

The Advent Review and Sabbath Herald

103 Snow box 686

HOLY BIBLE

THE FIELD IS THE WORLD

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

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EIGHTEEN NINETY-FIVE.

BY WORTHIE HARRIS.

(Battle Creek, Mich.)

SEALED is the casket, with its jewels rare
Where lie the gems another year shall wear;
To robe her each will weave one as he may,—
A meager garb, or rare and rich array.

Time's distaff spins the threads from which we
choose;
For pattern or device, we make or lose;
Yet weave we must, for Heaven hath so decreed,
That only death thy labor should succeed.

But jewels, such alone as make her meet
In royal garb each day the King to greet,
Are in the casket Faith doth guard with care,
To ope not, save thou hast the key of prayer.

So may the year, in beauteous garment clad,
Be thine to usher, to the feast made glad
By presence of our Lord, on kingly throne,
To hear him name both her and thee his own!

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.

OUR DUTY TO THE POOR AND AFFLICTED.

BY MRS. E. G. WHITE.

"AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Here is a plain, decided question, asked before a large company, among whom were those who were watching to catch any word from the lips of Christ that they might turn against him. Jesus understood just how to adapt himself to the situation, and he asked a question of the lawyer that placed upon him the responsibility of answering his own inquiry. "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Christ gave this lesson to those who claimed to be expositors of the law of God. From his explanation it was evident that conformity to their rigorous ceremonies, the outward show of religion, would not make them fit subjects for the kingdom of heaven. The principles which must be wrought out in the life are supreme love to God and impartial love to men. The lawyer answered his own question by declaring that the law must be practiced. But did Christ say to him, "This *preach*, and thou shalt live"?—No; "This *do*, and thou shalt live." The lawyer found himself a law-breaker, and was convicted under the searching lesson that Christ gave them; for while he understood the righteousness of the law, he failed to show the mercy that the law enjoined. While he understood the letter of the law, he had not been a doer of its precepts. Convicted of his sin, repentance was demanded; but instead of repenting, he sought to justify his course by asking Christ, "Who is my neighbor?"

The Lord presented the case of a poor man who had been wounded and left by robbers to die by the wayside. The priest and the Levite who had passed by on the other side were in that very company who listened to the words of Christ, and their actions were presented before them in their true colors. The priest and the Levite were passing along the road from Jerusalem to Jericho, and by chance they came upon this poor wounded man; but the Lord took occasion by this circumstance to test and prove them. The Lord saw the man had been assailed by the robbers, who, being possessed with Satanic attributes, had wounded and bruised and robbed their fellow-man, and had left him helpless and dying, caring not what became of him. They would have killed him, had they not feared that they would be discovered, so they hurried away with their spoil. Christ says that not a sparrow falls to the ground without our Heavenly Father's notice; but here was a man who had been greatly injured by his fellow-men, and would not God look upon his affliction? Had those who injured him, respected and obeyed the law of God, they would have loved their neighbor as themselves. They could not have treated him as they did. But acting out the impulses of their sinful, corrupt nature, as though there were no law to forbid their cruelty, they cared neither for God nor for their neighbor, and left the wounded man to die by the wayside.

The Lord brought a priest, to whom was committed the work of ministering in behalf of

the people, over the road where the sick and suffering man lay in a dying condition. A faithful priest is to be pitiful, to be imbued with the Spirit of God, filled with mercy, compassion, and love toward all. If put to the test, he will reveal the true nature of his character, and make it manifest before the universe of heaven whether he is fit for the sacred office. The angels look upon the distress of God's family upon the earth, and they are prepared to co-operate with human agents in relieving oppression and suffering. They will co-operate with those who "break every yoke," who "bring the poor that are cast out to thy house;" who, "when they see the naked, that thou cover him; and that thou hide not thyself from thine own flesh."

To leave the suffering neighbor unrelieved, is a breach of the law of God. God brought the priest along that way, in order that with his own eyes he might see a case that needed mercy and help; but the priest, though holding a holy office, whose work it was to bestow mercy and to do good, passed by on the other side. His character was exhibited in its true nature before the angels of God. For a pretense he could make long prayers, but he could not keep the principles of the law in loving God with all his heart and his neighbor as himself. The Levite was of the same tribe as was the wounded, bruised sufferer. All Heaven watched as the Levite passed down the road, to see if his heart would be touched with human woe. As he beheld the man, he was convicted of what he ought to do; but as it was not an agreeable duty, he wished he had not come that way, so that he need not have seen the man who was wounded and bruised, naked and perishing, and in want of help from his fellow-men. He passed on his way, persuading himself that it was none of his business, and that he had no need to trouble himself over the case. Claiming to be an expositor of the law, to be a minister in sacred things, he yet passed by on the other side.

Enshrined in the pillar of cloud, the Lord Jesus had given special direction in regard to the performance of acts of mercy toward man and beast. While the law of God requires supreme love to God and impartial love to our neighbors, its far-reaching requirements also take in the dumb creatures that cannot express in words their wants or sufferings. "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again." He who loves God will not only love his fellow-men, but will regard with tender compassion the creatures which God has made. When the Spirit of God is in man, it leads him to relieve rather than to create suffering.

After the Lord had laid bare the indifference and disregard of the priest and Levite toward their fellow-man, he introduced the good Samaritan. He journeyed along the way, and when he saw the sufferer, he had compassion on him; for he was a doer of the law. This had been an actual occurrence, and was known to be exactly as represented. Christ presented these cases, and inquired which one of the travelers had been a neighbor to him who fell among thieves. As

a teacher of the law who had not practiced the principles of the law, the lawyer stood self-convicted while hearing of the exercise of mercy on the part of a Samaritan whom they despised. The Samaritans had been excommunicated from the church, and the Jews were educated to cast contempt upon them, and yet it was one of this hated people who had acted out the principles of the law. Christ laid open before them their cruel selfishness and hard-heartedness; for while teaching the precepts of the law of God, they were not obeying the invisible Leader and Instructor. But the Samaritan, who was one of a despised people, cared for his suffering brother, and did not pass by on the other side. He treated his neighbor as he would desire to be treated were he in a similar condition.

By this parable the duty of man to his fellow-man is forever settled. We are to care for every case of suffering, and to look upon ourselves as God's agents to relieve the needy to the very uttermost of our ability. We are to be laborers together with God. There are some who manifest great affection for their relatives, for their friends and favorites, who yet fail to be kind and considerate to those who need tender sympathy, who need kindness and love. With earnest hearts, let us inquire, Who is my neighbor? Our neighbors are not merely our associates and special friends, they are not simply those who belong to our church, or who think as we do. Our neighbors are the whole human family. We are to do good to all men, and especially to those who are of the household of faith. We are to give to the world an exhibition of what it means to carry out the law of God. We are to love God supremely, and our neighbors as ourselves.

THE SABBATH REST.

BY L. A. SMITH.
(London, Eng.)

The Sabbath rest is the rest of Eden. It is a taste and reminder of Eden that has survived the fall and the accumulated sin and curse of the ages; a foretaste, also of the restoration to come, when all that has hindered and marred the communion of God and man shall have passed away.

"There remaineth . . . a rest to the people of God." Heb. 4:9. It was prepared from the foundation of the world, when the "works were finished." The first man tasted it, but lost it for himself and the race, by the fall. But the plan of redemption restores it again to earth. Long since it would have been brought back, had those whom God chose for his people been faithful to him and to his purpose. He delivered the Israelites from bondage and led them to a place of rest; but "they could not enter in because of unbelief." Joshua did not give the rest that was promised, for unbelief still barred the way, and continued to do so through succeeding years.

"Another day" was set forth, during which the call is made to enter into the rest. That call comes down to us. It is the call of the gospel. "Unto us was the gospel preached as well as unto them." The descendants of Abraham heard the gospel, "but the word preached did not profit them, not being mixed with faith in them that heard it." So the decree went forth, "They shall not enter into my rest." (R. V.) The purpose of God still remained to be fulfilled. "Again, he limiteth [appointed] a certain day," and it is said, "To-day, if ye will hear his voice harden not your heart." To day we are admonished, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11.

The rest remaineth; "for if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day;" and "he that is entered into his rest, he also hath ceased from his own works, as God did from his." But now

we see not men who have ceased from their own works, for the decree remains, "In the sweat of thy face shalt thou eat bread." Now the provision is, "Six days shalt thou labor and do all thy work;" but in the world to come "thy work" will be a thing of the past. The sweat of the brow will be no more, and the stern rule of work or die will find no place in the activities of the life immortal.

Yet even here, amid the weariness, sin, and gloom, there comes a taste of the promised rest. One day in seven, as the weeks go by, we cease from our own works, as God did from his, and enter into his rest. This is the keeping of the Sabbath. We enter into his rest, and share his blessing, the blessing with which he himself "was refreshed." Once a week we come to holy time, that which no imperfection has touched,—the link that unites paradise lost with paradise restored. How great the privilege cast aside by those who will not use it as God designed!

THE TEMPORAL MILLENNIUM.

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

THAT the idea of a millennial reign previous to Christ's coming is a mistake, the following texts will further show:—

2 Tim. 3:12, 13: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." The declaration of verse 12 is general in its character and covers the whole of the Christian dispensation. Paul suffered persecution, and so must all who would live godly in Christ Jesus. Unlike the millennialists, who teach that wicked men will become better and better until we are gradually ushered into the glories of the millennial state, Paul taught that they would grow worse and worse, deceiving, and being deceived.

2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." There can be no days later than the last days. These must include the last day of time. But Paul describes them as days of peril. How different from the conception of the millennialists. Society is represented by Paul as being made up of good and bad; but the good evidently are the ones who are to be imperiled. He gives a list of nineteen prominent sins which will characterize the last days, declaring that with many godliness will simply be a form without power.

2 Peter 3:3, 4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Instead of the last days being marked by faith and godliness on the part of all, they are to develop a generation of scoffers who are to deny the coming of the Lord, and walk after their own lusts. Such a condition of things is not compatible with the contemporaneous existence of the millennium. Should that ever dawn, we apprehend that unbelief in the advent would be dispelled.

1 Thess. 5:1-5: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and

they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of the darkness." Here the apostle is undeniably talking about the coming of Christ. He represents society as being mixed; a part of those living are to be believers, and a part unbelievers. Some are children of the night, and some are children of the day. To one class the coming of the Lord will be as the coming of a thief; to the other, it will be something which they will expect, and for which they will be prepared. One class will be destroyed; the other will be saved. All this is irreconcilable with the doctrine of the millennium.

Matt. 7:13, 14: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The above presents our Lord's conceptions of the work of the gospel as a whole. With him the road to death was broad, and many would walk therein; and the way to life was narrow and few were to find it.

Not so with our millennialist friends. They are to have the broad way entirely deserted at last, and the narrow one gradually expanded until, in the close of time, it will be wide enough to allow all the world to walk abreast therein. Instead of having a few saved, the lost, according to their theory, will be few in number when compared with the great host of the redeemed. During the thousand years, wars are to cease entirely, deaths are to be very infrequent, and the population to increase so rapidly that, at the close of the millennium, those who will be so fortunate as to live during that period will greatly outnumber those who had existed during the previous 6000 years. Is not this a fable indeed? Is it not a direct contradiction of the text before us? Who can reconcile the binding of Satan for a thousand years so that men shall not be tempted in order that they may be saved as a whole, with the dealings of God with the balance of mankind?

(Concluded in next number.)

ONLY THE BIBLE.

BY ELDER E. J. WAGGONER.
(London, Eng.)

AMONG the many interesting items that have appeared of late in the REVIEW, I have noticed several instances where people have accepted the truth by themselves, without having seen or heard of any Seventh-day Adventist, but from reading their Bibles. These reports are often given as though there were something strange in the case. It is stated that such and such ones have accepted the truth through reading nothing but the Bible.

Now, without at all disparaging our own denominational literature, in the production and circulation of which we are all engaged, is it not the most natural thing in the world that people should accept the truth through reading the Bible alone? And is it not the case that the reason why so many fail to accept it is that they read so many things besides the Bible? It is indeed remarkable that people accept the truth by themselves, through reading the Bible, simply because so few people read the Bible alone. Those who do read it, usually do so with the aid of "helps" which tend to obscure the light. The one thing that is shown by the increase in the number of people who accept the truth from reading the Bible by themselves, is that the Holy Spirit is working upon hearts, to lead them into the truth.

This also should serve to make us more mindful of what our proper work is. It is to lead the people to the Bible only. All that we may say, and all that we may write, will be not only

useless, but a positive evil, if it tends in any degree to take the place of the Scriptures. The word of God is the truth, and the whole truth. Nothing else but that is truth. It is necessary for us to print and circulate books and papers, but only because the people are not accustomed to reading the Bible. They do not know how rich a treasure it contains, and how easily it may be obtained by the simplest. Our preaching and writing are valuable only as they lead the people direct to the fountain, where they may drink for themselves. "Preach the word."

"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. Heb. 4:12, R. V."

THE IMMACULATE ONE.

BY ELDER F. D. STARR.
(Battle Creek, Mich.)

MUCH is said about the immaculate conception of the Virgin Mary. The enemy of souls would like to turn the attention of fallen humanity away from the truly immaculate One to some erring mortal like ourselves, as though such a person were immaculate. As the word "immaculate" is not much used in ordinary conversation or writing, it may not be readily understood by all. The word is taken from the Latin language, meaning "without spot," from the word "*macula*," spot, and the prefix "*im*" which, being joined to the word makes it signify "spotless" or "without spot."

In the Latin Version of the New Testament the terms "*macula*" and "immaculate" are both used. The following are a few quotations, with the Latin term inserted: "These are spots [*maculae*] in your feasts of charity." Jude 12. "Spots they are and blemishes [*maculae*]." 2 Peter 2:18. The following passages describe the character of our Lord: "How much more shall the beloved of Christ, who through the eternal Spirit offered himself without spot [*immaculate*] to God, purge your conscience from dead works to serve the living God?" Heb. 9:14. "But with the precious blood of Christ, as of a lamb without blemish [*immaculate*] and without spot." 1 Peter 1:19. He is the immaculate, spotless One.

In the typical service the people were required to bring offerings of lambs that were without spot or blemish. (See Ex. 12:5; Num. 28:9, 11.) Jesus is the antitypical Lamb of God, being offered without blemish. From his birth it could be said to him: "There is no spot in thee." Solomon's Song 4:7. He alone of all who ever lived in this world could say: "Which of you convinceth me of sin?" John 8:46. "In him is no sin." 1 John 3:5. He "knew no sin." 2 Cor. 5:21.

His language is, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8; Heb. 10:7. All his delight, or desire, was to do the Father's will. Never in deed, word, thought, or desire did he violate the Father's holy law. "He is our example in all things. He is a brother in our infirmities, but not possessing like passions. As the sinless One, his nature recoiled from evil." — "Testimony" No. 17.

How glorious the thought that the sinless, immaculate One, whose nature recoiled from evil, can take us who by nature are children of wrath (Eph. 2:3), and whose natural desires are contrary to God's law, and make us partakers of the divine nature, that we may be presented to him, "not having spot [*maculum*], or wrinkle, or any such thing" (Eph. 5:27); and that we "may be found of him in peace, without spot [*immaculate*], and blameless." 2 Peter 3:14. This is only because God "hath made him to be

sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

GO FORWARD.

BY M. P. CADY.
(Birmingham, Wis.)

THOUGH dangers thicken in thy way,
Let not despair thy spirit stay;
But press through darkness toward the day.
Go forward.

If Joy's bright sunshine on thee beams,
Pass not thy hours in idle dreams;
But, cheered and guided by its gleams,
Go forward.

Whate'er thy lot, mourn not thy fate;
For brighter days think not to wait;
With steadfast step to Heaven's gate
Go forward.

THE SAND BLAST.

AMONG the wonderful and useful inventions of the times is the sand blast. Suppose you desire a piece of marble for a gravestone; you cover the stone with a sheet of wax no thicker than a wafer; then you cut in the wax the name, date, etc., leaving the marble exposed. Now pass it under the blast, and the sand will cut it away. Remove the wax, and you have the cut letters. Take a piece of plate-glass, say two by six feet, cover it with fine lace, and pass it under the blast, and not a thread of the lace will be injured, but the sand will cut deep into the glass, wherever it is not covered by the lace. Now remove the lace, and you have a delicate and beautiful figure raised on the glass. In this way beautiful figures of all kinds are cut in glass at small expense. The workmen can hold their hands under the blast without harm, even when it is rapidly cutting away the hardest glass, iron, or stone, but they must look out for finger-nails, for they will be whittled off right hastily. If they put on steel thimbles to protect the nails, it will do but little good, for the sand will whittle them right away; but if they wrap a piece of soft cotton around them, they are safe. You will at once see the philosophy of it. The sand whittles away and destroys any hard substance—even glass—but does not affect substances that are soft and yielding, like wax, cotton, fine lace, or even the human hand. Truly, a soft answer turneth away wrath.—*Selected.*

LOVE.

BY MRS. A. W. HEALD.
(Windham, N. H.)

God is love, and he who would be godlike must cultivate this Christian grace. The matchless love of God the Father is shown in the gift of his dear Son to reconcile the world unto himself. Through love the divine Son, in unison with his Father's will, left his glorious home and came to this sin-cursed earth. He lived our life in the flesh; for us he endured the "contradiction of sinners;" he suffered, and died, yet without sin, thus satisfying the claims of God's holy law, and opening a way of reconciliation for fallen man.

Since this supreme sacrifice was prompted by love, it is by love alone that we can partake of the benefits thereof. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thy self." It is, however, impossible for man in his natural state to exercise the godlike attributes of love. It is only as he is born again, born from above, that he is able to partake of, and manifest to the world, this divine grace.

Love is indispensable in the child of God; it is in fact the test of sonship. "We know that we have passed from death unto life, because we

love the brethren." 1 John 3:14. If a man say, "I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Were true Christian love exhibited in the lives of Christ's followers, how happy would be all their relations with others! Says the apostle: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13:4-7, R. V.

Love is eternal; for when "the world passeth away, and the lust thereof," this divine grace will find free scope in the life to come.

"This is the grace that lives and sings,
When faith and hope shall cease;
'Tis this shall strike our joyful strings,
In realms of endless peace."

"Now if any man have not the Spirit of Christ, he is none of his;" and since the very essence of the divine nature is love, it well becomes us to study more closely the life of Him who loved us, and gave himself for us, and to "keep his words," that so the love of God may be perfected in us.

1 JOHN 5: 6.

BY GEO. M. POWELL.
(Niles, Mich.)

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." "Water" is here used to represent the word of God, and "blood" is but another declaration that "the Word was made flesh, and dwelt among us." "This is he that came by water." Water is used for cleansing, and in answer to the question found in Ps. 119:9, "Wherewithal shall a young man cleanse his way?" the reply is, "By taking heed thereto according to thy word." In John 15:3 the Saviour says: "Now ye are clean through the word which I have spoken unto you." These texts show that there is cleansing power in the word. That water is an appropriate symbol of the word and is so used is further shown by Eph. 5:25, 26, which reads: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." John 1:1, 14. It is seen by these texts and also by 1 John 1:1 and 5:7 that Jesus is the Word. And as water represents the Word, and Jesus is the Word, we can readily understand the statement, "This is he that came by water, . . . even Jesus Christ."

But the text under consideration states that he came "not by water only, but by water and blood;" and it may be asked, What is meant by his coming by blood? An answer to this question may be found in Heb. 2:14, which reads, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Again, in Phil. 2:5-7 we find these words: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

Thus it is plain that Christ in the word is the will and character of God written, and Christ in flesh and blood was the will and character of God acted for our benefit. Therefore, "This is he that came by water and blood; . . . not by water only, but by water and blood."

The Home.

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

TIRED MOTHERS.

A LITTLE elbow leans upon your knee,—
Your tired knee, that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight—
You do not prize this blessing over-much;
You are almost too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That, while I bore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss this elbow from your tired knee,
This restless, curling head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands have slipped,
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cape, or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear its patter in my home once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest has flown;
The little boy I used to kiss is dead!

— Selected.

FAITH AN ELEMENT IN CHILD CULTURE.

BY MRS. E. H. WHITNEY.

(Battle Creek, Mich.)

BISHOP WHATELY has somewhere said that if a man wants to see the results of his work in this life, he must plant annuals, not forest trees.

It takes a good deal of faith, and an unselfish interest in generations to come, to plant seed of which we may never see the fruitage, and much of our work with children bears the best and fullest harvest long after our personal contact with them has ceased. Many a mother works faithfully to implant principles of truth in her child's character, and no one ever knows certainly till some sudden test comes just how much of the seed has germinated. "Often and often have I been rebuked," said a mother, "by finding by the way blossoms springing from seed that I had sown half faithlessly. Words that I had spoken with little hope that they would be remembered by my light-hearted children, because I felt that I *must* say them; principles that I had earnestly tried to implant, and then felt discouraged because the apparent results seemed so small, have come back to me 'after many days' as 'bread cast upon the waters,' bringing a sweet surprise to my faithless heart, and rebuke meantime to my doubt."

If our children's characters ripened like the seeds we plant in our gardens, we could better measure our work. We could try our experiments, and if they succeeded, well and good; if not, we could try another way. If our molding was done in clay, that would quickly harden, and that, when the results were not satisfactory, could be moistened and worked over again, we might possibly afford to be less careful with our experiments, and less thoughtful of the future. But when we remember that we are planting forest trees and not annuals, that it is not crum-

bling clay in which we are working, but that which is more enduring than marble; that a slip of the chisel may forever mar the perfection of our work; that touches which we give now we may see and recognize in eternity, we may well tremble before our task.

Not only this, but what we do for these children that are given us, reaches out in ever-widening circles to other lives. One mother, patient, firm, loving, wise, and farseeing, may, through her boys and girls, make her influence felt in the homes they may build or the lives they may touch, long after the grass has grown over her quiet form. We plant the seed of the oaks that will shelter future generations, when we plant true principles in our children's hearts, though we may see only the saplings in our lifetime.

We need not look for the full results of our work just yet. If the indications are in the right direction, we may hope for much. God gives enough little tokens to encourage the faithful mother by the way, even though there are times of long waiting. To how many a seemingly careless boy has the memory of parental instruction come in times of temptation, just at the moment to help him. Let us never be discouraged if in the exuberance of youth the children do not seem to remember all we have tried to teach them. Some of the good things *must* have lodged in their hearts. Let us not fret because the seed we sowed last week is not bearing fruit this week. Let us take courage if we see even the blade in due time. If our seed is good, we will sow it in faith, keep it watered by prayer and intelligent effort, and a faithful God will give the increase.

(Concluded next week.)

A LOST LIFE.

A good opportunity to point a moral has lately occurred in New York City. A young man of twenty-five years, son of one of the wealthiest men in America, has suddenly died under circumstances that show that he was living a dissipated life, and that his death at this early age was hastened, if not entirely caused, by the evil life he has led. It may be expected that many of the newspapers will have little to say about this death. When rich men die under such suspicious circumstances, a doctor's certificate that the deceased came to his end through some disease with an unpronounceable name, is generally very easily obtained. This and the wealth of the living relatives of the deceased effectually stop the mouths of many, and a cover of respectability is thrown over the whole matter.

Others, not dismayed by the wealth of the deceased nor by the surgeon's certificate, will point a moral something after the following manner: This young man is an example of a wasted life. He chose to live for self, and after enjoying himself for a few brief years, he has died at an early age, forfeited the esteem of good men, and missed an opportunity of a long and successful business career. With his capital and position he might have gone into business and amassed a large fortune, risen to high position in the state or nation, been honored, praised, looked up to, and finally, after living his three-score years and ten, died, leaving the record of a very successful man who was an honor to society.

This is about the way that many will moralize upon his death; these ideas they will use to induce other young men to avoid his mistakes and to choose a different path. But where is the essential difference between the life that this young man lived, and the hypothetical life suggested above, as being a better one? Both are lives of pure selfishness. Selfishness that runs to excess of wine and revelings shortens the life very much. Selfishness that looks toward the amassing of great wealth, and to the honors that come with wealth, may prolong the life beyond that of a life of excess, but the object is still the same; and

while it is looked upon in this world as being a better life, and probably is, as far as this life is concerned, measured by the standard that in the last day God will apply to the lives of all men, the difference is not very great; for selfishness is nothing but self seeking, no matter in what channel it may chance to run.

There is a better life than a life of selfishness. It is the life that is devoted to the good of others. To a person with such a purpose, wealth is a great advantage; for it greatly increases the power of usefulness. The young man referred to might have chosen this path. He might have been a blessing to others, but he chose a selfish way. His mortal life was dwindled to a span, and he has gone to an early grave. And beyond all this stands the great white throne of infinite justice before which all must give an account whether they have improved or misimproved the blessings and opportunities that were granted to them here.

M. E. K.

OUR NEIGHBORS.

THE planets, the other members of our sun's family, are perhaps entitled to a nearer title than neighbors; but be that as it may, we cannot say that we are anything more than neighborly toward them. And yet, for ages our homes have been nourished and cherished by the same beneficent heat and light. Together we have been supported and guided by the same attractive, propelling power; but we have bestowed but little care or thought upon those with whom we are so closely identified in vital interests.

Just now the heavens present on a clear evening a scene of extraordinary beauty. For some months our nearest neighbor, ruddy Mars, has been a conspicuous figure in the eastern evening sky. This planet may be easily distinguished by its red hue. It is rapidly receding from the earth, and therefore is not so prominent as a few weeks ago. At six or seven o'clock now it is south of the zenith. What renders this planet of special interest to us is that its relations to us are more intimate than those of others. Its conditions are approximately the same as regards the sun and the atmosphere. Astronomers have executed quite minute maps of its surface, tracing out the land and water, and giving names to continents and inland seas. The land predominates largely over the water in extent. And the water extends in narrow bodies which reach out their arms everywhere very much as it will probably be on the New Earth when our vast oceans are no more. Some have thought lately that they could discern artificial lights on Mars; as though the inhabitants were signaling to us. It has been suggested that we should reply. With what interest we shall witness the opening of the mysteries that surround these other worlds. Doubtless we shall, if faithful, have the privilege of studying the history of worlds whose people have never known what sin, death, or sorrow, is.

Opposite the sun, that is, rising when the sun sets or a little before, is the greatest and grandest of the children of our sun, Jupiter, king of the night. Later in the evening this glorious star rises to prominence, and may be seen in the morning declining in the west as the first rays of dawn approach. It follows Mars, separated by perhaps twenty-five or thirty degrees. Through a tolerably good field-glass his moons may be seen—little points of light, four of them, circling fondly about their majestic parent. After locating them with a glass, they may be seen by some unaided eyes, though it requires very good ones. They are not always all in sight at the same time.

A few weeks hence beautiful Venus will appear in our western evening sky as "star of the evening, beautiful star." At present Venus sets before the sun.

In addition to these neighbors we might mention other "outsiders": the Pleiades about

midway between Mars and Jupiter and nearly on a line; near this Orion, marked by three bright stars in a straight row, which constitute the belt of Orion; and away below Orion to the eastward is Sirius, the dog-star, that mighty sun of an unknown system, dwelling in space one hundred and twenty-seven billions of miles distant, and shining with a light that four hundred of our suns would not equal. Truly, "the heavens declare the glory of God."

G. C. T.

THE HUMAN BODY AND WHEAT.

BY MRS. D. A. FITCH.
(Sanitarium Cooking School.)

THE Bible says of the child of God who has to pass through the scenes of the last days: "He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isa. 33: 16. The question may arise, Would bread be sufficient food even for a short period of time? We answer, It would; but it must be real bread. In nearly all ancient languages the etymology of the word for bread indicates "all," showing that the bread of earlier times was what it should be now, a food on which we may safely depend for the proper sustenance of the body.

According to authoritative investigations, a human body weighing one hundred and forty-eight pounds was found to be made up of thirteen simple elements in the amounts named: Oxygen, 92.4 lbs.; carbon, 31.8; hydrogen, 14.6; nitrogen, 4.6; calcium, 2.8; phosphorus, 1.4; potassium, .34; sulphur, 24; sodium, .12; magnesium, .04; iron, .02; fluorine, .02; chlorine, .12.

Were an analysis to be made of the same weight of wheat, the tabulated statement would be the same as the above. In other words, the human body is composed of the same elements and in the same proportion as the wheat kernel. Does not this prove that it may be well nourished on wheat alone? We need not fear starvation so long as we have plenty of this good cereal. But let us be thankful that our bountiful Provider gives us so many other things to use with our bread now, and trust he will always furnish us all we need. Let us be so thankful for all his good gifts that we shall not try to live on such an impoverished diet as ordinary, fine white flour. Such flour contains only one fourth the number of elements needed by the system, and they not the most important ones. There is only a trace of those elements which go to build up the highly vitalized tissues, such as the muscles, nerves, and brain. As one has pertinently said:—

"If the food we eat does not contain the elements out of which dentine is made, how can we expect to have good teeth? If it is defective in nutritive quality, having a lack of those materials which make fibrin, by what process can we hope to clothe the bones with muscles? If it has a meager supply of the 'salts' which enter into the formation of the bones, why should not the little children (and those of larger stature) be limp and rickety? If the nutritive substances which are found in hair are wanting, is it not reasonable that the middle-aged, and even our young people, should have bald heads? If our tables do not supply the elements which go to make up the body, and therefore to form the blood corpuscles out of which the various tissues are made, then, indeed, we must be content to have faded cheeks, flabby muscles, sunken eyes, weak backs, toothless gums, and bare scalps. Nor is it at all strange that what we have left is little less than a 'bundle of nerves,' since we have lavishly parted with all besides. We deserve our fate if we do not mend our ways."—*S. W. Dodds, M. D., in Health in the Household.*

One reason why children fed on white bread are nearly always hungry, is because the system is so insufficiently nourished there is a constant call for food even between meals. May it not be the nerves are really hungry, having been deprived of a sufficiency of the elements which nourish them? No doubt God intended us to use all the nutritive properties he put in the wheat for purposes of symmetrical development.

The Mission Field.

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

INDIA.

WE have now been in India one year. The close of the first year finds our work prospering in this land as it only can prosper under the directing hand of God. Looking at our work retrospectively, there are many experiences which gladden the heart. Pioneer work in India is not all smooth sailing. As I note the obstacles that we have had to overcome, I cannot but praise God for winning victory all along the way. While we have worked in his way, the yoke has been easy and the burden light. The future for our work in this land seems very promising.

Shortly before our arrival at Madras, sister Anna P. Gordon, who had been in Bombay for nearly a year, crowned her Christian life by a departure full of hope and peace. She bore her intense sufferings patiently. Other missionaries who have been in India many years have told me that though she taught a strange doctrine, they never knew a person who held the attention of the natives as she did. Though we felt that the cause suffered a great loss by the death of this faithful worker, we knew that God knows best. Our working force during the year has increased. The five workers are located at the following-named places: Madras, Mysore, and Hyderabad. Two are at Calcutta.

I have lately learned that a pamphlet containing a series of Bible readings on the life of Christ by Elder Haskell, has been translated by Mr. Donaldson, and published by an independent mission at Poonah, India; this makes one more language in which our literature is published. Ministers and Bible workers are very much needed to give permanency to our work. Wm. Cary when about to sail on his mission said: "I will go down into the deep mine; but remember that you must hold the ropes." We are in the deep mine of wickedness, surrounded as a drop in the bottom of the ocean. You must hold the ropes.

I have been in Hyderabad for more than a month. This is the capital of one of the independent native States. The country contains about twelve million people, ruled by a king called the Nizam. I say ruled by a king, he is the highest power, yet he exercises very little authority. The country is ruled by his ministers and other officials, who are a set of crafty statesmen who rob the country of vast sums every year. To procure this fraudulent income, the country is so heavily taxed that industry is crushed with no near prospect for a remedy. The king, a young man, is in a state of intoxication most of the time; so long as his beastly passions are satisfied, he cares little what takes place. Thus he is a fit tool in the hands of his ministers. Polygamy reigns supreme, and the king almost rivals Solomon in the number of wives.

It would be difficult to find a city more wicked upon earth than Hyderabad with its population of 300,000 souls. The marks of sin are very manifest. Everywhere may be seen sights of wretched, suffering humanity which are too horrible for me to describe. The government makes no provision for the care of the poor and unfortunate, who are left to beg or die without care or pity. The few hospitals in the city are very in-

adequate. It is encouraging to know that western influence is fast finding its way and exerting itself on the side of good. I am informed that the present condition of Hyderabad is far better than it was a few years ago. Several Protestant denominations are working in this territory. God has blessed the efforts of these faithful missionaries. They now have a number of churches. While it may seem that they are not doing much toward giving the last message of mercy, I fully believe that God is using them to prepare the people for the message designed for all the world. Were we to enter these districts where the people are so superstitiously ignorant and without the least idea of anything spiritual, we would have to begin the work very much as these forerunners do, and thus spend years doing what God has given them to do. Some of these earnest souls will join in giving the loud cry.

Though unbridled sin seems to reign in this nation, amid all the rubbish there are honest hearts seeking for truth,—hearts that are vexed with the wickedness and alarmed at the terrible results of sin. I have placed many pages of our literature in the hands of such since coming here. I am sure that good will be the result. One must sow, another water, and leave it for others to gather the harvest.

I have sold during the year about \$4000 worth of books, besides distributing thousands of pages of tracts and papers. Brother A. T. Strope has met with equal success, and our work is onward. I have received encouraging reports from the three workers who have come to our assistance from far-off Australia. We feel grateful to God for sending us this help; but we should have at least a score of workers at once. The love of Christ, when proclaimed to these people in all its purity, will find honest souls, and precious fruit will be gathered to shine as the brightest stars to all eternity. Our Saviour says in Matt. 8: 11 that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." In the East our work has just commenced, and many are to come from the East. Does not the following from the REVIEW of Oct. 9 apply to this portion of the earth as to no other: "It is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting. . . . The opportune time for us to work is now, just now, while the day lasts?"

Yes, readers, now is the time for our work in this land. The feeling of unrest that is now so apparent among these nations of the Orient may witness very marked changes in the near future, which may make our work very difficult. What can I write that will be more impressive than the inspired words: "Come over and help us"!

WM. LENKER.

Bombay, India, Nov. 23.

QUEENSLAND, AUSTRALIA.

It gives me pleasure to write of the progress of the work in this part of the great harvest-field. The tent services began in this city July 26, and have continued with a good degree of interest from the first. The German people, as well as the English, have been eager to hear the message of truth for this time,—the message that is gathering the elect of God out of "every nation, kindred, tongue, and people;" and that is writing in their hearts the law of God and the faith of Jesus, thus preparing them to stand in the day when the Son of man is revealed. Surely there are many of the jewels of Christ in this colony. We have certainly found some of them here.

Thursday evening, Oct. 4, Elder Starr gave a lecture on Theosophy in the Protestant hall. This meeting was the outgrowth of a lecture delivered in the tent. The interest of those attending the tent services was such that after counsel

we decided to rent the hall, and pursue a deeper study of the principles of this wisdom in comparison with "Christ the power of God, and the wisdom of God," as revealed in the Holy Scriptures. "How precious also are thy thoughts unto me, O God! how great is the sum of them!" "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." This meeting was well attended; and all expenses of the hall and advertising were covered by the contributions of the evening.

Sunday, Oct. 7, upon their profession of faith in Christ Jesus, and in obedience to his divine command, baptism was administered to twenty candidates, Elder G. B. Starr and the writer both officiating. It was a solemn yet joyful occasion to see husband and wife, father and son, mother and daughter, brother and sister, go down into the water together, united in following the Lord by baptism into death; and together, in the likeness of his resurrection, rising to walk in the newness and power of his life.

The scene of the baptism is four miles northeast from Rockhampton, where a stream of clear mountain water flows through the wild woods. At that place the creek is about thirty feet wide, with a clean, sandy bottom, shallow at one side, and gradually deepening to the opposite bank. There is a grassy terrace here, where all who came could witness this impressive ordinance.

Thursday, Oct. 18, the hall for the school of arts was engaged for a lecture upon the "principles and province of civil and religious governments, the relation of Christians, as such, to civil government, the Seventh-day Adventists in the stocks for conscience' sake," etc. The attendance was not large. However, many expressed pleasure in the evening's discussion. Some were even enthusiastic, and declared it "a shame that the hall was not filled." In this meeting also the expenses were nearly met by the collections taken during the evening.

Sabbath and Sunday, Oct. 20 and 21, the Seventh-day Adventist church of Rockhampton was organized. It is the first Seventh-day Adventist church in this colony, and was organized with twenty-eight members,—five by letter, and twenty-three by baptism. Church officers were elected, and their duties outlined. G. A. Wantzlick was elected elder, A. Zeibig first deacon, G. Dore second deacon, and James Sneddon clerk. These brethren have been chosen according to the instruction of the apostle Paul to Timothy: "Let these also first be proved; then let them use the office of a deacon, being found blameless."

Sunday, Oct. 28, at the place of the former baptism, seventeen more were baptized. This now makes our company number forty-five. Besides these, there are many studying the principles of the truth, and of these we hope to see many unite with us to keep the "commandments of God, and the faith of Jesus."

After the baptism the people remained very quiet while we read 1 John 3, referring to other scriptures, and showing that the Lord is preparing a people to dwell with him,—a people in whose "mouth was found no guile; for they are without fault before the throne of God." About one hundred and fifty persons attended the baptismal services. We have received \$125 in contributions since the meetings began; and in the two months that the brethren have known of the tithing system of supporting the ministry, they have paid about \$100 tithe. As they are faithful to God, he is pouring out the promised blessings.

The Sabbath-school now numbers sixty-seven, and is growing every Sabbath. Our teachers' meetings are well attended, and the Sabbath-school contributions last Sabbath were \$4. We find the lessons both interesting and profitable.

The tract and missionary society is actively engaged in the distribution of tracts and periodicals. The tracts are loaned from house to house, and more than \$10 in cash has been received from the sale of tracts.

A. S. HICKOX.

Rockhampton, Oct. 30.

Special Mention.

PAPAL BOURBONISM.

In a late speech made by the pope to his household, the following words were used, which have been thought worthy to be reported and transmitted to the newspapers of the world:—

"The faith is reviving among nations who have come to recognize that civic virtues and laws are not sufficient to restrain the masses. It is, therefore, of great importance that all should work together for the purpose of making religion a force in public as well as private life. It is the duty of rulers to lend their support to religious creeds."

It has been said of the Bourbon family, which once ruled over France, and who were rejected by that nation as unworthy of the right to rule, that they "never forgot anything nor learned anything." The same remark may be truthfully made of the line of priest-kings that have so long dwelt in the Vatican, and who from that point have sought to direct the affairs of all countries.

Ever since the bishops of Rome gained their power, they have arrogated the right of "making religion a force in public as well as in private life." The way this has been done is known to every student of history. The nations of Europe during the last hundred years have been trying to free themselves from the yokes put upon them by the popes in their endeavors to make religion a force in the public life of the nations. The Inquisition in Spain, Portugal, and other countries was one of the results of efforts of this kind. The concordats made between the popes and the sovereigns of Europe were for the same purpose. For hundreds of years in various ways the religion of Rome was made a very disagreeable force to the nations of Europe, until the spiritual revolution of the sixteenth century, and the political revolution which began in 1789 and was continued in 1848, to some extent shattered this "force," which so constantly obtruded itself into the civil as well as into the spiritual affairs of nations. The nations that have been foremost in these revolutions, like England, Germany, and France, have passed far ahead of their European competitors, and the United States, which in the foundation of its government repudiated the idea of making religion a force in public life, has made a phenomenal advancement in national growth and prosperity.

Notice particularly the last-quoted statement: "It is the duty of rulers to lend their support to religious creeds." Pope Leo XIII. is credited with being a very liberal pope, but this statement shows that he is like his predecessors; he has not learned anything. He is still dabbled in the theories of the "Dark Ages." He believes that rulers should support creeds. If he has ever heard of the foundation principles upon which the government of the United States rests, he has no faith in them. He could say nothing that could be more diametrically opposed to the whole genius of government as conceived by Washington, Madison, and Jefferson, than he has said in the words we have quoted. Per-

haps he believes the tide is turning; perhaps he has heard that the Civic Federation in the United States is working on this line, and he wishes to show that he is in harmony with the plan. At all events it may be said that Leo is not ashamed to show his hand. He lives in the last part of the nineteenth century, but he is a pope from away back! He believes that civil laws are not sufficient to promote civil virtues; that laws must support creeds,—in short, he is a stickler for all that the popes of the past have claimed, against which the world has been struggling for three centuries. He throws the gauge of battle down anew on these old lines of contention, and asks the world to forget all it has learned, and even the gospel which grants liberty in religion to all men, and to go back to the papal system of coercion.

What answer will the world give him, not in words, but in deeds?

M. E. K.

A PIOUS HUMBUG.

It is to us a disagreeable duty whenever it seems necessary to make remarks that reflect on personal actions or character. But it is a fact that censurable actions are always related to individuals, and sometimes very closely identified with them. But in all cases we would distinguish as far as possible between the person and the things we criticise. The country has been strewn with advertisements of the work being done in South Chicago by John Alexander Dowie, also commonly called "Rev." "Zion's Tabernacle" has been photographed outside and in. The platform, hung with so-called trophies of victorious prayer in the shape of bandages, crutches, supports, etc., has been photographed, engraved, and distributed by many thousands.

Now Mr. Dowie has as much right to humbug the country as any one else, and he is only one of thousands who are doing it. The reason why we single him out is because he is doing it in the name of Christ and religion. His Chicago enterprise is not the beginning of his career. His tabernacle on Johnston St., Fitzroy, Melbourne, still stands, or a part of it does, we believe. New Zealand and the Pacific Coast well know of him; and the same stamp has marked his work all through. A late number of the *Christian Herald*, published in Detroit, contains a most scathing denunciation of the man as well as of his work, on the testimony of several who have known him. A few weeks since the Chicago papers told us that he became involved in trouble with the health department of that city by sending away those who died at his home without reporting them.

The *Herald* of the 25th Dec. states that a poor man from Wisconsin and his sister, the latter of whom had been brought to Dowie for treatment, were both rendered insane at Dowie's home, the city physician deciding that the brother's case was caused by "his interest in Dowie." But there was no healing. And last Sunday a Mrs. Chas. Walker died in Dowie's place, while he was praying for her, they refusing to consult a physician.

At the same time it is denied that he has ever had an authentic case of healing. Of this we are not certain. There may have been. But we do most emphatically protest against this work being accepted by the people as "divine healing." It is nothing of the kind. Mr. Dowie is one to whom Prov. 28:9 will apply.

That the Lord has power to heal the sick, and that he hears the prayers of his children in behalf of the sick, we doubt not. We have not a word to say derogatory to divine healing; but this that we speak of and much more that passes under the same name is not the genuine article.

G. C. T.

ANCIENT WITCHERY REVIVED.

WE have alluded to the manifestations of hypnotism, especially in connection with the affair at Eau Claire, Wis. The mysteries of that affair still continue to puzzle the authorities. Two girls are strangely affected, and declare what each other are doing when they are in different parts of the city. They are becoming emaciated, and fears for their lives are entertained. Dr. Pickin, who is charged with exercising such control, when brought into court, was not able to walk alone.

A St. Paul paper commenting on the case draws a lively comparison between it and the Salem witchcraft cases. They appear to be parallel. For years we have laughed at the foolish credulity with which our forefathers received such trash and believed in witches, ghosts, and hobgoblins. But from recent developments it is evident that though "the world do move," it is in some respects in a small circle that brings it over the same track again.

The papers are now telling us that in Kansas a man named McDonald, on trial for killing Thomas Patton, has confessed to the murder, but says that he was under the hypnotic control of Anderson Gray. The plea was accepted, McDonald was acquitted, and Gray was convicted and sentenced to the gallows. If Gray should be executed, what will be the nature of the charge?—Witchcraft. But do we in this enlightened day and age of the world hang witches and wizards? If we do, it is proof that with all its boasted wisdom and progress this generation is not very much superior to those that have preceded it. Verily, we "know nothing at all." It may be that some of our wisecracks will yet pull down their noses which they have elevated at the recital of some of Christ's miracles in dealing with men possessed with devils.

G. C. T.

MUNICIPAL CORRUPTION IN CHICAGO.

REFERENCE was made in our news last week to the fact that a Chicago alderman had been detected in a criminal bargain to vote in opposition to a certain measure for the consideration of the snug sum of \$25,000. A concealed reporter got every word of the conversation while the bargain was being made, and it has been given to the public. For some time it has been suspected that the Chicago aldermen were being bribed, and that the office was not only honorable, but that it also included many emoluments. A committee had been formed to investigate matters, and the sum of \$50,000 had been raised and placed in the hands of Mr. Lyman Gage as a fund to use in the prosecution of these investigations. This committee expected to ferret out the rottenness of the municipal affairs of Chicago, by slow degrees, after the style pursued by Parkhurst and Goff in the city of New York; but instead the innate corruption of many of the city officials has been revealed at one stroke.

We say "many" because the report of the secret meeting between alderman Powers and Mr. McCoull of the American Tobacco Com-

pany shows that alderman Powers was bargaining not only for himself but for others. Enough money must be paid to give forty or fifty men something. It was said that "some of the boys are not well off;" that it costs a good deal to get elected, and that some of them had no "visible means of support." Then, again, there were those who, although not knowing of the bargain, would be curious to know why the others voted as they did, and they would have to be "satisfied." This is the record of shame now piled up against the municipal officers of the second city of the United States, which hopes one day to be the metropolis of America! This is the condition of things that the Civic Federation of Chicago has been called upon to consider and act in reference to at the very commencement of its work. It is enough to startle even those who expected to find a terrible state of affairs.

Not only has Chicago been found to equal New York in municipal rottenness, but it is now found that great election frauds were perpetrated. Seventy-six persons have been charged with violating the election laws, and fifty-nine of these have been indicted. Seventy suspected persons have left the city. It is quite probable that we have seen only the beginning, and that when the real investigation begins, it will be found why Chicago has no money for street cleaning, and why crime of all kinds flourishes under the eyes of the police.

M. E. K.

THE BOOT ON THE OTHER FOOT.

THERE is now some agitation over the refusal of the sultan of Turkey to allow a representative of the United States to go with the commission appointed by other powers to investigate the Armenian massacres. At first there was a vacillation on the part of President Cleveland about appointing such a representative, and by the time he had concluded he would do so, the Porte had concluded he would not. The reason for Turkey's declining the honor of Mr. Jewett's company on the expedition is that such a strong sentiment has been developed in this country over the matter that a just verdict could not be expected from a party that is so evidently biased before going to see.

While we are in sympathy with the movement to let the light into the Armenian affair, and hope that Christianity may yet enjoy its liberty in all Moslem dominion, still we also respect somewhat the decision of the sultan, for we know how we should feel under like circumstances. Let us illustrate the case. England has been agitated to some extent over the atrocities that are so common in the South, the lynching of colored men. Hundreds of Negroes have been rudely sent out of the world without trial, and deprived of any of the privileges so dear to those consigned to death. Negroes have been shot, hung, bruised, and roasted in this enlightened Christian (?) country.

Now suppose England should appoint a committee of investigation, whose duty it would be to inquire officially into these matters and report to the less barbarous Christian nations, what kind of reception would this committee meet? Well, we would not care to belong to it.

It is doubtless incumbent upon the powers who were parties to the Berlin treaty to investigate the trouble, as, if reports are true, the terms of the treaty have been violated. But on the part of the United States interference is wholly gra-

tuitous. And while we can so unconcernedly permit the brutal lynching of untried prisoners; while we imprison Christian men for keeping the Sabbath and working on Sunday, consistency would dictate that we would better first get the timber out of our own eyes; then shall we be better able to discern the faults of other people. Then, too, can the United States with better grace undertake the work of correcting those faults which she now condemns in others and allows herself.

G. C. T.

THE DAWN OF PEACE.

THE news from the seat of war in the East is of a character that we may cherish the hope that the war will not last much longer, and that peace will soon be declared. China seems to have found that her best efforts to defend herself from the "little dwarfs" are unavailing, and that peace is a necessity to prevent the total disruption of the empire. To this end she has dispatched two high officials to Japan to ask of the victorious Japanese upon what terms they will withdraw their armies from the "celestial empire." There is no question that the establishing of a well grounded and permanent peace between the two belligerent countries will be attended with considerable difficulty. China is so noted for a wily diplomacy that covers an actual faithlessness that the Japanese hardly dare to believe that their present efforts for peace are anything more than a blind, in order to gain time for a more prolonged defense. Chinese diplomacy is always attended by tedious delays, so that the victors fear to rest on their arms while the slow process of peace-making is accomplished.

It may also be expected that the two combatants will not be allowed to settle their difficulties entirely by themselves. The nations of Europe have an interest in the settlement. They have been held aloof from participation in the conflict by their own jealousies of each other, waiting to see upon which side the victory would fall; but when the terms of peace are arranged, they will not be likely to remain entirely silent. Japan as the victor will dictate the main terms of peace, but she will not be allowed entirely to dismember her huge and unwieldy antagonist. If Japan is not too grasping, Europe will not interfere in the settlement; if she is, she may be taught a lesson by those nations from whom she has learned the art of war.

Japan will doubtless insist upon a large indemnity as a reimbursement for the expenses of the war. This will likely be as high as \$250,000,000. It is also said that Japan will demand the cession of the island of Formosa, which lies off the east coast of China, and seems to form a part of the Japanese chain of islands. She will also wish to hold Port Arthur, either transiently as a pledge of the payment of the indemnity, or permanently for her defense against China, and to control the gulf of Pe-Chee-Lee, much as England holds Gibraltar on the coast of Spain to control the channel between the Atlantic and the Mediterranean Sea. Japan will also claim the control of Corea, over which kingdom the war began. All these points will require some time to arrange, but if there is no cessation of hostilities during the negotiations, and the Japanese armies continue to march into the interior of China, as they are now doing, the dilatory and tedious diplomacy of China may be so hastened that by returning spring a permanent peace will be assured.

M. E. K.

The Review and Herald.

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A NEW YEAR.

It is usual to pause a moment at each milestone in life's journey, for a breath and a glance backward and forward. We have just reached another waymark, and though there is no time to pause for regrets or complaints, there is with us a consciousness that the past year has been marked, oftentimes marred, by imperfections, by hesitancy and weakness, by human impulse and ignorance. But as every picture is made up of light and shade, these are but the shadows which by contrast render more glorious the heavenly grace that goodness and mercy shed over the whole. For where sin has abounded grace has more abounded, and as the year 1894 crystallizes for the archives of the past, it forms a glowing tribute to the infinite power and loving kindness of our Heavenly Father.

The events of the past year, and the over-ruling providence of God, have added volume to the already abundant groundwork of our confidence in our message as the work of God. The fidelity with which both providence and events follow the course of prophecy, leave no room for doubt and uncertainty. Trials have been permitted to come only to the extent that we were able to bear them. When insuperable obstacles have opposed the progress of the truth, the invisible forces under which we prosecute our work have caused those obstacles to remove. They have touched the hearts of rulers and magistrates, and the hedged-up way has been cleared.

The contemplation of the future gives us no cause for dread. It is true that in this kaleidoscopic world the experiences of the past are no pattern for those before us. We expect deeper trials. We are running with footmen now. Now we are in the land of peace; the swelling of Jordan is just before us. But past experience and faith do teach us of the all-sufficient strength of Him in whom we trust.

The REVIEW earnestly bespeaks an interest in the prayers of its friends. Its editors, contributors, and those who fashion it, need to be guided with the power of God. Since 1850 the paper has borne its testimony in a continually widening field of influence. We believe that the divine blessing in answer to prayer has more than any other consideration contributed to the degree of success it has attained. It is to that same blessing that we must now more than ever look, that amid the thickening darkness and perils we may hold aloft the Light of life; that sacred truth may beam from these columns, to cheer and instruct the people of God. Never before has our courage been so ardent, nor our purpose to pursue our appointed work with faithfulness so strong as now. The present is the time for implicit faith in God, for courageous work and earnest consecration.

What we desire of our readers, we heartily bestow upon them—the heartfelt prayer that the great Head of the church will grant to all his followers the blessings of infinite grace, the bounties of a Father's love, a happy and prosperous new year.

G. O. T.

EDITORIAL CORRESPONDENCE.

Letter 24.—The Sick Man of the East.

TURKEY is called the "Sick Man of the East;" but from some personal observations and what we learn of the prevailing sentiment among the best informed residents here, we are inclined to think that as appropriate a title would be the "Great Eastern Paralytic;" for this government seems not only to be paralyzed itself, but to paralyze everything it touches. To prevent improvements, arrest progress, keep the people in ignorance, and draw money into their own pockets, seem to be the great study and concern of the Turkish officials. Some of the natives who have observed and perhaps felt some of the injustice of the government, and who have acquired a partial command of the English language, have five degrees of comparison of the adjective "bad;" namely, "bad, worse, worser, worst, worstest." This last and highest they invariably apply to the Turkish government, and say, "It is the worstest government on the face of the earth."

The great specter which is ever dancing frantically before the imagination of the Turks, is revolution; and they seem to think that it may arise from natural calamities as well as from the turbulence of the people. Thus when the recent earthquake occurred in Constantinople, word was immediately sent from headquarters to every Turkish and Arabic newspaper to make no mention of it. The only conceivable reason for this would be that they feared lest some should think this time of calamity a good occasion to inaugurate a revolution. Telegrams of inquiry sent to Constantinople could only bring out this response, "We are all well here." Of course they could not prevent European correspondents from writing to their home journals and thus sending the news flying over the earth. So when President Carnot of France was assassinated, all Turkish newspapers were forbidden to state the act of assassination, lest some assassin in their own dominions, learning that one had been successful in France, should be inspired to attempt the same thing at home. So those who read only the Turkish and Arabic newspapers think that Carnot simply died a natural death, and do not yet know, unless they have learned it from some who read European news, that there has been an earthquake in Constantinople.

But the country perhaps suffers most from oppressive taxation. There is no equalized system of assessment, or uniform methods of collection. The matter is determined by the caprice, rapacity, or heartlessness of the officials, or of those who often purchase the privilege of tax-gathering; for frequently the collection of taxes is sold to any one who will pay a satisfactory price for the right to collect them. Thus one will offer the government perhaps £5000 for the taxes of a certain province for the year, and pay cash down, saying that he will collect the taxes without any trouble to the government, if the government will give him the power to reimburse himself by collecting as he may see fit. The government thinks that a good showing for its interest, and grants the necessary power to the man to make his collections in any way and by any means he may see proper. The man does this for a speculation. He sets his own figures at perhaps £15,000, so as to clear for himself £10,000 in the operation. He then goes to work systematically to rob that province until he

has the amount he desires. If any complaint is made to the government, the officers remember the £5000 they have received, and reply, "O, he is an honorable man, and will do nothing wrong."

One of the professors of the American College at Beyrout related to us an instance that came under his own observation. He was stationed for some years as missionary physician at Aintab, a city of some 50,000 inhabitants, in Asia Minor. An Armenian just on the outskirts of the city had a flourishing olive orchard of some 2500 trees, the only grove in all that section. The tax-gatherers got after him and imposed taxes on that orchard until the demand exceeded the yearly income from the entire product. The owner protested that it was unjust to tax it so largely, as it was more than the orchard would yield, and he could not pay it. "Well," they said, "if you don't pay it, we will cut your trees all down." He replied that then at least it would not be a source of loss to him; and so they proceeded to cut down and destroy that flourishing and valuable grove to sell the wood to meet the taxes which they had levied upon it for that year, stupidly overlooking the fact that they were cutting off for all coming time any income from it either to themselves or to the owner. To prevent such outrages, or to make reparation for them, the government will do nothing, and the man has no redress for this wanton destruction of his property.

A new assessment is made every ten years, and when that time approaches, if a man has brought up his farm to be productive and profitable, he knows that taxes will be levied upon it to such an extent as to absorb nearly all the income, if left in that condition. What does he do? If he has a grove of fast-growing trees like the poplar, which is much used in building, or mulberry trees for silk culture, or a good vineyard, he goes to work and cuts down every tree and roots up every vine, to render his land as bare and desolate as possible, in order that the assessors may think it of little value, and enter it at a low rate of taxation. Then the man begins again at the foot of the ladder, sets out new trees, plants new vineyards, and after three or four years begins again to reap a little income from his trees or vines. This is the way we are told that many do; but this is not much protection; for if the taxes are farmed out, or the collectors see that the land is becoming profitable, not much attention is paid to the assessment. Thus the peasantry are ground into the dust, and every spark of ambition to make permanent improvements or to better their condition is quenched.

In the Turkish empire are many communities of different religious orders, as the Armenians, Greeks, Latins, Maronites, and Druses. The government officials consider the bishop, or patriarch of each community, the head of such bodies, and inform him that they shall look to him for such an amount of taxes from his community. This makes such an officer at once absolute lord and tyrant over his people; for if any one incurs the least displeasure of the clergy, he can crush the life out of him by excessive taxation. Some of the peasants are not only reduced to the strait of cutting down their trees, but even going so far as to dig up the roots from the ground, and thus are fast rendering some portions of the country as barren as the desert.

The Turks are chronically set against improvements. Many of the different religious com-

munities would gladly invest large sums of money in improvements of water ways, highways, mines and manufactures, and benevolent institutions, for the sole good of the people; but the policy of the Turks is to keep these different religious bodies quivering with jealousy of each other so that when one makes any move of this kind, the others at once raise a clamor that such community is seeking to gain an influence to the damage of the government, and thus give the Turks an excuse to interfere, and so they are not permitted to go on with their work. Societies and individuals also from different nations abroad, having an interest to see more done for this historic land, are constantly seeking to inaugurate enterprises and establish institutions solely for the good of the country and the bettering of the condition of the people, but are generally refused the privilege by the government. The French have been accorded the privilege to improve some harbors and build some roads; the Americans to establish a college and a printing establishment; the Germans to found a hospital, and others to establish schools and similar institutions; but this has been most difficult; and the Turks chafe under the influence which these moves are exerting. For instance, there are one hundred and two schools in Beyrout, sixty-six boys' and thirty-six girls' schools; but of these, all but twenty-one boys' schools and two girls' schools have been established and are managed by Europeans. The Moslems in sheer self-defense in view of these establishments, have been obliged to open these schools of their own just as Romanists are obliged to maintain parochial schools and make a showing of education where the government schools of Protestant countries exist, when, if these did not exist, they would do nothing whatever in the way of education.

The Moslems have sometimes intimated a desire and purpose to shut up the American printing-office and close the American college. Their managers tell them to go ahead and do it as soon as they like; for these Americans know and the Moslems also know, that in such case they would have to deal with the great nations of Germany, England, and the United States, and such a pressure would be brought to bear upon them that in all probability they would have at last to grant more privileges than are now conceded; and so they dare not do it. A wholesome dread of the sentiment of the civilized world and the powers of the nations above mentioned, is the only redeemable feature in the situation. Pity that such a government could not from some source receive a final stroke of paralysis, and give up the ghost.

CHRISTIAN REFORMS.

It needs no great discernment to see that the world needs reforming in very many ways. In saying this we tell no new thing, but one that has been known for ages. The world has always needed reforming in many things; in its governments, in the morals of the people, in the relation of capital to labor, in the administration of justice, the care of the poor,—in a hundred ways not necessary to mention. In some respects great reforms have been carried out. Some of the governments of the world are fairly good, others are nearly as bad as can be. In morals the world appears to have made no general improvement, but secrecy of sin has taken the place of open and unblushing deeds. The rich still oppress the poor, not in precisely the

old ways, but that it is done is of more importance than the manner of doing it. Justice is now, as it has always been, to a greater or less extent perverted by money. The old evils which have oppressed the earth for thousands of years and which have made the conditions of some people so different from those of others, bringing to one wealth, comfort, and happiness, to others poverty, distress, and misery, are all here yet, and they still engage the most serious attention of mankind.

Every now and then we have an eruption of civil reform, which affects to a greater or less extent the whole country. Some political parties owe their existence to their loud cries of reform; and it may be that some good is done by the agitation, but that permanent reform will be accomplished, cannot be believed. The cry of reform in city governments is no new one. The same cry has been heard in Athens, Rome, and the various great cities of the Old World and the New, but when the spasm is past, the minds of the people become exhausted, human nature again reasserts itself, the reform men, who have superseded the others, gradually take up their ways, and reform becomes but a synonym for a desire to have another set of men take the offices and live off the spoils. The world is not permanently reformed, because men are not reformed, and men are not reformed because they will not receive the gospel; not that every one who professes to have received the gospel is reformed; it takes the thing itself really to change the life.

At the present time we are entering upon another spasmodic period of political and civic reform. Judging the present effort by those that have been made in the past, we may expect that shocking revelations of bad government and general corruption will be made, that some abuses will be corrected, that reforms will be instituted, and that by and by everything will fall back into the old rut until public affairs become so intolerable that another general clearing-up time will be inaugurated.

But those who are engaged in this work fancy that it will be permanent. They call it the application of Christianity to the social and economic reforms of the day. This is beginning the work of Christian reform at the wrong end, seeking the effect,—Christian reform,—not through the proper channel, but apart from it. They are looking for full fruitage before the seed sowing. This is not in harmony with the way of reform taught by Jesus, whom they claim to follow. The truth is well put by Rev. S. S. Seward, in the *Church Review* of October:—

"Our Lord, who came for the purpose of setting all things right, had not a word to say of economic reforms or of political renovation. On the contrary, he taught that men should 'render to Caesar the things that are Caesar's, and to God the things that are God's.' Though he rebuked the Pharisees, he taught that they sat 'in Moses's seat,' and said unto the multitude, 'All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works;' that is, according to their hypocritical motives. He refused on another occasion to be made 'a judge and divider' over the people, and taught at least by implication that if they would avoid the sin of covetousness, such judgment would be unnecessary. It is true he scourged the money-changers and them that sold doves out of the temple; that he consorted chiefly with the poor and downtrodden, and that he fed the multitude and healed the sick; but these were the outward effects of the inward salvation that he wrought for them, while he left the question of social and economic reforms absolutely untouched. And he did this because he knew that the greater included the less; that if he could purge the hearts of men of the greed and avarice, the cruelty and lust that possessed them, all the rest would follow of itself; and that without this no amount of moral reform or civic regeneration would accomplish more than a

temporary purpose. He knew that what men needed was salvation from their sins—redemption from the power of their enemies; and that this redemption could not be accomplished except by actual combats with the hells and victories over them. He knew that if he could work out such a redemption in behalf of men, and that if they would avail themselves of it by repentance and the life of charity, it would inaugurate a reign of 'peace on earth and good-will toward men,' and that nothing else would. He preached, therefore, not economics, but religion; not reform, but repentance; not the overthrow of Caesar, but the establishment of the kingdom of heaven."

The above is a truthful statement of Christian policy, and indicates the only way of lasting reform. As far as the present-day plans for reforms are in accordance with the Christian idea, so far they will be permanent; as far as they are not in harmony with it, they will be transitory. One man who is not converted to Christ may be a better civil officer than another unconverted man, but there can be no positive assurance that he will be. The breaches of trust made by civil officers in the performance of their duties that become known, are, no doubt, very few compared with those that are undiscovered. In the late disgusting revelations of the Chicago aldermen selling their votes, it has been found that those who were foremost in calling for an investigation and who were posing for their virtue and morals, were bargaining at the same time in secret for the payment of money to themselves for their votes. Public shame may be a temporary correction of these evils, but nothing but the grace of God can affect a permanent cure. This never comes through investigating committees, but through the "redemption that is in Christ Jesus."

M. E. K.

OFFERINGS AND THEIR SIGNIFICATION.

It is evident that in the peace-offerings the shoulder was not only eaten by the priests, but at times it was also eaten by the families of the offerer. Now the peace-offering was a thank-offering. They were special expressions of thanksgiving to God. In these offerings the fat alone was burnt upon the altar; a certain portion was reserved for the priests, but the greater part was returned to the offerer to be eaten by him and his friends in a sacrificial feast. Thus all hearts were to be directed in gratitude and faith to the great sacrifice that was to take away the sin of the world. There was in the type, as in the gospel, the peace and joy of Christ, and there will be in the future kingdom of glory a mutual praising of God for the salvation wrought out by our Lord Jesus Christ. This is the gospel in the law. There was nothing in the law but what is in the gospel. In fact, the law was only an object-lesson of the gospel, as it is revealed in the life of Christ. These thank-offerings were the wave-offerings. In this way the priest expressed himself as Christ in behalf of the people. It is called the "food-offering," or rather, the Bible expression is, "The food of the offering, made by fire unto the Lord." (See Leviticus 2, especially the 11th verse.) Now there were times when these especial offerings were made, and a general eating together took place before the Lord. (See Deut. 14:21-27.) The tithe which was devoted to this feast was the second tithe, not the first, which was the Lord's, and was given to the priests. The strong drink was to be poured out before the Lord. Num. 28:7. This peace-offering was a special offering made by fire, called a wave-offering, or thank-offering, and was mutually enjoyed by the priests and people. (See Ex. 29:28; Lev. 7:11-21; Num. 15:1-14.)

It will be seen by these references that all of the eating of the meat in the law, both by the priests and by the people, was, (1), A religious ordinance; (2), a special significance to it, representing the work and the blessings of the gospel; (3), it was Christ's privilege and right to take the life of what man would have no right to take of himself, because Christ first gave the life, and it was something that man could not give; (4), the first life ever taken had in it, according to my idea, the whole scope of the gospel. It was taken by God himself to clothe man when by sin he had lost his glory which surrounded him in the sinless state, and had sought a covering by nature. Gen. 3:21. Now the law of Moses was to draw out and develop the principle here taught, as every other unfolding of Scripture from the days of Adam was only an unfolding of Gen. 3:15.

Now as to one thing more, and that is on the question, Is flesh-eating a sin? It is one of those questions that can be answered by yes or no. Both would be true, and both would be wrong. It is not a sin to eat flesh under some circumstances, and under others it would be. It was not wrong for Noah to eat flesh; for God gave it to him. And in this is a lesson that under some circumstances it is not wrong for man to eat it as an article of food. Neither was it wrong for the priests to eat it. To them it was a religious ordinance. It was wrong for the children of Israel even to desire flesh in the wilderness. Numbers 11; Ps. 78:27-31; 1 Cor. 10:6, 11. The reason why it was wrong was not because God had issued an arbitrary command that they should not eat it, for that has never been issued, but because God had given the Israelites bread from heaven daily. They had what was better. It was "angel's food." Why was it that God removed the flesh from them in the wilderness and gave them bread? If meat is stimulating, and in this indirect way shortens man's life, then it was to fit Israel to live long in the land the Lord their God gave them. I quote the following from "Patriarchs and Prophets," page 356:—

"God might as easily have provided them with flesh as with manna; but a restriction was placed upon them for their good. It was his purpose to supply them with food better suited to their wants than the feverish diet to which many had become accustomed in Egypt. The perverted appetite was brought into a more healthy state, that they might enjoy the food originally provided for man,—the fruits of the earth, which God gave to Adam and Eve in Eden. It was for this reason that the Israelites had been deprived in a great measure of animal food. Satan tempted them to regard this restriction as unjust and cruel. He caused them to lust after forbidden things, because he saw that the unrestrained indulgence of appetite would tend to produce sensuality, and by this means the people could be more easily brought under his control. . . . Had they been willing to deny appetite, in obedience to his wise restrictions, feebleness and disease would have been unknown among them. . . . But their unwillingness to submit to the restrictions and requirements of God, prevented them, to a great extent, from reaching the high standard which he desired them to attain, and from receiving the blessings which he was ready to bestow upon them."

Now these blessings which he had for them were not to be bestowed arbitrarily without any connection with relation to their diet or any effort on their part. That was one step toward health and longevity. But to be of any avail to the people, they must accept them, and adopt them in their lives. In doing so, they found health and the blessing of God. In rejecting them, they not only lost the benefit the reforms would bring, but they lost that which was of greater consequence, the favor and approbation of God.

S. N. H.

THE SANCTUARY.

THE subject of the sanctuary is one which should specially engage the attention of Seventh-day Adventists. It is a subject peculiar to this people. There is no other denomination whose views on this question correspond with, or even approximate, the views set forth in the works issued by this people. Every one of our people should therefore make it a point of first importance to become thoroughly conversant with this subject.

But not merely for the reason already named should we study this question. We should do it on account of its intrinsic importance. It is a safeguard against error. It is a citadel of truth. We still frequently meet with articles on this subject in our exchanges from First-day Adventists advocating the various, and hence bolstering up specious errors. Not enough can be said in favor of those views to make even the framework of a respectable argument; yet they tenaciously cling to them. At first thought, this seems very strange; yet it is perhaps not to be wondered at so much after all; for it does not take a very long look at the subject for any one to see that if the view we hold be adopted, it makes absolutely necessary the adoption of certain other views which some seem determined neither to accept nor to obey.

Looking at the subject in a general sense, that which is perhaps most calculated to excite our wonder is the fact that a question so intimately connected with, and so essentially modifying, some of the most important subjects of the Bible, should have lain so long unnoticed. And this furnishes all the greater reason why, now that light is shining upon it, and its commanding position in the great temple of truth is discovered, the most earnest efforts should be made to bring it to the attention of the people.

This subject is intimately connected with the prophecies, and this may be one reason why it has not sooner engaged the special attention of Bible students; for it has been reserved to this present generation, living in "the time of the end," to behold the seal broken from the prophetic page and to see a wonderful increase of knowledge respecting its soul-inspiring utterances. But an understanding of the subject of the sanctuary is essential to the understanding of some of the most important of these prophetic records.

There is, it is said, in Rome, a room, the walls of which are covered with tracings which to the beholder, as he enters, appear but a mass of inextricable confusion. But as he reaches one certain point in the room, immediately all lines fall into place, all forms assume their due proportion, the laws of perspective assert their sway, and immediately out of the chaos rise order and beauty in harmonious and beautiful proportion.

The sanctuary occupies this true point of perspective in the prophetic apartment of the sacred Scriptures. From it the unity and harmony of the prophetic lines can be seen as from no other standpoint.

It is interwoven also with subjects of the greatest practical importance. It has a wider bearing and involves a greater number of important topics than any other subject to which our attention is called by the unfoldings of prophecy. It especially reins up to the work of a preparation of character for the test of the

judgment, and the coming of the Son of man. Study the subject of the sanctuary.—U. S., 1883.

ANSWERS TO CORRESPONDENTS.

456.—EATING OF MEATS.

1. Please explain 1 Cor. 8:8; Rom. 14:5, 6; Peter's vision, Acts 10. 2. Are all kinds of meat good to eat? 3. Is there any command in the New Testament against eating any kind of meat? M. E. D.

1. All the verses referred to and other similar ones refer to ceremonial distinctions in meats, often to the question of eating the meat of animals that had been offered at the heathen temples, and then placed for sale in the shambles. Peter's vision was given to show that "God is no respecter of persons." It did not refer to eating of creeping and crawling things. 2. No, indeed. (See Leviticus 11.) 3. No; but we are commanded not to defile our bodies, which we would do by eating and drinking many things that are frequently used.

457.—THE PAPACY AND THE SABBATH.

Please explain how the papacy changed the Sabbath, when it was done in the fourth century, and the papacy was not established until the sixth. D. B. R.

This apparent difficulty is removed by two considerations. First, the Sabbath was not changed in the fourth century. It was a work that continued several centuries, and was done by gradually crowding one day out, and the other in. Second, while the political supremacy of the papacy dates from 538, it lived long before that. As the changing of God's law was one of its distinctive works, the progress of that change marks the progress of the papacy to actual supremacy. And its success in changing and trampling underfoot the authority of Heaven constitutes it the papacy.

458.—THE RESURRECTIONS. ISA. 66:24.

1. How many resurrections are there to be, and when do they take place?

2. Please explain Isa. 66:20.

Subscriber.

1. The Bible teaches definitely of two resurrections, John 5:29; Acts 24:15; Rev. 20:5, 6. The first takes place at Christ's second coming, and the other one thousand years later when the city comes to the earth.

2. The language of Isa. 66:24 is in a certain degree figurative, though it is closely related to Mark 9:44, 46. Both refer to the worm that dieth not and to the fire that is not quenched. These elements of punishments are not satiated until justice is satisfied, though the idea of eternity of duration is not implied. A parallel also exists between this verse and Mal. 4:3. The sinner and the ungodly will be recompensed in the earth. And after their destruction the earth will become the abode of the saved. So that they will walk and dwell on the same ground upon which the wicked have perished. The wicked will be ashes under their feet. They will be an "abhorring to all flesh."

459.—WIFE DEPARTING.

Is a Christian woman who marries an unbeliever justified by 1 Cor. 7:11 in departing from her husband for any other cause than adultery? An early answer would be timely here. A. W.

We begin the reply to this question by saying that it is not the purpose of this department to decide questions of a personal nature. It is principles that we aim at, and circumstances frequently vary the complexion of questions of a personal character. Of all other difficulties, those of a family or matrimonial kind we would

most avoid. But unfortunately they form a large percentage of those we receive. The most of them go unanswered. Speaking on principle, then, we would say that a Christian marrying an unbeliever in spite of all the Bible says against it, ought to be prepared to stick to it for better or worse. The one who contracts such a relation has no right to expect very smooth sailing, and if it proves otherwise, it ought to cause a happy surprise. If it should not prove otherwise, then sorrow and trouble come as a natural consequence, and that is the portion that was bargained for. This being so, why should the one who has voluntarily gone into such an alliance seek to throw off the obligations? Sometimes the conversion of one party takes place after marriage, and the other becomes very vindictive and cruel. Then 1 Cor. 7:11 applies. Let them separate if they must, but let them remain true to the married state. But at the same time it is difficult for a disinterested party to prescribe the course of another. It is not a responsibility that we wish to assume.

460.—CLEANSING OF THE SANCTUARY. SATAN CHANGING HIS FORM.

1. Were the sins of the Israelites going into the first apartment of the sanctuary while the high-priest was in the second apartment on the day of atonement? 2. Has Satan power to change his form so as to appear in the form of men or animals, and was he thus transformed at the tree of knowledge? C. L. K.

1. We would think not from reading Lev. 16:17. 2. It is probable he has that power. He appeared to Christ in the temptation in the wilderness as an angel of light; and from the fact that he is known as "that old serpent, the devil and Satan," it is probable that he assumed that form in the Garden. We should so judge by reading "Patriarchs and Prophets," pp. 53 and 54.

461.—GIVING AWAY OR SELLING THAT WHICH DIED OF ITSELF.

Please explain Deut. 14:21.

E. K. C.

It does not seem to require explaining so far as clearness is concerned; but the difficulty probably lies in the ethics. How could it be right to give away or sell that which we would not eat? To understand some of this class of questions, it is necessary to take our stand back in those times. People *did* eat such things. It was only by a direct statute that Israel was prevented from doing so. It was considered a kindness by those people to receive such food. The writer has seen Indians beg the carcasses of sheep that have died, and they were glad to receive them. God undertook to educate his people to a better life, and others seeing their blessedness would thus come to learn their ways. He always takes people where they are, and seeks by the principles of the gospel to elevate them, rather than to coerce them.

462.—MOSES'S WRITING.

Why did Moses in writing the Pentateuch write of himself in the third person? E. K. C.

Moses probably wrote the Pentateuch as a matter of record, which was edited by some later inspired writer, as Ezra or Samuel. That he speaks of himself as Moses is no evidence that he did not write the book, since it is in no sense an autobiography.

463.—VARIOUS QUESTIONS.

1. Is baptism essential to salvation? 2. If Sabbath-keepers have no opportunity to be baptized by one of their own faith, should they be baptized by another, or wait till the rite can be performed by a Sabbath-keeper?

3. Ought the rite to be administered by any except ministers?

4. Since women now preach, how do you explain 1 Tim. 2:11, 12? A. R.

1. Faith in Jesus Christ as a buried and risen Saviour is essential to salvation, and baptism is the divinely appointed sign of that faith. To refuse to accept the sign would be to deny the faith. And yet there are circumstances in which baptism is an impossibility. One may be converted upon a sick-bed from which he never recovers. The thief on the cross was not baptized. Or, he may be isolated and not live to have an opportunity. Then his faith stands, for he is willing and anxious to demonstrate it, but is not able to do so. 2. It would be better to wait, for breaking the Sabbath is sin (it may be of ignorance), but baptism is the renunciation of sin. And one who is obeying to the best of his ability all the commandments could not consistently receive the rite from one who was not. 3. Only by ministers or ordained local elders.

4. See article in REVIEW of June 5, 1894, on "Woman's Relation to the Cause of Christ."

464.—CHRIST'S WITNESS.

Please harmonize John 5:31 with John 8:14: "If I bear witness of myself, my witness is not true." "Jesus answered and said unto them, Though I bear record of myself, yet my record is true." M. C. G.

Dr. Clarke remarks that Bishop Pearce renders the first passage interrogatively. But that hardly seems necessary, for in a sense both of these passages would be true as they stand. If one comes advocating his claims on human authority without divine witness, he would be an impostor. But in the next words he says, "There is Another who bears witness." God was with him, and that being the case, even though he told of himself, he was true, because his Father, the Holy Spirit, and his works all testified to the truthfulness of his words. But one without these corroborations would be false.

465.—SHALL NEVER DIE.

Please explain Christ's words in John 11:25: "Whosoever liveth and believeth in me shall never die." Reader.

This language is very easily understood when read in close connection with the preceding part of the sentence with which it is connected by the conjunction "and." "He that believeth in me, though he were dead, yet shall he live; and whosoever [thus] liveth [that is, liveth in the resurrection] and believeth in me shall never die." Those who have part in the first resurrection will be those who believe in Christ, and on such the second death shall have no power. They will die no more.

466.—NEHEMIAH 9:14.

In reference to Neh. 9:14 and Deut. 5:3, to which a correspondent wishes you to refer those who teach that the Sabbath was binding previous to Sinai: Do not these passages simply show to us that the children of Israel—having been in bondage in Egypt among a heathen, idolatrous people, by whom they were forced to ignore their Sabbath—had entirely forgotten the Sabbath of the Lord and gone into idolatrous worship? And now that he had brought them out from this bondage, the Lord thought it proper in giving them an imperishable code of laws to embrace a reminder of the long lost Sabbath therein for their future government? Else what will we do with Gen. 2:2, 3; Ex. 16:25-28; 20:8-11? J. D. L.

Undoubtedly. And it is so plain and so generally understood that this is the case, that it hardly seemed necessary then to repeat it. The fourth commandment does not profess to originate an institution. By the first word the mind is carried back, and as the foundation of the precept, the facts of creation are set forth.

G. C. T.

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.

"I'LL COME AGAIN."

BY MRS. DORA A. GRANT.
(Patten, Me.)

I'LL come again! O promise sweet,
To all who love His name;
Rejoice, ye saints, in him complete;
The tidings glad proclaim.

I'll come again, the same who drank
The bitter cup of shame;
Who bore for you a Father's frown,—
The Lamb for sinners slain!

I'll come again, but not to bleed
Upon the shameful tree;
The debt is paid, the sinner freed,
Who looks for life to me.

Because I live, ye, too, may live,
And gain the victory;
And crowns of glory ye shall wear,
When ye shall dwell with me.

ILLINOIS.

I SPENT Nov. 14 to Dec. 10 in southern Illinois. I visited the companies at Springfield, West Salem, Duquoin, Decker, and Cottage Home. I was glad to find a growing interest at each of these places. At Decker and Cottage Home there are new companies that have mostly accepted the truth within the last fifteen months. At Decker there has been much threatening on the part of some zealous church-members as to what they were going to do when the grand jury should meet. They were "going to make an end of Seventh-day Adventists working on Sunday." Our brethren nearly every Sunday would see these zealous Sunday keepers watching them at work. They claimed that they "had about ninety counts against the Advents for Sunday labor." These of course were not all against one person. Well, at last the grand jury met at Olney, and these Sunday-keepers began to file in their complaints of disturbance from the Seventh-day Adventists. The judge asked one of them, who was complaining of a man he saw working on Sunday nearly half a mile off, "Did he make so much noise that he disturbed you?"—"No," was the reply. "How, then," was the question, "were you disturbed?" "Well," said the man, "it disturbed my mind." The judge replied, "If your mind is so weak as that, I think you would better go to the asylum and be treated." Of the whole business he said, "You have brought in a lot of stuff," and he ruled it all out, and would have nothing to do with it. Candid people in the community look with still more favor upon the Seventh-day Adventists and their work, since this turn of affairs.

At Cottage Home I was glad to see our people with a commodious church building some 50 ft. x 30 ft. in size. It was filled with attentive listeners while brother Decker and I were there. As I came north, he remained to hold a few more meetings, and to follow up the work. The cause in southern Illinois is younger than in the northern part of the State, but we are glad to see that there is a growing interest to hear, and that many substantial souls are accepting the truth.

Dec. 14-16 I visited Princeton and the church in Aledo. This is one of the older churches of northern Illinois. While with them I held three meetings, and was glad to find them desirous to advance with the message. Some of the neighbors came in to hear, and seemed to listen with marked attention. During the last month I have passed a little time in Chicago, and find that others are accepting the truth there, mostly as the result of efforts made by our Bible readers. There seems to be an almost constant increase in numbers among the different nationalities.

ties with whom we are working. There is still a good interest in the Chinese schools. There are so many Chinamen leaving the city to look for work that the attendance at the schools is not as large as at one time. Those who come are interested.

J. N. LOUGHBOROUGH.

GEORGIA.

SINCE my last report I have been in the western part of the State visiting some of the scattered believers. I had the pleasure of seeing some I had never seen, as well as others for whom I have labored before, but who are deprived of the privilege of meeting with our people for worship. The visits were a pleasure to these friends as well as to myself in every case. Coming back through Atlanta on my return, I found that two more persons for whom we have had great hopes, had taken their stand with us. We hope for still others in that city.

I came home in response to the wishes of a dying brother and that of his family, and reached his bedside just two hours after he had died. I conducted his funeral the next day. Thus our band is broken here for the first time by death.

I expect soon to go to southern Georgia. If there should be any Sabbath-keepers in that part of the State whose eyes fall on this notice, and whose addresses I have not, I would be glad to hear from them at once.

W. A. McCUTCHEN.

Gainesville, Dec. 18.

CONNECTICUT.

EAST CANAAN.—A few weeks ago, in company with my family, I left College View, Neb., to visit my old home, after an absence of thirteen years. At that time I had but recently become a Christian, and united with the Seventh-day Adventist church. Soon after I left for Battle Creek to attend the College. On my return this fall, the people invited me to speak to them in the school-house, which I did, with a good hearing. At first I did not speak on the distinctive features of our faith, but soon questions were sent in asking why I kept "Saturday for Sunday," and if I would preach from the texts that people use as evidence that Sunday is the Sabbath. This opened the way for me to present at their request the Bible evidences for the true Sabbath. I took an expression of the people to see if that was the wish of all. Many hands came up in quick response, and but one man voted against it.

I have now presented three discourses on the Sabbath. The people are deeply interested, and I have had many profitable visits with them. I believe the way is gradually opening here for the presentation of the truth for this time. God's presence has been especially manifested in all of our meetings.

G. E. LANGDON.

KANSAS.

SINCE my last report, I, with Elder McReynolds, attended the church institutes at Rose Creek and Bow Creek. At the first-named place the spirit of the world had crept in to such an extent that some were on the point of yielding to the surrounding influence; but during the meeting the Spirit of the Lord came in, and hearts were made to rejoice.

At Bow Creek some thought they had but little time to attend, therefore they received no benefit, and now they do not attend meetings or Sabbath-school, but go to other places. Surely we are in the shaking time; cases are being decided for eternity. May God help us to see to it before it is too late. While we rejoice to see the work go forward in spite of the opposition, we are sad to see some stepping aside and being left.

After this institute, I went south into Rooks county, brother Abbott accompanying me, and held a few meetings in a school-house. There was much prejudice existing, yet, as it wore off, the people came out, and seemed quite interested. When it was found that we were there and had a good interest, others wanted the house a week or more. I told the people I would like to go on with my meetings, but if they must have the house, I offered to work with them, and use one third of the time; but they could not affiliate with me; so I gave them the house, but at once their interest died away. I never before had such an experience as this. I leave it all in the hands of our Heavenly Father, and know it will all work out well. I now go east to labor among the churches.

O. S. FERREN.

NEW YORK.

OCT. 24 I went to Norwich and hired the Freewill Baptist church. I began meetings the 26th, and have continued them each evening and Sabbaths and Sundays in the daytime, holding nine services each week. I have given sixty-five discourses, and held some Bible readings. Six have signed the covenant, some of them persons of wealth and influence. One is a dentist of high standing, and a leader of the Y. M. C. A. meetings. There are quite a number of others who are convinced of the truth. We hope they will soon obey. There are now over a dozen Sabbath-keepers in Norwich, and a church can soon be organized. May the Lord keep them faithful until the end.

Dec. 21.

D. A. BALL.

MINNESOTA.

SINCE the institute at Mankato, others were held at Redwood Falls, Duluth, and Fargo, N. Dak., and general meetings at Cambridge and Hutchinson. Each of these meetings had encouraging features, and good results are seen to follow the work. Many of the brethren seem to realize the need of a deeper experience in Christian life, and a more thorough consecration to the service of God. As they drew near to God in their efforts to seek this desired experience, the Spirit responded to the exercise of faith, and souls were made to rejoice in a clearer light and a better acquaintance with the holy character of him who died for us.

At the Mankato meeting the work in Minnesota was divided into six districts, and an ordained minister placed in charge of each district for the winter. These brethren went to their respective fields with hearts full of faith and courage, determined with the aid of the grace of God to push the work as never before. We are glad to report that the Lord is graciously blessing the efforts of these servants, and from every part of the State cheering reports come in.

Elder Flaiz has labored at Redwing and Pleasant Grove. At the latter place the Lord was greatly blessing the brethren, and the young people were giving their hearts to God. Elder Thompson, in District No. 2, reports success at Wells, Eagle Lake, Dundas, and Owatonna.

Elder Shrock has had good meetings at Mountain Lake, Windom, and Garden City. God's power to heal the sick has been present. Elder Hill has held interesting meetings in his district at Grove Lake and other points, and has the local workers well distributed for the week of prayer. Elder Curtis has labored at Grand Forks, Jadis, and other points with success. In connection with Elder Alway I have labored in District No. 4. We have had some remarkable evidences of the Lord's power to heal the sick here in the Minneapolis church. Brother J. F. Bahler was here in the city for several weeks. His eyeballs are steadily growing, and his ability to distinguish objects is better. With him we sought the Lord for his power to heal others who were vari-

ously afflicted. The Lord did greatly bless in restoring, for which we praise his name.

So far we are pleased with the result of our plan of district work for the winter. Increased activity in the work among the brethren is seen; finances are improving, tithes increasing, payments on monthly and other pledges are coming in, and last but not least, the indebtedness is being reduced. Nearly \$4000 has been paid since last Conference. We truly feel grateful to God for his care and blessing, and are sure we have abundant reason to trust his guiding hand in the future work of our Conference. Unity and courage seem to be the mind of the laborers, and we feel assured that the blessing of the Lord will continue to attend the consecrated labor of his servants.

N. W. ALLEE.

INDIANA.

SINCE I reported last I have labored at Linton, Frankton, Farmersburg, and Petersburg. Brother Kenny and I closed our tent effort at Linton, Oct. 14. I remained a week to follow up the interest and find a place to hold Sabbath-school and meetings. No place could be found more satisfactory than at the homes of the believers. This was not very satisfactory, so the only way out of the difficulty was to build a meeting-house.

The believers here are all new in the truth, and as a company are quite poor in this world's goods. After holding two business meetings, it was thought best to build a house 22 ft. x 34 ft. One of the brethren who is a contractor donated all the carpenter work. The brethren at Salem and Farmersburg gave financial aid. Orders were given for the material, Nov. 9, and now the house is up and plastered. There are more than a score of Sabbath-keepers at Linton. They are now amid the storms of opposition. Brother R. M. Harrison is with them holding Bible readings with interested ones, as well as assisting in the Sabbath-school and conducting meetings.

After our tent work closed, I spent one week at home. During that time I helped brother Roberts in the tent-meetings at Frankton. I also spent some time soliciting means and rendering such help as I could in our home meeting-house enterprise. I have lately learned that the house is inclosed.

Dec. 11-20 I spent with Elder Roberts in institute work at Farmersburg. The Lord blessed the work to the good of the hearers. Eight were baptized, and they with two others united with the church. Dec. 21 I came to Petersburg to labor with the little flock at this place during the first days of the week of prayer. I find them not only in need of instruction, but ready to receive it when given. When churches are organized, the work should not be considered complete till all the officers both in the church and Sabbath-school are supplied with the proper records and helps. I go to-morrow, Dec. 25, to spend the remainder of the week of prayer with the company at Fredericksburg.

JOHN W. COVERT.

ATLANTIC CONFERENCE.

BROOKLYN, N. Y.—Since my last report, Nov. 20, we have enjoyed much of God's blessing. The Lord is at work by his Spirit among the Scandinavian people in this place. Our tent-meeting labor, which the enemy of all truth tried hard to make of no avail, has done much good, and now the ministers have begun to speak publicly in their churches about the Sabbath question, trying to make their congregations believe that time has been changed so that God's seventh-day Sabbath is our first day, and the right day to be kept by the Christian church. All this I am sure will work for good, and the truth of God will gain the victory with

the upright in heart, and souls be saved as the result.

Since reporting, fourteen souls have been added to our church, twelve by baptism and two by vote. Others are investigating, and the cause is onward. I ask an interest in the prayers of God's people.

J. F. HANSEN.

348 Smith St., Dec. 21.

THE KANAKAS IN QUEENSLAND.

WHILE working recently in Cairns, North Queensland, Australia, I met a Kanaka from one of the South Sea Islands, who informed me that he and two of his companions were keeping the Sabbath. This had been brought about by the influence of a lady who had interested herself in them, and who had previously embraced the Sabbath herself. The "boys," as they are called here, are natives of different islands in the Pacific, and are engaged by the sugar planters of Queensland for a term, and then are free to return home or remain in the colony. Many of them are very intelligent, but quite simple, and quite a number are Christians. There are several thousands in the colonies, mostly confined to the north. As they are recruited from different islands, and return to the same place again, it should prove quite an efficient means of disseminating a knowledge of the message in their homes could they be reached while in Australia. As a whole, they are naturally a tractable, well disposed people, and could easily be reached with our literature or teaching, as most of those who remain in the colonies for any length of time can read English. Different religious denominations interest themselves in them, and the efforts are greatly appreciated by the Kanakas, who seem to be naturally of a religious turn of mind.

THOS. WHITTLE.

TENNESSEE RIVER CONFERENCE.

ABOUT the time of my last report Elder H. W. Reed responded to a call from Marion, Ky., where he has been conducting services the past three weeks. He reports an encouraging attendance and interest, with a prospect of some receiving offered salvation. Our Bible institute at Springville, Tenn., was a success. It was not so well attended by other churches as we hoped; this was a loss to them. We spent six hours daily in studying together. Rays of light beamed from the sacred pages, which are most precious to us who received them. Surely God has not forsaken his people in these last days, nor left us to grope our way in darkness. The Springville church received a special blessing. Two of its members were rebaptized, and two others were baptized and united with the church.

Our State canvassing agent, brother W. R. Burrow, was with us, and arranged with the church to make a thorough canvass of their county with "His Glorious Appearing" and "Gospel Primer," thus carrying the truth to every household. The State secretary was present, and gave instruction in missionary work.

Since the close of this meeting, I have spent a week at Hazel, Ky., conducting services in the Baptist church. At the hospitable home of Dr. Mason the company of believers at this place met and celebrated the Lord's Supper. A treasurer was appointed. May the time soon come when a church can be organized at Hazel. This is a new town, and the company here are very anxious to have one or more families of good Seventh-day Adventists move in and unite with them in their work and service. Surely here is a good field for home missionary work. The little company here need help. Any who are inclined to come can correspond with W. M. Mason, M. D., Hazel, Ky. Let such possess letters of recommendation from their respective churches.

CHAS. L. BOYD.

INDIANA CONFERENCE PROCEEDINGS.

THE twenty-second annual session of the Indiana Conference was held in connection with the camp-meeting at Indianapolis. The first meeting was called to order Aug. 7, and the business was transacted in four meetings. The usual committees were appointed. The church at Petersburg was admitted, and the name of another changed from Nappanee to Mt. Etna.

Officers for the ensuing year were elected as follows: For President, Elder J. W. Watt; Secretary, W. A. Young; Treasurer, Wm. Hill; Executive Committee, J. W. Watt, D. H. Oberholtzer, F. D. Starr, H. M. Stewart, and J. W. Johnston. The accredited workers are as follows: Credentials, J. W. Watt, F. D. Starr, D. H. Oberholtzer, H. M. Stewart, J. M. Ellis, J. W. Covert, L. Thompson, W. A. Young, Wm. Hill, and F. M. Roberts; Licentiates, P. G. Stanley, S. G. Huntington, I. S. Lloyd, L. F. Elliott, O. S. Hadley, S. S. Davis, R. M. Harrison, R. H. Sparks, J. M. Warrick, and M. M. Kenny. Eight persons received missionary license. J. W. Watt, D. H. Oberholtzer, H. M. Stewart, W. A. Young, and J. W. Johnston were chosen as delegates to the General Conference.

Resolutions were adopted advising the continuance of Bible institutes, favoring the canvass for our periodicals, and thoroughness of labor on the part of the ministry. The constitution of the Conference was so amended that each laborer in the Conference is required to furnish to the secretary a quarterly report of his time, receipts, expenditures, etc.

F. D. STARR, Pres.

W. A. YOUNG, Sec.

FITCH BAY, P. Q., HIGH SCHOOL.

THIS school closed Dec. 21 for the holiday vacation. Though the attendance has been good and steadily increasing, more are coming next term. Excellent work has been done by the students, as was shown by the creditable manner in which they rendered their productions before the large audience at the closing exercises. A great interest is being taken in the school by outsiders. A number from other places are in attendance. The true principles of education have been continually kept before them. God has been with us, and the spiritual interest has grown from the first. As our schools are an important means by which the truth is to be implanted in the minds of the youth, so we believe this will become a means of great good to the youth in our midst.

CARROLL DROWN, Principal.

CHURCH AND STATE IN GEORGIA.

M. F. HURST, a minister of the gospel, also a member of the Georgia legislature, introduced a resolution in the General Assembly of Georgia, Nov. 23, protesting against the present tendencies toward union of Church and State in the United States.

In introducing the resolution, Mr. Hurst said: "It is high time that we go on record in no uncertain terms on this question. I firmly believe that this resolution should be adopted, and for that reason have introduced it. I shall advocate its adoption by the House as strongly as I know how."

The preambles to the resolution clearly exposed the various organized religious movements now in operation to secure direct legislation upon the Christian religion, and a national adoption and enforcement of Sunday as the Christian Sabbath, or Lord's day; also that these religio-political parties had now taken a step toward their object by getting the national government committed to religious legislation through the act of the Supreme Court of the United States, declaring this

to be a Christian nation, and the efforts of Congress toward closing the World's Fair on Sunday. Then came the resolution, as follows:—

"Therefore, Be it resolved by the General Assembly of Georgia, and it is hereby declared to be the sense of this body, that the above-cited act of Congress is contrary to the principles upon which our government was established, and contrary to the Constitution of the same, and that they are impolitic, unwise, undemocratic, and have a tendency toward union of Church and State, and are therefore subversive of both our civil and religious liberties, and in our judgment are void and of no effect."

This resolution was referred to the Committee on the State of the Republic, and was reported back to the House, favorably recommending that it do pass; but as Mr. Hurst was called home on account of sickness in the family, the resolution was, by himself, tabled and allowed to die with the close of the session. Mr. Hurst's purpose is to introduce it again next year, and push it through to final action in the House and the Senate.

He says it is astonishing to see how little our representatives and senators know of the present advancement of religious legislation; and that it is our duty to arrest their attention and to educate them upon the most important question. Shall we do it? or will we let our law-makers go, and resist their laws? The careful circulation of proper literature, attended by personal labor during the sessions of our State legislatures, will result in much good to the cause as well as to individuals.

D. W. REAVIS.

News of the Week.

FOR WEEK ENDING DECEMBER 29, 1894.

NEWS NOTES.

The ecclesiastical war that has been raging for two years between Bishop Bonacum, of Nebraska, and his priests has at last come to an end, as such quarrels usually do, by the surrender of the priests and the victory of the bishop. Ten priests have left the diocese, and will seek service elsewhere. An appeal was made to Satolli to settle the difficulty, but he delayed action until the priests were tired of waiting, and decided to emigrate from the diocese.

An important suit at law has lately been decided in the District of Columbia. It is the suit of the American Graphophone Company against the Columbia Phonograph Company. The latter company stands for Thos. E. Edison. The suit which has been in court two years is over the phonograph as now used. The decision was in favor of the Graphophone Company on every point. Other suits are pending in New Jersey, New York, Ohio, Massachusetts, Illinois, and Kansas.

A severe storm raged along the coast of Great Britain, Dec. 22. Many ships and small craft were driven ashore by the winds. Fifty persons have been reported as being killed. One of the greatest railroad accidents of the season was one of the results of the storm. A luggage train on the London and Northwestern Railway was blown over upon the track of the express at Chelford, just before the train was due, and before it could be warned, it struck the obstructing train while running at full speed. Nineteen persons were killed, and sixty were wounded.

For a long time the so-called Christian nations have supplied the inhabitants of Africa with intoxicating liquor. Heralds of the cross often go to those distant fields on vessels, the principal part of whose cargo is whisky, designed for the same people for whom the missionary goes to labor. Now it is reported that in Cameroons, Africa, the natives have begun the worship of a new deity,—they are worshipping whisky! They require an examination, that the candidate may prove his fitness. He is then immersed. After his baptism he is given a drink of liquor, and he is exhorted to remember that liquor is henceforth his God! Thus he is bound to make a drunkard of himself. Meetings are held on Sundays, and a discourse on the harmlessness and pleasures of vice is given. Many of the natives are seeking admittance to this body. They are told that this worship comes from Europe, and that it is one of the many religious sects of the Christians.

Not long since it was reported that the papal inhibition against secret societies had been taken away except in the case of Freemasons. Many Catholics in this country have joined the Knights of Pythias, and now there is a decree from the pope against Catholics joining that order. However, many do not leave the order, thinking that perhaps the infallible (?) pope will reconsider his decision, and allow them to continue their membership in the order. They expect the intercession of Archbishop Ireland in their behalf.

Christmas was attended with an unusual number of quarrels and shooting and stabbing affrays, in which many persons lost their lives. Florida is said to take the lead in Christmas crime, with half a dozen bloody tragedies. But from many States a similar report is heard. All these were caused by drink,—they are the Christmas-day sacrifices of human beings, immolated upon the altar of Bacchus. Yet many good people think that if the sale of liquor can be prevented on Sunday, a great reform has been accomplished! It is time that the fact is recognized that it is equally evil on any day of the week.

For some time the order of the "Sons of the Revolution" in this country have had under advisement a project to erect a statue of General Richard Montgomery on the place where he fell in battle while leading the American troops in the assault upon Quebec in 1775. The difficulty has been to gain the consent of the Canadian authorities to do so. Lately the permission of the municipal officers of Quebec has been obtained, which they say should be given "as a manifest courtesy to our neighbors of the United States." Thus the way is open for the statue to be erected to the honor of a sincere patriot who fell upon the field of battle in what he fully believed to be a war for the principles of liberty.

Italy has of late been passing through a very severe crisis. The enemies of M. Crispi have made a determined effort to bring about his downfall. Charges of all kinds of maladministration have been brought against him. The Catholics and Socialists were especially active in the work. But M. Crispi has apparently defeated all his enemies, and has proved that many, if not all, the charges made against him are base falsehoods. Now there is a strong reaction, and public opinion is turning in his favor. Two papers which are printed in Rome, and that have been his opponents, have now declared in his favor, and M. Giolitti, one of his principal opponents, has left the country, fearing arrest. Another opponent has confessed that he was compelled to sign a paper incriminating Crispi.

Now that France has taken steps to abolish bull-fights at Nimes, Spain has introduced a new novelty into the arena at Madrid,—a fight between a Senegambian lion and a bull. Fifteen thousand persons assembled on the occasion. Both animals were in fine condition and eager for fight. Three times the lion sprang at the bull's throat, but each time he was beaten back by a tremendous butt from the bull's horns, and tossed into the air. At last the lion retreated, pursued by his antagonist, and was so mangled and torn that he died the next day. As the victorious bull, "Camenero," was taken to his quarters, he received a wild ovation from the crowd, who threw after him a shower of hats, fans, and objects of various kinds. The people of Madrid now do not believe that the lion is "the king of beasts."

London editors are greatly shocked at the frequent reports of lynchings in the United States. They think that they should be made the subject of international investigation as well as the reported Turkish atrocities in Armenia. There is a good deal of point in this suggestion from London. If an American consul in Turkey shall be required by this government to conduct an independent investigation into the reported illegal killing of Armenians by the Kurds on account of race antipathies, why may not the sultan insist that the Turkish minister at Washington or some other Turkish government official go into the States of the American Union where these brutal lynchings occur, and conduct an impartial examination for the benefit of Mohammedans, as illustrations of the things that are practiced in Christian countries?

DOMESTIC.

—Nine more police captains have been summoned to appear before the Lexow Committee.

—Samuel C. Seeley, who stole \$354,000 from the Shoe and Leather bank of New York, has been sentenced to prison for a term of eight years.

—Judge Woods, of Chicago, has granted a stay of the proceedings in the case of Eugene V. Debs until Jan. 8. At that time an appeal will be taken in his case.

—The digging of a well near Brownville, Neb., has disclosed the fact that at the depth of twenty-five feet the dirt was rich in gold. A company has been formed, and work will be begun at once.

—John W. Foster, ex-secretary of State, has been invited by the Chinese government to go to that country to assist in the arrangement of conditions of peace between China and Japan. Mr. Foster will go about Jan. 7.

—Daniel B. Swain, judge advocate general of the United States, has been relieved of his position, he having reached the age of sixty-two years, which is the age prescribed by law for the retirement of United States officers.

—The bark "Southern Chief," from Tacoma to Adelaide, Australia, went ashore fifty-two miles southwest of Cape Flattery. Her captain and crew of fifteen sailors were rescued by the barkentine "Skagit" and taken to Port Townsend, Wash.

—The steel mills at Homestead, owned by Mr. Carnegie, have stopped work, and 5000 men are unemployed. Another of Carnegie's mills across the river from Homestead, where 4000 men are usually employed, has also closed. The company is trying to make a cut on the wages of the men.

—The first real wintry weather was felt all over the country the past week. General cold and severe snow-storms have covered a wide extent of country. Trains have been delayed, and general traffic has been much interrupted. There has been much damage to shipping along the east coast of the United States.

—A race war is on at Quitman, Ga. A white man was murdered by negroes, and it was reported that the negroes were going to kill others. The whites gathered, and seven negroes were lynched. The whole population in that vicinity is arming, and two bodies of men, white and black, each numbering about five hundred, are only a mile apart.

—More than a year since, United States government tests demonstrated that the armor plates designed for the ships of war of the American navy and made by the Carnegie Company, were defective, and a fine of \$140,000 was imposed upon the company. Now Mr. Carnegie comes forward and demands that the government repay him the money, and threatens to bring suit against the United States for the recovery of the amount.

FOREIGN.

—Austria, it is said, proposes to join Germany in retaliating on the United States, if the sugar duties are not modified.

—The German government has modified its prohibitory decree against American meats so as to admit canned meats.

—The first fighting of the French and Madagascar war was done Dec. 13. The Hovas opened fire upon a French cruiser.

—As the result of an amnesty proclamation of President Crispo, of Venezuela, the rebels in that country have laid down their arms.

—The border difficulties between Mexico and Guatemala are not yet over. Both countries, while talking peace, are preparing for war.

—Eighty persons, most of whom were soldiers, were arrested in Rio de Janeiro, Dec. 24, charged with complicity to kill President Maroes.

—The State of Chihuahua has placed all its available force of troops at the disposal of the Mexican government in anticipation of a war with Guatemala.

—Lord Aberdeen, governor-general of Canada, has been given the honor of forming a new cabinet to Honorable Mackenzie Bowell, who will become the premier.

—The French Chamber of Deputies has voted the sum of 8000 francs for the purpose of promoting investigations into the manufacture and sale of anti-toxine, the new remedy for diphtheria.

—Germany is stirred by the Anti-Socialist bill. Large meetings are being held in many parts of Germany, and there is a prospect of an exceedingly warm time in the Reichstag after the holidays.

—Guatemala insists upon submitting the questions in debate between her and Mexico to arbitration. Her first choice for arbitrator is Spain; her second, Belgium. In no case will she accept the United States.

—A scandal growing out of the connection of the French government with the new South Railway Company in France caused a violent scene in the Chamber, Dec. 22, and the ministry was only saved by a majority of seven votes.

—Again confusion reigns at Rio de Janeiro. The army refuses to obey the new president, Dr. Moraes, and the whole country appears to be on the verge of another revolution. Two hundred officers have been arrested and are imprisoned. It is feared that an attempt will be made to rescue them. Dec. 27 there was rioting in Rio.

—Captain Albert Dreyfus, the French officer who was accused of furnishing the enemies of France important military information, has been adjudged guilty, and has been sentenced to be transported for life to a French penal colony.

—The officers of the republic of Hawaii believe they have discovered a royalist plot to restore the ex-queen. Several persons have been arrested, and secreted arms and ammunition have been secured. Most of those arrested are British subjects.

—An unusual number of desertions from the German army have occurred within the last fortnight. At the garrison of Treves several men of the sixty-ninth infantry crossed the frontier, and a number of the third hussars followed their example.

—General Tcherkoff, who was sent as a special envoy to Paris to announce the accession of Czar Nicholas, arrived there Dec. 23. He was received with military honors. Many thousands of people assembled to see him, and he was heartily cheered.

—The Japanese army has won another victory at Niu Chwang. General Lung, the Chinese commander, endeavored with 10,000 men to hold the place, but was defeated. The fighting is said to have been very severe, some of the time hand to hand.

—The Mohammedan Chinese of Turfan, in Kashgar, are in open rebellion against China. It is said they hope to establish an independent government under the protection of Russia. The Chinese who have accepted the faith of Islam number about 5,000,000.

—A house at San Gabriel, Brazil, which was used for a hospital by the Brazilian rebels, was burned by the government forces, Dec. 26. One hundred and twenty of the inmates were burned. Those who tried to escape were forced back by the bayonets of the troops.

—Italy is about to begin the construction of four armored cruisers to be called the "Guiseppe," "Garibaldi," the "Carlo Alberto," the "Verese," and the "Veteor Pisano." The last named will be of 7000 tons displacement and nearly covered with six-inch armor. A fifth armored cruiser will be laid down later.

—Lord Randolph Churchill, one of the ablest men in the British Parliament, is completely broken down in health, and has been obliged to give up work entirely. Lord Churchill was a rising man in England and a devoted adherent of the Tory party. He married an American lady, who, it is said, contributed much to his success.

RELIGIOUS.

—Mr. Moody is holding meetings at Lowell, Mass., in his usual characteristic and earnest manner.

—Regular Salvation Army officers will be accepted as members of the London Ministerial Association hereafter.

—The pope has been writing an encyclical in regard to the Catholic Church in the United States, that will soon be given to the public.

—Owing to the alleged unjust treatment by the bishop of the diocese, the Roman Catholic population of Weidenthal, in Hungary, have in a body declared themselves Protestants.

—Ministers at Oskosh, Wis., have made strong public protests against the proposed charity ball in that town, declaring it to be sinful and as harmful to society as liquor-drinking. As a result, there is an increased demand for tickets.

Special Notices.

TO THE MEMBERS OF THE HILLSBORO, COL., CHURCH.

THE membership of this church is now nearly seventy. It has furnished some of the leading workers of Colorado, and has always stood at the front. But the last year has been a hard one on this church. All but three families have moved away. Some are in college preparing for the work, others have gone for other interests. But wherever the members are, they should still feel that their obligations as members are upon them. Those who have left us are perhaps doing all they can where they are, which is right; but their names are still on our books, and they should report to the home church frequently.

It has been advised that those removing to the vicinity of other churches should take letters; and this we think is right.

The post-office which gave the church its name has been discontinued, but we would be very glad to hear from each absent member of this church. We have not the addresses of many of them, but all can write to me or to the clerk, and we will be glad to reply. Let us hear from all. The clerk is Minnie Barker, Platteville, Col.

LOVELAND, COL.

GEO. W. RAGAN, Elder.

"EVANGELIETS SENDEBUD."

THIS is the name of our Danish-Norwegian paper. The readers of the REVIEW who live in the vicinity of Scandinavian people have no doubt read the appeal from brother Swedberg in behalf of our Swedish paper. Now what is said of the Swedish paper is also applicable to *Sendebudet*. And in many places where you find Swedish neighbors you will also find Norwegians and Danes.

Our agents have requested that three papers be specially prepared as sample copies to present to the people of other denominations when they solicit subscriptions. We have decided to use Nos. 4, 5, and 6 in 1895 for this purpose. The regular price for clubs is \$1.25 a year (fifty numbers). By ordering from twenty to one hundred of the three numbers mentioned, you will get them at the rate of two and one-half cents a copy, or seven and a half cents for the three. We trust our brethren will be interested in this work wherever there is an opportunity for it. The tract societies are best prepared to do such work; but there are many single individuals who can help to introduce the paper among those who are able to read it.

J. G. MATTESON.

The Sabbath-School.

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

LESSONS ON THE SANCTUARY.

Lesson 2.—Earthly Sanctuary.—Continued.

(Additional notes. Sabbath, Jan. 5.)

JUST what the resources of the Israelites were for building the sanctuary does not appear. Their jewelry they had obtained of the Egyptians. Ex. 12:34, 35. They did not "borrow" these things, as we use the word, with the expectation or promise of returning them. They asked or demanded the jewelry. (See R. V.) It was their due. But it would seem that their supply of silk, wool, of timber, and implements must have been very limited. Doubtless they were. But what they had, was dedicated willingly, and the blessing of God made up the lack.

So it is now. The Lord never asks his people to do anything that he does not stand ready to make up their deficiency. We may be called upon to undertake a work that is too large for our straitened means; but if we go to work in faith, the Lord will see that our hands finish the work. Zech. 4:7-9.

In spiritual work the case is the same. The material, the strength, the skill, are all from God, and he it is who furnishes the pattern.

The planks that composed the walls of the sanctuary were very large. Their width was about thirty inches, and their length not less than sixteen feet. Six boards composed the west end, and doubtless the corner boards made up the width to ten cubits. These were spliced, or coupled, onto the side boards. It is supposed that the bars which run lengthwise of the building, five on each side, were in three rows; and that the middle one extended from end to end, while the other four ran only half way.

The east, or front end of the tabernacle, was closed by a curtain beautifully wrought and supported by five pillars overlaid with gold. The two apartments into which the sanctuary was divided, were called the holy place and the most holy. The latter was an exact cube of ten cubits each way. The tabernacle was no doubt strengthened by cords and stakes. Isa. 54:2.

G. C. T.

Publisher's Department.

THE FIELD LABORERS' DAILY RECORD.

As already noticed, the General Conference has had a daily Record Book prepared suitable for the use of all classes of workers, both in the General and State Conference fields. There is sufficient cause for this effort on account of the urgent demand for more systematic and accurate reports from our laborers. Oftentimes these reports lack in many essential particulars. This condition of affairs is embarrassing both to the workers and to the auditing committees. There is an earnest desire on the part of these committees to do our laborers justice, but being compelled frequently to take certain things for granted, it is impossible to act with a proper understanding. But generally, the cause of the meager and uncertain information contained in reports furnished auditing committees, arises from a failure on the part of many of our workers to keep an accurate daily record of all essential items connected with their labor. Delays in making records often require guessing at the items to be reported. This is

not what our Conferences want. Accuracy demands the daily notation of all the essential items of labor.

The Record, it is believed, will materially assist in securing a much-needed reform in accuracy, as well as uniformity of reports, and it is anticipated that our workers will appreciate the effort that has been made to assist them in this important particular. It is furnished in convenient pocket memoranda form, and contains numerous and helpful blanks suggestive of accurate and full information needed by all our workers in making their reports. Knowing the value of such memoranda, we unhesitatingly recommend its general use by our laborers. The rates have been put as low as possible under the circumstances.

The following is the description of bindings and prices:—

- Plain Russia leather, red edges, inside pocket, \$.75
- " " " with full flap, .85
- Diced Russia, red edges, inside pocket, .85
- " " " with full flap, 1.00
- Calf finish, morocco, red edges, inside pocket, 1.00
- " " same with full flap, gilt edges, 1.25
- Postage paid. Address REVIEW AND HERALD, Battle Creek, Mich. O. A. O.

N. B.—ADDRESSES IN AUSTRALIA.

Norfolk Villa, Prospect St., Granville, N. S. W., Nov. 26.

DEAR EDITORS, SECRETARIES, AND MAILING CLERKS: I have just received a telegram from Melbourne requesting me to notify you of the change of address of the Australian Tract Society, and to give you the present address of its officers. I will therefore request that a notice be inserted in the REVIEW, Signs, and Present Truth, stating that the Australian Tract Society has moved its office from No. 2 Cook St., Glebe Point, Sydney, to No. 16 Best St., North Fitzroy, Victoria. And this will be the address of Elder A. G. Daniells, its president, of its vice-president, Elder M. C. Israel, its secretary and treasurer, Anna L. Ingels, and its assistant secretary, Rose S. Goodey.

I will now give a list of the officers, ministers, and other laborers in the Australian Conference, with their present addresses: Elders A. G. Daniells, M. C. Israel, Robert Hare, and W. A. Colcord, also Miss Anna L. Ingels, Miss Rose S. Goodey, and Mr. C. P. Michaels, address 16 Best St., North Fitzroy, Victoria. Elders Geo. B. Starr and A. S. Hickox, and Mr. M. Bernoth, address Toowoomba, Queensland. Elder W. L. H. Baker, and Mr. Geo. Teasdale, Launceston, Tasmania. Elders J. O. Corliss and S. McCullagh, Mr. A. W. Semmens, John Collins, and Jesse Pallant, Ashfield, N. S. W. Elders W. C. White, M. G. Kellogg, and L. J. Rousseau, Norfolk Villa, Prospect St., Granville, New South Wales. W. C. WHITE.

NOTICE!

WANTED.—To exchange my house and lot, No. 222 Washington St., Battle Creek, Mich., for property west of the Mississippi River. Will go, if need be, as far south and west as Oklahoma. Farm property preferred. Address E. H. Pullen, Courtland, Minn.

WANTED.—A man and wife, well acquainted with farm work, desire work among Seventh-day Adventists. L. E. Lamont, Traer, Tama Co., Ia.

ADDRESS.

The address of Freeman Ramsey is Fort Wayne, Ind.

Obituary Notices.

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

KEIP.—Died at Denver, Col., Nov. 22, 1894, of consumption, May Keip, aged 20 years, 11 months, and 26 days. Her last days upon earth gave evidence that her Saviour was most precious. She leaves a devoted mother, three sisters, one brother, and many near relatives to mourn. Services were conducted by the writer, Nov. 25. V. H. LUCAS.

LANGNECKER.—Died at Mansfield, O., Nov. 29, 1894, of pneumonia, Edward D. Langnecker, aged 33 years, 7 months, and 21 days. He leaves a wife and two small children to mourn. He accepted the faith of the Seventh-day Adventists in 1890, since which he has lived a devoted life. His last words were, "I am trusting in Jesus." H. H. BURKHOLDER.

KOZEL.—Died Nov. 3, 1894, at her home at Hutchinson, Minn., Mrs. Nettie Kozel, wife of Frank Kozel. She was born in Bohemia, and came to this country in 1868. In 1889 she embraced the faith of the Seventh-day Adventists. She was always a faithful member and died fully trusting in Jesus. Services were conducted by the writer. Text, Rev. 14:13. J. F. PAGUE.

PARMELE.—Died Dec. 1, 1894, at Normal, Ill., Mrs. Merab M., wife of Lucius Parmele, of lung and heart trouble, aged 67 years, 2 months, and 19 days. She had been confined to the bed most of the time for the last four years. She accepted the present truth in 1877, under the labors of Elders Bliss and Merritt, uniting with the Seventh-day Adventist church, of which she has been a faithful member ever since. Her husband and ten children are left to mourn. The funeral services were held in Mackinaw, Ill., conducted by the writer. E. A. MERRELL.

KILLEN.—Died in Gainesville, Ga., Dec. 15, 1894, of dyspepsia, W. F. Killen, aged 58 years and 5 months. Brother Killen was among the first to receive the present truth in this State, which he accepted in 1876 from reading-matter left by Elder C. O. Taylor. For a number of years he stood alone in the faith in his community, laboring publicly in the promulgation of the truth to some extent. Last winter he moved his family to Gainesville for church and school privileges. Though in very delicate health for years, he has been rapidly declining the past year, until his death. He was conscious to the last, and died in peace. He leaves a wife and eleven children. Though it is a severe trial to them, they have a confident expectation of soon meeting him again. Funeral services conducted from our church here by the writer. W. A. McCUTCHEN.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

EAST.		*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.	
STATIONS.								
Chicago	pm 9.30			am 6.50	am 10.30	pm 3.30	pm 11.30	
Michigan City	11.35			8.50	pm 12.17	5.20	am 1.19	
Niles	am 12.45			10.15	1.15	6.23	2.45	
Kalamazoo	2.15	am 7.20		11.55	2.30	7.40	4.35	
Battle Creek	3.00	8.15	pm 12.50	3.05	3.18	8.18	5.22	
Jackson	4.30	10.00	2.40	4.25	9.35	9.35	6.50	
Ann Arbor	5.40	11.05	3.50	5.15	10.25	10.25	7.47	
Detroit	7.10	pm 12.20	6.30	6.15	11.25	11.25	9.20	
Buffalo				am 12.35	am 1.15	pm 3.30	pm 8.40	
Rochester				3.38	pm 12.15	10.45	10.45	
Syracuse				pm 1.45	8.45	am 7.00	10.50	
New York				3.45	11.45			
Boston								
WEST.		*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
STATIONS.								
Boston		am 10.30		pm 2.00	pm 3.00			pm 7.15
New York		pm 1.05		4.30	6.00			9.15
Syracuse		am 1.30		11.30	am 2.15			am 7.20
Rochester		10.37		am 1.20	4.10			pm 8.55
Buffalo		11.45		am 2.20	5.30			pm 3.30
Detroit	pm 8.45	am 6.30	am 7.20	8.30	pm 1.10	pm 4.35		11.10
Ann Arbor	11.25	7.30	8.43	9.25	2.12	5.87	am 12.15	
Jackson	11.40	8.35	10.43	10.30	3.15	7.35	1.25	
Battle Creek	am 1.15	9.48	pm 12.15	11.45	4.31	8.13	2.55	
Kalamazoo	2.40	10.27	1.00	pm 12.22	5.09	10.00	3.55	
Niles	4.00	11.48	3.00	1.40	6.27		5.00	
Michigan City	5.05	pm 12.50	4.25	2.45	7.22		6.00	
Chicago	7.10	2.40	6.35	4.30	9.05		7.50	

*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday, east at 7.27 p.m.

Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.					STATIONS.	GOING WEST.				
Read Down.						Read up.				
10 Mail Ex.	4 L'd Ex.	6 Ad. Ex.	42 Mxd Tr'n.	2 Pt. II Pass		11 Mail Ex.	1 Day Ex.	3 R'd Ex.	23 B. C. Pass.	5 P'd Ex.
a m	p m	p m			D. Chicago A.	p m	p m	p m		a m
9.00	3.10	8.15	a m		Valparaiso.	6.45	1.50	9.20		7.50
11.25	5.03	10.30	6.00			5.05	11.35	7.10		6.45
p m					South Bend	3.10	10.15	5.44		4.10
1.05	6.30	12.40	10.05		Cassopolis	2.15	9.40	5.38		3.28
1.45	7.12	1.45	12.40		Schoolcraft.	1.20				
2.33		1.33	3.42		Vicksburg.	1.10	8.52		p m	2.37
2.44	7.55	1.48	4.10	a m	Battle Creek	12.15	8.35	8.53	9.35	1.50
3.30	8.36	2.40	6.20	7.01	Charlotte.	11.14	7.28	3.07	8.49	12.53
4.33	9.26	3.25	7.47		Lansing	10.00	6.53	2.40	8.00	12.28
5.11	9.55	4.03	8.20		Durand	9.35	6.16	1.55	6.50	11.20
6.30	10.45	5.08	9.30		Flint	8.35	5.35	1.28	6.47	10.35
7.30	11.17	5.40	10.05		Lapeer	7.45	5.02	1.00	6.16	10.01
8.15	11.50	6.15	10.43		Irma City	7.25				4.48
8.42	a m	6.35	11.06		Pt. H'n Tunnel	6.50	3.51	11.55	3.50	8.45
9.50	1.00	7.30	12.05		Detroit.	a m	a m	10.40	4.05	8.45
9.25	p m				Toronto.		p m			p m
a m	p m				Montreal		9.20			1.00
8.15	5.25				Boston		9.15			
p m	a m						8.30			
8.15	7.25				Susp'n Bridge.		p m			p m
8.12	7.15				Buffalo.		10.15	7.05		2.25
a m	p m				New York.		a m	p m		p m
7.50	4.25				Boston		8.15	6.10		8.00
a m	p m									7.00
7.00	5.40									
a m	p m									
8.55	8.05									
a m	p m									
1.20										

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m. †Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 1, 1895.

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A telegram from Oakland, Cal., dated Dec. 28, says: "Pitcairn" arrived in good order last night; no passengers. All well."

The article on "Chronograms," published two weeks ago, was by brother Fred Hartney, of Dennison, Ia.

There has been some irregularity in numbering the articles of Editorial Correspondence, therefore we omit the number 23 and make the present one 24.

F. H. Westphal reports from Buenos Ayres the organization of a church of twelve members. The church at Crespo in Argentina numbers forty-seven.

A letter from London informs us that Miss Georgia A. Burrus is now on her way to Calcutta, India, where she will unite in labor with brother and sister Masters, who have lately gone there from Australia.

One of our State tract society secretaries propounds the following: "What are we to do when people write to us for papers, and for us to have a notice inserted in the REVIEW for papers for them? We did not understand the notice that was in the REVIEW some time since regarding this matter."

The plan we suggested was that those who have papers, or other reading which they cannot use, should send it to the State depository. This may frequently be done by some one going there. Then, let those who desire to obtain such reading-matter apply to the State tract society secretary for it. In case our State societies wish us to publish notices of papers wanted for their offices, we are ready to do so. But for reasons that seem good to the REVIEW, we deem it not best to publish such requests for individuals except for ship missionaries or some other general workers.

Attention is directed to the change of addresses in Australia, and the notice of the "Field Laborers' Daily Record," both to be found on the preceding page.

We learn with regret of the very severe illness of sister C. Eldridge now of Chicago, formerly of this city. In their extremity they telegraphed to the brethren here that prayers be offered in her behalf, and at once great relief was experienced, and full recovery is confidently looked for. Both brother and sister E. feel that they have in this experience gained a firmer hold on God, and are led to love and trust him more fully.

Elder H. P. Holser, having served out his sentence of twenty-one days in jail in Basel, Switzerland, has been laboring among the churches in the Conference preparatory to leaving for the General Conference. Shortly before he was ready to leave the country, the officers called to levy on his personal effects to satisfy the fine of 200 francs, which composed a part of his penalty. They were somewhat chagrined to find the rooms entirely empty, brother Holser having sold his household effects very soon after having a previous fine levied and before his last trial. The authorities hardly know what course to take. By some it is thought the matter will drop, by others that there will be an order to substitute imprisonment. But as Elder Holser is in France on his way to this country, it is likely they will await his return after the General Conference.

Numerous papers following the unworthy example of such leading dailies as the *Indianapolis Journal*, *St. Louis Globe-Democrat*, and others who know better, are making capital over the imaginary foolishness of Seventh-day Adventists, who, they say, were expecting the Lord to come during the last week of 1894. The scurrilous things they manage to weave into this bundle of falsehoods would surprise a juggler. They are far too low down to be noticed by people who have any self-respect. And we do not even care to take the trouble to deny them. Our friends do not need a denial; and our enemies would not receive it. But we would implore them to remember the fate of those who love and make a lie. They do not harm the truth; but they are laying up a fearful account, which we hope they will avoid by repentance and learning to tell the truth when they can as well as not.

THE MICHIGAN SCHOOL FOR THE BLIND.

This beneficent institution is located at Lansing, and is open to the blind or nearly blind children of the State, who are boarded and taught free of charge. Persons knowing of a blind child should encourage and if necessary assist its parents in sending it to this most worthy institution whose managers stand ready to receive with kindness any of this most unfortunate class. In addition to different branches of ordinary education, they are taught useful employments, by which they may support themselves, and be a help in the world instead of a burden. We have seen some of the work turned out at their schools; and it is but little short of marvelous what can be accomplished by these pupils whom we are wont to regard as helpless. The best way to help the helpless is to help them to help themselves.

THE WEEK OF PRAYER AT BATTLE CREEK.

THE week of prayer at Battle Creek has been a season of refreshing to the church. Some weeks since the church was divided into seven districts for Bible study. These divisions were continued through the week of prayer, only they were conducted as devotional meetings. These convened at 5 p. m. every day during the week. The REVIEW AND HERALD employees also had a meeting every morning at their chapel from 7 to 8. The Sanitarium and College also arranged for extra meetings according as the managers of these institutions thought best. Then there was the general meeting of all in the Tabernacle every day at 7 p. m., when the reading for the day was given. The meetings were well attended, and there was a steady growth of interest to the last. Sabbath, Dec. 29, was an excellent day. In the forenoon Elder Durland preached an impressive and timely discourse from 1 Cor. 5:7, 8. Christ was set forth as our passover, and especial emphasis was given to the thought that each one should know that he has received a touch of the blood that will be a shield when the plagues shall fall upon the earth.

In the afternoon the regular reading was given by Prof. W. W. Prescott, accompanied by impressive comments. At the close of the reading a revival service was held. Those who wished to make a start in the service of the Lord were invited to come forward. There was no excitement, but a tender spirit seemed to pervade the audience. One hundred and fifty thus signified their intention to seek the Lord. A special meeting was held for them later, with excellent results. Our paper goes to press too early to give the last day of the meetings and the amount of the Christmas donations. A further report will be given next week. M. E. K.

THE GENERAL CONFERENCE "BULLETIN."

WE wish to say that we believe that it is highly important that every Seventh-day Adventist family should have the General Conference *Bulletin* during the time of the institute and General Conference. We have been very much encouraged by the orders that have come in to date, about 1500 subscriptions having been received. Last year the *Bulletin* list reached about 6000. Even if it should not go beyond that figure this year, our brethren will all readily see that it will take quite a little work to attend to the business of entering this additional 4500 names, and seeing that everything is in readiness for them to receive the publication promptly when it comes out. We sincerely hope that the list this year will go much beyond 6000.

Our object in writing this note is again to call your attention to the desirableness of receiving your subscription for the *Bulletin* at once. We feel sure that almost every Seventh-day Adventist family is planning to subscribe sometime. Do not put it off; *subscribe now*. The subscription price is 50 cents. All orders should be sent either to your State tract society or to the International Tract Society, Battle Creek, Mich. We are sure that the next *Bulletin* will be the best one ever issued. You cannot afford to miss it; and in order to be sure of receiving every number, you should send in your subscription right away. A. O. TART.