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"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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AT THE DOOR.

BY MARY MARTIN MORSE.

(Battle Creek, Mich.)

ALL the signs fulfilled and the groaning
 Of the old earth to the core,
 Men trembling, for what not knowing,
 Till the Judge stands at the door.

By the confidence that waning,
 Leaveth life and life apart,
 Till of Friendship's fairest structure,
 Is left but a broken heart;

By the sins that so oft o'erwhelm us,
 With their blinding, deadening power,
 As hands on face of dial,
 We may truly read the hour.

By the first faint streaks of morning,
 Where all was so dark before,
 We know that the night has vanished,
 And the Judge stands at the door.

By these and many another,
 We see that his word is true;
 Take courage, my brother, sister,
 It whispers release for you.

O my soul, bow thou to chastening!
 Take the rubbish from the door;
 Call in the dear Christ and meekness,
 Where were sin and self before.

Watch, for thy life dependeth!
 Pray, pray as never before!
 From the anger thou mayest be hidden
 Of the Judge who stands at the door.

Our Contributors.

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

CONQUER THROUGH THE CONQUEROR.

BY MRS. E. G. WHITE.

CHRIST was tempted of Satan on our account. He saw that it was not possible for man in his own strength to overcome the powerful foe, therefore he came in person from the courts of glory, and bore the test that Adam failed to endure. Christ resisted the manifold temptations of Satan on man's behalf, and through his name made it possible for man to overcome Satan on his own behalf.

When we are burdened, when we are pressed with temptation, when the feelings and desires of the natural heart are contending for the victory, we should offer up fervent, importunate prayer to our Heavenly Father in the name of Christ; and this will bring Jesus to our help, so that, through his all-powerful and efficacious name, we may gain the victory and banish Satan

from our side. But we should not flatter ourselves that we are safe while we make but feeble efforts in our own behalf. The words of Christ should have weight with us: "Strive [agonize] to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

Our danger does not arise from the opposition of the world; but it is found in the liability of our being in friendship with the world, and imitating the example of those who love not God or his truth. The loss of earthly things for the truth's sake, the suffering of great inconvenience for loyalty to principle, does not place us in danger of losing our faith and hope; but we are in danger of suffering loss because of being deceived and overcome by the temptations of Satan. Trials will work for our good, if we receive and bear them without murmuring, and will tend to separate us from the love of the world, and will lead us to trust more fully in God.

There is help for us only in God. We should not flatter ourselves that we have any strength or wisdom of our own; for our strength is weakness, our judgment foolishness. Christ conquered the foe in our behalf, because he pitied our weakness and knew that we would be overcome and would perish if he did not come to our help. He clothed his divinity with humanity, and thus was qualified to reach man with his human arm, while with his divine arm he grasped the throne of the Infinite. The merits of Christ elevate and ennoble humanity, and through the name and grace of Christ, it is possible for man to overcome the degradation caused by the fall, and through the exalted, divine nature of Christ, to be linked to the Infinite. It is dangerous for us to think that by any easy or common effort we may win the eternal reward. Let us consider how much it cost our Saviour in the wilderness of temptation to carry on in our behalf the conflict with the wily, malignant foe. Satan knew that everything depended upon his success or failure in his attempt to overcome Christ with his manifold temptations. Satan knew that the plan of salvation would be carried out to its fulfillment, that his power would be taken away, that his destruction would be certain, if Christ bore the test that Adam failed to endure. The temptations of Satan were most effective in degrading human nature, for man could not stand against their powerful influence; but Christ in man's behalf, as man's representative, resting wholly upon the power of God, endured the severe conflict, in order that he might be a perfect example to us.

There is hope for man. Jesus says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The work before us is to overcome as Christ overcame. He fasted forty days, and suffered the keenest pangs of hunger. Christ suffered on our account beyond our comprehension, and we should welcome trial and suffering on our own account for Christ's sake, that we may overcome as Christ also overcame, and be exalted to the throne of our Redeemer. Let us consider the life and suffering of our precious Saviour in our

behalf, and remember that if we are not willing to endure trial, toil, and conflict, if we are not willing to be partakers with Christ of his sufferings, we shall be found unworthy of a seat upon his throne.

We have everything to gain in the conflict with our mighty foe, and we dare not for a moment yield to his temptations. We know that in our own strength it is not possible for us to succeed; but as Christ humbled himself, and took upon himself our nature, he is acquainted with our necessities, and has himself borne the heaviest temptations that man will have to bear, has conquered the enemy in resisting his suggestions, in order that man may learn how to be conqueror. He was clothed with a body like ours, and in every respect suffered what man will suffer, and very much more. We shall never be called upon to suffer as Christ suffered; for the sins not of one, but the sins of the whole world were laid upon Christ. He endured humiliation, reproach, suffering, and death, that we by following his example might inherit all things.

Christ is our pattern, the perfect and holy example that has been given us to follow. We can never equal the pattern; but we may imitate and resemble it according to our ability. When we fall, all helpless, suffering in consequence of our realization of the sinfulness of sin; when we humble ourselves before God, afflicting our souls by true repentance and contrition; when we offer our fervent prayers to God in the name of Christ, we shall as surely be received by the Father, as we sincerely make a complete surrender of our all to God. We should realize in our inmost soul that all our efforts in and of ourselves will be utterly worthless; for it is only in the name and strength of the Conqueror that we shall be overcomers.

If we believe in the power of Jesus' name, and present our petitions to God in his name, we shall never be turned away. The Lord says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." The psalmist says, "He will regard the prayer of the destitute, and not despise their prayer." Our help cometh from God, who holds all things in his own hands. Our peace is in the assurance that his love is exercised toward us. If faith grasps this assurance, we have gained all; if we lose this assurance, all is lost. When we surrender all we have and are to God, and are placed in trying and dangerous positions, coming in contact with Satan, we should remember that we shall have victory in meeting the enemy in the name and power of the Conqueror. Every angel would be commissioned to come to our rescue, when we thus depend upon Christ, rather than that we should be permitted to be overcome. But we need not expect to get the victory without suffering; for Jesus suffered in conquering for us. While we suffer in his name, while we are called upon to deny appetite, and to withdraw ourselves from lovers of pleasure, we should not murmur, but should rather rejoice that we are privileged in a very small degree to be partakers with Christ of the trial, the sacrifice, the self-denial, and the suffering that our Lord endured on our behalf; that we might obtain eternal salvation.

Nothing can be more helpless, nothing can be more dependent, than the soul that feels its nothingness, and relies wholly upon the merits of the blood of a crucified and risen Saviour. The Christian life is a life of warfare, of continual conflict. It is a battle and a march. But every act of obedience to Christ, every act of self-denial for his sake, every trial well endured, every victory gained over temptation, is a step in the march to the glory of final victory. If we take Christ for our guide, he will lead us safely along the narrow way. The road may be rough and thorny; the ascent may be steep and dangerous; there may be pitfalls upon the right hand and upon the left; we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we may be called upon to hope; but with Christ as our Guide, we shall not lose the path to immortal life, we shall not fail to reach the desired haven at last. Christ himself has trod the rough pathway before us, and has smoothed the path for our feet. The narrow path of holiness, the way cast up for the ransomed of the Lord to walk in, is illuminated by Him who is the Light of the world. As we follow in his steps, his light will shine upon us; and as we reflect the light borrowed from the glory of Christ, the path will grow brighter and brighter unto the perfect day.

We may think it pleasant at first to follow pride and worldly ambition; but the end is pain and sorrow. Selfish plans may present flattering promises, and hold out the hope of enjoyment; but we shall find that our happiness is poisoned and our life embittered by hopes that center in self. In following Christ we are safe; for he will not suffer the powers of darkness to hurt one hair of our heads. He will keep that which is committed to his trust, and we shall be more than conquerors through him that loved us.

THE SANCTUARY AND ITS SERVICES.

Preached in the Tabernacle, Sabbath, Jan. 12, 1895.

BY PROF. W. W. PRESCOTT.
(Battle Creek, Mich.)

As our attention is called from week to week, in our Sabbath-school lessons, to the subject of the sanctuary, it seems a fitting time to dwell upon this theme, that, while it is thus in our minds, we may get all the help possible from the subject. The special lesson which we should learn will be this: *What God did in type in the earthly sanctuary, he did in fact in the person of Jesus Christ, the representative of humanity, in order that God in Christ might do in fact in believers what he did in type in the sanctuary.*

The very first idea suggested in the erection of the sanctuary was that God might have a dwelling-place. "And let them make me a sanctuary; that I may dwell among them." Ex. 25:8. And this dwelling-place was to be made by the people. That is to say, there is suggested in this very first thought the idea that divinity and humanity meet in the tabernacle. The people were to make the tabernacle; God was to dwell in it. But in Christ, as set forth in 2 Cor. 5:19, we have the same idea. "To wit, that God was in Christ, reconciling the world unto himself." As God directed the people to build a sanctuary that he might dwell among them, so "the Word was made flesh, and dwelt among us;" and God provided for himself a dwelling-place in humanity. And as he revealed himself to his people then, in the sanctuary, so he revealed himself again to the world, in Jesus Christ. But God was with Christ and in Christ, in order that God with Christ and God in Christ, might be God with us and God in us. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us." Matt. 1:23. But as Christ is but a

manifestation of God to the world, it is the same idea. The central thought of the gospel and of Christian life and experience is, "Christ in you, the hope of glory."

And as the earthly temple was God's dwelling-place, and as God was in Christ, and as he is in the believer, wherever he dwells, there is his sanctuary, there is his temple. So we read in 1 Cor. 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." And in 2 Cor. 6:16: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them." Idolatry includes more than the outward worship of objects of wood or stone or any other material. For instance, covetousness is idolatry. Now to exhibit in ourselves—the temple of God in which he dwells—those things which include the essence of idolatry, is just as much an insult to the God of heaven and his dwelling-place as it would have been if the priests of old had brought into God's sanctuary one of the idols of the heathen and set it beside the ark. It is polluting God's dwelling-place; it is insulting God; it is putting him on a level with the gods of the heathen. But he says he is not such a one. All the gods of the heathen are idols; but the Lord made the heavens. So we read the same thought in Eph. 2:19-22: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are build together for a habitation of God through the Spirit." A dwelling-place was the first idea of the earthly sanctuary. It suggests the idea of the union of the human and the divine. The people made the sanctuary themselves; God dwelt in it. So Christ in the flesh was God's dwelling-place; for God was in Christ, reconciling the world unto himself. But God dwelt in Christ, and Christ was manifested in the flesh, in order that God in Christ and with Christ, who was a representative of humanity, might be God in us and with us; and that is the very center of the whole gospel work.

Further, as to the building of this tabernacle: "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Ex. 26:30. The earthly tabernacle was to be built according to the pattern showed in the mount; that is to say, it was to be an exact revelation of what was already in heaven. So Christ in the flesh was a revelation of what existed before. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us." "All things are delivered unto me of my father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." And Christ was a revelation to the world of what was already in heaven, and the grace that was revealed in our Lord Jesus Christ was the grace which was hidden in him before the foundation of the world. But it was revealed. And the character of Christ was an exact pattern of the character of God, and he was made after the pattern of heavenly things. So it is with us. When God's work in building this tabernacle upon earth is completed, and when that work is fully wrought in complete sanctification, then we shall be exactly according to the Pattern that was shown Peter, James, and John in the mount. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we

shall be like him; for we shall see him as he is." And the Scripture shows how completely this tabernacle, when completed, will be according to the Pattern shown to Peter, James, and John in the mount.

Of Him it is said, "His face did shine as the sun." Now this was the Son of man coming in his kingdom. In Matt. 13:43, speaking of the closing work, after the tares are gathered out and burned, and all things that offend are gathered out and cast aside: "Then shall the righteous shine forth as the sun in the kingdom of their Father." It will be exactly according to the pattern showed in the mount. "The disciple is not above his master; but every one when he is perfected shall be as his master." Luke 6:40, Revised Version. When God finishes his work in the believer, and the believers are perfected, they will be as the Master; that is, they will be according to the Pattern showed in the mount.

(To be continued.)

WITNESSES OF FAITH.

BY ELDER J. N. LOUGHBOROUGH.
(Chicago, Ill.)

THE apostle Paul, when writing to the Hebrews in the eleventh chapter, gives many illustrations of what the Lord did in response to the faith of those who fully believed and trusted in him. Having presented these, as he continues in the twelfth chapter, he says: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin [sin of unbelief] which doth so easily beset us." Heb. 12:1. The "cloud of witnesses" with which we are surrounded is the testimony of those for whom the Lord wrought as they believed and trusted him. As the apostle said to the Roman brethren, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. When we are brought to a place where, if we implicitly follow in the way the Lord has commanded, it looks as though all earthly things would fail us, it is good to read and meditate on what is recorded by these "witnesses" of what the Lord did for them as they fully trusted him when earthly hopes failed. There is indeed "comfort" to the one who carefully reads and meditates from time to time upon the record of these witnesses.

The Lord has made special promises to those who yield themselves with their substance to meet his claims upon them. He has left on record for our encouragement what he did for such. Take, for instance, the case of the Israelites in the time the Lord would have them engage earnestly in the work of building his house. They said: "The time is not come, the time that the Lord's house should be built." Hag. 1:2. As to their apparent poverty the Lord said: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." Verse 6. Unbelief, under such circumstances, would say, Surely people so poor as that can do nothing to build the house of the Lord. What did the Lord say to such? "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." Verse 8. Instead of the Lord regarding their low condition an excuse from rendering to him his due, he said: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." Verse 9. He even gives a still more graphic description of their low estate: "And now, I pray you, consider from this day and up-

ward, from before a stone was laid upon a stone in the temple of the Lord; since those days were, when one came to a heap of twenty measures, there were but ten; when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to me, saith the Lord." Hag. 2:15-17.

Now let us see what he said for their encouragement as they took hold to do his bidding, trusting in him: "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth; from this day will I bless you." Verses 18, 19.

But, says one, do you think the Lord regards our substance, or cares more for the crops of the righteous than the wicked? Does he not make "his sun to rise on the evil and on the good, and send rain on the just and on the unjust"? Matt. 5:45. Yes; but our Heavenly Father, who knows what the masses rush after in this world to the neglect of eternal riches, has said in that same discourse, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Chapter 6:33.

Through the testimony of the wise man the Lord has said to us: "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10. By the mouth of the prophet Malachi the Lord has spoken very explicitly upon this subject: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11. This is not a matter to be relegated to the Jewish age, for the apostle Paul, in reasoning with the Corinthians, on the subject of Christian liberality, says: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. (As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." 2 Cor. 9:6-11. Here surely is direct testimony respecting the Lord's special care for those who consecrate themselves with their substance to him.

In concluding Psalm 107, where we have a delineation of the Lord's dealing with those in various walks of life, the psalmist says: "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." So we, if in all our ways we acknowledge the Lord's hand, instead of attributing so much to some "keen foresight" or "good luck" of our own, shall see evident tokens of his word fulfilled in behalf of those who have honored him with their all. It is just as true now as it was in the days of Joseph or Daniel, "Them that honor me I will honor."

A PRAYER.

BY MRS. S. W. CLARK.

(Battle Creek, Mich.)

MORE of thy mind, O my Saviour,
More of thy gracious mind;
More of thy love for a fallen race,
Patient, enduring, kind.

Teach me, that I all thy statutes may know;
Help me, that I all thy beauties may show;
Lead me, that I in life's pathway may go;
Wash me, that I may be whiter than snow;
Heal me, that I be not blind.

More of thy wisdom, dear Saviour,—
The wisdom that comes from above,
That maketh one wise as a serpent,
But gentle, like thee, as a dove.
O, that in me all good fruits might abound!
O, that my lips may thy praise ever sound!
Close to thee, Jesus, O may I be found,
Who with goodness and mercy my life hast e'er
crowned,—
O, give me thy mind of pure love.

TWO INVADING ARMIES.

BY ELDER ALLEN MOON.

(Washington, D. C.)

DURING the year just past, the Capitol of our nation has been the point of attack by two formidable armies. The Industrial Army created considerable excitement throughout the country, and on reaching Washington, demanded the adoption of certain measures by law that it deemed to be for the good of a large class of the people of this nation. One of the demands of this army was that the government issue the money direct to the people, and that \$2,500,000 be immediately provided for their use; also that employment be provided for all the unemployed at good wages. Several bills embodying the different features of the demands of the Industrial Army were introduced by Senator Peffer, of Kansas, although he did not fully indorse them. The people composing this army have been characterized "cranks," and the ideas advanced by the leaders are generally regarded as vagaries.

The venerable Senator Morrill, of Vermont, in rendering an adverse report on all these bills, referred to the whole lot as "quack legislation." The mission of this army to Washington, so far as securing legislation is concerned, was a failure, and will go upon the pages of history as the record of another lost cause.

The other of the two armies reached Washington on March 6, 1894, the advance-guard having reached there some time before the main body. This army wore much more respectable clothing than the first, and did not march to Washington, or ride on canal boats on the Cumberland canal, but came in palace cars, and was commanded by more highly cultured men than Coxe, Browne, Kelly, *et al.* This, like the other army, had demands to make, and came prepared to enforce them by what it deemed invincible arguments.

Among the demands made were the following: That the government turn from its atheism, and make a public profession of the Christian religion; that it furnish the means by which the people might attain to righteousness; and that it supply a Sabbath of rest and worship for the people of the District of Columbia and the whole country. These demands were put in the form of bills, and laid before the Congress of the United States, and referred to committees for their report as to the advisability of the government's acceding to the demands of this army of the clergy. The commanders at once sought a hearing before the committees, and in some cases were heard; and a large number of them appeared before one of the committees of the House of Representatives, and delivered themselves in the following language. Commander H. H. George said, among other things: "Gentlemen of the committee, this is what we are

seeking, that this nation, as a distinct organism, in its own national sphere, should in its Constitution own for itself its religious relations to God." Commander T. P. Stevenson, in summing up what he had to say in favor of the constitutional amendment, said: "But we ask the nation to speak with the same voice as in forty State constitutions out of forty-four the State voice speaks in the name of the supreme authority and just government of Almighty God." And Commander J. W. Robinson, of Allegheny, Pa., used the following language in the course of his remarks: "Civil government is God's authority over men. Civil government itself means God's own determination as to what human rights and obligations shall be. And the fact is that God has given a moral law which embraces all human obligations, rights, and relations, and that law enters into the civil government of all Christendom. Every nation in Christendom enacts in one form or another the entire decalogue."

And this language was used to show the obligation of this government to enact that law which embraces all human rights, obligations, and relations, so that when this law is enacted, the government would stand in the relation of furnishing to the people that which embraces every obligation and relation; and, therefore, if the government enforces its law, righteousness would be by the government instead of by Jesus Christ.

THE HAPPIEST MAN IN LONDON.

A LATE number of an English magazine contained a story which I should like to have distributed as a tract. It is entitled, "The Happiest Man in London," and tells of a man and his wife living in a single room, with nothing but the most necessary furniture. For twenty-five years the wife had been paralyzed, and her husband had been her nurse, her protector, her support, and, most of all, her lover all the time. She could scarcely speak, and her only strength of expression lay in her eyes, looking "straight out, clear and shining." In response to a new doctor's question this hero of a man told in the simplest and most sincere way how he lived:—

"I get up early of a morning, you see, sir," said Temple, "and make our breakfast and attend to her. Then, before I start for work,—I'm in an engineer's employ,—I just boards her up in bed so as she can't fall out. I'm back at dinner hour, and we have it together. Then, when I leave work, my evenin' soon passes. There's usually a bit of cooking to be done, and washing up, and the room to be seen to. An invalid must have things clean about her; it is n't agreeable to just lie and look at anything dirty. I like Lucy to keep bright—but there! she always is; and if occasionally she gets down, I soon cheer her up, do n't I, Lucy? Me and Sunny together. Sunny—that's our bullfinch. He's asleep now, covered up, you see, and I won't disturb him. But by day he's that lively! He chirps and talks away to Lucy; he's company for her, Sunny is, bless his little heart!"

How the tired man coming home from his work goes cheerily about the cares of his little household; how he eats the tasteless meat from which "Lucy's" beef-tea had been made—enjoying the meat the better the poorer it was, because he knew thereby that the tea was good; how he did some of the washing to save pennies for "luxuries" for his dear invalid—all this the story tells. It describes how—

"the old man got ready for the night. He was obliged to retire early whenever possible. He brought warm water to the bedside and washed the hands and face of his wife, and tied on her white night-cap. In the morning he would perform her toilet again, and do her hair for her. And he took pride in doing it, as he said, 'as stylishly as a hair-dresser.' Then he arranged on the chair, so as to be within reach, a candle in a tin candlestick, a glass of water, and a biscuit. After that he fetched a large prayer-book and the Bible, and read the psalms and the second lesson for the evening, and afterward prayed. He thanked God for the many mercies vouchsafed to them that day, for food and power to work, and for a home. He remembered those without these blessings, and begged that they might

receive them. He commended himself and his wife to God's keeping throughout the night."

There came a day when the friendly young doctor announced that he was going away for a month, and would bring "another friend" back with him, and this is the response he had from these two, who had not found in marriage an easy life:—

"God bless you, sir! You couldn't tell me anything that would make me more rejoiced. The dear young lady! We seem to know her now, already; but we shall really see her, and love her I am sure."

"O, yes," said Murray, "you'll love her, Mr. Temple. Everybody does."

"Lucy, did you hear? The doctor is going to fetch the dear young lady."

"The woman unclosed her eyes. She looked at the doctor, and the drawn face seemed flooded with sweetness. Her lips moved."

"She says, 'God bless you,' sir. Lucy says, 'God bless you.' And when she says it, she means it. Ah, we know what a blessed thing married life can be, don't we, Lucy? It's a solemn fact, sir, to take a woman to be your wife. It's a solemn fact. But when the blessing of God rests upon a union, marriage is a sacrament that brings you added grace. It is, sir. Your faith grows, and your love grows, and your nature deepens. You learn a many things. I'm old and I've lived, but the part of my life that has helped me to the best knowledge is—just that. I took Lucy. I said I'd 'love her, comfort her, honor and keep her in sickness and in health.' I've tried, and we've been happy. Sir, love does it all. You'll want to comfort her, you'll have to honor her, and if sickness comes, you'll love her all the more."

"From the bed there came a strange sound. It was something between a laugh and a sob. And the doctor turning, looked away again. Her husband's words had moved the wife to tears, but her face was radiant with the joy in her upturned eyes."

"Temple laid his hand on hers—hers which could give no answering pressure. 'Sir,' he said, 'I can't wish you better happiness than I've had. I wish you as much. And I take it I'm about the happiest man in London.'"

If I could only put a little of this devotion into the hearts of some of my unhappy correspondents—if I could only persuade them to seek to serve, not to be served; to try to conquer by love, not by complaining—it would be the best work of my life. To those who send me repining, querulous, fault-finding letters I commend London's "happiest man."—*Mrs. Lyman Abbott, in Ladies' Home Journal.*

MARVELOUS THINGS. MICAH 7:15.

BY ELDER F. D. STARR.

(Battle Creek, Mich.)

"REJOICE not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7:8. This language affords very precious consolation to the child of God. In the preceding verses we have had an account of the persecution and oppression endured by the people of God when driven by their enemies into the wilderness. But from that condition of oblivion and obscurity the church was to emerge, and arise and shine. The whole earth is yet to be lighted with the glory reflected by the church.

"Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her; now shall she be trodden down as the mire of the streets." Verse 10. "Then she that is mine enemy shall see it, and shame shall cover her." What enemy may this be? The great enemy of God and man is the devil, of whom it is said, "He knoweth that he hath but a short time;" but the enemy here mentioned is represented by a feminine pronoun. What enemy has the church that is mentioned as "she"? There is one special enemy that the church has ever had, and that is Babylon, ancient and modern. This is the woman that was drunken with the blood of the saints and with the blood of the martyrs of Jesus. This enemy is to be overcome, and while at the present time she begins to boast, and she will soon say, "I sit a queen, and am no widow," yet in one day shall her plagues come upon her, death, and

mourning, and famine, and she shall be utterly destroyed. How similar are the descriptions of Micah and of John concerning the doom of this anti-typical Jezebel of the Scriptures. Her doom is now near at hand.

"In the day that thy walls are to be built, in that day shall the decree be far removed." Verse 11. The German translation of this verse is as follows: "At that time thy walls shall be built, and the word of God shall be carried far and wide." As this prophecy was written about two hundred years before the decree went forth to restore and build Jerusalem (Dan. 9:25; Ezra 7:12, 21), reference is no doubt made to that event. But this seems to be one of those Scriptures which have a double application. In that time when "the sons of strangers shall build up thy walls" (Isa. 60:10), and the repairers of the breach (chapter 58:12) are raising up the foundations of many generations, then shall God's word that contains the final message of warning and invitation, and the decree of salvation to him who heeds it, be proclaimed to the uttermost part of the earth. That decree will be followed by the decree of Zeph. 2:2 and Rev. 22:11.

"In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain." The Revised Version (English), the German, and the French read, "They shall come unto thee." Here the ingathering of the people is foretold, they shall be gathered out from every nation, kindred, tongue, and people by the closing message that is to be proclaimed in every land. The Lord has set his hand the second time to recover the remnant of his people. Isa. 11:11.

"Notwithstanding, the land shall be desolate because of them that dwell therein, for the fruit of their doings." After the ingathering of God's remnant people, the desolation of the earth is the next event in order. This old earth that begins to reel to and fro as a drunkard, shall be left desolate without inhabitants, because of the wickedness of them that dwell therein, and for the fruit of their doings. (See Isa. 24:5, 6.) The transgression of God's law will rest heavily upon this polluted earth. When the righteous are taken to heaven, and the wicked are all slain, the earth will be the desolate abode of Satan and his angels.

"Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old." Verse 14. Here the prophet glances back over the history of God's people when they were driven into the wilderness. The prayer is offered, "Feed thy people that dwell solitarily in the wood." This prophetic prayer was answered according to the information given in Rev. 12:6, 14. When God's people were driven into the wilderness by the persecutions of the enemy, they were spiritually sustained in the place that God had prepared for them.

How much consolation, too, may we now receive from these words, knowing that when the children of God shall again be forced into desolate places, in the days to which we believe the chapter under consideration especially applies, they can rest assured that God will sustain them.

"According to the days of thy coming out of the land of Egypt will I show unto him marvelous things." Verse 15. Here is a promise of most thrilling interest; our souls must become enraptured in contemplation of all that is involved in this marvelous prediction. When Israel came out of the land of Egypt, God wrought more miracles than have ever been seen in connection with the history of any other nation on earth. (Read Deut. 4:32-34.) And like wonders are to be experienced by the people of God before the close of time. The anger of the alien hosts of opposers to God's work will proceed as far as their human and Satanic fury

will be permitted to go, but God will say to them, Thus far shalt thou go and no farther. He will cause the wrath of man to praise him, and the remainder of wrath will he restrain. "At that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. The marvelous deliverance of God's people, which he will be pleased to work for them, will be among the most astonishing events that transpire in the history of this world from the fall of Adam till the Son of man appears in the clouds of heaven. But among these marvelous things will also be the marvelous work that God will do for his people in pardoning their iniquities and passing by the transgressions of the remnant of his heritage.

THAT GRAND JURY.

THE following from the *Dayton* [Tenn.] *Leader* shows that there are men of the world who have a sense of justice, and are not afraid to speak it out:—

"A more or less esteemed critic asserts that it is because of its sympathy for the Seventh-day Adventists that the *Leader* protests against the indictment mania with which the November grand jury was afflicted. Our more or less esteemed critic is partially correct, but he does not go far enough.

"The *Leader* has the utmost sympathy for any men who are persecuted by the courts because of their religion, or to gratify private spite. The Seventh-day Adventists are as sincere in their religious faith as those who differ from them are in their creeds; they are industrious, useful citizens, who enjoy the esteem and friendship of their neighbors of other doctrines, and there is no other class of people in Tennessee who evince a more law-abiding spirit in precept and practice, outside of this Sunday non-observance feature of their religion. In this free country, where religious liberty is the fundamental principle of our government, it is too late in the day to begin persecuting people because of their religious faith.

"But that pure and immaculate Sunday champion, Wright Rains [the Sunday-law champion], and the grand jury that gratified his private spite, allege that the indictments against the Seventh-day Adventists were found because of their violation of the Sunday law, and not on account of their religion. It is unfortunate that the facts do not sustain this view of the subject. If the grand jury was actuated with only zealous regard for the violated Sabbath law, why did they go all the way to Graysville, five miles away, to find about twenty indictments against Seventh-day Adventists, when they could have found over 500 men, right here in Dayton, who labor every Sunday as hard as they do any other day in the week? These 500 employees of the Dayton Coal and Iron Company, who are not Seventh-day Adventists, were not molested because of their Sunday lawlessness, while the Adventists down at Graysville must answer to a score of indictments for Sabbath-breaking. Now why did the grand jury evince such partiality? There can be but one answer. The Seventh-day Adventists were persecuted—or, indicted, if you please—simply because of their religion; and it furnishes the most disgraceful exhibition of grand jury partiality and religious intolerance ever displayed in Rhea county.

"This blue-law business can be carried too far. The *Leader* believes that when the Saviour roasted the Wright Rainses of ancient Palestine, and proclaimed that "the Sabbath was made for man, and not man for the Sabbath," he knew what he was talking about. But if our November grand jury had lived in Judea at that time, doubtless they would have indicted the Saviour and his disciples for plucking those ears of corn on Sunday [the Sabbath], just to gratify the malice of some Pharisaical Wright Rainses."

The Mission Field.

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

COREA.

THIS "hermit kingdom of the Orient," which, though once obscure, has recently been brought to occupy a prominent place under the public eye, stretches her peninsular form from the southeastern part of Manchuria, and lies between the Yellow and Japan seas, separating Japan from China.

The surface is mountainous to that degree that no portion of it can be described as a plain. The position of the mountain chains is such that the surface has been compared to the "sea under a strong gale." The principal ranges of mountains follow the eastern coast quite closely, sending out less important and irregular spurs toward the west. Considering her irregular surface, Corea is exceedingly productive, all kinds of cereals being grown, from wheat in the North to rice in the South. Here the pine and the fir grow side by side with the bamboo. All the fruits of Central Europe are to be had, in deteriorated quality, however, on account of the humidity of the climate. The best melons are said to grow here. Ginseng, one of the products of Corea, is famous in China for its medicinal qualities. Large quantities of it are exported thither every year, the income of which is estimated to be \$200,000.

Corea abounds in undeveloped mineral wealth. Gold mining is prohibited, as is also silver mining. The copper mines are neglected, copper being imported from Japan. Among the domesticated animals of these Eastern people are found cows, horses, swine, and dogs. The horses are strong, notwithstanding their diminutive proportions.

This country, which entered the family of nations in 1882, when she made her first treaty with the United States, is divided into eight provinces, presided over by governors. The king, though nominally absolute, has in the past recognized his subordination to China; and his embassy, bearing tribute to the emperor of China, was formerly sent from Seoul, Corea's capital, to Peking. Within the limits of his own country, the king is indeed absolute; for he has the power to destroy or to let live the best of his subjects. He is the recipient of almost divine honors. Whoever enters his chamber must fall prostrate before him, and should the ignoble body of a subject be touched by the royal hands, the honor must be commemorated by a badge. In the palace there are three functionaries whose duty it is to record day by day all the words and actions of his royal highness. To guide the king in administering the government, there exists a written constitution, which, however, does not provide for representation. Practically, the government is in the hands of three ministers; viz., the admirable councilor, councilor of the right, and councilor of the left. These councilors are assisted nominally by six judges, each of whom has his own substitute and adviser. At regular intervals emissaries of the king secretly visit the different provinces to observe the condition of affairs; yet, notwithstanding his painstaking, open corruption universally exists. All higher officials receive a salary sufficiently large to be deemed supremely lucrative, were it not for the custom existing in that land that all who hold office must support their relatives.

Corea's thirteen million inhabitants are divided into three classes according to their relation in life. The first and highest class is Yang-ban, consisting of gentlemen, aristocrats, and officials. These despise manual labor, and pride themselves upon the knowledge of the Chinese character. The middle class consists of third-rate officials, clerks, merchants, and artisans. The third grade comprises the farmer and coolie classes

down to the butcher, who stands at the bottom of the social ladder.

In this land women are not only political blanks, but they have no social influence. However, they have considerable freedom, only the higher classes being secluded. As a child, woman is obedient to her father, as a wife to her husband, and as a widow to her eldest son. One commendable trait of the Coreans is their affection for their children. With the child it is a duty to show every respect to parents; especially is this true of the father and the son. If the son meets the father, he must make humble obeisance; if he writes to him, he must use the most deferential terms; if the father is sick, the son must attend him.

Among this strange people marriage is only a form of etiquette. The terms are settled by the heads of families, the bride and bridegroom not so much as seeing each other previous to their meeting at the marriage altar. After marriage there is little social intercourse between the two; for in Corea man associates with man, woman with woman.

MISS LILLIAN YARNALL.

Healdsburg College, Cal.

(Concluded next week.)

MEDICAL MISSIONARY WORK IN CHINA.

[BEING desirous of learning how medical missionary work was carried on by the various church societies, I sent out last April a number of letters of inquiry to persons engaged in this branch in heathen lands. The following reply received from a physician in northern China contains so much valuable information and breathes such a spirit of Christian philanthropy and consecration, that I take the liberty of presenting it for others' perusal.—F. M. WILCOX.]

"Lao-ho-ko, via Hankow, China, Nov. 21, 1894.

"DEAR SIR: Much press of work must be my apology for not having given an earlier reply to your letter under date of April 23, 1894. Perhaps I cannot better reply to your inquiries respecting medical mission work in this land than by briefly sketching the working of our own. The more successful missions in China are worked much after the same plan.

"To my mind, medical missionary work should aim primarily at spiritual results. The doctor should consider himself a missionary first and a doctor afterward. If this be not the case, the natives coming under the influence of the mission soon find that the point chiefly aimed at is the healing of the body, precious as that is, and the more spiritual part of the work takes a secondary position. The medical missionaries may not agree with me in this view. Practically, I know that there are difficulties chiefly because many medical missions in China are undermanned, and the doctor finds his hands more than full of purely medical work if he yields to the temptation of seeing all who come. Nevertheless, I am satisfied that we fail as medical missionaries if we do not make conversion to Christ our first and our chief aim. Hence the doctor himself should as much as possible preach first to the patients. This is our plan. The doors are open from nine o'clock till eleven o'clock Mondays, Wednesdays, and Fridays. At 10:30 or 10:45 I go in and speak to them for twenty minutes or half an hour. We do not have a regular service with singing and prayer, but simply talk to the people of the gospel of Christ.

"There is always the best possible attention given, as the Chinese are seldom in a hurry, and we get the ears of the people much more easily than is the case in an ordinary street chapel. The women are seen on the same days. It might be advisable in some places to see the women at the dispensary on separate days; but with us, large numbers come in from the country, and the women often come under the escort of sick or ail-

ing brothers, uncles, or other male relatives, or friends of the same town. They assemble in a separate hall, and Miss Farwig, a trained English nurse, or my wife, or both, speak to them. The preaching over, the women come into the consulting room two or three at a time, and are thus seen one by one. The men are then seen in the same way. We have certain rules, or regulations, which are strictly observed: First, Every man, woman, and child pays twenty cash—less than a penny. This has the effect of keeping away the beggars and others who might come simply for the sake of seeing what patent medicine tastes like, or more probably in the hope of obtaining medicine which they could sell to others. To refuse to give medicine, or to decide that such persons have nothing the matter with them, would lead to needless disputes. We avoid all this and much more by making a nominal charge. Secondly, Any one coming after four o'clock or on any other day besides the proper dispensary days, is charged a fee of two hundred cash. Thirdly, There are certain diseases produced by their own personal sins. All such are made to pay one thousand cash per month as long as they remain under treatment. Such patients are not taken into the wards of the hospital.

If asked to visit the people in their own houses, a similar charge of one thousand cash is made with chair-bearers. In this way, my time is economized, as only those really ill and needing advice come to us. In some missions I believe no charge is made. In such cases a larger number of patients are seen, but I doubt if better results would not follow if fewer patients were dealt with, and thus sufficient time allowed for more thorough work being done among them.

"Besides the dispensary we have a hospital with accommodations for fifty patients, men only. When a man is found among the out-patients sufficiently ill, he is taken into the wards, provided his friends will guarantee his good behavior and relieve us of all blame should he die while under our care. They also sign a paper agreeing to take away the body in such a case. Each in-patient pays sixty cash per day for his food. This is less than the actual cost, but is about what would be the cost of living in their own homes. This they pay in advance. We have a Samaritan fund for helping a few really destitute cases.

"At present we have no suitable accommodations for women and children, but hope when funds are forthcoming, to build some rooms on a spare piece of land outside our present compound. The hospital, the dispensary, and the preaching ward are Chinese buildings. In the interior it is better as far as possible to keep the foreign element, both as regards architecture and furniture, in the background.

"You ask to what extent we come into actual missionary operations in our medical work. I have spoken of the evangelistic part of the dispensary work. Among the in-patients we have Scripture exposition with prayer and singing, morning and evening. We do not put any pressure upon them in the matter of attendance; indeed, there is absolutely no need. They are always ready to learn, so far as we can judge, what we have to teach them. From what I have said, I think you will see that we seek to make all our medical work missionary. In a large mission station where there are men devoted only to the work of ministering to the church and preaching to the heathen, much useful work may be done in visiting old patients in their homes, and so following up some of the good results of the medical work.

"The work here is only just started. We came here just a year ago. Without much difficulty a suitable block of buildings was found. The mandarins received us most kindly, and did all they could fairly to procure us a house. Not only that, the chief official of the place remitted thirty per cent of his legal

charge when our deeds passed through his hands. We often hear much said about the hatred and direct opposition of the officials toward the missionary work in China, but my own experience has always been to the contrary. I have been consulted by at least a dozen mandarins during the last nine months and have received repeated kindnesses from them. The people also are very well disposed toward us. Therefore, we have much to praise God for in this as in every other respect.

"A colleague, Dr. Bergin, is on his way from England to join me in the work here. His sister, a trained nurse, comes with him as a fellow-worker for Miss Farwig. With such a staff, we hope thoroughly to establish a work in this place as a center from which to work into the cities and towns to the northwest of here. I believe much good might be done by paying regular visits to the neighboring towns, but to secure the best results of such labors, there should be a center somewhere near.

"In our work here the aim is not to do a large medical work, and to be able to report at the end of the year twenty thousand patients seen, but to make the medical work subservient to the spiritual. You ask about trained nurses. Our aim is to train native Christians to nurse their own people. We are also preparing to receive a few Christian young men as medical students. We have one, and another is coming in a month. I propose to give them three years' teaching, and then encourage them to start as native doctors or medical evangelists. In six months we can teach them more than their best native doctors know, but the plan of their line of work is not yet quite matured. I believe that with the plan usually followed the student is tempted to go into practice on his own account before he knows sufficient, and is thus lost to direct missionary work. I fear this course of taking students who are not converted men. They or their friends should bear a good part of their education.

"The Lord is blessing the work. We have around us a number of zealous inquirers, and four are ready for baptism in a week or two.

"Yours with Christian regards.

"A. G. PARROTT."

Special Mention.

THE PROSPECT FOR 1895.

THE year 1895 does not open very auspiciously for the people of the United States. Sanguine believers in better times have predicted a return of business prosperity, but as time passes along, there is no perceptible change for the better. Business of all kinds, if we except that of the undertaker, is generally depressed, the monied man fears to invest until things are more settled, the man of small means curtails his expenses all he possibly can, tradesmen feel the lack of ready purchasers of their goods and are compelled to buy and sell very carefully to keep their own heads above water, and so the depression actually contributes to perpetuate itself.

At the present time the question of the national finances is the most important point to be settled, and it must be settled before anything like business prosperity can return to the nation. Under the present financial system the gold in the United States Treasury is at the mercy of the bankers who hold the United States bonds, and thus they are able to toy with the Treasury as a cat with a mouse. Issuing more bonds has been no benefit to the government. It seems to have placed the Treasury still more in the hands of the bankers. Each congressman has a plan for the solution of the

difficulty; there is little agreement, much talk, and nothing accomplished.

Another battle in the continuous struggle between capital and labor is being fought in Brooklyn, N. Y., almost equal to the one that occurred at Chicago last summer. Some sections of our country are in actual famine, dependent upon the philanthropic and charitable for a living; and so widespread is the general suffering, that the charitable find so many people that need help near their own homes that they are not disposed to send help to those who are reported as suffering in more distant localities.

Let no one, however, suppose that these facts have any great effect upon the wealthy and pleasure-loving, the "society" of our great cities. Never was society more gay, or fun and frivolity more rampant, than during this present winter. This is especially true of Washington society. Balls, parties, and receptions, where the greatest extravagance is displayed and where wine flows like water, are the order of the day and night. "On with the dance, let joy be unconfined," seems to be the prevailing idea. Even the American Sabbath, which hitherto has held a fancied sanctity, has been trodden under the feet of the Washington dancers, to whom all days are days of pleasure. Surely the outlook at the end of the first month of the year is not such as to make us believe in the immediate return of better times, or that the people of our land are ready to walk in paths of sobriety and righteousness.

M. E. K.

THE PAPAL ENCYCLICAL.

THE pope has issued another circular, or as it is called, encyclical, to Catholic archbishops and bishops of the United States. The letter has been published, and as most of our readers will doubtless have access to it, we shall only notice some significant features of the document.

Pervading the entire letter is a spirit of paternal solicitude for America and its interests which reminds us of the earnest care exercised by the fabled spider for the comfort and happiness of the poor little fly. The pope is very desirous to be of assistance to his deputies here in this country, and to this end he says:—

"To this we apply ourselves with the utmost zeal and care, because we highly esteem and love exceedingly the young and vigorous American nation, in which we plainly discern latent forces for the advancement alike of civilization and of Christianity."

Near the close of the letter this solicitude is reduced to a more practical form. He is exceedingly anxious that heretics should be brought to an experimental knowledge of the comforts (?) of the Roman Catholic parlor:—

"Our thoughts now turn to those who dissent from us in matters of Christian faith; and who shall deny that, with not a few of them, dissent is a matter rather of inheritance than of will? How solicitous we are of their salvation, with what ardor of soul we wish that they should be at length restored to the embrace of the Church, the common mother of us all, our Apostolic Epistle *Praeclara* has in recent times declared. Nor are we destitute of all hope. . . . Surely we ought not to desert them, nor leave them to their fancies, but with mildness and charity draw them to us, using every means of persuasion to induce them to examine closely every part of the Catholic doctrine, and to free themselves from preconceived notions."

This is a Catholic Christian Nation.

The National Reformers having fought this battle and gained the vital concession from our Supreme Court that this is a Christian nation, popular sentiment having indorsed the decision, and the whole drift of political and civil events

being turned in that direction, with the church heading the procession, Rome perceives clearly her golden opportunity, and captures the whole outfit. Reformers, judges, legislators, doctors of law and of divinity, are bound to the papal chariot by cords of their own weaving. The pope not only accepts the proposition that this is a Christian nation, with joy, but makes far more of it than the zealous National Reformers anticipated. For if this be a Christian nation, he proves conclusively that it is Catholic Christian. He says, speaking of the World's Fair:—

"Not without a good reason did we take part in your celebration. For when America was as yet but a newborn babe, uttering in its cradle its first feeble cries, the Church took it to her bosom and motherly embrace. Columbus, as we have elsewhere expressly shown, sought, as the primary fruit of his voyages and labors, to open a pathway for the Christian faith into new lands and new seas. Keeping this thought constantly in view, his first solicitude, wherever he disembarked, was to plant upon your shore the sacred emblem of the cross. Wherefore, as the ark of Noah, surmounting the overflowing waters, bore the seed of Israel, together with the remnants of the human race, even thus did the barks launched by Columbus upon the ocean carry into regions beyond the seas as well the germs of mighty States as the principles of the Catholic religion.

"This is not the place to give a detailed account of what thereupon ensued. Very rapidly did the light of the gospel shine upon the savage tribes discovered by the Ligurian. For it is sufficiently well known how many of the children of Francis, as well as of Dominic and of Loyola, were accustomed during the two following centuries to voyage hither for this purpose; how they cared for the colonies brought over from Europe, but primarily and chiefly, how they converted the natives from superstition to Christianity, sealing their labors in many instances with the testimony of their blood. The very names newly given to so many of your towns and rivers and mountains and lakes, teach and clearly witness how deeply your beginnings were marked with the footprints of the Catholic Church."

The pope even gives us to understand that Washington would hardly have been the Father of his Country but for the happy circumstance of his intimate association with a Catholic bishop:—

"Precisely at the epoch when the American colonies, having, with Catholic aid, achieved liberty and independence, coalesced into a constitutional republic, the ecclesiastical hierarchy was happily established among you; and at the very time when the popular suffrage placed the great Washington at the helm of the republic, the first bishop was set by apostolic authority over the American Church. The well-known friendship and familiar intercourse which subsisted between these two men seems to be an evidence that the United States ought to be conjoined in concord and amity with the Catholic Church."

The Church and the State.

Upon this topic the pope offers what, under former circumstances, would have been to the American people a very hard morsel to swallow. But to render it more acceptable he prefaces the dose with what we call "taffy," and then sugar-coats the bitter proposition with honeyed words in the following manner:—

"The main factor, no doubt, in bringing things into this happy state [referring to the prosperity of the Church] were the ordinances and decrees of your synods, especially of those which in more recent times were convened and confirmed by the authority of the apostolic see. But, moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of the well-ordered republic. For the Church among you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed his church; in virtue of which, unless man or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in

addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

If any of our citizens have entertained any doubt as to the policy and purpose of the Catholic Church in this country, let them ponder well these unmistakable words from the lordly head of that Church. It is freely acknowledged that under our laws and their administration the Church is unopposed, and is "free to live and act without hindrance." But this is not enough to satisfy the mother of abominations. She not only wants liberty to live and act as she chooses, but she demands the authority to cause others to act as she dictates. Perfect liberty ought to satisfy any well disposed man or organization, but the papacy, in order to bring forth more abundant fruits, needs not only liberty, but in addition she needs the "*favor of the laws*," and the "*PATRONAGE OF PUBLIC AUTHORITY*." The fruits of Rome are those of darkness and persecution, and the patronage of public authority is what will enable her to bring forth this fruit abundantly. It might seem to some the sheerest folly for Leo XIII. to talk in this out-spoken manner of Rome's design; and so it would have been before American Protestantism sold itself to the papacy. But now Rome knows whereof she speaks. The steps that have been taken cannot be retraced. The only avenue open to the religious world leads to the extended inviting arms of Rome which are ready to receive both Church and State. And this country will soon find out, as did the silly fly who entered the spider's parlor, that those who enter there ne'er come out again.

The Apostolic Delegate.

Considerable space is devoted to the purpose, sphere, and success of the office of papal legate now filled in this country by Mgr. Satolli. The purpose is stated to be to supply the pope's place, "to correct errors, make the rough places plain, and administer to the people increased means of salvation." The sphere of the office is thus defined:—

"Therefore, since it is the office and function of an apostolic legate, with whatsoever powers he be vested, to execute the mandates and interpret the will of the pontiff who sends him, far from his being of any detriment to the ordinary power of the bishops, he will rather bring an accession of stability and strength. His authority will possess no slight weight for preserving *in the multitude a submissive spirit*; in the clergy, discipline and due reverence for the bishops; and in the bishops, mutual charity and intimate union of souls. And since this union, so salutary and desirable, consists mainly in harmony of thought and action, he will no doubt bring it to pass that each one of you shall persevere in the diligent administration of his diocesan affairs; that one shall not impede another in the matter of government; that one shall not pry into the counsels and conduct of another; finally, that with disagreements eradicated and mutual esteem maintained, you may all work together with combined energies to promote the glory of the American Church and the general welfare."

In view of the internal contentions of the Catholic Church in this country, no one will question the prudence of some provision for quenching the various strife. However, it does not appear to an outsider that the present incumbent is a success in his calling. Bishop McQuaid has to be silenced from Rome, and Archbishop Corrigan tears up in disdain a document which Satolli at least indorsed, but which sought to interfere with Corrigan's decisions in regard to a fractious priest. While he may succeed in impressing a "submissive spirit upon the multitude," his task in teaching bishops and priests to mind their own business is no easy one.

Various Topics.

Glancing forward, the sagacious pope sees a great future for America, and he earnestly desires that the "Catholic Church shall not only share in, but help bring about this prospective greatness." In view of this he urgently insists that Catholics "can in no better way safeguard their individual interests and the common good than by yielding a hearty submission and obedience to the Church." Brief chapters on the evils of divorce, on the labor question, on unions, strikes, etc., on journalists and writers, Indians and Negroes, follow, and the whole closes with a benediction.

We trust that our readers will carefully consider the entire document, for the questions discussed are of the most vital significance to our country as bearing on what God has foretold in his word. With the development of this usurper from Italy, where Satan's seat is, is linked the progress of the truth; for the truth will be diametrically opposed to every step taken by the papal Church. Those who abet the papacy in her designs are obstructing the truth; and every degree of power gained by this religio-political monstrosity on American soil will be used to persecute the truth and the people of God.

G. C. T.

THE CHAIN-LETTER SCHEME.

AMONG the many present-day schemes for the raising of money for some friend, institution, or even for oneself, is what is known as the chain-letter system. A late instance of this kind presents a good illustration of the way it is done. The friends of a crippled girl in an Illinois town conceived the idea of helping her to a million canceled postage-stamps by starting a chain of letters, asking those who received the letters to contribute such stamps for her benefit. Three letters were sent out to different parties, each reciting the woes of the crippled girl, and stating that a medical institution had offered to receive her if she would secure 1,000,000 canceled stamps. These letters asked that every person who received one of these letters would send some canceled stamps to this unfortunate girl, and to be sure to write three just such letters as he or she had received, to three other persons, asking them to do the same. So the chain was to go on, until at the fiftieth letter, when the chain was to stop.

All this looks very innocent and praiseworthy, and few stop to consider to what an avalanche of letters it will lead. Let the reader attempt to multiply one by three, the product thus obtained by three, and so on, multiplying each product by three fifty times, and then add all these products together, and he will find the amount of one third of the letters containing canceled stamps which this girl will get, providing that there is no break in the chain. We say one third, because there were *three* letters started at first.

This case is interesting, since it shows the extent to which this appeal was responded to. The crippled girl lives at a town where the regular mail is barely twenty-five letters a day. She has received as many as 17,000 letters in one day, and the chain appears to be unbroken, and only about half run through! She has now received 3,000,000 canceled stamps. The stage-coach that runs to that town is so full of mail-bags filled with letters, that passengers cannot find a seat, and the government has had to supply extra clerks and mail-bags. Many other

things besides stamps, such as express packages containing various articles, have been sent her by ignorant but well-disposed people. The whole scheme was a fake from first to last; no institution offered to receive her on such conditions, and the only benefit received is by the government, which gets about \$200 a day on postage-stamps. Sometimes plans of this kind call for money, and are very effectual in securing the same. If this kind of work keeps on, legislation will doubtless be called for to prevent it, the same as is done in regard to lotteries.

M. E. K.

THE PRESIDENT'S MESSAGE.

THE difficulty which the United States government is experiencing to maintain its credit and to keep its notes at a gold basis, so that they will be worth their face value anywhere in the world, has become so intense that on Jan. 26, President Cleveland issued a special message to Congress concerning this matter. The document is a very clear and comprehensive statement of the condition of the Treasury, the causes that have led to it, and the suggestions for the remedy of the same. Many short-sighted people, who are never able to trace any effect back to its antecedent cause, imagine that these difficulties are to be laid at the door of those who are now conducting the affairs of the government. This is a mistake. We are now feeling the effects of measures which the nation was compelled to take during the civil war. At that time an enormous debt was accumulated. This debt, with the demands made upon the Treasury for the expenses of the government and the pensions for soldiers, has imposed a strain upon its resources that no other nation than ours could stand. The United States pays out every year in pensions a larger sum of money than any one European government expends upon its enormous standing army.

The United States has issued bonds drawing interest and redeemable in gold to the value of \$500,000,000. To redeem these bonds, it now has only about \$58,000,000 of gold. As long as the government has enough gold to pay bonds which are matured and are offered for redemption, it is all right; but let bonds be offered, and no gold be forthcoming, the government credit is gone, the bonds would be depreciated in value, and a financial panic greater than anything we have yet seen would be the result. To prevent such a catastrophe, two bond issues have been made during the last year. That is, the government has hired gold on long time to meet calls for gold now due or likely soon to be so. This action has not fully met the expectation of the government, hence the message calling for special legislation to meet the emergency.

A curious feature of our system of finance is that under the present law bonds redeemed must be re-issued! Thus bankers who hold them can present them at any time when they want gold to send to foreign countries or to hoard, and the Treasury is thus compelled to redeem them over and over again. Bonds to the amount of \$300,000,000 have thus been redeemed, but still they are not paid! During the last two months \$68,000,000 in gold was drawn from the Treasury, but the debts were no nearer paid than before. It is not difficult to see that such a system is in the interest of the bankers, rather than for the benefit of the people.

The President advises a radical change of the system, and, to meet the present emergency, an issue of bonds on fifty years' time, at a low rate of interest. He appeals to Congress to do something to relieve the situation, and to provide a more sensible system of financial policy. If Congress spends its time disputing partisan measures, and allows the government to drift to financial bankruptcy, and the country into financial ruin, the President will not be responsible for the calamity.

M. E. K.

The Review and Herald.

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Letter 29.—Round About Jerusalem—

The Mount of Olives.

THE name "Mount of Olives" is now restricted to the central one of three distinct mountains across the valley of Jehoshaphat from Jerusalem: Mt. Scopus on the north and the Mount of Offense on the south. This latter is so called from the fact that Solomon here erected idolatrous altars for the gratification of his heathen wives. 2 Kings 23:13. All three, it is said, were formerly embraced in the term "Mount of Olives," though the central one is now the only one conspicuous for its olive-trees; but all together form a most charming landscape, even before the grass becomes green and the hillsides bright with flowers by the early rains, which are now beginning to fall.

The broad, smooth road now leading from the Jaffa gate around the northeast angle of the wall of the city down across the valley of Jehoshaphat and around the southern slope of Olivet, to the village of Bethany, has already been mentioned. It is along this road and on the way from the Jaffa gate to the railroad station that lepers, who are not allowed to come into the city, are mostly to be seen, because on these streets visitors to Jerusalem are sure to be found. We saw but few, and those were crouched against the walls and so covered with their mantles, that we could form no idea of their physical condition. They made no move to solicit alms from any in our carriage. There are five leper hospitals, fitted up and maintained by the benevolence of different denominations, where now most of the lepers are treated and cared for.

Passing down across the valley, over the channel of what used to be the brook Kidron, there are three conspicuous objects that first meet the eye. One is a square stone shaft some twenty feet high hewn out of the solid rock, and brought to an apex at the top in the form of a blunt pyramid, and called the "Tomb of Zacharias," who was slain between the temple and the altar (Matt. 23:35); though the Jews sometimes call it the "Tomb of Zecharias the prophet." There is no opening or entrance of any kind. The next is a cave adjoining this, the opening of which is divided into three parts by two pillars, called, "The Hiding-place of St. James," though when he hid himself, and why, we are not informed. Tradition, however, has it that he concealed himself there after the crucifixion of Christ, resolved to take neither food nor drink till his Master should be raised from the dead. This tradition does not count for much seeing that none of the disciples had any idea that Christ was to be raised. The third is the "Pillar of Absalom" mentioned in 2 Sam. 18:18. The columns of this structure have Ionic capitals, and the whole is a grotesque mixture of Greek and Egyptian architecture. It is finished with a

dome and a spire, after the manner of a church, with a total height of forty-seven feet. In memory of Absalom's disobedience and his treason against his father, the Jews are accustomed to pelt this monument with stones.

A little way beyond these we come to the "Garden of Gethsemane," a small area, walled in and under the control of the Latins. It is thought that Gethsemane originally embraced much more. The present garden is laid out in walks and flower-beds and is bright with bloom from many fine varieties of flowering plants. There are eight olive-trees and eight cypress-trees in the garden, the olives giving every sign of extreme age. There is an olive-tree near Athens that is known by historical records to be 800 years old; but these, as compared with that, may easily be accounted much more than twice as old. Their enormous trunks, gnarled and pitted, and some of them largely invaded by decay, give evidence of an age, considering the slow growth of the olive, of as many hundred years as have elapsed since the beginning of the Christian era. It is easy to believe that under one of these trees the Saviour poured forth his soul in agony and bloody sweat under the weight of the sins of the world.

Farther up the slope stands a fine building in the form of a Russian church, with seven spires. It is a mausoleum erected for Alexander II., of Russia, who wished to be buried here. To accompany the burial with due pomp and dignity suitable to the ruler of all the Russias, the Russian government wished to send with the body some thousands of their best troops. "No," said the Turk, "send a suitable number for a proper body-guard, and we will furnish the remainder of the troops, and see that the burial is accomplished with the ceremony and dignity due to the man and the occasion." But Russia is firm that her Emperor be buried by her own soldiers, not by those of a foreign power; and the Turks are not willing that Russia should under any pretext, get an army of her troops into the heart of their territory. They might trump up some excuse to remain, and thus Russia gain a foothold which it would be difficult to dislodge. And thus the mausoleum remains empty, and Alexander II. remains in Russia.

Of all the buildings now crowning the Mount of Olives, it is not necessary to speak. The "Church of the Ascension" was built there on the supposition that the Lord ascended from that spot. It was, to be sure, from the Mount of Olives, but not from the summit, as Luke informs us, that Christ led out his disciples as far as Bethany, a village which is on the eastern slope of the mount, and not on its summit; and from that place he was parted from his disciples and received up into heaven. If those who selected the present site had been more familiar with the Bible, and less with tradition, they would not have made that mistake. A church called the "Church of the Lord's Prayer" was erected in 1888, on the spot where, according to a tradition dating from the period of the Crusaders, Christ taught his disciples the Lord's prayer. It was built by Princess Latour d'Auvergne, a relative of Napoleon III. Around the quadrangle runs a covered passageway containing thirty-two large, handsome tablets affixed to the wall, on which are inscribed the Lord's prayer in thirty-two different languages. On one side the princess has a life-sized effigy of herself erected to her memory, reposing on a structure in the form of a tomb; and it is

said that she intended here to be buried; but she has long been dead, and her body has not yet reached Jerusalem. Neither dead men nor women are always able to have things after their death just as they wished them to be when they were alive. Adjoining this church is a convent of Carmelite nuns.

But the most prominent object on the top of the Mount of Olives is the great Russian tower called the "Belvedere Tower." It is not a church, nor connected with any church, and the object for which it was erected is a matter of conjecture. It is a square structure with a spiral staircase inside containing 214 steps, and with the pointed tower and finial, is between 200 feet and 300 feet in height, divided into six stories. In the top is an immense bell. The story our guide gave us as expressing current opinion was this: that the Russians were intending to carry it up still higher, so that a powerful electric light placed there could be seen from Jaffa and the Mediterranean Sea. But the Turkish government suddenly objected to their going any higher with it; and it afterward leaked out that the reason was that if the Russians carried it up so that it could be seen from Jaffa and the sea, it would be used as a beacon to the Russian gunboats, showing them how to direct their shots toward Jerusalem. This seems ridiculous, seeing that Jerusalem is thirty-two miles distant from Jaffa by air line. But there is no accounting for the fantastic ideas the Turkish fears of revolution will engender. Before coming here we heard that the Russians had run telegraphic lines from this tower to every point held by the Russians in Palestine, but this is not so as yet; for the Turks will allow no telegraph lines in the country except such as are under their own control, and these are very few.

From the Mount of Olives a plain view is had of the Dead Sea and the Jordan Valley, with the mountains of Moab beyond, which are everywhere a pleasing background to the eastern view. These mountains are simply immense bluffs, taking one to the great level plateau east of the Jordan. They rise to the same height as the Mount of Olives. The clearness of the atmosphere is such that the Dead Sea looks to be but a few miles away, and but a few hundred feet below the summit of Olivet; but it is really 3900 feet below that point, and can be reached only by a journey of seven hours over barren, uninhabited hills and through rough and precipitous valleys. This wonderful depression of land is 1300 feet below the Mediterranean, and the depth of the Dead Sea is 1300 feet more, making the bottom of the sea 2600 feet below the surface of the Mediterranean. It was doubtless at the destruction of Sodom and Gomorrah that this immense fissure was made in the earth's crust.

A large portion of the western slope of Olivet is used as a burying-ground by the Jews. The graves are mostly covered with a slab of stone, laid horizontally upon them, and are placed just as thickly as they can be without having one grave interfere with another, giving the appearance from a distance that the hillside is paved. On the other hand the Mohammedans bury their dead on the western slope of the valley of Jehoshaphat, next to the walls of Jerusalem. The Jews all think they must be buried on the Mount of Olives, and they are growing very anxious about the future, as there is now so little ground left, which is under their control.

SINCE OUR LAST GENERAL CONFERENCE.

Two years ago now the representatives of Seventh-day Adventists were assembled in general council as they are at present. All came to that meeting feeling that important issues were pending, that grave responsibilities would devolve upon those who were called upon to participate in giving mold and direction to the work then before us. The Lord, faithful to his promise, met with and assisted his people. The ministration of the word was in power, harmony prevailed in council without excluding freedom of personal opinion. Many rich individual experiences were gained, and at times the Spirit of God was manifested in power.

The intervening time has swiftly passed away. It seems but a few days since the writer greeted his brethren thus assembled, after an absence of some years from this country. Now it is our joy to welcome those who come to us. The twenty-four months have been full of busy activity. Not for a moment has the rushing tide of events flowed sluggishly. No place or time for rest or relaxation from duty and vigilance has come. The ever increasing gravity of the times, the pressing calls for labor, the rapidly shortening period of probation,—all urge the faithful servant of Christ to unremitting, earnest labor. Thus the months have quickly passed.

In some respects the situation which meets us to-day is similar to the one we met two years ago. We are still in the same deep need of God's blessings and presence. We are still confronted with the greatest work ever committed to mankind; before us are the whitened fields, now riper than ever, perishing for the sickle of truth. But in other respects the situation has changed. We have passed some very important points in our work. The progress of the work calls in some respects for a re-adaptation of plans to the wider scope of the field. This work is no longer done in a corner. The events of the past few years have brought us prominently before the world as the champions of the almost-forgotten down-trodden Sabbath. Matters in the religious and political worlds are so shaping themselves in their mutual relations as effectually to ostracize those who do not approve of the issues upon which they unite. Prominent among these issues is the enforced observance of Sunday; and thus "the holy Sabbath" becomes more and more "the separating wall between the true Israel of God and unbelievers." And this truth becomes more and more "the great question to unite the hearts of God's dear waiting saints."

The conspicuous position into which we are thrust by the arbitrary action of those who choose to enforce their doctrines by penal laws, makes us a spectacle to the world, and an object of intense interest to heaven. The position in which the providence of God has placed us is one calculated to inspire the heart with fortitude, with faithfulness, and to lead us to thorough consecration to God. The past two years have rendered more intense the critical character of the ground upon which we stand, and so the situation calls for more humble and hearty devotion to the will of our great Leader. We need more of his power and blessing than ever before. The truth in our hands no longer be a matter of theory or speculation,—no more a thing of art and fancy; it must be from henceforth the sword of the Spirit, the life and power of

God unto salvation. The exigencies of the present hour are most intense; they require more than human wisdom and strength.

In the time over which we are now glancing, rapid advancement has been made in the spread of the truth. We no longer anticipate the time when it shall encircle the globe. It is established upon every continent, and is at work in all the principal nations and languages of earth. Within the past two years one hundred and twenty-seven workers have been sent from the United States to twenty-five different countries. Taking the progress of the last two years as a measure, we cannot form an estimate of the point to which five more years would carry our work, for the increase is not on the scale of addition but of multiplication—not in arithmetical, but in geometrical progression. This rapid increase of work brings increase of responsibilities; and in this respect also our present situation varies from that of our last General Conference.

To meet these increasing responsibilities we are rejoiced to see a large and intelligent class of young people devoting themselves to the service of Christ, and seeking a preparation to enter it wherever duty may call. Hundreds of strong and vigorous youth are now in our schools, sanitariums, and offices, whose aim and desire are to become useful in some branch of the cause we cherish. This movement on their part has been met by a considerable extension of our educational work. Efforts are being made to conform in education to the practical needs of those who are to become workers in God's cause. In addition to this class, the Spirit of God is reaching men and women of talent and experience, and they are embracing the truth.

Not least among the encouraging features of our present work is the increasing light which God is graciously shedding on his Word. The gospel of Christ,—its power and grace, its fullness,—is being better understood and appreciated. To the praise of God we would say it, he is bestowing his grace upon his people. He is ready and willing to bless; and those who seek, obtain his favor. Some may linger in the valley of doubt and indecision; but the time has come to arise and put on the beautiful garments of salvation. The time for lingering indecision is past, and it is now high time to awake out of sleep and to devote talent and energy to the cause of truth as never before.

Altogether, there is no cause for discouragement. This work has long since ceased to be an experiment, a venture; it is a solid and solemn fact. When we consider the weakness of our hands and our past failures, we may be dismayed. But in Him there is no darkness at all. We have only just begun to experience the resources of divine grace. What God has done for us is no measure of what he can and will do for his people. May he magnify and glorify his own name in this Conference. May his infinite power be exhibited through the feeble instrumentalities of his own choosing. May his servants be clothed with power, and all our councils be directed by heavenly wisdom. May the Spirit which was placed upon Christ rest upon his people now and henceforth: "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." G. C. T.

JUDGING THE LAW.

WE read in the Scriptures that "he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law." James 4:11. That this statement is true is apparent from the following facts: The object of the law is to provide a perfect rule of life, and at the same time a standard for the final judgment. No man has the right to furnish the standard of living or the rule of judgment for any other person; this God has done. God having furnished the standard, no man has the right to apply it. A finite man, acting as the judge of the affairs of this earth, may apply laws made by other men like himself, and pronounce judgment,—may say that this or that person merits or does not merit the condemnation of the law, and pronounce sentence accordingly. But since the law of God, like its divine Author, is infinite; since it concerns, not the outward actions only, as is the case of man's law, but the very thoughts and intents of the heart; and since its decisions reach into eternity, no man has any right to apply it. The moment this is done, the one who judges leaves his rightful place as one who desires to be a doer of the law, and attempts to usurp the place of the law itself! He drops his own duties, and assumes the duties of the law and of God who gave it, and who alone can make a proper application of it to the character of every person. He assumes the place, the power, and the prerogatives of the one Lawgiver, "who is able to save and to destroy." He thus speaks evil of the law and judges the law.

Paul presents this matter very forcibly in 1 Cor. 4:3-5: "But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord." Paul cared very little for man's judgment, because man's judgment could not be accurate. An inaccurate judgment is a "small matter." Every man knows something of his own character; he at least knows himself better than he can possibly know the character of any other man. He has better opportunities to study himself and his own motives than he has to discover the motives of even his nearest neighbor. But for all that Paul declared that he could not decide even his own case, much less could he decide for others. More than that, he could not decide in favor of himself even when he knew of nothing in which he was not walking circumspectly. The Revised Version brings out this idea more clearly. "For I know nothing against myself; yet am I not hereby justified; but he that judgeth me is the Lord." The French also reads: "For I do not feel myself culpable of anything, but for that I am not justified." The work of justifying is not the work of man; for the one who judges has full power to justify and to condemn. Thus Paul concludes: "Wherefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." Hidden things of darkness we cannot know; we are even deceived by the counsels of our own hearts, but God cannot be deceived.

Judging man in regard to spiritual matters by man, results in evil, no matter which way the judgment turns. It is as dangerous to justify as it is to condemn. In either case we are liable

to decide against the judgment of God. Thus the apostle continues: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." When we condemn, we are liable to condemn those whom God justifies; and when we justify, we may try to sustain those whom God condemns. It will be the part of wisdom for us to do the work God has given us to do, and leave him to do his work in his own way and in his own time. What God writes about a man is correct; how can man either strengthen it or contradict it? "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:33. "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another." Ps. 75:6, 7. So while it may be a small matter to be condemned by man, and of no practical benefit to be justified by man, the justification of God and his condemnation are of the utmost importance. If all would seek God's justification with the earnestness that many seek the justification of man, how much better would be the final result. God's justification will be true, according to righteousness; it will be eternal; from it there can be no appeal. Doers of the law will be justified; and only through Christ, by his grace given to us through justification, and wrought in us through sanctification, can we be doers of the word. May that grace abound in us to his glory. M. E. K.

ANSWERS TO CORRESPONDENTS.

483.—JOINING LODGES.

Can Seventh-day Adventists consistently join Masonic lodges or other secret societies, and pay their money for that purpose? M. D.

We do not think that they can.

484.—KEEP OUR MOUTHS SHUT.

There is a family here that keeps the Sabbath and believes in the near coming of the Saviour. They say we should not let our faith be known and thus bring persecution upon us. They claim that there is a text that says that when we are near to the end, we should keep our mouths shut till the time passes over. Is there such a text? and if so, will you please explain it? A. M.

Read Ezek. 33:6. There are texts which show that scoffers, hypocrites, and cowards will be saying such things; but it will be a sad day for those who know the truth and come up to the Judgment without having lifted the voice of warning. Wisdom is needed to know when and how to speak the truth; but the fear of man should not quench our light.

485.—REV. 20:10.

Please explain Rev. 20:10. I. H.

A complete comment on this verse would require an extended article. It comes in as a sequel to the punishment of wicked men by destruction, and shows that Satan, the great deceiver, the originator of all sin, will receive a far greater punishment than do the victims of his deceptions. The word "are" is supplied, and there is good authority for reading it "were cast." Where or what the lake of fire may be is not so clear; but the expression "forever and ever" does not necessarily imply to eternity; and in this case it cannot, for even Satan himself will at last be utterly destroyed. Every living creature will finally join in loving and praising God. 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.

BRITISH GUIANA, SOUTH AMERICA.

It has now been one year since we came to this field, and at present we are able to report an increasing interest to gain a better knowledge of the Bible. The week of prayer was a good season with us, and those who attended gave evidence of spiritual growth. We felt that the Lord had indeed sent us "meat in due season" in the matter contained in the readings. It was a source of great encouragement to trace the rapid progress of the cause of God in the various mission fields. Surely the third angel's message "is no longer in the field of experiment." May its triumphant march through this great country go steadily forward.

The study of "the object and presence of the gifts" was well calculated to correct the erroneous ideas which have been in the minds of many. We do not have to meet so much skepticism in regard to the presence of the gifts in the church as in other places. The tendency is to magnify every remarkable dream or strange co-incidence into a vision, or prophecy, and to rely upon it instead of the teachings of the Scriptures. During the year we have been able to repair our chapel, so that we now have a respectable place of worship.

Our church now numbers thirty-five. Of these, seven reside in Berbice, five on Troolie Island, Essequibo River; and five, eight miles in the interior on the Demerara River. There is also a company of believers in Dutch Guiana, and several others that we trust will soon join with us. At our baptism held the first of the year, three walked nine miles to be baptized. On the following Sabbath they again walked to town, through the rain, to join with us in celebrating the Lord's Supper. We believe there are many who will prize the light of truth as soon as it is presented to them.

Some interesting cases have recently come to our notice through missionary correspondence, and our thanks are due to the friends who have sent papers for this purpose. We have many excellent opportunities for using them. We trust that you will remember the work here, and pray God to strengthen our hands and raise up others to carry the gospel to all parts of the great harvest-field. W. G. KNEELAND.

Georgetown, S. A.

NEW ZEALAND.

DURING the month of October I reported to the REVIEW from Kaikoura. One sister was baptized and united with that church, and I left the little band much encouraged to press on anew for the prize set before us in the Christian race. Returning to Wellington, I spent some time considering the financial interests of the Conference and tract society.

In November I made a short visit to Blenheim, where brother Simpson is engaged in colportage. He has sold over \$200 worth of books, tracts, and periodicals, and has also held Bible readings, by which means ten or a dozen persons are deeply interested in the truth. Two persons have accepted the truth, and are rejoicing in its blessings.

He has also awakened an interest among the Maoris by holding Bible readings at one of their settlements, and some are investigating the truth. I went out and spoke to them, and found them more ready to grasp the truths presented, than many white people among whom I have labored. They were much stirred over the Sabbath question, and I hope to hear that some of them have since yielded to the claims of God. They read and study their Maori Bible a great

deal, are shrewd in asking questions, and enjoy a conversational style of reasoning.

On my return to Wellington the Conference Committee was called together for consultation on important matters pertaining to the financial and spiritual interests of the cause in this field. The committee decided that our Conference and camp-meeting should be held in Auckland, beginning by the middle of February, 1895, when we hope to have another laborer from America to assist us in the work in this Conference.

After the committee council closed, I came to Palmerston, N., where, in company with Elder Steed, I spend a few days laboring for the newly organized church in that place. I had the pleasure of baptizing six persons who had lately embraced the truth under his labors. The church now numbers twenty-five, and the membership of the Sabbath-school is forty-four. They have rented a neat and convenient hall in which they hold their meetings and Sabbath-school. Other persons are interested, some of whom were upon the point of decision when we came away.

I next visited Ormondville, and was much encouraged to find the church growing in the truth. Here nine persons were baptized and united with the church. Six of these were from one family. The father and a cousin were Italians by birth, and had been Roman Catholics. The cousin had not attended a Catholic church for twenty years, but the father was a Catholic, and attended their communion until very recently. Last February I met him on the cars, while he was on the way to the hospital with a crushed foot. In the midst of his pain I pointed him to the Saviour, and assisted in carrying him from the train to the coach when we reached the station where he left us. I gave him a few tracts to read, stating that they might give him some comfort while he would be at the hospital. I did not know that he was a Catholic. Among the other tracts, I handed him one on the Sabbath question, from which he learned that Sunday was not the Sabbath of the Bible. On his return home he told his wife and children, who had been attendants at the English church, of what he had learned in the tracts. They had previously attended the meetings held by brother McCullagh. One of our sisters, in doing missionary work in the town, called upon his family, and he told her of meeting a man on the train who gave him some tracts, which he had read, though he knew that his priest would object. He said that he would like to meet that man again. The sister told him he might be able to do so, for she knew him, and he would be coming that way soon. On learning of this, I called on him, and found him to be an honest, conscientious Catholic.

I realized the presence and blessing of God with us in my conversation with him, and he candidly listened while I read from the Bible, and he kneeled with me in prayer. I told him I had a Catholic Bible, and the next time I came I would bring it. He said he had never seen one, though he was a man over fifty years of age. The reading of the Douay Version made a deep impression upon his mind. He afterward told his priest how I had been there, and read the Bible with him. The priest told him that he would not grant him absolution unless he would promise to keep his wife and children away from our meetings, and punch me in the face and thrust me out-of-doors the next time I came. Said the brother, My Bible does not tell me to do that. Said the priest, "Our church does not follow the Bible; that minister is a deceiver." He replied that if the Adventist minister had wanted to deceive him, he would have given him a Protestant Bible. (I had left my Douay Version with him.) I had shown him from this Douay Bible that it did not teach us to pray to the saints or to the Virgin Mary; that they were dead and in their graves, and that Jesus was our only Advocate; that God loved us, and Jesus loved us, and read to him

from that Bible that Jesus was our Advocate, and that we could come to him and tell him all our needs, and that no one was required to intercede with the Father but Jesus, and to him we could come ourselves, and find peace and pardon.

On another occasion he told us that he had been brought up to regard the pope with more reverence than God. I read to him what the Lord had said in Jeremiah 17, about the curse that rested upon those who trust in man, and the blessings pronounced upon those who trust in God. This seemed to help him. We had been seeking the Lord earnestly for him since we first met him, and at our last visit to Ormondville, his cousin, wife, and two of his children requested baptism on Sabbath. I visited the family at night, and after a long season of Bible study on the subject of baptism and obedience to the commandments of God, I had prayer with them. He seemed pleased that his wife and children were uniting with our people; and said that he hoped to be ready next time. He went to bed so troubled that he could not sleep for some time, and when he did so, dreamed that the Lord wanted him to take his stand and be baptized. He awoke and told his wife that he was going to keep the Sabbath from that on, and be baptized. The next morning he came with his countenance beaming with joy, and told us that he wished to be baptized. We could see that the Lord had done a work of grace in his heart, for he had found peace with Christ, as he yielded his will to the Lord. After their baptism we left them rejoicing in the truth. The church was much encouraged. We praise God, and go forward. Truly, God is good.

G. T. WILSON.

Napier, N. Z., Dec. 25, 1894.

QUEBEC.

SOUTH STUKELY.—Jan. 6 and 7 I met in quarterly meeting with the church at this place. The officers were elected, a deacon was ordained, and the ordinances were celebrated. One man and his wife who had been reading and studying the Bible on the Sabbath question came about fifteen miles to the meeting, and they returned home rejoicing in the truth. Others in this vicinity have also decided to obey the Lord. Brother W. J. Blake has been conducting a course of Bible study here this winter with good results.

I was at Fitch Bay, Jan. 12 and 13. Church officers were chosen, and the ordinances were celebrated. One more decided to keep the commandments of God and the faith of Jesus. The school is doing a good work, and is having an excellent influence on the people here. It is encouraging to see the good results of the school thus far. May God's blessing still rest on the effort in this branch of the work, is my prayer.

Jan. 28. J. B. GOODRICH.

INDIANA.

ELNORA, LINTON, AND KNOX.—I have lately visited the above-named places. Elder Oberholtzer was with me a part of the time at Elnora, but he was taken sick and went home. I remained over two Sabbaths with this company. A church of fourteen members was organized, an elder and a deacon were chosen and ordained, and the ordinances were celebrated. Others will unite soon by letter, which will bring the number up to about twenty-five.

I spent one Sabbath at Linton, and held meetings in their new house of worship, which is a very neat building. About twenty are keeping the Sabbath at this place, and others are interested. Brother Harrison is with this company giving Bible readings from house to house, also holding some public meetings. We hope to be able in a few months to organize a church here.

At Knox we found some things that are not as they should be. The health reform and

some other points of faith have not been accepted by all, but we hope for better things in the future. Our laborers still send encouraging reports from different parts of the State, and all seem to be of good courage in the Lord. The work is onward. May the Lord hasten on the glorious day of his appearing.

Jan. 23. J. W. WATT.

MICHIGAN.

CHIPPEWA.—The members of our church here are so scattered that we did not have as good an attendance as we would have liked, but the Lord came very near during the week of prayer. One dear soul was reclaimed and now rejoices in the Lord. There is perfect unity in our little church. We are trying to keep abreast of the message with the Lord's help. We are striving to be among the number that will stand upon the sea of glass having the harps of God.

Jan. 11. B. F. BELDEN.

HOMER.—As our people have held two camp-meetings at this place, many have had a deep interest in the further developing of the interest created by the camp-meetings. We held a tent-meeting here during the latter part of the season, which was quite well attended, until we were obliged to close on account of the cold weather. Five adults took their stand for the truth. We thought it best not to go and leave these to struggle alone against fierce opposition, so we decided to remain here during the winter, and continue the work in the town and neighboring school-houses.

We have rented a large stone house near the center of the village, and converted a part of it into a chapel, and a part we use as a dwelling. We have organized a Sabbath-school of about twenty members, and hold preaching services and social meetings every Sabbath. We have held a series of meetings two and a half miles southeast and a partial course three miles west. These meetings resulted in five more obeying the truth. Nearly every Sabbath new believers come into our meetings, and almost every day we hear of others in the village who are interested. Sister Dow, of Battle Creek, is here doing missionary work, and hunting out the Lord's jewels. Let all pray for the work in Homer.

J. C. HARRIS,
J. F. BALLENGER.

IOWA.

AMONG THE CHURCHES.—After the tent was taken down, I spent a short time with the church at Sandyville. The meetings were well attended by our people and those not of our faith. Five were added to the church, two by baptism. A few others have begun to keep the Sabbath, and some are interested to know more of the truth. From Sandyville I went to Pleasantville and found the little company there rejoicing in the truth. I went to Albia and held one meeting in a hall. The following day I went to Moravia. Five discourses were given to attentive listeners. Six were baptized and received into the church. Two others were also admitted on profession of faith.

From Moravia I went to Unionville. Five discourses were given. There was a good attendance and interest. One subscription was obtained for the REVIEW. I spent a few days at West Grove. The meetings were quite well attended, and the interest increased till the close. Two were baptized. This little company as well as others was greatly encouraged. From here I went to a school-house about four miles southwest of Saline and held a few meetings. The few that were keeping the Sabbath were greatly strengthened, and others became interested. Some were very anxious that I should hold meetings in the new union church about eight miles

east, and I decided to do so. The attendance was quite good until I began on the Sabbath question. Seven signed the covenant. Two Sabbath-schools were held, with good interest, and it was decided to continue the school. Two subscriptions were taken for the REVIEW and one for the Sentinel. Reading-matter was distributed, and the sum of \$3.35 was received in donations. The Sabbath-keepers are very much scattered in this section, yet we trust that they will be able to hold a good Sabbath-school. One of our canvassers sold quite a number of "Bible Readings" in this vicinity, and now they are being read with great interest. Truly this ought to be a source of encouragement to the canvasser in his good work. The work is onward; to the Lord be all the praise. I am now at my home at College View, Neb., after being absent about eight months.

J. S. HART.

WISCONSIN.

CASSELS.—I spent the week of prayer with the brethren and sisters of the Seventh-day Adventist church at Sextonsville. I then came to Richland City, where I held a few meetings. From there I came to Cassels. On the way I found one family who are very much interested in the truth. I began meetings in the school-house, Jan. 11, and had the best of attention and a full house nearly every night. I closed them, Jan. 30. Eight precious souls have signed the covenant; five are heads of families. I begin meetings this evening, Jan. 31, in Arena, Iowa Co. I ask the prayers of all God's commandment-keeping people that I may keep humble and the cause may be advanced.

A. EVERHART KING.

BELDENVILLE, DOWNING, KNAPP, AND LUCAS.—I divided my time during the week of prayer among these places, continuing the effort at the latter place for two weeks after the week of prayer. Without exception the meetings in all these places were seasons of great blessing. Several persons found the pardoning love of Jesus, and others were awakened as never before to the solemn fact that the last call to the great supper is being made, and that now is the day of salvation. Some whose "feet had well nigh slipped," returned with tears and confession to their Father's house.

Five were baptized, two of whom went directly from us to attend the workers' school in Oshkosh. Seven were added to the church. Others who found pardon in His redeeming blood, we trust may follow on in the light, and fully unite with the people who are looking for a "better country." The offerings were good considering their ability and the present distress. Their fervent prayers go with their offerings.

Jan. 24. J. B. SCOTT.

NORTH CAROLINA.

GREENSBORO.—We are at present located in this city. I have been in the State a little over two years, most of the time being spent at and near the city of Asheville. During this time I have labored for the colored people all I could, and I have gained an experience that makes it easier to work for them than at the first. A few have been hopefully converted to the truth during this time. Since coming to this city some five weeks ago, there has been a growing interest among the colored people to hear the truth. At present I hold meetings four nights in the week, which are well attended, besides all the visiting I can do in the daytime. I believe if faithful work is done, with the blessing of God, a church of colored Sabbath-keepers can be raised up at this place. There are already three keeping the Sabbath. There are about 3000 colored people in this city. Pray for us and this branch of the work.

A. W. SANBORN.

SWITZERLAND.

THE work in this field has met with decided encouragements the past year. The enemy has been making advance marches on God's people, but this has only contributed to the advancement of the work. The difficulties brought upon the publishing house at Basel on account of Sunday laws have not weakened but strengthened our work among our own people and the public in general. In the course of a few months more publicity was given to the truth than in years before. Nearly all the leading journals have spoken of our case, and some of them have devoted from one to three articles of some length to a discussion of the principles involved, the majority being in favor of the right. This work has not been confined to Switzerland, but has been taken up to some extent by journals in France, Germany, and Italy; and from these countries there has been some response by individuals. This has brought us into communication with friends of the Sabbath of whom we did not know before.

But aside from the general influence on the public, the benefit to our own people is of the greatest value just at this juncture. They have been led to consider more closely the principles embraced in the message, and to take a decided stand on questions where they were wavering before. It was high time for them to do this, for there were important changes in both school and Sunday laws almost at the same time that they took a stand. These changes were not made in consequence of the stand which we took, but they had been in progress for some time, and were now more fully developed and enforced almost simultaneously with the movement among our people. We regard this as a special providence of God. We did not know what was before us; but the Lord did, and he waked us up to take a firm stand at just the right moment. He foresaw the danger, and saved us from it. To make this point more clear, it should be stated that the various cantons have their own school laws. In the canton of Berne, where many of our people live, the laws are such that the children were not compelled to attend the schools on the Sabbath. Hence our people in this canton had never established a wrong precedent by sending their children to the public school on the Sabbath. But last year the law was so changed that this favor was cut off. The new law did not go into effect till near the close of the year; and our people having been waked up on the question, took a decided stand not to send their children. They presented the matter to the authorities, and offered to employ State teachers to give their children in private the lessons which they would miss by not going to school on the Sabbath.

But the authorities replied adversely, stating that the laws were there to be obeyed to the letter, and that they could either obey these laws or leave the country. Then they continually quote the Jews as an example, stating that they find it consistent with their consciences to send their children on the Sabbath, and we can do the same. But our brethren have to the present been firm in refusing to send their children on the Sabbath. Never having done so in the past, they are consistent with themselves; they stand much better than if they had been compromising in the past. This is why we consider it such a special providence that our people were aroused to take a firm stand just at this time.

The latest news from Switzerland is that in one church, five heads of families, nearly all in the church, have been fined for not sending their children. All have refused to pay; whether confiscation of goods or imprisonment will result is a question of the future. But whatever may occur, it will doubtless make quite a stir in the city. Our brethren are well and favorably known; and there are many liberal elements in the place, not excluding some of the pastors.

The fact that our people had before done what they could to avoid conflict with the authorities by offering to hire private instructors to give the lessons which come on the Sabbath, will make it more difficult for the authorities to proceed against them. If our brethren are only humble enough to leave all in the hands of God, nothing but good can result from this attack of the enemy.

Events plainly indicate that we are on the eve of important developments. With one or two exceptions, all our churches in Switzerland are brought face to face with difficulty on this school question; and the Sunday laws are constantly growing more rigid; at present, there are movements in four cantons to make more strict the Sunday laws which already exist; the sentiment in favor of Sunday sanctity has grown to that extent that two cantons are working for a law to stop dancing on Sunday. Those acquainted with the customs of society in Europe know that this means much. Had we Sunday laws alone to contend with, this would be comparatively little; far greater are the difficulties arising from school and military laws. But this is not a discouraging feature; the greater the difficulties, the greater will be the triumphs of the truth for all those that leave their cases in the hands of God. It is also a remarkable fact that all three of our publishing houses in Europe have been attacked in the same year on account of Sunday work. The enemy knows that he has but a short time, and is closing in on us rapidly. It looks as though matters are really farther advanced than many realize. Is it not time for God's people to arise and put on strength? Our light has certainly come, therefore let us arise and shine.

H. P. HOLSER.

CALIFORNIA.

It was my privilege to visit the churches at Stockton and Petaluma, and also the little company at Lodi, during the week of prayer. The Lord came very near by his Spirit as we endeavored to surrender our ways to him. Since the week of prayer I have been busy visiting the Oakland church and the little companies of Sabbath-keepers in the vicinity. Seven have followed the Lord in baptism, two of whom were rebaptized. There are others awaiting baptism.

Jan. 20.

H. F. COURTER.

NEBRASKA.

RAGAN.—Since my last report I have continued the meetings at this place. As they refused us the use of the town-hall, we have held our meetings and Sabbath-school in the school-house. I began the work here, Nov. 1. There was one Sabbath-keeper here then; now there are about thirty adults keeping the Sabbath. I have organized a Sabbath-school and a tract society, and they are furnished with all necessary helps for their work. The Sabbath-school numbers about fifty members. I have preached sixty-six sermons, held forty-six Bible-readings, made 162 family visits, and held twenty-three other meetings. I have sold sixteen Bibles, several "Steps to Christ," and many pamphlets on various points of our faith. I have also distributed several thousand pages of tracts and taken a few subscriptions for our papers. Nearly all who have commenced to keep the Sabbath have been converted from the world, and were not members of any church. Most all live in the country and are farmers.

Considering the fact that for the past two years there has been almost an entire failure of the crops, and consequently hard times, and money very scarce, they have done well in paying the expense of the meetings and purchasing Bibles and other helps to learn God's truth. I have had access to good homes, and been well taken

care of since I came. They are willing and anxious to help in the work.

The company is composed of English, Danes, and Swedes. We use the English language in our Sabbath-school and meetings. I thank our brethren for the papers and tracts sent us. I have made good use of them. If any more are sent, be sure they are neat and clean. Brother J. J. Devereaux has visited us a few times, and we have appreciated his counsel and help.

We begin a series of meetings to-night in a school-house about six miles from here. We expect to meet with this company on Sabbaths, as they are all new and inexperienced in the work. I am well and of good courage. This is the best winter of my life, and one of the happiest and brightest in my ministry. There are openings for work all around us, and many calls are coming to me to come and hold meetings. I wish they could all be filled, but where are the reapers?

The opposition from the enemies of our work continues bitter and strong. They are circulating books and papers against us, but this seems only to create a deeper interest to know the truth. An interest has been awakened among the Swedes as some of their number have taken a stand for present truth. The Lord is working, and we are rejoicing.

DANIEL NETTLETON.

Jan. 22.

OREGON.

THERE not being laborers enough in this Conference to supply each company with one during the whole of the week of prayer, each laborer had at least two companies assigned to him, and even then some were sent out who were not public laborers, but were capable, God-fearing men. As far as I have been able to learn, all had a good report to bring from their several places of meeting.

It was my privilege to labor with the company at Oregon City, Ore., and the church at Vancouver, Wash. On account of the illness of myself and family, I could not do as effective work as I would have been glad to do, yet the Lord came in with his blessing.

I found the brethren at Oregon City, with whom I spent the first part of the week, awake and ready to work for the Master, and also to take advance steps and higher ground in regard to their position in the message and relation to God. There seems to be a feeling of love and confidence which is always a source of strength to any company of believers. Once let a spirit of envy, distrust, or want of confidence in each other and especially the elders or leaders come in, and Satan soon uses it as an entering wedge for hatred, strife, and dissension, and often utter destruction of spirituality. Such a spirit is catching, and like thistle down, it will seem to float in the very air and find lodgment in fruitful ground, where it soon springs up and multiplies. May this little company be ever kept from its baneful influence. Here one brother who was somewhat in the dark and had again taken up the evil habit of using tobacco, cast it aside; and he and his daughter, a young lady, took their stand once more with the remnant people of God. Another who was in some degree on the background, was strengthened to renew his covenant with God.

I then went to Vancouver, Wash. Here, the brethren have a cosy and comfortable meeting-house of their own, where they can, unmolested, "worship God according to the dictates of their own consciences." I thanked God that there was no spirit of dissension or discord, but a good spirit of unity and love for the Master and his cause. On account of cold weather and the scattered condition of the brethren, we held only one meeting a day in either place, save that in the latter I spoke two evenings to a full house. The last evening both the interest and the con-

gregation increased, among those who attended is a physician, who expressed herself as being much interested, and wished that the meetings might continue. I think the interest here would justify an effort to reach more of the good people of the city. We parted at the last meeting with the glad anticipation of soon meeting where partings will be over.

The Christmas offerings were all that could be expected, as the brethren are all poor, and the times are too hard to expect the handling of much money. May the Lord give his people a spirit of sacrifice as well as honesty in paying their tithes and offerings.

R. D. BENHAM.

ALABAMA.

HEADLAND AND MONTGOMERY.—The week of prayer was one of spiritual refreshing to the newly organized churches in Alabama. The past year God has greatly blessed the work and workers in this State, but we are expecting greater things during this year. I spent the week of prayer with the Headland church. Each day as we came together, the tender Spirit of God came in, and souls were converted to him. At the close of the week the ordinances were celebrated with this church. It was a precious occasion. Five united with the church, four by baptism. A tract society was organized, and a supply of tracts ordered.

Dec. 31 I returned to Montgomery. The following Sabbath the church here met to celebrate the ordinances for the first time. Some said it was the best day of their Christian experience; indeed, it was a day long to be remembered by all present. Several were with us who have not yet united with the church but expect to do so soon. Three were added to the church,—two by letter, and one by baptism.

A tract society was also organized. The Christmas offerings were about \$15, besides some jewelry. Remember Alabama in your prayers before God. B. L. DIFFENBACHER.

HELP FOR SOUTH DAKOTA.

[BROTHER N. P. NELSON, president of our South Dakota Conference, hands us the following for publication. We hope that our people within reasonable reach of this State will help those in distress.—Ed.]

“The situation among our brethren here in South Dakota is much worse than we had supposed, and would have been more critical still had it not been for the pleasant winter.

“It has been very dry here for several years, and last summer the drouth was so severe as to cause an almost entire failure of crops, which has more or less affected the whole State; and although our brethren have learned to economize, they are sadly in need of help.

“I read a notice in the REVIEW of Jan. 8, concerning the destitute, and it rejoices my heart to know that our brethren in other Conferences think of us here in South Dakota. We have as yet received nothing, but have tried to help ourselves, and shall be very thankful if those of our brethren who are more favorably situated will come to our relief. All gifts, both food and clothing, will be thankfully received. Thousands of people have left the State, and half of our American brethren have also moved away, as they were located in the center of the State, where the drouth was the hardest. Our German brethren, who live mostly in the northern part of the State, raised a little wheat, and the Scandinavians, the majority of whom live in the southeastern part, have also had some crops, so most of them have remained here. But as we stated above, the situation is critical through the central part of South Dakota.

“Brother E. O. Burgess has been appointed as chairman of the relief committee, and all things sent here for the destitute should be sent to his address at Vilas, S. Dak.”

News of the Week.

FOR WEEK ENDING FEBRUARY 2, 1895.

NEWS NOTES.

The desire for federation is increasing among the British colonies of Australasia. A large and enthusiastic meeting was held at Melbourne, Victoria, Jan. 26, for the purpose of strengthening this project, the chief justice of Victoria presiding. The premiers of New South Wales, South Australia, and Victoria were present. The premier of New South Wales made an earnest and eloquent speech, urging the colonies to confederate and to abolish the intercolonial tariffs that were restricting the free exchange of the products of the colonies. Much enthusiasm was displayed.

M. Faure, president of France, gave to M. Ribot the task of forming a new cabinet. He has succeeded in doing so, and the cabinet thus formed is as follows: Premier, M. Ribot; justice and marine, M. Trarieux; foreign affairs, M. Hanoteaux; interior, M. Leygues; public instruction and worship, M. Poincare; public works, M. Dupuy-Dutemps; commerce, M. Andre Ledon; agriculture, M. Gadeau; colonies, M. Chautemps. The war portfolio has been offered to General Herve, now in Algeria. The archbishop of Paris celebrated mass in the cathedral of Notre Dame on the end of the crisis.

Late church statistics show that there are twice as many women as men who are members of Christian churches in this country. To be exact there are 4,658,211 male and 9,316,424 female members. This statement applies only to Protestants. It is estimated that there are 6,500,000 actual voters who do not belong to any church. This fact is cited as the reason that the country is not morally and politically reformed and to take the responsibility of poor government off the shoulders of the church. On the other hand it may be said that among the church-members are many men who are partners in trusts, rings, and other questionable schemes to the great detriment of the country.

An official report of the Illinois State factory inspector just published shows that thousands of men, women, and children are obliged to work surrounded with the most filthy and unsanitary conditions. This is especially true in the stockyards. Children there work in water and blood up to their ankles, and are obliged to so herd together that the ordinary decencies of life cannot be maintained. Children work sawing bones where the effluvia from blood and drying skulls and horns is horrible. There are also many sweat shops where small children work in places dangerous to their lives. All such work is in violation of the law, and the report declares that no criminal would be allowed to work in prison under conditions so unfavorable to health and life.

A report that the original copy of the American national hymn, “My Country, 'Tis of Thee,” had been sent to the pope, has raised quite a breeze in some circles. Many Protestants have protested, declaring that it was a shame that the original copy of a hymn on liberty should ever repose in the Vatican Library. It is now known that the copy sent was not the original, although it was written by the author, Dr. Samuel F. Smith. The doctor is an aged man, now living at Newton, Mass. Two years ago he made several copies of his famous poem and sent them to public libraries of several of the European countries. A Catholic priest thought that it would be well to secure one for the Vatican Library, with the result as above stated. It is very likely that the original copy, which was written in 1832, has never been preserved.

An important decision in respect to Catholic schools in Manitoba has lately been rendered by the highest court in England. In the early days of Manitoba's history, provision was made in the laws for government support for both Catholic and Protestant schools. In 1890 under the Greenway government an act was passed appropriating all the school money for the support of a common unsectarian school system. Catholics objected to this; they refused to pay their school taxes and declared that such action took away the rights they had prior to federation, which the government had promised to conserve. So the question became, Did the Catholics of Manitoba possess a separate school system before confederation? The courts of Manitoba upheld the common school law; the supreme court of Manitoba reversed the decision; the imperial privy council reversed

that decision and sustained the law of the province in its position on the common schools. Of course the Catholics were not satisfied with this ending, and the case was appealed to the imperial privy council of England, which has just allowed the reopening of the case in the Manitoba courts.

The Congo Free State in Central Africa bids fair soon to become an integral part of the kingdom of Belgium. Heretofore this vast country has been regarded as the personal possession of the king of Belgium, who has spent to open it to civilization the sum of \$8,000,000 out of his own funds. In 1889 the king willed all his personal rights in the Congo State to Belgium, and soon afterward the government made a loan to the king, with the understanding that Belgium could take the Congo State for the money loaned, if so desired. This change is now about to be consummated, thus giving to Belgium a colony of immense size, and adding greatly to the importance of the little kingdom. As Belgium is so small a kingdom, this large accession of territory does not excite the jealousy of the other powers, as would be the case were a stronger nation to do as she has done.

The papal encyclical to America is said to contain the following points and recommendations: The pope recounts how that he associated himself with the fourth centenary of the discovery of America; that the evangelization of this country was the hope of Columbus, and that it was accomplished by the Franciscan and Dominican monks and by the Jesuit fathers. He has much to say in regard to the Catholic University at Washington, and declares that Catholics should be in the front rank of modern sciences, providing that such science be not contrary to the faith of the church. Leo especially urges the American bishops to put an end to their dissensions, and to instill the idea of unity and the perpetuity of marriage among Catholics. He recommends that a work be done for Protestants by deeds of charity and instruction in doctrine, and closes his letter by urging missionary work among the Indians.

Years ago the United States issued in bonds the sum of \$64,623,512 for the purpose of building the Union Pacific, the Central Pacific, and the Kansas Pacific railroad. These companies gave the government a first mortgage on these systems of roads with all appertaining thereto as security on the government's investment. The roads have never paid even the interest on the bonds, but the government has had to pay it. After the roads were well started, the government gave up its first mortgage and took a second mortgage. The companies then made other first mortgages, and hired all the money they could on them. Now all the mortgages are about due, and the railroads will not sell for what either class of mortgages call for. The government must either pay the first mortgages and take the roads on its own mortgages, or lose all it has in the roads and let them alone. Besides the bonds, great sections of land were given. It has been a complete swindle all through.

The trouble between Mexico and Guatemala over their disputed border is not yet adjusted, and the past week has been full of rumors of war. The war spirit has risen very high in Mexico, and the government is receiving many offers of men and means for the war. The President of the United States has offered the good offices of this government to bring about a reconciliation, but Mexico has kindly but very firmly declined to arbitrate the matter. Lately Guatemala has shown some signs that she is receding from her position. Both countries are preparing for war. Mexico has 9000 troops on the border, and is able to put about 50,000 troops into the field. It now looks as though Guatemala is endeavoring to gain time; and that she expects the other Central American republics, Honduras, Nicaragua, and Salvador, will support her in a war with Mexico. The presidents of these four countries are conferring over the matter, and the president of Costa Rica has also agreed to take part. War may ensue at any time.

The sinking of the North German Lloyd steamer “Elbe” in the North Sea, which occurred on the morning of Jan. 29, was the most dreadful naval accident since the sinking of the British ship-of-war “Victoria.” The “Elbe” was on her way from Bremen to New York via Southampton. There were about 400 persons on board. Just before daylight she was run into by the British steamer “Crathie,” cutting her to the middle. The “Crathie” immediately backed away from the “Elbe” and went on her way, arriving in safety at Maassluis, Holland, in a damaged condition. The “Elbe” sank in twenty minutes from the time she was struck. Most of her passengers were drowned in their rooms or while on their way to the deck. There was great confusion and excitement, and many heartrending scenes. Three boats were launched. One was known to have been swamped, and all in her perished. The other has not been heard from. The third boat, containing twenty persons, was picked up by a fishing-boat. In all 374 persons are known to have perished. Most

of them were Germans, but many were German Americans returning to this country from a visit to the "Fatherland." The captain was lost. Only one woman was saved. Most of the passengers were drowned in their state-rooms. A searching investigation, no doubt, will be made to fix the responsibility upon some one for so terrible a calamity.

DOMESTIC.

—Pastors of New York City churches are praying publicly for Mayor Strong.

—Two train robbers held up an express-train in Arkansas lately, and secured \$25,000.

—Six thousand people in Omaha, Neb., are dependent upon charity for their living this winter.

—An epidemic of cholera has been caused at Lorain, O., by the use of impure drinking water. Two hundred persons are ill.

—Kansas lawmakers are moving in the direction of passing a law making train robbery a crime punishable at the least by twenty years in prison.

—The treaty between the United States and Japan was ratified by the Senate, Jan. 30. It was so amended that it may be abrogated upon a year's notice.

—A big crash in the whisky business is reported from Chicago. A corporation with a capital of \$35,000,000 has passed into the hands of a receiver.

—Ward Mc Allister, whose chief notoriety is that he has been the leader of that exclusive set of New York City known as the "four hundred," died Jan. 1.

—The differential tax of one tenth of a cent duty on sugar from bounty paying countries was repealed by vote of the House, Jan. 29, by a vote of 239 to 31.

—The sudden closing of a folding-bed, in Brooklyn, N. Y., Jan. 20, caused the death of a woman. A coroners' jury pronounced the bed a regular death-trap.

—There are now 66,000 unemployed workmen in Brooklyn. Six thousand of these were employed on the street railways until they struck for higher wages.

—Mrs. Ballington Booth is in Chicago, addressing meetings for the purpose of raising funds for the erection and maintenance of a home for reformed women.

—A bill appropriating \$50,000 for the relief of the drouth sufferers in Nebraska, having passed the legislature of that State, was signed by the governor, Jan. 25.

—French Canadians who have been living for some years in Michigan, are preparing to return to the Dominion. They number 572 families, comprising 2895 persons.

—A bill has been introduced into the Missouri legislature prohibiting Sunday base-ball, foot-ball, theaters, racing, and card-playing. The penalties range from \$50 to \$500 fine.

—The latest advices show that the firm position of President Cleveland on the financial questions is quieting the fears of the people, and it is believed that gold will soon return to the Treasury.

—Five coal-laden barges, which were being towed from New York City to Providence, R. I., by the ocean tug "Sea King," broke loose in the storm and were lost with thirteen persons who were on them.

—At Chicago, Jan. 30, the police raided a pool-room and arrested 179 inmates. A good many escaped. The officers failed to get the money on the tables, of which there was several thousand dollars.

—Geo. M. Pullman, the railroad magnate, has built a costly church at Albion, N. Y., in memory of his father and mother who are buried there. The church is deeded to the Universalist Society of Albion.

—An express-train left the track at Coatesville, Ind., Jan. 28, while running at full speed. Four cars were thrown into a ditch. Two persons were killed and about thirty injured, many of them seriously.

—The will of the late James G. Fair, California millionaire, has been stolen from the clerk of the court records at San Francisco and cannot be found. Serious complications are likely to ensue as the result of this theft.

—Jan. 29, New York City was startled by the report that the directors of the National Bank of Commerce had passed a resolution to open a gold account. That is, they would open a special account to receive gold, and would promise to pay this back in gold. This looked so much like a gold premium that there was much excitement in Wall street for a time.

—The Brooklyn strike is now in the past, and the strikers have lost the battle. Nearly all the roads are running again, many of them with new men whom they will not discharge. The men previously employed are getting back as fast as they can. The New York troops have gone home. The Brooklyn militia will soon return to peaceful pursuits. The strike has cost the city and Kings county \$150,000, without counting indirect damages.

—Train robbers made a great haul on the Southern Pacific, at Wilcox, Ariz., Jan. 31. It is estimated that they took about \$50,000. There were \$10,000 of Mexican silver dollars, which sum, on account of its bulk, was thrown away on the road.

—Chief of police Brennan, of Chicago, Jan. 29, made a raid on dealers in obscene literature and took a large amount of such literature from the owners. It is believed that much of this is written in Chicago, and from there is shipped all over the country.

FOREIGN.

—The influenza is spreading very rapidly at Lyons, France.

—The officials of the bank of Wales have robbed it of \$2,500,000.

—There is a revolution in progress in the United States of Colombia.

—There are 24,000,000 counterfeit silver dollars in circulation in Spain.

—The people of Newfoundland are clamoring for annexation to the United States.

—More than one hundred officers of high rank in the Turkish army are professed Christians.

—The Chinese peace envoys have arrived at Hiroshima and were given a preliminary audience by the Japanese ministers.

—A Minnesota legislature proposes that six States unite in measures to fight the Russian thistle, which is proving such a pest.

—Many documents and letters written by Napoleon I. have been found in a library in Florence, and much light is shed by them upon his complex character.

—The Spanish Cortez has passed a bill restoring the United States to the position of a favored nation in regard to our exports to the Spanish West Indies.

—Marshal Canrobert, one of the marshals of Louis Napoleon and said to be the last in France, has lately died. The Assembly voted money for a public funeral.

—The transatlantic steamer "Amerique" is stranded off Cape Augusta, Colombia, and 200 persons on her are in great danger. Two steamers have gone to her assistance.

—Brazilian troops have been routed by rebels. The government lost 246, killed. There was rioting again in Rio de Janeiro. The situation is considered to be very serious.

—It is announced that the Turkish minister of public works has decided to reconstruct the aqueduct which supplied Jerusalem with water in the time of King Solomon.

—A Roman villa has lately been unearthed in Kent, England. Whole buildings, baths, etc., have been found. Coins found bear the effigy of emperors who reigned about A. D. 200.

—China has secured a loan in London of £3,000,000, with interest at 6 per cent. The interest and principal are secured to the investors on the revenue of the imperial maritime custom receipts.

—The emperor of Germany is very anxious to increase his navy. The Catholic party in the Reichstag will vote for no project of any magnitude unless the emperor will allow the Jesuits to return.

—The death of M. de Giers, the famous Russian statesman and diplomatist, occurred Jan. 26. He was seventy-five years old, and was the successor of Prince Gortchakoff, as minister of foreign affairs.

—At a public conference with many of the Russian nobility at St. Petersburg, Jan. 29, the czar declared that he would devote his life to Russia, but that he would not grant a representative government.

—France is having difficulty with San Domingo, over the seizure by the president of San Domingo of the funds of a bank there which is backed by French capital. A French ship-of-war has gone there.

—The Japanese have taken the city of Wei-Hai-Wei. Little fighting was done, as the Chinese gave up as soon as attacked. This capture gives Japan another base on the China coast and opens another road to Peking.

—The Paris mint has coined the 4,000,000 francs of small change necessitated by the withdrawal of Italian coins. The mint has also been coining silver, bronze, and nickel money for Greece, Switzerland, Tunis, Morocco, Tonquin, Bolivia, Venezuela, and Abyssinia.

—The first message of Felix Faure, president of France, was presented to the legislative bodies of France, Jan. 28. M. Goblet attempted to secure a vote in opposition to the government, but was defeated by a vote of 321 to 79. A resolution inviting the government to cancel all disciplinary action against the clergy was adopted. The cabinet has been completed by General Burlington, minister of war, and Admiral Bernard, minister of finance.

—Jan. 26 was the thirty-sixth birthday of Emperor William of Germany. On that day he issued an address to the German army, recounting its heroic deeds, and ordering them to drape the flags and the cannon used in the war against France with oak leaves. Many of the sovereigns of Europe sent the emperor messages of congratulation.

RELIGIOUS.

—Plans are said to have been formed to have an American archbishop of the Protestant Episcopal Church located in Washington, D. C.

—General Booth, of the Salvation Army, has finally concluded to locate his over-sea colony somewhere in Manitoba, instead of taking it to Australia.

—There is a report that Bishop Mc Quaid has been suspended from the exercise of his functions for six months, because of his attack upon Archbishop Ireland. Mc Quaid denies the truthfulness of the report.

—There are 200,000 colored people in this country who are members of Catholic churches, but there are but two colored priests. The Catholic Church is making great preparations for the propagation of its faith in this country.

—The American Missionary Society proposes to make the Sunday nearest Feb. 10, Lincoln's birthday, a memorial day, commemorating the freedom of the colored people, and that the day be used to stimulate a spirit of missionary labor for them.

—The First-day Adventists of the New England States are to hold a mass convention in the People's Temple, Boston, Mass., Feb. 12-14. An interesting program has been prepared, covering many phases of the Adventist faith as held by that church.

The Sabbath-School.

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

LESSONS ON THE SANCTUARY.

Lesson 7.—The Sanctuary in Heaven.

(Additional Notes, Sabbath, Feb. 16.)

The Heavenly Priesthood.—When man by sin lost the privilege of communion with God, the necessity of a mediator at once appeared. This necessity was met in Christ, who espoused the cause of the lost race. He was "slain from the foundation of the world." Christ fulfills in himself the office of sacrifice and mediator. He presents his own blood, which earthly priests could not do.

We need not infer that the little 10 x 30 sanctuary represents in actual size and appearance the heavenly. It was but a miniature of a vast and infinitely glorious place. The cherubim wrought in curtains and walls represent living ministers in the heavenly courts. The earthly was made after a pattern of something that already existed.

The Need of the Earthly.—It was not to open up a necessary way to God, but to illustrate to untutored men the already opened way, and reveal the real services on high. The earthly could not take the place of the heavenly. Its only office was to teach of the heavenly.

The Melchisedec and the Aaronic.—These are two lines of priesthood sometimes contrasted in the Bible. The former was a perpetual priesthood; the second, temporary. The Melchisedec was the antitype, the reality; the Aaronic, the typical and shadowy. Paul says: "For this Melchisedec, king of Salem, priest of the most high God, . . . abideth a priest continually." Heb. 7:1-3. "Melchisedec" is not, in the Hebrew language, a proper name. It needs translation as much as does the other title, "King of Salem," which is only half translated.

Who was Melchisedec?—"Melchisedec" is made up from a Hebrew phrase, *melchi-tzedek*, meaning "king of righteousness." The other title, *melchi-shalom*, which is "king of peace." So that the personage who met Abraham was named King of Righteousness and King of Peace, not king of Salem, whatever or wherever that may have been.

We accept the statement made by sister White in REVIEW AND HERALD of Feb. 18, 1890, that "Melchisedec was not Christ." We also read in immediate connection that "he was the voice of God in the world, the representative of the Father." And it is impossible to read Hebrews 7, giving full force to the remarkable statements made there, without concluding that he was himself a heavenly personage of dignity, a priest of the Most High. He was not Christ, but he took his name from Christ, because he was of the heavenly order. He was called "Melchisedec," and "Melchi-shalom" because from the great King of

Righteousness and of Peace he received his commission and his name. Christ is High-priest and as such the title Melchisedec applies primarily to him.

The Heavenly Priests.—If it were shown that Christ did not enter directly upon his own priestly work until after his mission to earth, we would not necessarily conclude that there were no priestly services in heaven until then.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

Thirty-fifth Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its thirty-fifth annual session (fourth annual session under the new charter) in Battle Creek, Mich., on Wednesday, Feb. 20, 1895, at the Tabernacle, at 10 A. M., for the election of a Board of Directors for the ensuing year, and the transaction of any other business that may come before the meeting.

Blank forms for proxy will be sent to any who may request them.

- O. A. OLSEN,
URIAH SMITH,
W. H. EDWARDS,
A. R. HENRY,
HARMON LINDSAY,
LYCURGUS MCCOY,
H. W. KELLOGG,
Directors.

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

THE nineteenth annual meeting of the Seventh-day Adventist Educational Society will be held at the Tabernacle in Battle Creek, Mich., Feb. 18, 1895, at 3 P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business as may properly come before the meeting.

- U. SMITH,
W. W. PRESCOTT,
O. A. OLSEN,
J. H. KELLOGG,
A. R. HENRY,
J. FARGO,
G. C. TENNEY,
Directors.

SEVENTH-DAY ADVENTIST MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

THE annual meeting of this corporation will be held in the Seventh-day Adventist Tabernacle in the city of Battle Creek, Calhoun Co., Mich., Feb. 21, 1895, at 3 P. M., for the transaction of any business which may properly come before it.

- J. H. KELLOGG,
O. A. OLSEN,
A. R. HENRY,
J. N. LOUGHBOROUGH,
W. W. PRESCOTT,
W. C. WHITE,
G. E. TYSZKIEWICZ,
S. N. HASKELL,
L. MCCOY,
Trustees.

NOTICES!

TEN or twelve first-class, bright, intelligent, well-educated, healthy young men can be received into the Sanitarium Missionary Training Class this spring, if well recommended. For further particulars address J. H. Kellogg, M. D., Battle Creek, Mich.

WANTED.—To hire a farm this spring in Iowa or Missouri with the privilege of buying it. Will loan money on the same if desired, and can give good recommendations. Address immediately, O. M. Dilley, Elbing, Butler Co., Kan.

WANTED.—One man and one or two boys from fourteen to sixteen years of age to work on market garden farm the coming season. Address, stating experience if any, and wages wanted, E. G. Bolter, S. Amherst, Mass.

WANTED.—Work on a farm or at common labor, with Adventists; Missouri preferred. Address Jonathan Spence, Nevada, Mo.

ADDRESSES WANTED.

S. ADDIE BOWEN, Randolph, N. Y., desires the address of Helen Cowles and Mrs. M. L. Crawford.

Obituary Notices.

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

KIRKBY.—Died Jan. 20, 1895, at Seneca, Lake Co., Fla., of abscess of the bowels, Mrs. Jane Kirkby, aged 76 years and 28 days. She leaves two sons and two daughters to mourn. Words of comfort were spoken by G. R. Garvin, from 1 Thess. 4:13-18.

A. C. BIRD.

STUART.—Died in Oakland, Cal., Jan. 19, 1895, Grace Stuart, aged 30 years and 9 months. Sister Grace was baptized by Elder Waggoner, and united with the Seventh-day Adventist church in Oakland. Words of comfort were spoken by the writer, from Isa. 30:18-21 and 1 Thess. 4:13-18.

H. F. COURTER.

BENJAMIN.—Died at the home of her daughter, Mrs. Sarah Hanchett, in La Grange, Wis., of old age, Mrs. Mary Benjamin, aged 87 years, 4 months, and 7 days. She embraced the truth under the first labors of Elder G. C. Tenney, and has been a faithful member of the La Grange church until her death. She sleeps, resting in Jesus.

I. SANBORN.

BUSK.—Died in Battle Creek, Mich., Nov. 23, 1894, of quinsy, Olive L., daughter of brother and sister Edward J. Busk, aged 6 years, 1 month, and 12 days. Olive was a sweet child, a lover of the Sabbath-school, and unusually thoughtful of sacred subjects. The afflicted parents are comforted by the assurance that she "will come again from the land of the enemy."

WM. C. GAGE.

DAVIS.—Died at Corsica, O., Jan. 7, 1895, of cancer, Mary Davis, aged eighty-three years. Sister Davis embraced the truths of the third angel's message under the preaching of Elder Mann, and united with the Corsica church in 1880. For the last five years of her life she was a constant sufferer, but she bore it all with Christian fortitude, and in the end peacefully fell asleep in Jesus. Funeral services were conducted by the writer.

GEO. A. IRWIN.

TRUMP.—Died in Bloomsburg, Pa., Jan. 17, 1895, of heart failure, David K. Trump, of Allentown, Pa., aged 57 years, 7 months, and 13 days. He embraced present truth several years ago under the labors of Elder Conradi. He has been engaged in the canvassing work for some time, and was on his way to his field of labor when he dropped dead in the Bloomsburg station. He leaves a wife and five children to mourn. Discourse by the writer.

K. C. RUSSELL.

CAMP.—Died at Navasota, Tex., Jan. 21, 1895, of Bright's disease, I. M. Camp. He was born July 1, 1811, and has resided in Texas forty-eight years. He was a member of the Baptist Church over fifty years. Brother Camp was a faithful member of the Seventh-day Adventist Church for nine years. He loved the brethren and the precious truth dearly, and has given liberally to its support. His faith was strong to the end. Peacefully he sleeps in Him who is the resurrection and the life.

W. H. COVELL.

McKEENE.—Died at South Woodstock, Me., Jan. 11, 1895, of typhoid pneumonia, sister Adelia McKeene, aged 43 years, 8 months, and 8 days. She had canvassed for "Bible Readings" and other works with fair success, and has been in the work the past season all the time. She embraced present truth about eight years ago. We trust she sleeps in Jesus soon to come forth in the first resurrection. She leaves a husband and two sons to mourn their loss. Remarks by the writer, from 1 Thess. 4:13.

P. B. OSBORNE.

MORRISON.—Died of typhoid fever in College View, Neb., Nov. 18, 1894, Bertha Mabel Morrison, daughter of Elder J. H. Morrison. She was born Feb. 23, 1884, at Milo, Ia. Bertha was a conscientious and obedient child, affectionate and kind. Early in life she manifested a spirit of devotion, and highly prized the hour of family prayer, in which she almost invariably took part. The public school was dismissed, and the teachers and pupils attended the funeral in a body. Words of comfort were spoken from 2 Thess. 2:16, 17.

C. C. LEWIS.

CRONKRITE.—Lucy Whipple was born in Champlain, N. Y., June 13, 1817. At an early age she united with the Presbyterian Church. In October, 1852, she was married to J. S. Cronkrite. About two years after her marriage, or in 1854, she embraced the Bible Sabbath. She was a firm believer in all points of present truth, and every advancement of the message was to her a source of delight and encouragement. She was a kind and affectionate wife and mother, possessing an amiable and patient disposition. She died Jan. 22,

1895. She leaves a husband and two children of her immediate family, and other near relatives to mourn.

F. M. WILCOX.

HILDOM.—On Sept. 17, 1894, at Randolph, N. Y., my dear niece, Estella May Hildom, sweetly fell asleep in Jesus, after one week of suffering with diphtheria. Stella would have been seventeen had she lived till the 12th of November. She was a Christian girl, faithful in every duty. She was a member of the Black Creek church in Allegheny county, their former home. In church, in Sabbath-school, in the home, we sadly miss her, but we look to the morning of the first resurrection for the glad meeting time. H. W. Carr, the elder of our church, read from 1 Corinthians 15, and offered prayer, and thus we laid her away.

S. ADDIE BOWEN.

BETZER.—Died in Seward, Neb., Jan. 18, 1895, Sivia R. Betzer, widow of Albert A. Ayers, of Kansas. After the death of her first husband, she married James H. Betzer at Des Moines, Ia., and soon after removed to Seward. Her sickness was a complication of nervous ailments, making a surgical operation necessary; but she was so weakened by disease that she did not rally from the shock. Sister Betzer spent some time as a helper in the Sanitarium at Battle Creek, afterward working for some time in the Pacific Press office at Oakland, Cal. She had a good religious experience, and died in hope of the first resurrection. Remarks at the funeral by the writer.

E. W. FARNSWORTH.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N. Y. & Bos. Spl., Eastern Express, and Atlantic Express. Lists routes and times for various stations including Chicago, Michigan City, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston.

*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 12.10 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.

Table with columns for GOING EAST (Read Down), STATIONS, and GOING WEST (Read Up). Lists routes and times for stations including Chicago, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Jmlay City, Pt. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, and New York.

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. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 5, 1895.

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The Editor is happy to announce to those with whom he has enjoyed so long an acquaintance through the REVIEW, that he is this week able again to enter upon his regular office work.

Let our people, especially those in the Western States, notice what brother Nelson says about Help for South Dakota in the Progress department. Brother Skinner writes from Lincoln, Neb., that there is still much need of help among our people in that State notwithstanding the great quantities of supplies sent in, because they have not been wisely distributed. Often the more needy and modest ones are left unsupplied because they do not ask as others have done. Boxes or bundles of food or clothing or donations of cash will be thankfully received by either the Vilas or Lincoln committees.

Elder D. A. Robinson spoke in the Tabernacle, Sabbath, Feb. 2, from Jer. 31: 3: "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." The unsolicited, all-embracing, and all-powerful love of God was set forth in a manner to make an impression on all hearts. God has provided for us every good thing, and is ready to work for us in every essential way, if we will only accept his gifts, and let him work for us, to draw us by his loving-kindness to himself. The discourse was a most helpful one, calculated to beget hope and confidence in the heart of the sinner, and to strengthen and comfort the hearts of the brethren.

It will be seen by brother Holser's report from Switzerland that the brethren there are to be subjected to a peculiar trial of faith and courage. We are told that the church alluded to has done all that could be done except to abandon their principles in order to avert trouble. They have offered to hire the State teachers to give their children extra lessons to make up for time lost on the Sabbath, but have been met at every proposition by a sullen refusal to make any terms of accommodation. And now it seems the crisis has come. Nearly the entire adult membership of the church is under arrest. We who live in the enjoyment of our freedom unmoled in the exercise of our religious privileges, little realize the seriousness of such a situation,

with imprisonment of parents, separation from children, and the despoiling of home staring one in the face. But we doubt not the grace of God will be sufficient for those who rely upon it. And we pray that God may abundantly sustain his people. And that in our time of peace we may become fortified for the trial.

Will our various correspondents please suffer a word of exhortation. We have been happy from time to time to acknowledge the indebtedness of the REVIEW for its interest, to their efforts, and to thank them, in behalf of the reader, for their instructive and valuable contributions. They will allow us, therefore, to remind them that we are just now in need of their assistance in behalf of the paper. Especially would we mention the Home department, Contributors' department, and Progress department as ready to welcome matter from their pens.

The United States of America, and Switzerland in Europe have stood before the world as model republics, the homes of freedom and equality. It has been thought that present truth was planted here because of the unqualified liberty it would enjoy, and this reason seems valid so far as the incipient rise and development of the work extended. And one of the inducements which Switzerland seemed to hold out as the planting-ground of our first mission abroad was the fact that it was a land where broad, constitutional rights were guaranteed the people, where the government was by the people, where religious tolerance was assured, and therefore a country favorable to the propagation of an unpopular truth, and a convenient city of refuge for the oppressed of other countries. These were in some measure our calculations. How does it stand to-day? The United States and Switzerland are the leaders in the work of persecution.

The fact is, there is no essential difference in the water of the sea, whether we sample it in the Indian, Atlantic, or Pacific oceans. So with human nature. It is instinctive with the strong to persecute the weak. And the more that passionate, impulsive, human nature has to do with authority, the more there will be of violence and persecution.

IMPORTANT NOTICE!

The General Conference Committee now in session in Battle Creek has just voted to print 2000 extra copies of the *Bulletin* during the first week of its publication.

They do this because quite a number of our brethren have written us that if we could wait on them until about the first of February, they could send us their orders; and since those who have written us have expressed themselves as being very desirous of getting the *Bulletin* from the first, and as there are no doubt many others in like circumstances, the Conference Committee has decided to try to help them out in this way. So if those who have not already ordered will send in their orders at once, addressing them to the International Tract Society, Battle Creek, Mich., they will be quite sure to receive all the numbers from the beginning.

The subscription price is 50 cents. It will be impossible to delay longer, and be sure of receiving all the numbers of this important publication. So order without delay.

A. O. TAIT.

THE BEGINNING OF THE INSTITUTE AND COUNCIL.

The meetings of the General Conference Institute and Council opened according to appointment, Friday, Feb. 1, at 10 A. M. The first hour was occupied by the president of the Conference in an appropriate address setting forth the special needs of the hour and the grace that has been provided. The remarks were principally based upon the first chapter of Ephesians and on excerpts from the Testimonies. J. H. Kellogg, M. D., opened in the second hour a series of lectures on subjects relating to the work and objects of the Seventh-day Adventist Medical Missionary and Benevolent Association.

The Council held its first meeting at 2: 30 P. M., and was addressed by Elder O. A. Olsen, who in a clear and forcible manner placed before his hearers the growth of the work since the last Conference; pointed out the goodness of God in revealing to his people the grandest principles of truth ever made known; and the fact that we as a people had been slow to accept and adopt the proffered grace and blessing until in many instances the same principles had been taken up by men of the world and their true worth thus revealed.

The speaker also showed that on account of the great expansion of the work, plans of work for the Conference would require modification in some respects. Individual appointments and matters of detail would naturally be left for the different boards to deal with, while the Conference would address itself to the work of examining fundamental principles and deciding matters of general policy. The address was timely, well directed, and well received.

In the evening the regular line of work for the Institute and Conference,—a discourse by Prof. W. W. Prescott from 7 to 8, and one by Elder A. T. Jones from 8 to 9,—was entered upon. The subject chosen by the former was The Divine Human Family, with Eph. 3: 14, 15 as a starting point. The intimate relationship of Christ, the head of the family, was clearly shown in all the experiences of his people. A most touching truth was brought out from the redemption of the bond-servant, as provided for in Lev. 25: 47-49, when it is prescribed that redemption can only be by one who is "nigh of kin." So Christ to redeem us from Satan took our flesh, became our Elder Brother in order to redeem us. And he retains his humanity at the right hand of God.

The attendance for the first day was good. A large representation was present from all parts of the country; and best of all, the Saviour was present with his people and gave to us an earnest of good things to come. G. C. T.

A HYGIENIC RESTAURANT.

For the accommodation of those desiring meals convenient to the Tabernacle during the Institute and General Conference, a hygienic restaurant has been opened by the Battle Creek church. It is situated across the street south of the Tabernacle, in the light and airy basement of the new Office. Mention was made of this in our notice in the REVIEW of Jan. 15; but we consider this restaurant worthy of special attention. It is provided with a Sanitarium cook. The arrangements for dining purposes are excellent, and good, substantial meals are served at reasonable prices. We have no hesitancy in recommending this to be a first-class, hygienic restaurant. O. A. O.