The growing power of the Catholic Church in the United States. The influence of this church in the past is well known. Many strong nations have been cast down by her. She aspires to rule in civil as well as in religious affairs. She may now, while quietly making great advances, deny that she hopes to control the country, but she cannot deny the history of the past, and she boasts that "Rome never changes." She now has the control of many of our large cities, and her power is continually augmenting by a large immigration of ignorant people who are completely under the control of the priests. We now have in this country an "American pope," with headquarters at Washington, who will heal the divisions that have been arising, and mold the Catholic Church in the United States into one solid body, whose votes will be cast as they shall be directed from the secondary "seat of the beast,"—Washington.

2. The course now being pursued by the majority of the Protestant ministers and people of our land. Not only are they not awake to the designs of the papacy, but they are clasping hands with that church. They are conceding everything to Rome, while Rome concedes nothing. They are becoming filled with vainglory

and love of power, and have become infected with a wild, unholy crusading zeal to control the country and to influence legislation in the interests of the dogmas of what they often call the American Church. Of the way in which they do this, and the special point at which they are now aiming, we will speak later.

3. The presence in this country of a body of religionists who are confessedly hostile to religious liberty, and who are working with all their power to destroy it. I refer especially to the Reformed Presbyterian Church. This church declares that the government of the United States is atheistic. They want the clause of the Constitution forbidding religious tests to be repealed. They hold that this nation is, and should in the Constitution be declared to be, a "Christian nation," and that none but Christians should hold office. In this way they would establish the "kingdom of Christ"! And these principles, so subversive of religious liberty, of the Constitution, and the very genius of American civilization, are working like leaven among many of the Protestant denominations. Articles which in their intent aim to uproot the fundamental principles of American liberty, and subvert the whole framework of the government, as conceived by the fathers of the republic, are freely admitted into the great religious papers, which represent American Protestant opinion, and they are now beginning to bear their baleful fruit. That the ground upon which they work and the way in which they purpose to impose religious restrictions upon those who dissent from them, may be clearly understood, it will be necessary to take a brief glance at the past.

M. E. K.

(To be continued.)

THE GENERAL CONFERENCE COUNCIL.

The General Conference Committee met in Council according to appointment, March 30, at 10 A. M., and continued until April 22. During this time the Foreign Mission Board, the General Conference Association, the International Tract Society Board, with other committees and boards, held many meetings. Indeed, the importance of these meetings was only secondary to a session of the General Conference itself.

Throughout the Council many questions of importance to the cause in various ways were given careful attention. Our work is taking on such large dimensions and growing so rapidly, that these councils for considering the various interests of the work, become very important occasions.

In the Foreign Mission Board the question of supplying laborers to the different places from which urgent calls have been for some time coming, occupied much time; and while some of these calls will be supplied, the Board was not able to do all it would have liked to do, for the reason that it cannot obtain persons that are properly prepared to meet the demands. The difficulty of finding those of proper education, experience, and consecration, to meet the requirements of the work, becomes greater year by year. Our work seems to be growing faster, and the providence of God is opening the way more rapidly, than we are able to supply the places. The question of properly developing and preparing laborers to meet the growing demands of the work, must receive more careful attention.

The General Conference Association gave much careful consideration to financial questions connected with the general work, and the institutions that are being built up, both in this country and

in other lands. Important enterprises in different parts of the world have appealed to us for help, and it is our desire to supply all these as far as we have ability to do so; but every one will understand that our willingness to do will be circumscribed by our ability. We appreciate the kindness of those who have offered the General Conference money at a low rate of interest and money without interest; but, as we have stated before, while we can make good use of some money in this way, we cannot use it in appropriations for institutions and the work generally, as money that is donated; for all that we borrow we must be prepared to repay. From the very beginning the credit of all our institutions has stood as the very best, and we cannot afford to have it otherwise.

The work in Australia, Germany, and Scandinavia received careful attention, and such encouragement was given as our circumstances would admit. We should have been very glad if we could have informed our brethren in Germany that they could go on to build their chapel the present season; but this we did not feel warranted to do at the present time. The brethren in northern Europe are going ahead with their school building in the northern part of Denmark, and if they are prospered, they will have it ready for school the coming fall and winter.

In the General Conference Committee meetings the distribution of laborers took up the largest part of our time. We do not feel at liberty to publish these recommendations at this time, for the reason that we have not been able to confer with all the parties interested. The corresponding secretary of the General Conference, and also the secretary of the Foreign Mission Board will correspond with these parties, and when we hear from them individually, we shall be prepared to make the decisions public. We take this course to save any unnecessary embarrassment in any ease. But we would here say to all such, that, while we take this course of consulting the parties interested, we hope that all will appreciate the fact that we have not made these decisions carelessly, but only after carefully weighing the matter from the standpoint of the best information that we could obtain concerning each case. We have studied the fields and the adaptability of the different individuals to the fields to which they are called. We hope that no one will place too much stress upon their personal feelings, though there may be circumstances and convictions of duty with which we have not been made acquainted, and these will receive considerate attention in every case.

Elders S. N. Haskell and Uriah Smith have been selected by the Foreign Mission Board to attend the general meetings in Europe. We are especially pleased with this arrangement, for we believe it will accomplish much good. Brother Haskell has been there before, and therefore has some acquaintance with the circumstances in the different places. Elder Smith has for more than forty years been connected with our leading denominational paper, but has never had an opportunity to go abroad and become acquainted with our work as it is developing in other lands. I am sure that his going will be a great blessing to the work and to our people in the different places that he will visit, and will also give him an acquaintance with our work from the standpoint in which it is now developing throughout the world; and by the means of the editorials which he will furnish the REVIEW, our people may anticipate

some rich treats in the information that brother Smith will be able to give as the result of this tour.

It has also been decided by the Foreign Mission Board that brother A. R. Henry and the writer should visit Europe the present season. It may be thought by some of our brethren that we are doing too much traveling in other lands, and spending too much money in looking after the work in more remote places. I only wish to say that the third angel's message is a message to every nation, kindred, tongue, and people; that if we are the representatives of this message, as we claim to be, then every people and every country has an equal demand upon us. The people of other lands and other tongues have been just as dearly purchased as those in our own country, and if we find it necessary to have men of experience to look after the interests connected with our institutions and our work in this country, it is equally important that these men should also look after the same interests that are now developing in other parts of the world. Here at home we greatly appreciate the experience and counsel of such men as brother Henry, in connection with our institutions and the various interests of the cause that are being built up. Our brethren in other parts of the world will appreciate them fully as much as we do; and under the circumstances it can be readily seen that they need them just as much as they are needed at home. The matter is so clear that it needs no argument.

In our counsels it was also decided to recommend that W. C. Sisley make a tour of Europe, Africa, and Australia, to assist our brethren in the different places in arranging the various mission, sanitarium, and school buildings that are called for in these places. He, with brother Henry and the writer, will probably sail from New York, May 30, and together we will visit the work in London and assist our brethren in planning for the work there; then he will go to Hamburg, and from there to Frederikshavn, Denmark, where our brethren are now erecting a school building. From there brother Sisley will go to Africa to assist our brethren there in planning for a sanitarium and an orphanage that are to be erected in South Africa; and after he has remained with them as long as necessary, he will go on to Australia, and assist our brethren there in planning for the Australasian school, to which our last General Conference appropriated some money. Of course we could leave these people to go ahead and put up their own buildings, and they would do the best they could. But we in this country have found brother Sisley's long experience in putting up and planning such kind of buildings in connection with our work here, a great saving of money and a source of help to our institutions. This being so, all can understand that his assistance would be even much more needed in other countries, where they have had less opportunity for experience in these lines of work.

The subject of education is at the present time assuming very important proportions in connection with our work, and consequently this question received considerable attention during the Council just closed. The wonderful manner in which God's providence has opened the work to go to every part of the world has made great demands for laborers in every line of labor, not only for ministers and Bible workers, but for teachers and medical workers as well. In the past we have not appreciated the importance of this as much

as we ought to have done; we have not utilized as fully as we might all that has been placed within our reach. We ought to have made more of our schools, and to have given more close study to our plans of education, so that our educational work might have more fully served the purpose for which it has been inaugurated. We do not say that this work has entirely failed; not at all. It has been the means of much good and great blessings to the cause; but we do say that if we had been more fully awake to the time and to the large interests of the work with which we are connected, much more might have been accomplished than has been in the past; and thus we might have been better prepared to meet the present demands.

We are also awaking to the importance of the medical work. We have not in the past appreciated the value of this line of missionary work; but when we now come to arrange for, and select workers to go to, the different countries and peoples that are calling so earnestly for help, we find that an education in medicine and nursing is almost indispensable. In the past if we had used the facilities that God has opened to us, we would have been farther along in this line.

From this brief reference to the present situation, the reader can readily understand that it becomes necessary for us to give this subject more careful attention in the future, so that, if possible, we may be able to redeem some of our past neglects.

The General Conference Committee was unanimous in passing a resolution that the Educational Secretary should be released from the presidency of the Battle Creek College, that he might give more attention to our educational work in the different schools that are now being established and conducted by our people. It has been the unanimous feeling of our people for some time that the members of the General Conference Committee should not be placed at the head of local Conferences, where it could possibly be avoided, in order that they might give more attention to the work in the several districts over which they are placed as superintendents. We believe the principle is correct, and have been working to that end. The same reason why a member of the General Conference Committee should not be bound down to a local Conference, holds good in the case of our Educational Secretary; that he should not be bound down to a local school, but should be placed in such a position that he can give time and study to our denominational educational work. We hope that this plan can be carried out, for we believe it will be an important step in the advancement of our educational work.

Our attention has also been called to the importance of a more symmetrical and practical education. We find that persons sometimes attend school and even graduate in one of the higher courses of our colleges, and yet they are not prepared for practical work. This is unfortunate. Sometimes it is the case that they give themselves so closely to mental work that the physical development is wholly neglected; and by the time they are ready by education to take up practical work, they are invalids, broken down in health, and unfit for any position of responsibility. Such a course is not a wise one, and must be avoided as a great evil. We have said that there is a great dearth of laborers. So there is, and we also find that many people are offering themselves for work. We appreciate their sincere purpose and desire to work; but we are confronted with the fact that we need workers

both trained and consecrated. We need men and women who are prepared to take up the practical duties of life. Missionaries are called for, not only to preach or to conduct Bible study, but also to be examples and teachers in the practical duties of life. Recently we met a missionary of some experience, and upon inquiry as to what qualifications were necessary for successful missionary work, we were told that it needs an individual that is prepared to do anything and everything that circumstances may demand. Of course they are expected to be able to preach and to teach the gospel of Jesus Christ. In addition, it was stated, they may be called upon to build a house for the mission; they may be called upon to provide furniture, to make garments, to give instruction in cookery and the practical duties of family life. They will be called upon to care for the sick and the suffering, to administer to the physical needs, as well as the spiritual, of the people among whom they are called to labor. You may have heard the expression, "all-round men;" that is, men who are prepared to take up the different lines of labor that circumstances may call for. Yes, just that kind of workers is in demand everywhere. Therefore it is necessary that our educational work should be placed upon such a basis that all that is necessary can be secured.

As we go out into the world, we shall meet men of large intellectual training and high culture. Is not the truth of God worthy of equally good representatives?—It certainly is. The truth is to go to all classes of people and to all nations of the earth, and we must be prepared to carry it there. When we stop to consider what it means to be intrusted with a work of the magnitude and the importance of that which has been intrusted to this people, we become overwhelmed with its responsibility. It is certainly well that we awake to sense these things more fully than ever before.

We are very glad that the time has come that some of these things are receiving more thought and consideration, and we are sure that this will result in blessings to the work in general.

We are not aiming in this article to give a report of the doings of the Council, but rather to speak of the leading questions that came up before the different committees, and of their importance to the work in general, in view of the demands that are made upon us for labor in all these different branches of the work. We hope that during the coming season these questions will receive more consideration at our Conferences and camp-meetings in different parts of the country, so that our brethren at large may understand more fully their proper relation to the work and their duty in all these matters.

As our work grows in extent, we become more and more impressed with the great responsibility involved in acting well the part to which God has called his people at this time.

While our Council lasted fully three weeks, we found it difficult to do justice to the many subjects that needed careful thought and consideration. We enjoyed much of the blessing of God. The hour from 9 to 10 A. M. was occupied each day in devotion and in considering various subjects of general interest connected with the work. We had the evidence of God's blessing with us, and we feel sure that God's Spirit was with his servants as these important questions were taken up and discussed. While the work is looming up before us as never before,

and while we are made to realize that we have not kept pace with the message as it has been our privilege, yet we are of good courage in the Lord; for we see that his providence is leading, and that he himself takes charge of the work. We may err both by being too negligent and too slow, to appreciate the Lord's opening providence, and also by moving out more rapidly than more careful consideration would warrant. Still we have this promise, that if we take heed to our ways, we shall hear the voice of the Lord behind us, saying, "This is the way, walk ye in it." And because of our confidence in God we are of good courage in the Lord; for never before was there any greater evidence that the truth is onward to a glorious and triumphant victory. May it be ours so to relate ourselves individually to his work, that the Master may say to each, "Well done, good and faithful servant." O. A. O.

DID THE LORD EAT MEAT WITH ABRAHAM?

THE words, as well as the works of God, are perfect and complete in themselves. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

"The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. "Not one act in the life of Christ was unimportant. Every event of his life was for the benefit of his followers in future time." "A wise purpose underlay every act of Christ's life on earth; everything he did was important in itself and in its teaching. He came to vindicate his Father's law and make it honorable."—*"Spirit of Prophecy,"* Vol. II., pp. 35, 161. "If we study the word of God with interest, and pray to understand it, new beauties will be seen in every line. God will reveal precious truth so clearly that the mind will derive sincere pleasure, and have a continual feast as its comforting and sublime truths are unfolded."—*"Gospel Workers,"* p. 122.

"Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man: and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Gen. 18:4-8. The expression "they" refers

to the three men who appeared to Abraham, and one of them is said eleven times to be "the Lord." So the Lord did eat of the calf. And this scripture, as well as all other, was inspired by God, written for our learning, and contains salvation.

But is this scripture designed of God to teach us that every man should eat a "calf," or that it is lawful to do so? The Lord not only united with Joshua to kill "the five kings of the Amorites," but caused the sun to stand still "at the command of Joshua," and the moon stayed until the people had avenged themselves upon their enemies. Is it lawful for us to slay our enemies in like manner, and expect God will so fully co-operate with us that the sun and the moon will stand still for the space of a day to enable us to do it? Or are there some underlying principles that God would have us learn? God never changes. He is "the same, yesterday, to-day, and forever." What appears to us a change of God's plans, is but a fresh revelation of love, because man has sunken lower and lower in sin. Satan can deviate in ten thousand different ways to accomplish his ends; but not so with the Lord. His course is one straightforward course of righteousness, but he continually shows new manifestations of his love, to reach man as he wanders from God in sin.

Then, again: There are no two instances of sin recorded in the Bible alike in every particular; but it requires all such revelations of sin and its results to make one Satan, and show God's attitude toward sin. There are no two righteous men on record in the Bible whose characters are the same in every particular; but all the righteous characters and the righteousness, which is revealed in the Bible, make one perfect character. Hence the character of Christ, who is the perfection of the word, is revealed in the word, and his attitude toward sin and the sinner; and we are complete in him.

There are no two instances of flesh-meat eating recorded in the Bible, where the same lesson in every particular is taught. The divine permission given to Noah to eat flesh-meat revealed the fact that under some circumstances, where there is nothing else to be had, the eating of certain kinds of flesh-meat was not counted to man sinful, even if he took the life of animals for that purpose, which he could not give. But this was not the case with Abraham; for Sarah made "ready quickly three measures of fine meal," kneaded it, and made cakes upon the hearth. But it does reveal the infinite love of God in meeting his people where they were.

There are no sins recorded, no unlawful acts mentioned, but what the blessing of Christ has been seen upon the individual and made manifest to the individual, though he was addicted to such sins, if there was any hope of his salvation. A conviction of sin is the blessing of God; not that God blesses the person in committing sin, but the blessing is to lead him away from sin. Or, in other words, he does not leave them because they sin; but gives them his Spirit, and enlightens their minds by uniting with them, to lead them out from their degradation to a higher and holier life. So while men were indulging in that which was unlawful in their ignorance, if in sincerity they believed in Christ, it was Christ's righteousness that saved them rather than their own. Had it been their own, no person could ever have been saved; for "all have sinned and come short of the glory of God."

It has been shown, both from the Bible and

by the Spirit of God, that flesh-meat eating was never designed of God as an article of diet for the human family, whether saint or sinner. Its effect upon the mind and body is not good. It robs the life from the animals to sustain life, which man can never give, when nature has provided a superabundance of that which is better. But when men in their ignorance, as was the case with Abraham, did eat flesh, instead of condemning him, God united with him and placed his blessing upon him, not because he ate the flesh, but to reveal to him his love. The sincerity of Abraham was shown in his hospitality.

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” John 3:18-21.

The Lord comes to us in our folly, ignorance, and sin, and reveals light that may lead us in the path upward to heaven; but he who continues in evil, preferring it to the light, when God has revealed light, is presuming upon the mercy of God and heaping to himself a load of guilt which will crush him in the day of judgment. God meets men where they are. He does not ask men to take one step without his help and without his light. Neither does he reveal all the light at once, but one ray after another as the human mind can bear it. “The path of the just is as the shining light, that shineth more and more unto the perfect day.”

But the question may be asked, Why did not God tell Abraham it was not right to eat the calf? Is it for us to dictate to the Almighty just what ray of light he should give to Abraham on that occasion? It is for us to give heed to the light that shines in our pathway, to follow those rays which we see, and let God deal with others as he sees fit. He preserves the monopoly of dealing with each individual human heart. “What is that to thee?” said the Saviour; “follow thou me.”

This principle is revealed in all Christian experience. God has justified men while indulging in some of the vilest practices, when they knew no better. There are many who observe the first day of the week conscientiously, that God accepts as verily as those who see that the seventh day is the Sabbath in all the clearness that the Bible presents it; but we could not do this and be accepted of God; neither could any person who sees the light upon this important subject, as all will see it before the work closes. It is not because of the amount of light that men have or ever did have that God saves them; but it is the faithfulness to God in walking in the light as he reveals it.

God has met men, and does meet men who are very, very far from him. “But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.” Luke 15:20-24.

But his elder son, who was in the field, saw the joy that was expressed on the return of his brother, “and he was angry, and would not go in.” And why?—Because he had ever been with his father, and had had so much light that he could not see how there could be such rejoicing over his poor worthless brother who had

fallen so deep in sin and iniquity. How could his father stoop so low as to meet him a great way off, kill the fatted calf, and have music and dancing? When we learn more of the principles of Christ and his infinite love to meet a lost race where they are, we can better understand how the Lord could eat the calf with Abraham.

S. N. H.

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.]

377.—THE ANGEL'S ANSWER. DAN. 8:13, 14.

How did the answer of the angel, in Dan. 8:14, meet the question asked about treading the sanctuary under foot in verse 13? INQUIRER.

Answer.—Light is thrown upon this question by Rev. 13:4-7. This brings to view the same power that was to tread under foot the sanctuary and shows one of the ways in which it was done; namely, by blaspheming God, blaspheming his name, *blaspheming his tabernacle*, and them that dwell in heaven; that is to say, burying the truth of God in regard to these important objects under a mass of error and superstition. Now, when the angel said, “Then shall the sanctuary be cleansed,” he shows that light would come forth, which would first of all dispel all these papal errors about the temple in heaven, the law, the work of Christ there, and thus bring a people out from under the error of Romanism in this respect. And this has been *going on ever since* the light of the sanctuary has been preached to the world. Of course the accomplishment of the full object takes time, and the literal destruction of that power is to follow in due time. So, it seems to us that the answer of the angel was quite pertinent to the question. The sanctuary is trodden under foot, first, in being buried up in a mass of error, and having the minds of the people turned away from that place to Rome and the pope; and the first thing to do to remedy that state of things would be to dispel from the minds of men these errors, set these objects in their true light, and finally destroy the antichristian power literally. This work was begun by the light that came in regard to the sanctuary, at the end of the 2300 days, in 1844, according to the words of the angel, and will be fully accomplished when the people of God, being all established in the truth of his word, are called out of all error, and that great oppressive system is destroyed by the brightness of Christ's coming.

378.—SIN-OFFERING AND ATONEMENT.

1. Were both the goats of Lev. 16:5 a part of the sin-offering? 2. In what sense did the scape-goat of Lev. 16:10 make an atonement? E. G. F.

Ans.—1. It would seem that the sin-offering must be confined to only one of the animals named,—the one which was to be slain. But in the atonement, provision had to be made, not only for the blotting out of sins in the sanctuary, which was to be done with *blood*, but for its final removal from the camp of Israel, which had to be done with a *living* animal. Hence there were two goats provided. The term “sin-offering” is applied to them because *one* of them was to be used for that purpose. But it was not then *decided* upon which one that lot would fall. That decision was afterward made (verse 8), and one was taken for the sin-offering and the other for the scape-goat.

2. The scape-goat himself made no atonement in any sense; but the priest made “an atonement *with* him;” that is, the priest made use of that goat in carrying out *his* work of atonement; and the part he laid upon the scape-goat was to bear the sins of the people away into the wilderness, and there perish with them.

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.

PRESENT NEED.

BY DELLA A. ROBBINS.

(Ashford, N. Y.)

WANTED, men who will ever yield
Willing help in the harvest-field;
For the field is wide, and the hour is late,
So rouse from your dreams and no longer wait.

O the needy souls in the busy mart,
Have ye love for these perishing souls at heart?
Then wake! for the seed of truth must be sown
Where but thistles and tares before have grown.

Aye come! for the Master is calling to-day,
O grieve not his tender Spirit away;
But rouse from your sleep, to his call give heed,
And follow wherever his hand may lead.

And know, there is promised a grand reward
By the hand of our Saviour, the risen Lord;
They shall sing for joy both far and near,
Who faithfully do their duty here.

To the close of the day do the hours drag on,
We must finish our work ere the set of sun;
For He who is faithful will come at last,
Let us garner our sheaves ere the day is past.

MANITOBA.

FEB. 1 I began labor near Mac Gregor, a point seventy-five miles west of Winnipeg, on the Canadian Pacific railroad. Owing to bad roads and inclement weather, it has been impossible to hold meetings regularly, but as a result of what has been done, sixteen adults, most of whom never made a profession before, have decided to obey the Lord. The interest created is widespread, and many are investigating the truth. The spirit of the dragon is being aroused, and it is reported that the council of this municipality has passed a by-law intended to compel a strict observance of Sunday. I have never seen so many marked evidences of what the Lord is anxious to do for the people as in the past few months. I have received many letters from individuals inquiring concerning the message, and there are instances in which persons are keeping the Sabbath as a result of reading.

One of the leading papers has allowed me space in which to set forth some of the principles of religious liberty. I also have reason to hope that we will be allowed space to set before the people the reasons of our faith. Brethren, pray for us, that the word of the Lord may have free course and be glorified even as it is with you.

April 22.

C. W. FLAIZ.

TENNESSEE.

KNOXVILLE.—At the close of the Atlanta institute, I was sent to labor here. This is the field where our canvassers and brother J. E. Caldwell labored. Since coming here, about Feb. 21, I have visited 57 families, held 113 Bible readings, given 6 discourses, and distributed 3541 pages of tracts, and 16 periodicals. This includes work done in both Fountain City and Knoxville itself. Of the work here I certainly have nothing discouraging to write. I am not without trials, toil, and care, but this I know is the lot of God's children everywhere. There are many anxious souls here; some are being reconciled to God, and are lifting the cross with grateful love. There are several who are desiring baptism, which they will no doubt receive when Elder Boyd comes, whom we hope soon to see. The work done by Dr. Caldwell was done with the right motive, and those who received the truth from him show what manner of entering in he had unto them. They miss him very much, and it would be a great help if a good medical missionary could labor in this city. Our hearts

are firmly set on the mercy that is to be brought unto us at the revelation of Jesus Christ, whom we hope soon to meet in peace. While our souls are among lions, Jesus is "as a shadow of a great rock in a weary land," and we are daily sheltered here. Brethren, pray for the work here, that the standard may still be lifted high. *It must not trail.* Our chief anxiety is that the high tone of the work pitched here by brother Caldwell and his co-laborers, may not be lowered now; for we have no time for any backward steps. There is much to be done for all classes before they are ready for the coming Bridegroom.

CHAS. E. STURDEVANT.

JACKSON.—The people in this city are very much stirred over the Sabbath question, as a result of 47,200 pages of our religious liberty literature being circulated by the envelope system. Five have taken a noble stand for the Sabbath of the Lord. The people of different denominations on every hand are calling on their pastors to preach on the subject, and explain why, when, and by whom the Sabbath was changed. Of course they will not attempt to preach on it after reading "Rome's Challenge," but they have undertaken to quiet the consciences of the people by visiting from house to house, and laboring with those who are interested. They can do nothing against the truth.

May 6.

CHAS. G. LOWRY.

IOWA.

I HAVE had the pleasure of spending a few weeks at Winthrop and Osage. At the former place five were added to the church, and others are keeping the Sabbath.

At Osage four have just received baptism, who signed the covenant under the labors of Elder C. A. Washburn and company.

The Lord is richly blessing his people in Iowa.

May 7.

A. ALLEN JOHN.

TEXAS.

I PITCHED a tent and commenced meetings at Rolyat, Bowie Co., Tex., March 15, and up to the present time have held forty-five services. The interest has not been great, but a few have attended regularly and seem much interested. April 13-15 Elder Gunter, a Baptist minister, used the tent and spoke against our position on the immortality and Sabbath questions, and I reviewed him with good effect. Since then the interest has increased. I have hopes of some obeying the truth here. The Lord is gracious and greatly to be praised for his support at all times.

W. S. CRUZAN.

May 1.

COLORADO.

It was my privilege to meet with the church at Hillsboro, April 14-16. A number of meetings were held, in which the Lord came very near. On Sabbath, April 14, the ordinances were celebrated. Many of the brethren and sisters from Greeley and Eaton were in attendance. During our meetings two persons were baptized and united with the church. Another young lady, a school-teacher, who attended, took a firm stand for the truth, and is now fitting herself to enter the work of the Lord. We went from Hillsboro to Cheyenne, Wyo., where we held meetings of a revival nature for ten days. The brethren were much strengthened, and three precious souls were added to the church. Two of these were the result of Bible readings held by sister Shafer. Others are deeply interested, who we expect will soon take their stand for the truth. One young brother who had been in the United States service at Fort Russell, is now released

from the army, and is giving his time and self to the Master's service. Fort Russell is only three and one-half miles from Cheyenne, and many of the soldiers attended our meetings. Three others from the Fort have joined the Cheyenne church, and many more are almost persuaded.

I am now holding a series of meetings at Fort Collins, Colo. We are having an excellent interest and a good attendance; and are receiving calls from almost every direction to come and hold meetings. The desire on the part of the people to hear the truth seems to be greater than ever before. We can truly say, The harvest is great and the laborers are few. The outlook in Colorado is indeed encouraging. It is very evident that the loud cry is in the message of the third angel now. O for more of the Spirit and power of God to attend his servants, that they may be able to feed souls that are hungering and thirsting for truth. I go from here to Eaton to hold a series of meetings, where there is an interest awakened.

G. W. ANGLEBARGER.

ILLINOIS.

CHICAGO.—Sabbath, April 28, was another good day for us here among the Scandinavians. Six willing souls were baptized and received into the church. Most of them were convinced of the truth by attending our tent-meetings last summer, and lately they have commenced to keep the Sabbath and live for God.

I have labored here now in Chicago for thirteen months. The interest to hear has not been very great at any time, but the Lord has worked for us and with us, and I am glad to report that some have accepted the Lord and his truth, for which I feel very grateful.

I have baptized and taken into fellowship with the church eighteen persons since I came here, and a few others have of late accepted the truth. I have held 340 meetings, made 280 visits, given out a good many of our tracts and papers, and as a return, my own soul has received many blessings from God. To him be all the honor and the glory forever.

May 6.

J. F. HANSEN.

MICHIGAN.

COLDWATER.—This church has passed through many trials, and has been reduced in numbers until but a few are left. In December the turning-point seemed to have come for the better. The truths set forth at the institute in December have been working in the hearts of the brethren, and a marked change has taken place. Several have begun to keep the Sabbath. Two have been added by letter and three by baptism; and there is now quite a healthy spiritual condition. They should have a church building; and could a tent effort be made in the country adjoining the city, we see no reason why new believers could not be gathered to help us, so a church could be built this fall. We all enjoyed a two days' visit from brother Evans.

A. O. BURRILL.

NEW YORK.

Among the Scandinavians.

BROOKLYN.—I have not reported in the REVIEW for some time, but I have not been idle.

I came here a year ago last January to assist Elder J. F. Hansen in the work among the Scandinavians. Soon after my arrival, Elder Hansen was called to Chicago, and I was left alone. The work here is chiefly from house to house and holding Bible readings. There is a great deal of prejudice existing here, and warnings against us are given by the clergy; but the Lord has some

precious souls here also. Some have obeyed the ministers and burned our books and other reading-matter, which they had obtained; yet some of the best of their flocks have accepted the truth and live it out.

Brother C. Kahlström, who was one of the Pitcairn's crew on her first voyage, has been here canvassing. He has held some Bible readings and done other missionary work, thus helping souls into the truth.

We organized a Scandinavian church last January, with a membership of twenty-one. Yesterday I had the privilege of baptizing six in the great ocean which unites the New World with the Old.

Quite a few of the Scandinavians still retain their membership with the American church here, but still we have a membership of thirty-two, and there are others who we expect will soon unite with us.

There are thousands of our nationality in the large cities around us, and the third angel's message has found its way to several of these cities. The Lord has gone before us. What we need is more consecrated laborers who will be true to God, and have a burden for perishing souls.

There is much to do here, but we labor on in hope, knowing that the Lord will water the seed sown.

P. L. HOEN.

May 7.

PENNSYLVANIA.

I CLOSED my meetings at Oakland, Armstrong Co., April 10. Our brethren got the consent of the trustees of the Baptist church for the use of their house for a two weeks' meeting; but after we had held our meetings one week, they became alarmed and closed their house against us, and that, too, when people were filling the house every evening. Then the Baptist minister from New Bethlehem came, and started a protracted meeting. He had one of their revivalist singers to help. He continued to throw smut, use sarcasm, etc., until people were disgusted. For two weeks he preached, sung, pleaded, and coaxed the people, and finally did prevail on one, and only one, to go forward.

Finally he closed his meetings, after two weeks of almost fruitless labor. It seems strange that the good Baptists would oppose the law of God and their own church manual, in order to set aside the Sabbath of the Bible, and exalt the pagan Sunday handed down through the Catholic Church. Their manual reads: "We believe that the law of God is the eternal and unchangeable rule of his moral government. That it is holy, just, and good." This agrees with Matt. 5:17, 18. Would to God they could see that it is God and not Seventh-day Adventists, that they are fighting when they oppose the Sabbath. O that they would cease their rebellion against God's law, cease to put their fingers in their own eyes.

We obtained a hall at Oakland, and continued our meetings for two weeks. Six embraced the Sabbath, and four were baptized, making fourteen now in all. They will soon be organized into a church. We organized a Sabbath-school of seventeen members. Brother Wheeler and wife, who were holding meetings at New Bethlehem, were with us some. He preached twice.

I then returned to Cobham, Warren Co., where I had labored before going to Oakland, and held a few meetings. Three were baptized. We organized a Sabbath-school of eleven members. There are fifteen in all who keep the Sabbath near Cobham. Some are Swedish brethren and sisters who live on the other side of the Alleghany River. I think they will all be organized into a church soon. They can attend meetings part of the time; and at their quarterly meetings perhaps they can so arrange that they can all be together. Some more will be baptized here soon.

At Blooming Valley, Crawford Co., where I

am at this writing, brother Saunders and the writer held a tent-meeting several years ago. I am holding a few meetings here now. I found the most of the little band here faithful, although somewhat discouraged. One young man commenced the observance of the Sabbath in the winter, and one more has taken hold since I came. There are several here who wish baptism. They will go forward this week in this ordinance.

May these dear brethren and sisters press together, love each other, pay their tithes, and keep pace with the message, is my prayer. I have enjoyed much of the presence of the Lord this year, for which I praise his holy name.

April 30.

J. L. BAKER.

NORTH CAROLINA.

SINCE my last report and while waiting for the new tent and Elder Butler to get here, I have been holding meetings at Sandy Mush, on the line between Madison and Buncombe counties, some twenty-five miles from home. I have spoken some twenty times, with an increasing interest. I hope to see some fruit from this effort. The Lord has come very near to us in these meetings. Many people are asking us to come into other neighborhoods and preach, saying that they will furnish us a place to hold meetings. The people are perishing for want of the truth; it makes us sick at heart to see the openings and no one to fill them. Let us pray to the Lord of the harvest to send laborers into the white harvest-field. We are now making arrangements to pitch the tent in Asheville. Brother and sister Butler have come here full of courage, and we hope our brethren in this State will write him, and tell their wants, and the prospects for meetings in their localities. He has had years of experience, and if we all do what we can to stand by him, the Lord will make him a blessing to the work. To do this let us all pay our tithes and give of our means to help carry forward the work. The heavenly bank is open now; let us deposit all our tithes and offerings while means can be used to spread the third angel's message. We feel sure if you could hear the pleas for help that we hear, you would see the need of faithfulness in this.

The Lord is coming soon; let us show by what we do that we believe this. Brethren and friends, how much have you invested in the work? Will you have more left to burn up than you have put into the cause to save men? O stop now and think this matter over seriously and act accordingly. Your tithes and offerings can be sent to brother W. H. Edwards, Battle Creek, Mich., to help the work in this State.

May 1.

D. T. SHIREMAN.

P. S. — We cannot make our visit to the eastern part of the State as soon as we expected, on account of our tent-meeting at Asheville.

D. T. S.

THE PRESENT OUTLOOK FOR THE CANVASSING WORK.

PERHAPS a few words to show how the canvassing work is prospering now, will be of interest to the readers of the REVIEW. On account of the continued hard times, many have imbibed the idea that the canvassing work is about over, and that but little if anything can be done in this line from this time on. A few figures will be the best argument we can give to prove that the above conclusion is not only not correct, but that we still can sell a goodly number of books in the future.

I have before me reports from twelve States, giving a report for the week ending April 27. I will give the State, number of agents, total value of orders taken, and last but not least, the average value of orders for each agent in that State: —

STATE	NO. OF AGENTS	VALUE	AVERAGE VALUE
Iowa	20	\$ 257 50	\$12 87
Mississippi	6	80 00	13 00
Wisconsin	22	308 20	14 10
S. Dakota	20	286 35	14 31
Nebraska	11	197 50	17 95
Kansas	34	641 50	18 86
Missouri	22	417 00	18 95
Alabama	10	201 75	20 17
New York	28	794 95	28 39
Illinois	13	415 30	31 94
Oklahoma T.	3	257 75	35 91
Texas	14	1,088 75	77 76

It must be borne in mind that not all of the canvassers in the different States were at work at this time, and again that the last of April is not by any means the best time of the year for securing orders for books, especially an April following such a hard winter as the one just passed has been. In view of the time of year in which this work was done, the universal hard times now prevailing, and the thousands of men and women out of employment, I think this is a good beginning for this season of the year, and I believe there are good reasons for taking a hopeful view of the outlook. I expect our canvassers will do a reasonable amount of work this season. In spite of the hard times the Lord is giving a degree of success that is a surprise to many of the agents themselves, and is very gratifying to all.

F. L. MEAD.

OUR CALIFORNIA SANITARIUM.

DURING a recent trip to the Pacific Coast it was the writer's privilege to tarry a short time at our good sanitarium (Rural Health Retreat) situated near St. Helena, Cal.

I was glad indeed to meet Dr. and Mrs. Maxson and many of their corps of assistants with whom I had formerly been acquainted in the East, and a short stay with them was highly appreciated.

This institution is growing rapidly, and marked improvements are noticeable in many directions. Since the buildings were originally constructed, the main building has been enlarged to almost, if not quite, double its former capacity. It is four stories high, and upon its roof is a well-lighted room and a promenade, from which grand views of the mountains and valley can be obtained. Each story is made very accessible by an excellent elevator service. The location of the buildings is such that one can step from every floor and also from the promenade on top directly out upon the side of the mountain, thus affording occupants of the upper stories about the same advantages of egress and ingress as are enjoyed by those occupying the ground floor. In the event of fire this is an advantage that ought to be appreciated by every one.

A chapel and gymnasium of ample proportions, seven cottages and numerous tents, a well-equipped steam laundry, and a bakery where the many varieties of hygienic bread, biscuit, crackers, and other articles of diet used by the institution are manufactured; also a commodious barn containing nearly one dozen horses, with vehicles to suit; and a power-house recently enlarged to make room for another new boiler just placed in the same, are among the advantageous acquisitions to the institution.

In addition to the 100-acre tract, comprising the grounds belonging to the sanitarium company, it controls a farm of about 300 acres, where the cows are pastured, and where the poultry and eggs are produced.

In the grounds surrounding the sanitarium great care has been taken to preserve a suitable proportion of the magnificent mountain forest trees and shrubbery which densely cover the whole hillside; and it is well that it is so; for man could not improve upon this landscape of nature with its beautiful foliage.

On the plateau and grades new concrete walks have been made, with rear walls artistically built of the stone that plentifully abounds there. The

walks are so arranged as to obviate all necessity of climbing the hillside. On nice days, and I was told that nine tenths of the days in that locality are nice, the patients can ramble at will along these beautifully shaded walks, and inhale the sweet fragrance that is constantly eliminating from the foliage.

The grounds in front of the sanitarium and cottages are laid out in lawns, flower beds, etc., that, in their well-kept condition, add to and make the surroundings quite cheerful.

The views from the roof, windows, and balconies are most beautiful. A wide panorama of hills, valleys, and mountain ranges is in full sight. In fact from every spot of ground in the neighborhood round about, a different landscape is presented to sight.

The climate is so mild that the patients, even in mid-winter, take comfort in sitting out upon the verandas and strolling through the gardens that abound in flowers, the orange, lemon, and fig. The fluctuations of temperature are very small, and what we eastern people would call cold weather is never known there.

As to the menu we can say, the tables are provided with everything that is admissible as healthy food. The greatest difficulty is to keep one's appetite under subjection when such a great variety of nourishing and palatable food is spread before him.

In conclusion, we cannot refrain from saying that Dr. Maxson is entitled to much credit for the success and prosperity that he has succeeded in bringing to the work at that place since his connection with it as superintendent. And in conjunction with his genial and kind-hearted assistants, we feel that nothing is left undone to make the sum of happiness complete for both patient and sojourner. With balmy air, the mild and equable climate, good medical attendance and good treatment, judicious exercise, proper rest, and nourishing diet supplied in such abundance, if the sick cannot recover their health there, it is because their maladies are incurable.

W. H. GILMORE.

ANCIENT "BIBLICAL INSTITUTES."

AT the present time great good accrues to the Lord's cause from holding Biblical institutes, as has been the custom of Seventh-day Adventists for quite a number of years. But this is not absolutely a new inception in carrying forward the work of the Lord. Anciently, in the days of good king Jehoshaphat, the same thing was practically done. Jehoshaphat succeeded his father Asa to the throne of Judah, and the record states that the Lord was with him "because he walked in the first ways of his father David."

Second Chronicles 17 tells how the Lord prospered this faithful ruler, and how he had abundance of regal honors and material wealth. But verses 7-9 show what the wise king did to enlighten and instruct his subjects. The account says: "Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah." These were five civil rulers in Jehoshaphat's realm on whom he laid the obligation of seeing that the people were duly taught in divine things. But the record tells what Jehoshaphat did in addition to sending forth the five princes: "And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites." Here were nine Levites to go along with the princes, but to make the company more complete the chapter states that Jehoshaphat sent with them "Elishama and Jehoram, priests."

Here we have a company of sixteen persons in all, including the five princes, the nine Levites, and the two priests of the house of Aaron. And

the sacred historian tells us what this band of civil and ecclesiastical persons did: "And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." And verse 10 records what influence these institutes among the people had on adjoining countries: "And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat."

2 Chron. 17:1-10 is an interesting account of a very interesting work. It is in perfect accord with what Jethro, the father-in-law of Moses, told him should be done to educate the multitude who had just come out of Egypt. Jethro said to Moses: "And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do." Ex. 18:20.

The truth of God in all dispensations is an educating power. G. W. AMADON.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 21.—Power and Glory of His Coming.
Luke 9:28-50.

(Sabbath, May 26.)

THE last verse of the last lesson is properly the first of this, for the transfiguration was the fulfillment of the promise that some then present should not taste death till they had seen the Son of man come with power. Do not neglect to re-read the preceding lesson while studying this. A careful reading of the verses composing this lesson will show the following topics: The transfiguration; casting an unclean spirit out of a child; announcement of Christ's approaching death; a lesson of humility, exclusiveness forbidden. The most prominent things in the lesson are the transfiguration and the healing of the child. The other things are no less important; but if the lesson is carefully studied, as a whole, these most striking features will serve to recall the others to the mind.

1. What had Jesus said that some of his disciples should see before their death?
2. What did he do about eight days afterward?
3. As he prayed, what took place?
4. Who appeared with him in glory?
5. Of what did they talk?
6. What were the three disciples doing?
7. What did they see when they awoke?
8. What did Peter say?
9. As he was speaking, what overshadowed them?
10. What was heard from the cloud?
11. As they came down from the hill the next day, who met them?
12. What request was made by a man of the company?
13. Describe the condition of the man's son.
14. What effort had the man made for his son's restoration?
15. What did Jesus say?
16. What took place as the child was coming to him?
17. What followed?
18. How were the people affected by the miracle?
19. Of what did Jesus again remind his disciples?
20. How did this information affect them?
21. Concerning what did a dispute arise among them?
22. How did Jesus prove them?
23. Who did he say shall be the greatest?
24. What did John say they had done to the man who was casting out devils in his name?
25. What did Jesus say in reproof of their exclusiveness?

NOTES.

1. That the transfiguration was a miniature representation of the second coming of Christ, is evident from the words of Peter: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my be-

loved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Peter 1:16-18.

2. When Christ comes, it will be with the glory of the Father. Matt. 16:27. (See also verse 26 of the chapter we are studying.) When he comes, there will be two classes of the righteous,—those who have died and are raised to life immortal, and those who are alive, and who are changed to immortality and taken to heaven without tasting death. (See 1 Thess. 4:14-17.) These two classes were represented at the transfiguration. "Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab." Deut. 34:5, 6. The only way by which a man once dead can ever appear among the living is by a resurrection. Jude, in showing the meekness of Christ, incidentally refers to the resurrection of Moses. "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9. The Devil has the power of death, through sin (Heb. 2:14), and so he claimed Moses as his lawful prey. Christ claimed him by right of redemption, yet would not rail at the Devil. By virtue of his superior power he delivered Moses from the grave, and so they were together in the holy mount. Elijah had been taken to heaven in a whirlwind,—translated to heaven without seeing death. These two representatives of the vast host of the redeemed at the last day, were with Christ when he appeared in the glory with which he will be clothed at his second advent.

3. "This is my beloved Son: hear him." Does this absolve men from the duty of hearing and obeying God the Father? Hear him: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18. Hear him: "Jesus answered them, and said, My doctrine is not mine, but his that sent me." John 7:16. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12:49. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14:10. "As my Father hath taught me, I speak these things." John 8:28. Hear him: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17. "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. Christ is the only manifestation of God to man. The law of God is the righteousness of God. Isa. 51:6, 7, Rom. 3:21, 22. It is God's way. Ps. 119:1, 2. Therefore the life of God is the law of the universe. But Christ is God. In him is life, even the life of God. In the life of Christ we see the law of God in action. So the law of God is found by men only in the life of Christ. He is the one mediator between God and man, to bring man to God. Therefore we are commanded to hear him. For the Father "hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father." John 5:22, 23.

Special Notices.

NOTICE TO DISTRICT NO. 3, MICHIGAN.

I WOULD like to correspond immediately with the elders of the churches in Dist. No. 3, Michigan, in regard to holding tent-meetings this summer.

J. L. EDGAR.

320 South Rose St., Kalamazoo, Mich.

VISITING DAYS AT THE HASKELL HOME.

PERSONS intending to visit the Haskell Home will please note that the visiting days are Sundays, from 4 to 6 p. m., and Wednesdays, from 2 to 6 p. m. It is necessary to make this announcement, as so large a number of visitors have been calling at the Home, that the very interest of the friends, which we have no desire to discourage, has been something of a hinderance to the workers.

J. H. KELLOGG.

WISCONSIN CAMP-MEETING.

THIS coming State camp-meeting will be held June 7-18 at Portage, on the same grounds as last year.

We will spare no pains to make this the most interesting and profitable meeting ever held in our State. Elders Durland, Hyatt, and Matteson will be with us; but the best of all is, the Lord will be present.

We contemplate some very interesting changes in the nature of our meetings. We desire to hold several ex-

perience tract and missionary meetings, where our brethren and sisters will have an opportunity to give their experience in home missionary work, and make suggestions in this line of work. We hope that all our meetings will prove very practical. None can afford to remain at home, if they can possibly come. Reduced rates will be granted on the roads. Brother G. M. Brown will speak of that later. H. R. JOHNSON.

NORTH DAKOTA CAMP-MEETING.

It has been decided to hold a camp-meeting in North Dakota, June 26 to July 2. The place will be mentioned soon. The meeting in this State last year was a source of encouragement to those in attendance. Being held earlier in the season than last year, it will accommodate the brethren better. We expect Elder J. H. Durland and others to be with us in this meeting. We trust that the brethren will make every reasonable effort to attend, as we may expect the Lord will bless the service.

N. W. ALLEE.

QUEBEC CAMP-MEETING.

THIS meeting for 1894, will be held at Ayer's Flat, P. Q., June 14-25, on the fair-ground, with the same accommodations as last year. A dining-hall will be run on the ground, where board can be obtained at reasonable rates. There are stalls for horses free, and hay and grain will be furnished at a fair price.

It was thought best to hold the meeting longer than usual; for we are so near the time of Christ's coming, we can afford to spend ten days in our annual meeting this year. Try it, brethren and sisters, this time, and you will say at the close it was one of the best camp-meetings you ever attended. Come so as to have the work of preparation all completed ready to commence the meeting on time and stay until its close.

We expect the same reduction of fare over the Boston and Maine railroad as last year,—one fare for the round trip, from Newport, Vt., and Sherbrook, P. Q., to Ayer's Flat. The superintendent of Dist. No. 1, Elder I. D. Van Horn, with other help, will be present. Come to learn more perfectly the progress of the message and the wants of the cause at the present time.

J. B. GOODRICH.

SOUTH DAKOTA CAMP-MEETING.

THIS meeting will be held at Madison, June 20-28. Workers' meeting and Bible instruction will begin June 13. We feel that it will be very important that all our brethren and sisters should attend this meeting. We remember with gratitude the rich blessings we received at our annual meeting last year. The Lord has richly blessed the labors of our workers this year; many have accepted the truth during the year. The times are hard, but we cannot expect anything much better. All these things only show that the end is nearing, and it is well for us to get together so that we may be enlightened and prepared to understand and live out the message we profess to be giving. The General Conference has promised us excellent help, and we hope that it will be this year as it has been heretofore at our camp-meetings,—that more people will attend our meeting than we have members in the State.

We have the promise of reduced rates here in South Dakota on the railroads. Come, brethren and sisters, and bring Jesus with you. He has promised to be with us by his Spirit. N. P. NELSON, Pres.

Appointments.

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

THE next annual session of the South Dakota branch of the International Tract and Missionary Society will be held at Madison, S. Dak., June 20-28.

N. P. NELSON, Pres.

THE next annual session of the Minnesota Tract Society will be held in connection with the camp-meeting, June 5-12. First meeting Tuesday, June 5. The annual business of the society is to be transacted.

N. W. ALLEE, Pres.

THE next annual session of the Quebec Conference will be held in connection with the camp-meeting at Ayer's Flat, P. Q., June 14-25. Let each church elect its delegates at once, according to the following ratio: One delegate to each church and one to every additional ten members of the church. Important matters are to come before the Conference to be considered; therefore, let each church send a full delegation to be present at the first meeting. J. B. GOODRICH, Pres.

THE next annual session of the Sabbath-school Association of South Dakota, will be held at Madison, S. Dak., in connection with the Conference and camp-meeting, June 20-28. MRS. H. E. KAUBLE, Pres.

THE next annual Conference of Seventh-day Adventists of South Dakota, will be held at Madison, S. Dak., June 20-28. The first meeting of the Conference will be called at 10 A. M., June 20. All delegates are requested to be present at this hour.

N. P. NELSON, Pres.

THE twenty-fourth annual session of the Wisconsin Conference of Seventh-day Adventists, will be held at Portage, Wis., in connection with the State camp-meeting, June 7-18. The first meeting of the Conference will be held Tuesday, June 12, at 10:30 A. M.

H. R. JOHNSON, Pres.

THE next annual session of the Minnesota Conference will be held in connection with the camp-meeting at Minneapolis, Minn., June 5-12. First meeting, Tuesday, June 5, at 9 A. M. It is desired that each church in the Conference be fully represented. The usual annual business of the Conference will be attended to.

N. W. ALLEE, Pres.

CAMP-MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

Pennsylvania, Corry,	May	30 to June 11
Quebec, Ayer's Flat,	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,	"	7-18
*South Dakota, Madison,	"	21-28
*Nebraska, Lincoln (Peck's Grove),	Aug.	21-28

DISTRICT NUMBER FIVE.

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

DISTRICT NUMBER SIX.

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

DISTRICT NUMBER EIGHT.

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

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

News of the Week.

FOR WEEK ENDING MAY 12, 1894.

DOMESTIC.

—A vein of silver ore has been struck at Lake City, Colo., worth \$3000 a ton.

—A tornado tore through some parts of Indiana and Ohio, May 10, damaging buildings and crops.

—The municipal elections of Indiana have resulted in the election of Republicans in nearly every city where the party lines were drawn.

—In the arbitration between Chili and the United States, Switzerland has decided to award \$240,564 to us instead of the \$9,000,000 claimed.

—The Ministerial Union of Lexington, Ky., has adopted a vigorous denunciation against Colonel Breckinridge's canvass for renomination.

—The effort of Colonel Breckinridge to be again returned to Congress, is denounced by the New York *Independent* as "incredible effrontery."

—"General" Randall, with all his "staff" of the Chicago division of the industrials, is under arrest at Laporte, Ind., charged with a conspiracy to commit a felony.

—A bank at Southwest City, Mo., was robbed in daylight, May 10, by a band of mounted outlaws. One hundred shots were fired by the robbers, and four citizens were wounded.

—An army of 450 industrials who had stolen a train in Colorado and run it into Kansas, surrendered to United States Marshall Neeley at Salina, Kans., and they are all now under arrest.

—A Methodist preacher in Lexington, Ky., declares that if Breckinridge is elected, blood will flow in that city. Three other ministers preached on the same day in the same city on forgiveness.

—May 1, at Cleveland, Ohio, a mob of unemployed men and many vicious persons who joined with them, attempted to smash things generally; but the police soon brought them to their senses.

—American fishing vessels on Lake Erie were seized by the Canadian cruiser "Petrel," May 8. The boats were in Canadian waters. This is the first time that hook-and-line fishermen have been molested.

—Senator Walsh has introduced a bill providing for the repeal of the ten-per-cent tax on State banks pure and simple, omitting all of the conditions that are found in some of the bills introduced for this purpose.

—Governor Rich, of Michigan, has appointed John Patton, Jr., of Grand Rapids, to fill the vacancy caused by the death of Senator Stockbridge. He will serve until January, when two new senators will be chosen.

—The United States gunboat "Bennington" arrived at San Francisco, May 1, on her way to Bering Sea. She left Genoa, Italy, Feb. 7, and steamed 13,269 miles in seventy days, going by way of the Straits of Magellan.

—A dispatch from Uniontown, Pa., says that the destitution among the strikers in the coke region is so great that many of the men "announce that they will either have to go to work or steal." Extra guards have been placed at all the company stores.

—A May festival of the University Musical Society, of Ann Arbor, Mich., will be held in University Hall in that city, May 18 and 19. Great preparations have been made for the occasion, and lovers of music anticipate a festival exceeding anything that ever before has been seen in Michigan.

—Coxey and Browne, general and lieutenant of the Coxey army, have been found guilty of the misdemeanor of carrying a banner and treading on United States grass. The agitation has been the cause of getting a committee of Congress appointed to examine into the industrial condition of the country.

—The Southern Industrial Congress is to be held in Augusta, Ga., this month. Its object is to consider the best means of promoting the material progress of the Southern States. The governor of Georgia has invited governors of the other Southern States, and the delegates will be appointed by the governors.

—The Council of Italian Workingmen has issued a circular warning all Italians against emigrating to the United States. Maryland, Pennsylvania, and Delaware are named as the States in which it is the most difficult to find employment. The economic crisis in the United States is said to be growing more acute, and the chances of getting work to be lessening daily.

—The Hebrews of New York have discovered that the law of 1847, which gave Jews and others who observe the seventh day exemption from service as jurymen and from being summoned as witnesses on that day, was repealed in 1886. Prominent Hebrews in New York who are in the legal profession are at work to bring about a change in this law, which will grant them an exemption.

—"General" Kelly and his "industrial" (?) army, finding that the railroads will not furnish free transportation to Washington, and that marching is hard work, have taken to the water. About 150 boats have been built at Des Moines, Iowa, and now "Commodore" Kelly and his new navy are floating down the Des Moines River, hoping to find some place where provisions are free, and railroad tickets may be had for asking.

FOREIGN.

—The canals of Canada are henceforth to be closed on Sunday.

—The Canadian government has put into effect a quarantine against the United States, to prevent the introduction of smallpox, which prevails to such an extent in Chicago, Brooklyn, and New York.

—The Canadian Pacific railroad has discharged 1000 men between Montreal and Vancouver on account of the dullness of business.

—Nova Scotia has made a law in favor of the immediate prohibition of the importation, manufacture, and sale of intoxicants as a beverage.

—Greece is still being shaken by earthquakes. Thousands are leaving the cities and towns and encamping in the fields or sleeping in boats.

—King Kabba Rega has again been defeated by the British forces. It is hoped that this British victory will be the death-blow to the slave-trade in that region.

—Anarchist speech-makers at Hyde Park, London, May 1, were dragged from their platforms by the workmen whom they were trying to excite to deeds of violence, and were obliged to seek the protection of the hated police.

—Don Carlos, pretender to the throne of Spain, takes exceptions to the pope's sanction of the present government of Spain. He holds that his rights are as good as the pope's right to the temporal power. This manifesto has made a profound impression at the Vatican. Many of the Spanish clergy favor Don Carlos.

RELIGIOUS.

—Mr. Thomas Spurgeon has been formally installed as the successor of his father in the Metropolitan Tabernacle in London.

—A recent canvass of former students of Mr. Moody's Chicago Bible Institute shows that 129 have gone out from it into the mission field.

—The vote of the Methodist Conferences up to April 18, was 741 in favor of equal lay representation in the General Conference, and 2041 against.

—Natari Kitashima, Ph. D., a Japanese, was ordained to the Unitarian ministry at Vineland, N. J., May 3. He is said to be the first Japanese ordained in the United States. The Rev. D. N. Morehouse, of New York, presided over the service.

—Census returns recently issued show that there are in New Zealand 1197 churches and chapels, being an increase of 134 in five years. Two hundred and forty-one school-houses are used for religious services, and 161 dwellings and public buildings. These various edifices have accommodations for 278,114 persons (or less than half the population of the colony), and are actually attended by 197,055, or about a third of the population. Presbyterians report 40,785 church-goers; Episcopalians, 37,252; Roman Catholics, 30,525; Wesleyans, 27,106; Salvationists, 14,442. There are 450 Jews, 200 Free-thinkers, and 3803 of no denomination at all.

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.—A Sabbath-keeper to take charge of house, for family of four, a good home with moderate wages, light work. References exchanged. Address Mrs. Belle Lewis, Brant, Saginaw Co., Mich.

POSITION WANTED.—Middle-aged man with small family, would like a position as foreman on a large farm, or farm on shares. Would buy stock and tools if agreeable. School and church privileges desired. Address Box 251, Birmingham, Mich.

ADDRESS.

HEREAFTER my permanent address will be Oklahoma City, Okla. T. J. M. REES.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Signs, Sentinels, and tracts. Nannie Smith, Arcola, Ill.

Seventh-day Adventist papers. Samuel Booth, Toland, Conn.

REVIEWS, Signs, and tracts. Mrs. Hattie J. Graves, Brunswick, Me.

REVIEWS, Signs, Sentinels, also German papers. Jerry Martin, Alma, Nebr.

Seventh-day Adventist papers and tracts. David Flenner, Oliver Springs, Tenn.

Clean copies of French papers for missionary work. M. E. Hamilton, Gibson City, Ill.

Seventh-day Adventist papers and tracts. James De Vinney, Butte des Morts, Wis.

Seventh-day Adventist papers and religious liberty tracts. Jennie Johnson, Box 160, Montezuma, Iowa.

DISCONTINUE PAPERS.

I have enough papers for the present. Bert Iles.

I have enough papers for the present. Wm. H. Brown.

Obituary Notices.

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

SCHIMER.—Died at Maplewood, Mass., April 6, 1894, of scarlet fever, Gertie Schimer, youngest daughter of sister Enca Schimer, aged thirteen years.

ROGERS.—Died April 7, 1894, in Graysville, Tenn., of myelitis, Helen Louise, daughter of E. C. and Mary L. Rogers.

RING.—Died March 23, 1894, at Gibbon, Nebr., Mrs. Helen Ring. Sister Ring was born in Huntington, Vt., March 5, 1860.

SHADEL.—Died April 2, 1894, at her home in Sun Prairie, Dane Co., Wis., Caroline Shadel, of consumption, aged 25 years, 8 months, and 16 days.

CADD.—Died April 7, 1894, at the house of brother and sister Frisch, on Lake St., Chicago, Ill., Anna Cadd, aged nearly seventy-eight years.

GOODALE.—Died March 4, 1894, at his home in Lapeer, Mich., Wright W. Goodale, aged 78 years, 6 months, and 12 days.

EGGLESTON.—Died March 22, 1894, at Lancaster, Erie Co., N. Y., of apoplexy, Wallace H. Eggleston, aged 63 years, 6 months, and 21 days.

general mourning. Truly a standard-bearer of righteousness has fallen. The family has lost a devoted husband, an indulgent father, the church a pillar, and the neighborhood a noble citizen.

HACKETT.—Died March 5, 1894 in Addison, Mich., Jessie Hackett, of consumption, aged 32 years, 3 months, and 20 days.

FOSTER.—Died at Dodge Center, Minn., March 29, 1894, sister Elizabeth Sherwin Foster, aged 76 years, 9 months, and 25 days.

MYERS.—Died at South Milford, Ind., March 30, 1894, of consumption, Mary M. Myers, nee Smith, aged 51 years, 4 months, and one day.

ELLIOTT.—Died at La Presa, Cal., of consumption, sister Mamie Hoff Elliott, aged 25 years, 9 months, and 13 days.

CHURCHILL.—Died at College View, Nebr., March 1, 1894, of pneumonia, sister Mattie, wife of brother A. L. Churchill.

OGELSBY.—Died Jan. 23, 1894, at Burlington, N. J., Rebecca M., wife of Pearson F. Ogelsby, and daughter of Bartholomew and Elizabeth Bussier, aged sixty-nine years.

WILLIAMS.—Died at Wasioja, Minn., March 11, 1894, sister Anna M. Williams, aged 71 years, 5 months, and 20 days.

THORNTON.—Died Dec. 25, 1893, of consumption, resulting from la grippe and pneumonia, sister Scvillah A. Thornton.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 15, 1894.

Table with columns for EAST and WEST stations and times. Includes stations like Chicago, Detroit, Buffalo, and New York.

*Daily. †Daily except Sunday. Niles accommodation train goes west at 8.30 a. m. daily except Sunday.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect Feb. 11, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes stations like Chicago, Valparaiso, South Bend, and Detroit.

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.

HOME SEEKERS' EXCURSION TICKETS Will be sold by the Chicago, Milwaukee & St. Paul railway on May 29, 1894, from Chicago to St. Paul, Minneapolis, Omaha, Sioux City, Kansas City, and points beyond.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 15, 1894.

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CAMP-MEETINGS FOR 1894.

SEE Appointments on page 14.

The readers of the REVIEW will find the Mission Field Department especially interesting this week. The thought that the closing message of the gospel is reaching out into the old fields of labor where Paul and Silas preached, is calculated to stir the emotions of the heart. Notice, also, how the efforts to prevent the spread of the truth in Rumania have resulted in almost unexpected privileges and favors to our people. "Surely the wrath of man shall praise thee; the remainder of wrath thou shalt restrain."

A correspondent of the Philadelphia *Presbyterian* declares that in the Breekinridge-Pollard trial, when it became necessary to summon as witnesses some women from the Catholic convent in St. Louis, Mo., instead of summoning them by the ordinary civil process, the court invoked the aid of Satolli, and that at his command they came. This action, which, if true, is repugnant to every principle of American law, is entirely in harmony with the late statement of the papal ablegate, that ecclesiasties (meaning Catholic dignitaries and priests) cannot be tried before a civil court without a special concordat with the pope, granting the civil authorities that power.

The *Christian Statesman*, in its issue of May 5, after describing the awful effects which saloons and worse dens of iniquity have in this country, costing in the last twenty-five years as much as all the property in our nation is worth, says: "God Almighty has a controversy with this Christian nation"! A poor showing, indeed, for a Christian nation! How would the *Statesman* reform the nation? O, pass the religious amendment to the Constitution. That will Christianize this Christian nation! A vote to that effect by Congress will take away the love for liquor, and will subdue all the evil passions of those within our boundaries! The salvation of

this country from sin depends upon the votes of Congress! Where is Breekinridge? The National Reformers should see to it that he is up and voting.

The following very beautiful thought is from the sketch of the life of Miss Havergal, whose ministry of poetry and sacred song has been a blessing to so many hearts. Speaking of how her hymns were given to her, she said: "Writing is *praying* with me, for I never seem to write a verse by myself, and feel like a child writing; you know a child will look up at every sentence, and say, 'And what shall I say next?' That is just what I do; I ask that at every line He would give me, not merely thought and power, but also every word, even the very rhymes. Very often I have a very distinct and happy consciousness of direct answers." Yes, such childlike faith is sure to bring answers. Have we the faith that brings such answers to us?

A late writer in a prophetic journal makes the two-horned beast of Revelation 13 to be the Napoleonic dynasty. He says: "This head is killed." But, by referring to Rev. 19:20, we learn that the two-horned beast, called here the false prophet, and identified with the two-horned beast by its miracles, image, and the mark which it enforces, meets its final end in the lake of fire at the same time that the beast, or papacy, does, and that destruction occurs at the coming of the Lord. Dan. 7:11; 2 Thess. 2:8. Hence this statement that the two-horned beast is now killed, is just a little too previous. The two-horned beast now lives, and we are beginning to see its wicked work; and the message of warning against it and the beast, its partner, is now being proclaimed.

Pennsylvania has a Sunday law enacted a hundred years ago. Like many other laws of that age, it is a disgrace to the State, and an effort is being made by men of some breadth of mind to have it repealed. But the State is not lacking in bigots who want to keep the chains of religious tyranny still clanking. The last Monday in April, which was the centennial of the enactment of this law, was celebrated by a union meeting of several religious denominations at Media, Pa. This meeting was not a perfect success, but would have been, doubtless, if they could have had some witeh to burn, or some one that they all could have agreed upon as a heretic to have whipped through the streets at the tail of a cart, after the manner of their spiritual fathers, the Boston Puritans.

During the last few months we have heard of several new interpretations of the seven-headed and ten-horned beast of Revelation 17. The last one is by Carl Browne, lieutenant to "Coxey," of industrial-army fame. His explanation of these symbols is so entirely modern and unique that we give it as reported in the *Chicago Herald* of April 29:—

"The present condition of the country he declared to be the fulfillment of the revelation to St. John. The horns of the beast were the seven conspiracies against the money of the people; the ten horns were the ten monopolies, foremost among them the sugar trust. Grover Cleveland had called an extra session of Congress, and by the aid of 'that gray-headed rat from Ohio, John Sherman,' had been able to heal the wounds of the seventh head by repealing the silver purchasing bill."

The above was given to a Washington audience which greeted the army on its arrival at that city. Such fanciful interpretations of Scripture

should be a warning to all would-be expositors to adhere closely to sound principles of interpretation.

A Protestant (?) minister at Binghamton, N. Y., is engaged in preaching a series of sermons on seven great medieval saints, beginning with St. Anselm, and closing with Thomas á Kempis. This, of course, will gratify the church to which these men belonged. Of the lives of these men we have nothing to say. They may have been good men for the times in which they lived and the associations with which they were surrounded. But this does not justify a Protestant minister in taking them and their imperfect lives as subjects of discourse. There is only one perfect life,—the life of Jesus Christ. That life is so perfect, the heights, the depths, and the breadth of his love so great, that any one who appreciates and senses it can never exhaust the theme. The apostles knew of many good and holy men who were in the past in their day, and no doubt they often referred to them and their acts of faith; but their one theme of discourse was ever Jesus and the resurrection.

After several promises and many urgent invitations, the associate editor of *Our Hope* has undertaken to write upon the subject of the "Three Angels' Messages." A series of articles was expected, but he has condensed the whole subject into one article of about three columns. This article is fully as remarkable for what it does *not* say as for what it does say. His position, as we understand it, is that the first message began to be preached by the apostles; the fall of Babylon was proclaimed by the Waldenses; and the third message began under Luther and still continues. These "glittering generalities" answer very well as a makeshift, to avoid a *real* investigation of this important prophecy, which from the very first of the Advent cause has been regarded as especially applicable to the times just preceding the coming of the Lord.

Since the above was written, we notice an article by H. F. Carpenter on the first page of the *World's Crisis*, eastern organ of the same denomination as *Our Hope*, taking another and contradictory position to that of *Our Hope*. This last writer, who has much to say about the "seventh-day advocates," declares that the "second angel did not begin his message until 1870," while he places the third angel's message in the future! Thus he says, "When Satan shall marshal his hosts under the 'beast and false prophet' for his last assault upon the children of God, after the servants of God are all sealed, and shall threaten them with every privation if they do not yield, God will lift a voice of cheer and strength in the third angel's message," etc. We are reminded by this slight (?) discrepancy between these opposers of our views of the message of the two scientists who could not agree on the age of certain bones which were found in Iowa. One held that they were prehistoric relics of the Post-tertiary age, while the other thought they were the remains of a circus elephant that died in that town a few years previous! Of these statements concerning the message, we have only this to say. The third angel's message is the last message the world will ever hear. If it is not now due, the day of the Lord is afar off. If the day of the Lord is near, then the message is now being proclaimed. We believe that it is, and the success attending the work proves it to be so.