

By Elihu Smith **The Advent** box 686 **REVIEW** 750 HOLY BIBLE **HERALD** **And Sabbath**

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

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HE LEADETH ME.

BY MRS. D. A. GRANT.

(Patten, Me.)

In pastures green and fair and bright?—O no,
Not always so;
Sometimes in paths of gloom and deepest night
He bids me go.

O'er desert wastes where no sweet flowers are nigh
Laden with dew;
And trackless wilds, where deepening shadows lie,
He leads me through.

And when in weariness I sometimes pray,
"Father, how long?"
He answers still, with smile as sweet as day,
Trust and be strong.

Thy God commands thy strength—let faith embrace
The promise true;
Thou mayst not know why life in shady place
Is cast for you.

O give me strength and faith to count each loss
Good in disguise;
If from the conflict nearer to the cross
I may arise.

Our Contributors.

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

RECOUNT GOD'S DEALINGS.

BY MRS. E. G. WHITE.

It will revive faith and encourage hope in the hearts of God's people to recount his past dealings with them. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

This is the testimony we want to bear, and it is an uplifting testimony. It is the testimony the people need everywhere. Argumentative sermons do not soften and subdue the soul. Those who have been laborers together with God have had an experience of highest value, and this experience is needed at this time. The churches everywhere need the message borne by John. It should be borne to them by men who understand the reasons of our faith, who have had a practical experience in the past history of Seventh-day Adventists, and who have a knowledge of God and of Jesus Christ

our Lord. We shall have no dark, shadowy testimony to bear if we walk in the light as he is in the light. We need to present to the people the way in which God has led us in the past, and to recount his wondrous works in behalf of his people. We need to "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people; but because the Lord loved you. . . . Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."

Those who have had a long experience in the cause of God should be highly esteemed of their brethren, and their counsels should be regarded as of great value. There has been a drifting away from the pillars of faith. It should be the burden of every messenger to set forth the fullness of Christ. When the free gift of Christ's righteousness is not presented, the discourses are dry and spiritless; the sheep and the lambs are not fed. Said Paul, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." There is marrow and fatness in the gospel. Jesus is the living center of everything. Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon until Christ is formed within, the hope of glory.

The Lord would have us look away from self and cease to depreciate others. Let us gather together that which our own experience has revealed to us of the preciousness of Christ, and present it to others as a precious gem that sparkles and shines. Thus will the sinner be attracted to him who is represented as the chief among ten thousand and the One altogether lovely. The cross of Calvary is a pledge to us of everlasting life. Faith in Christ means everything to the sincere believer. The merits of Jesus blot out transgressions, and clothe us with the robe of righteousness woven in the loom of heaven. The crown of life is presented before us as the honor to be given at the end of the conflict. These precious truths are to be set forth in living characters. The Holy Spirit's work is to open them to the mind. Jesus said, "He shall receive of mine, and shall show it unto you." Has not this promise been verified in our experience?

The Lord is soon to come; there must be a refining, winnowing process in every church, for there are among us wicked men who do not love the truth. There is need of a transformation of character. Will the church arise and put on her beautiful garments, the righteousness of Christ? It is soon to be seen who are vessels unto honor. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, say-

ing, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."

Here are brought plainly to view those who will be vessels unto honor; for they will receive the latter rain. Every soul that continues in sin in the face of the light now shining upon our pathway, will be blinded and accept the delusions of Satan. We are now nearing the close of this world's history. Where are the faithful watchmen on the walls of Zion, who will not slumber, but faithfully declare the time of night? Christ is coming to be admired in all them that believe. How painful it is to contemplate the fact that the Lord Jesus is being kept in the background. How few magnify his grace and exalt his infinite compassion and love. There will be no envy, no jealousy, in the hearts of those who seek to be like Jesus in character.

The gospel is now resolutely opposed on every hand. Never was the confederacy of evil greater than at the present time. The spirits of darkness are combining with human agencies to set them firmly against the commandments of God. Traditions and falsehoods are exalted above the Scriptures; reason and science above revelation; human talent above the teachings of the Spirit; forms and ceremonies above the vital power of godliness. We need the divine touch.

Yet Jesus says to his followers: "My peace give I unto you; not as the world giveth, give I unto you." It is our privilege to realize the preciousness of the Saviour as never before. Our Redeemer is a "Tried Stone." The experiment has been made, the great test has been applied, and with perfect success. In him is fulfilled all the purpose of God for the saving of a lost world. Never was a foundation subject to so severe a trial and test as this "Tried Stone." The Lord Jehovah knew what this foundation-stone could sustain. The sins of the whole world could be piled upon it. The Lord's chosen were to be revealed, heaven's gates to be thrown open to all who would believe; its untold glories were to be given to the overcomers.

"A Tried Stone" is Christ, tried by the perversity of man. Thou, O our Saviour, hast taken the burden; thou hast given peace and rest; thou hast been tried, proved by believers who have taken their trials to thy sympathy, their sorrows to thy love, their wounds to thy healing, their weakness to thy strength, their emptiness to thy fullness; and never, never has one soul been disappointed. Jesus, my Tried Stone, to thee will I come, moment by moment. In thy presence I am lifted above pain. "When my heart is overwhelmed, lead me to the Rock that is higher than I."

It is our privilege to enjoy sweet communion

with God. Precious to the believer is his atoning blood, precious is his justifying righteousness. "Unto you therefore which believe he is precious." When I meditate upon this fountain of living power from which we may draw, I mourn that so many are losing the delight they might have had in considering his goodness. We are to be sons and daughters of God, growing into a holy temple in the Lord. "No more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. . . . Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." This is our privilege. How is Heaven amazed at the present condition of the church that could be so much to the world were every stone, in its proper place, a living stone to emit light. The stone that does not shine is worthless. That which constituted the value of our churches is not dead, lusterless stones; but living stones, stones that catch the bright beams from the chief corner-stone, even from the Sun of Righteousness,—the bright glory in which are combined the beams of mercy and truth that have met together, of righteousness and peace that have kissed each other.

If we are indeed followers of Christ, we must reach a higher standard. Heaven looks with pleasure upon him who worships God in spirit and in truth and in the beauty of holiness. All Heaven is employed in seeking to save that which is lost. But there are many who do not know that they are lost. They are far from spirituality; they have lost the presence of God; lost the true ideal of character, and they copy the human instead of the divine. All Heaven is active in seeking to surround man with light, to give opportunities to present the highest motives that man shall return to the service of God. The Redeemer of the world has conceived the lofty design of translating all who serve him in spirit and truth to his heavenly temple above. But in Christ's school we are ever learners; human opinions and authorities are not to be the controlling powers; for the lessons of Christ are spirit and life, and there are no limits to the rich mines of truth to be explored.

Are we Christians in deed and in truth? or are we such in name only? Christians are those who are growing up into a holy temple in the Lord. But "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, and walk in them; and I will be their God, and they shall be my people." This represents a constant growth in Christian character, growth in spiritual-mindedness. The church of Christ in the world is to be a great power, and a name and praise in all the earth. Jesus has done everything to accomplish this. Now there is need of earnest, deep, sincere efforts to redeem the past unfaithfulness. Time, precious time, has been lost in wanderings and backslidings from God. Every character is to be weighed in the balances of the sanctuary; if the moral character and spiritual advancement do not correspond with the opportunities and blessings, "wanting" is written against the name.

The Light of the world is our leader, and the path has been growing brighter and brighter as we have advanced in the footsteps of Jesus. O that we may keep close to our Leader. He will fill every heart with divine love,—love to God and love for one another. How long will entreaties and warnings be given before they will be sufficiently valued to be heeded? Why not put away all selfishness, all sin, through the grace of our Lord Jesus Christ? Many are not on safe ground. They have not a clear title to an inheritance among the sanctified. But while the atoning blood is presented in our behalf, why not make earnest, thorough work, and be complete in Christ Jesus?

All who claim to be children of God should seek daily to understand why they believe by searching the Scriptures for themselves. Those

who humbly study the character of Jesus will reflect his image more and more. The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it.

Many fail to meet their high responsibilities and privileges. O how long will this deadness and insensibility continue? How long will differences rend the church? The Lord Jesus is the one spiritual Head, and we are the members of his body. The church is represented as growing up—"into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Cannot we pray over this matter more earnestly, that the Holy Spirit of God may quicken the discernment of his people to see that by putting away envy, evil surmisings, jealousy, they may answer the prayer of Christ, that his disciples might be one, as he is one with the Father? Can it be that the senses of those who claim to believe the truth are paralyzed? Do they not see that they deny Christ? Do they not understand that they scatter from him in acting as though it was a light matter to disagree and engage in controversy? Brother looks coldly upon brother, minister distrusts minister. The church seems to have lost the blending attribute of love, and its members unite no better than ropes of sand. And yet the great crisis of the day of God is at hand.

What is the reason of this selfishness and bigotry? What means this self-satisfaction, this disposition to tear down and not build up? The truth is not sanctifying the soul, bringing every thought into captivity to the obedience of Christ. Many cling to their independence, choosing their own way, but not the way and will of God. The truth is believed in theory, but not received in the love of it, and the soul is left as cold as an iron wedge. Those who are sanctified by the truth will be one in Christ Jesus. The cleansing blood of the Lamb of God cements hearts together. The branches are united in the vine.

Trials are to come upon God's people, and the tares are to be separated from the wheat. But let not Ephraim envy Judah any more, and Judah will no more vex Ephraim. Kind, tender, compassionate words will flow out from sanctified hearts and lips. It is essential that we be united, and if we all seek the meekness and the lowliness of Christ, we shall have the mind of Christ, and there will be unity of spirit.

LONG PRAYERS.

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

Long prayers, however suitable they may be for the closet, are rarely if ever in place in the public assembly.

The Saviour, in teaching his disciples to pray, said, "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." Strangely enough, this same idea clings tenaciously to the minds of many people not suspected of having any connection with heathenism. The prayer-meeting reveals many who seem either to think that they will be heard for their much speaking or that the Lord will do for them only such things as they remember to ask. The one idea is as far from the truth as the other.

The Saviour said, "Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." Matt. 6:7, 8. The essential thing in prayer is *faith*, not words.

In the same connection Jesus gave to his dis-

ciples the Lord's prayer, and said, "After this manner therefore pray ye." Much has been written about this prayer as a model for the Christian's petition, but little notice seems to be taken of one very essential feature,—its brevity. Let the reader note for himself the amount of time required for a prayer "after this manner."

There is not in all the Bible any record of a long public prayer, unless we class as such Solomon's prayer at the dedication of the temple, and the Saviour's prayer for his disciples on the night of his betrayal. The length of these was suited to the circumstances under which they were uttered. Imagine King Solomon upon his brazen scaffold, as the temple of the Lord, the most splendid structure perhaps—certainly the most important—that the earth has ever seen, was about to be formally dedicated to God. Around him were gathered the chosen assembly of all Israel. The sacrifice had been prepared, and as a signal of the divine acceptance, fire was to fall from heaven and consume it, as it did the sacrifice of Elijah on Mount Carmel. The prayer to be offered was to reach down through coming centuries of Israel's experience and history, even to the time of their captivity. Who that occupies the time at prayer-meeting with long invocations, would be expected to conclude a prayer offered under circumstances like these, in less than an hour and a half? Yet the prayer of Solomon occupied less than ten minutes!

Prayer cannot persuade God or convey to him additional knowledge of our wants. We do not know better than he does what we want. On the contrary we are told that "we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Rom. 8:26. Prayer is the expression of our assent to that which God is willing and waiting to do for us,—of the harmony of our own will with his; and, "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

We are instructed to "pray without ceasing." If we heed this instruction, prayer will not be to us such an occasional exercise that we will regard it as a passing opportunity, to be prolonged to the utmost. Our eyes will ever be turned upward, to see by faith the glory of God in the face of Jesus Christ; our hearts uplifted always to him for needed grace. Long prayers may be life to the soul alone in its closet; but they are death to the prayer-meeting.

SIGNS OF THE TIMES.

BY ETHAN LANPHEAR.
(Plainfield, N. J.)

"WATCHMAN, what of the night?" Is not the world waxing worse and worse? Is not moral darkness settling over the earth, and wickedness becoming established over the church? Has not the church become so mixed up with the world that it is difficult to distinguish between church-members and the people of the world? Do you see Christians' faces shining with the glory of God, and representing Christ in his glory interceding for a sinful world, that the world might be brought back to God? Has not the church adopted the fashions of the world, and indorsed its methods to raise money to run the church? Has not the church yoked itself with the world, in order to gain the applause of the world and to draw its substance and money to keep up a show of godliness, and thus lost its power to save souls? Read the following notice:—

"Jolly Promenaders."

"RAGAMUFFINS' CONCERT OF THE EMMANUEL BAPTIST CHURCH.

"The ragamuffin promenade concert last evening in Central Hall, given under the auspices and for the benefit of the Emmanuel Baptist church, was a very successful affair, both from a social and a financial standpoint.

Of course the fun of the evening centered around the grand promenade of ragamuffins in their costumes and masks, which began at ten o'clock and continued for fully three quarters of an hour, convulsing the party with the funny grimaces and queer gestures of those who took part. It was a cake walk without the cake; and it was more fun than a barrel of monkeys to watch the evolutions, revolutions, convolutions, and comical gyrations of the maskers, who seemed to get as much fun out of the affair as the crowd that stood around the hall holding their sides from laughter. . . . A dozen couples took part in the unique procession, and at its close the happy, merry maskers patronized the cake and ice-cream stand or the soda bar. Very many bright-faced Sunday-school children were present, and their merry laughter frequently filled the hall. Over one hundred were present during the evening, and between \$40 and \$50 was raised for the church fund.

This is only a sample of what is being done in a large part of the churches in our land to day. Our daily newspapers are filled with advertisements and reports of this kind. I do not think there is a church in the city of Plainfield (N. J.) but that is interested in banquets, ragamuffin parties, church fairs, booth sales, rag-bag or chance games, dancing parties, or something of the kind, to draw in the multitude for sport and a gay time, and to make money for the church or some benevolent institution. All this is represented as work for the Lord and the conversion of the world. The church and society are divided into half a dozen societies, separating the old people from the younger, parents from their children, down to an infant as well as a junior class. All these classes must have their gatherings, in order to work for the Lord in their own way. To be a member of either of these societies is sufficient for membership in the church. Such Christians are machine-made. Not a tear shed on account of sin, nor a profession of faith by repentance. The main idea seems to be to increase the record of membership on the church book. Not one in ten, probably, is ever heard from in the regular church prayer-meeting. The church prayer-meeting has about died, from the fact that nearly all the members belong to other societies of interest that must be attended to at the expense of the church appointments.

Plainfield has over two hundred different organizations, all claiming to be working for the good of our fellow-men. The pastors and churches usually indorse these outside societies, in order to gain favor. And, in fact, nearly every game, race, or custom of men is now indorsed as a measure to bring men into the church. The ball-game, the bicycle race, boat race, bowling-alley, and even the foot-ball game, which is proving more dangerous to life and limb than the pugilistic fights of our land, are added to the list of virtues, to bring men into good society and into the church. Did Christ introduce all these societies and methods for the salvation of men? Did he not consider the church the light of the world, to bring men to him? "And I, if I be lifted up from the earth, will draw all men unto me." Are all these societies and methods drawing men to Christ, and building upon the solid Rock, or are they scattering abroad.

Do the churches really believe in the Son of God, and that he is ever coming the second time to the earth, to separate the chaff from the wheat, to divide the sheep from the goats? or are they like the antediluvians, who paid no heed to Noah's preaching? or like the people of Sodom, upon whom God rained fire from heaven to devour them? Were they not held up as an example to the wicked world? "Come out from among them," is the watchword to God's people. Have we not all gone astray? Are not the nation and the church upholding the greater curses of the world,—the rum traffic, the use of tobacco, opium, gambling, and nearly every evil to which man is prone to? Is not our nation a drunken and criminal people, and the atmosphere of our cities poisoned with the fumes of tobacco, and largely by the church people that defile the temple of God? How long can a God of purity bear with such a course on the part of his professed followers?

LIFE BY FAITH.

BY C. EDWIN JOHNSON.

(Orlando, Fla.)

"The just shall live by faith." Heb. 10:38.

There is a life all blessedness;—
As far beyond man's highest thought
As heaven is higher than the earth,—
The spotless life that Jesus wrought.

Through faith alone that life is mine;
My works cannot my sin atone;
By grace through faith this gift divine
Is held through Jesus Christ alone.

By faith I yield, surrender self,
And say, "Thy will, O Lord, not mine!"
He takes me, sinful as I am;
Gives me himself. O Gift divine!

Dear Lamb of God, thy precious blood
Was shed for sinners long ago;
By faith I know its crimson tide
Has washed me whiter than the snow.

By faith I keep God's holy law,
Yea, it is written in my heart!
And Christ my Lord doth strengthen me,
That from it I may ne'er depart.

By faith I hold him in my heart;
By faith have help for every hour;
By faith I walk as Jesus walked,
Trusting my Heavenly Father's power.

THE AGE-TO-COME;

Or the Eleventh Chapter of Romans and the Bearing of the Same upon That Theory.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

HAVING shown in a former paper the unreasonableness of the view that the Hebrews as a nation will be saved in what is styled the "Age-to-Come," let us now pass to the consideration of positive Scripture statements and their bearing upon that theory. A very few texts must suffice on this point. Judas, the betrayer of Christ, was a Jew. Of him the Saviour said: "The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." Matt. 26:24.

If Judas shall be saved in the "Age-to-Come," the words of Christ will be broken, and he will be impeached, since—no matter what the suffering of Judas may be during any limited period of time—existence will prove a blessing to him if he shall ever be saved in fact. An eternity of bliss will more than compensate for even ages of woe.

In Rev. 1:7 the following testimony is borne: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

At the time of the crucifixion of Christ, probably there were a million persons present in Jerusalem. No doubt the majority of these were accomplices either before or after the fact, in the crucifixion of Jesus. According to the text quoted, all those who were primarily responsible for that cruel act will witness the second advent. For this purpose they will be raised from the dead by a special resurrection. From the text we learn that all such will mourn bitterly as they witness the coming of Him whom they crucified. But why should they mourn, if he comes to give them a second probation and save them in the age which his advent introduces? Is it not fairly to be inferred from this scripture that the reason why those who crucified the Saviour mourn when they see him return, is because they instinctively realize that they are lost, hopelessly lost?

The next text that will be considered is Luke 13:22-28: "And he went through the cities

and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

The question propounded to the Master on this occasion came from an Israelite as the connection shows. The answer, therefore, certainly includes that class as well as the rest of mankind. The propounder of the query, like our "Age-to-Come" friends, was greatly troubled as to the point whether there would be few or many saved. The response of the Saviour was explicit: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

A strait gate is a narrow gate. In this case the gate was so narrow that many who sought to enter thereat were unable to succeed. Beyond dispute, the gate mentioned here typifies the experience which one must pass through in order to be saved. The Master speaks of but one gate, and teaches that while but few shall find it, the masses, even of those who seek for the same, will never enter thereat. If the figure employed is true to the facts, therefore, the masses of mankind will be lost. This view is confirmed by the final outcome as shadowed forth in these words: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Verse 25. Observe the following facts: (1) Those who are cast out are irremediably lost, since they come to Christ after the door of probation has been closed, or when the kingdom of God has been established, and Abraham, Isaac, and Jacob are seen therein; (2) The lost realize the terrible nature of their situation, since, in their great agony, they weep bitterly and gnash their teeth; (3) Among the lost will be found many Jews, as proved by the circumstances that the questioner was a Jew, that the multitude addressed were Jews among whom the mighty works of Christ had been performed, and because that the reference to Abraham, Isaac, and Jacob loses half of its force when it is supposed that the assembly particularly addressed by the Saviour were not the descendants of those patriarchs. Read also the following: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Matt. 8:11, 12.

Without pausing to adduce additional texts here, I submit the case to the candid on the basis of the scriptures already quoted. To deny that they teach beyond controversy the final rejection of the great majority of the Jewish people, is to repudiate the express teachings of Christ. Grant this, and the theory that the masses of the Jewish people will be saved in the "Age-to-Come," or at any other time, is proved to be a fable of the most dangerous type. This being true, that interpretation of Verse 26 which inculcates such doctrines, is shown to be misleading and false.

Our task would be but half completed did we

simply demolish a fallacious interpretation of the Scriptures, without giving something better in the place of the same. To the latter labor, therefore, attention will next be given. The Greek word translated "so" in Verse 26 is *αὐτῶ* (*hauto*). The primary signification of the term is, "in this manner." Under some circumstances it might be translated by our word "then." Instances in which it might thus be rendered are very rare, and constitute the exception rather than the rule. Before me are eleven translations and versions; viz., the Revised, the King James, the Bible Union, Alford's, Campbell and McKnight's, Sawyer's, Wakefield's, Rotherham's, the Englishman's Greek New Testament, the Emphatic Diaglott, and Whiting's. Nine of these translations render the word *αὐτῶ* either by the term "so" or the equivalent term, "thus." Two of them; i. e., Wakefield's and the Emphatic Diaglott translate the word *αὐτῶ* by our word "then." Thus it is made to appear that the Emphatic Diaglott is the only modern translation in which this word is rendered "then," or as an adverb of time. From the foregoing facts it is manifest that the testimony of scholars largely favors the view that *αὐτῶ* in Rom. 11:26 is properly rendered by our word "so," which is an adverb of manner. To render the word "then," or as an adverb of time, in Rom. 11:26, would be to depart from the rule that a word should be employed in its usual and most obvious sense, unless good and sufficient reasons can be advanced for using it in a more remote sense. The only object to be gained by translating the term by our word "then," in the connection before us, is the bolstering up of the theory that the fullness of the Gentiles will not be reached until the second advent, and that the Jews will be converted at or near the time of that advent. Enough has been said already to demonstrate the unsoundness of the view that the fullness of the Gentiles is yet to be experienced, since it has been shown to be a thing of the past. Falling back, therefore, upon the translation of Rom. 11:26 found in the Revised Version as well as in the common King James's translation, we propose to consider in our next article that passage in its relation to the conversion of the Jews.

(To be continued.)

CAST YOUR CARE UPON HIM.

BY MRS. NELLIE M. HASKELL.
(Hallowell, Me.)

"CASTING all your care upon him; for he careth for you." 1 Peter 5:7. It is a sad mistake not to bring our little cares to the Lord, when he bids us cast *all* our care upon him, with the added assurance that he careth for us. Well has the poet written,—

"O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

Many are ready to bring their great burdens to him, those which press so heavily as to weigh the soul beyond all hope of human aid, but forget that it is the little cares, the minor perplexities, that most often wear out the heart and life. These little cares are much like one of the inquisition's cruel tortures, which was to place the victim beneath a trap and let cold water fall upon the head drop by drop. At first the dripping water was scarcely felt, but soon a feeling of discomfort was experienced, then a sense of pain, until at last, always dripping on the same spot, it produced the most intense agony. So with these little cares; falling day by day upon the same sensitive, irritated nerves, their painful effect becomes at last well-nigh insupportable, and the *little* cares become really *great* in the aggregate.

But our loving Father invites us and desires us to cast them *all* upon him, because "he careth for us."

He knows our weakness, he remembers our inability to cope, unaided, with the foe or battle with the storm, and so proffers his help. Shall we slight it, reject the love which stands ready to help, and sink beneath the load of care which will but increase as the days go by? May we no longer forfeit the peace, bear the needless pain, but carrying *everything* to God, casting *all* on him who upholds the world and can surely uphold us, "humble ourselves under the mighty hand of God that he may exalt us in due time." "Faithful is he that calleth you, who also will do it." 1 Thess. 5:24.

INDIVIDUAL RESPONSIBILITY.

BY ELDER A. E. PLACE.

(Rome, N. Y.)

(Continued.)

WE are each day in great peril. Our own salvation as individuals is at stake, and if we are not living continually near the Source of true strength, the circumstances of a day, yea, even a moment, may prove mighty levers toward sealing our eternal destiny as death. Time wasted is forever lost. This time in some respects seems to be the most important and the most trying that I have experienced since I enlisted in the Lord's work. Are we entering the crucial test? Is this the hour of temptation to the remnant people of God? Has Satan come down unto us with great wrath, knowing that he has but a short time? If this is so, my dear brethren, then *we* have but a short time—I have but a short time.

Satan's realization of the shortness of time causes him to manifest great earnestness and diligence. The more he hears against himself and his course, the more earnestly he prosecutes his work. No word of man can turn him for one moment away. All the efforts of the people of God, even "by the blood of the Lamb, and the word of their testimony," do not cause him to slacken his diligence for one moment. He assumes every form and attitude possible for the carrying out of his purposes. He is a "roaring lion," an "angel of light," an "accuser of the brethren," and "as a flood;" but, to save his people from him and it all, God has promised to "raise up a standard against him." That standard is Jesus Christ, the sinner's friend. That standard has been raised on Calvary's rocky hill. "Let every trembling sinner hope." Let the discouraged one look there. "There's life in a look." Let the brother or sister whose feelings have been hurt, look there and listen. Amid the jeering and wagging of heads come the words, in such tenderness and love,—the words that were but the echo of his noble life,— "Father, forgive them; for they know not what they do." Let every suffering soul sing, "Come, O my soul, to Calvary." While beholding that scene, who can set at naught his brother? Who can long feel his own "light affliction, which is but for a moment"? What a standard! He can be "touched with the feeling of our infirmities." "He knoweth our frame; he remembereth that we are dust." He is our armor on the right hand and on the left. "Lo, I am with you alway."

Our way is beset with temptations, and doubtless severe trials await us; for "God will have a tried people;" i. e., a people that can stand bravely under trial. Again, the trials are almost sure to come in a different way and from a different source than we expect. Hence unless great diligence is preserved continually, we find ourselves unprepared; and how often we fail.

Often the question is asked, If the Lord loves me, why does he permit things to come in this way? In my mind it is just this: God wants to teach us the uselessness of looking or preparing for some particular temptation or trial, and the importance of looking unto him continually,

that he, who knows just what is coming, may prepare us for everything he sees fit to permit to come upon us. No chip will be taken from us in God's workshop but such as is necessary to let the yoke of Christ fit our shoulders more easily, so that his yoke may be easy and his burden may always be light. To the true child of God there is no such thing as "luck" or "happen so;" but in all things he sees the kind providences of God. He represents himself as a "refiner and purifier of silver." The silver does not know the amount of fire necessary to consume the dross, but the "Refiner" does, and "he is faithful."

At times we are inclined to say, "My trials are peculiar and severe (if this is true, does not God know it?), and I do not believe that other people are tempted and tried as I am." But what does God say? "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." While these words condemn me, and, as I look back over my crooked pathway, make me sad, they also greatly encourage and cheer me as I read, "God is faithful."

There are those to-day who are in discouragement and almost in despair, who, I believe, desire to do right in the sight of God. But they are in the dark; they are looking at themselves and their brethren instead of looking at Calvary. My heart goes out to all such; for I have been touched with the feelings of such infirmities, and best of all, I know the Lord loved me even then. "No earthly parent could be as patient with the faults and mistakes of his children, as is God with those he seeks to save."—"Steps to Christ," p. 33.

"My trials are more than I can bear." Very true. But the Lord can bear them. "In me (that is, in my flesh), dwelleth no good thing." In this flesh Satan tries to cause us to see everything from the wrong standpoint. If we allow him to adjust his glasses to our eyes, he has succeeded, and we are his victims. When we look toward God, it seems like looking in at the large end of the telescope. When we look at our brethren's weaknesses, it becomes suddenly a powerful magnifier. We try to vindicate ourselves, but at best we can only see men "as trees walking."

O how much, then, we need the true "eyesalve," the heavenly enlightenment, that we may see the Lord near at hand and not afar off, and that we may see our brethren and our fellow-men as souls for whom Christ gave his life. Every eye that does see, and every heart that feels, should long to be an instrument in the Lord's hands of leading men and women up out of such cold, gloomy caverns of misery into the beautiful light of God, where they may rejoice with joy unspeakable and full of glory.

"If a smile we can renew

As our journey we pursue,—

O, the good we all may do,

While the days are going by!

"For the world is full of sighs,

Full of sad and weeping eyes;

Help your fallen brother rise,

While the days are going by."

This is individual responsibility.

(Concluded next week.)

—"Some wise and good person has said: 'Don't make your minds sponges, saturated with the putrid waters of the goose pond of gossip. Hear as little as you can to the prejudice of others; believe nothing of the kind, unless you are forced to believe it; never circulate or approve of those who circulate loose reports; moderate, as far as you can, the censure of others; always believe that, if the other side were heard, a very different account would be given of the matter.'"

The Home.

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

THE RUNAWAY.

"Would they put her in the asylum," she wondered, "if they caught her."

Folks would surely think she was crazy. She stopped at the stone-wall to rest, and looked back timorously at the old familiar scene.

Far behind her stretched the meadow, a symphony of olive and green in the late fall. Here and there stood a soldierly goldenrod, or berry bushes clothed now in scarlet and gold. At intervals in the long slope stood solitary trees, where fluttering, brittle leaves fell in the gentle chill air. In summer time she remembered well the haymakers rested in the shade, and the jug with ginger water she made for the men was kept there to be cool.

She seemed, as she sat there, to remember everything. The house was all right, she was sure of that; the key was under the kitchen-door mat, the fire was out in the stove, and the cat locked in the barn.

She held her work-hardened hand to her side, panting a little, for it was a good bit of a walk across the meadow, and she was eighty years old on her last birthday. The cows feeding looked homelike and pleasant.

"Good-by, critters," she said aloud; "meny's the time I've druv ye home an' milked ye, an' I allus let ye eat by the way, nor never hurried ye as the boys done."

With a farewell glance she went on again, smoothing, as she walked, the scattered locks of gray hair falling under the pumpkin hood, and keeping her scant black gown out of the reach of the briars. Across another field, then through a leafy lane where the wood was hauled in winter, then out through a gap in a stump fence, with its great branching arms like a petrified octopus, to the dusty highroad.

Not a soul in sight in the coming twilight. John, the children, and the scolding wife who had made her so unhappy, would not be home for an hour yet, for East Mills was a long drive.

Down the steep hill went the brave little figure, followed by an old shadow of itself in the waning light, and by the tiny stones that rolled so swiftly they passed her often, and made her look behind with a start, to see if a pursuer were coming.

"They'd put me in the asylum, sure," she muttered wildly, as she trudged along.

At the foot of the hill she sat down upon an old log and waited for the train.

Across the road, guarded by a big sign, "Look out for the engine," ran two parallel iron rails that were to be her road when the big monster should come panting around the curve.

At last the dull rumble sounded, a shrill whistle, and she hurried to the track, waving her shawl to signal.

This, in the conductor's vernacular, was a cross-roads station, where he was used to watch for people waving articles frantically. The train stopped, and the passenger was taken aboard. He noticed she was a bright-eyed old lady, very neat and precise.

"How fur?" he asked.

"Bostin."

"Git there in the mornin'," he said, kindly, waiting for the money, as she opened a queer little reticule, where, under her knitting, wrapped in a clean, cotton handkerchief, was her purse, with her savings of long years,—the little sums Sam had sent her when he first began to prosper in the West, and some money she had earned herself, by knitting and berry picking.

At a cross-road, as they went swiftly on, she saw the old sorrel horse, the rattling wagon, and John with his family, driving homeward. She

drew back with a little cry, fearing he might see her and stop the train; but they went on so fast that could not be, and the old horse jogged into the woods, and John never thought his old Aunt Hannah, his charge for twenty years, was running away.

At Boston a kindly conductor bought her a through ticket for Denver.

"It's a long journey for an old lady like you," he said.

"But I'm peart for my age," she said anxiously; "I never had a day's sickness since I was a gal."

"Going all the way alone?"

"With Providence," she answered brightly, alert and eager to help herself, but silent and thoughtful as the train took her into strange landscape, where the miles went so swiftly they seemed like the past years of her life as she looked back on them.

"Thy works are marvelous," she murmured often, sitting with her hands folded, and a few idle days had there been in her world where she had sat and rested so long.

In the day coach the people were kind and generous, sharing their baskets with her and seeing she changed cars right and her carpet-bag was safe. She was like any of the dear old grandmas in Eastern homes, or to grizzled men and women, like the memory of our dead mother as faint and far away as the scent of wild roses in a hillside country burying-ground. She tended babies for tired women and talked to the men of farming and crops, or told the children Bible stories, but never a word she said of herself, not one.

On again, guided by kindly hands through the great bewildering city by the lake, and now through yet a stranger land. Tired and worn by night in the uncomfortable seats, her brave spirit began to fail a little. As the wide, level plains, lonely and drear, dawned on her sight, she sighed often.

"It's a dre'ful big world," she said to a gray-bearded old farmer near her; "so big I feel e'en most lost in it, but," hopefully, "across them deserts like this, long ago Providence sent a star to guide them wise men of the East, an' I hain't lost my faith."

But as the days wore on, and still the long, monotonous land showed no human habitation, something like a sob rose under the black kerchief on the bowed shoulders, and the spectacles were taken off with trembling hand and put away carefully in the worn tin case.

"Be ye goin' fur, mother?" said the old farmer. He had bought her a cup of coffee at the last station, and had pointed out on the way things he thought might interest her.

"To Denver."

"Wal, wal; you're from New England, I'll be bound."

"From Maine," she answered; and then she grew communicative, for she was always a chatty old lady, and she had possessed her soul in silence so long that it was a relief to tell the story of her weary years of waiting to a kindly listener. She told him all the relations she had were two grand-nephews and their families. That twenty years ago Sam (for she had brought them up when their parents had died of consumption; that takes so many of our folks) went out West. He was always adventurous, and for ten years she did not hear from him; but John was different and steady, and when he came of age, she had given him her farm, with the provision that she should always have a home, otherwise he would have gone away, too. Well, for five years they were happy; then John married, and his wife had grown to think her a burden as the years went on, and the children, when they grew big, did not care for her; she felt that she had lived too long.

"I growed so lonesome," she said pathetically, "it seems I could n't take up heart to live day by day, an' yit I knowed our folks was long

lived. Ten years back, when Sam wrote he was doin' fair and sent me money, I began to think of him; for he was allus generous an' kind, an' the gratefulest boy, an' so I began to save to go to him, for I knowed I could work for my board for a good many years to come. For three years he ain't hardly wrote, but I laid that to the wild kentry he lived in. I said b'ars and Injuns don't skeer me none, fur when I was a gal up in Aroostuk kentry, there was plenty of both; an' as fur buffalers, them horned cattle don't skeer me none, fur I've been used to a farm allus. But the lonesomeness of these medders has sorter upshot me and made me think every day Sam was further off than I ever cal'lated on."

"But what will you do if Sam ain't in Denver?" asked the farmer.

"I have put my faith in Providence," she answered simply, and the stranger would not mar that trust by any word of warning.

He gave her his address as he got off at the Nebraska line, and told her to send him word if she needed help. With a warm hand-clasp he parted with her to join the phantoms in her memory of "folks that had been kind to her; God bless 'em," and then the train was rumbling on. But many of the passengers had listened to her story and were interested, and they came to sit with her.

One pale little lad in the seat in front turned to look at her now and then and to answer her smile. He was going to the new country for health and wealth, poor lad, only to find eternal rest in the sunny land; but his last days were brightened by the reward of his thoughtful act of kindness.

"She probably brought those boys up," he thought, "and denied her life for them. Is she to die unrewarded, I wonder? There cannot be any good in the world if that be so." He thought of her and took out his purse; there was so little money in it, too, every cent made a big hole in his store; but the consciousness of a good deed was worth something. "I may n't have the chance to do any more," thought the lad, buttoning his worn overcoat. He slipped off without a word at a station and sent a telegram to Denver.

"To Samuel Blair"—for he had caught the name from her talk—"Your Aunt Hannah Blair is on the W. and W. train coming to you." It was only a straw, but a kindly wind might blow it to the right one after all. When he was sitting there after his message had gone on its way, she leaned over and handed him a peppermint drop from a package in her pocket.

"You don't look strong, dearie," she said; "hain't ye no folks with ye?"

"None on earth."

"We're both lone ones," she smiled; "an' how sad it be there ain't no one to fuss over ye, an' be keeful of the drafts, and keep flannels allus on your chist; that is good for the lungs."

"You are very kind to take an interest in me," he smiled; "but I am afraid it is too late."

Another night of weary slumber in the cramped seats, and then the plain began to be dotted with villages, and soon appeared the straggling outskirts of a city, the smoke of mills, the gleam of the Platte River, and a network of iron rails, bright and shining, as the train ran shrieking into the labyrinth of its destination.

"This is Denver," said the lad to her, "and I will look after you as well as I can."

"I won't be no burden," she said brightly; "I've \$20 yet, an' that's a sight of money."

The train halted to let the eastward bound express pass; there was an air of excitement in the car, passengers getting ready to depart, gathering up luggage and wraps, and some watching the new-comers and the rows of strange faces on the outward bound. The door of the car slammed suddenly, and a big-bearded man with eager blue eyes came down the aisle, look-

ing sharply from right to left. He had left Denver on the express to meet this train. His glance fell on the tiny black figure.

"Why, Aunt Hannah!" he cried with a break in his voice, and she—she put out her trembling hand and fell into the big arms, tears streaming down the wrinkled face. "I knowed Providence would let me find ye, Sam," she said brokenly, and no one smiled when the big man sat down beside her, and with gentle hand wiped her tears away.

"Why, I've sent John \$20 a month for five years for you," he said angrily, as she told him she ran away; "and he said you could not write, for you had a stroke and were helpless, and I have written often and sent you money. It's hard for a man to call his brother a villain."

"We wun't, Sam," she said gently, "but just forgit; and I would n't be a burden to ye, fur I can work yit an' for years to come."

"Work, indeed; don't I owe you everything?" he cried. "And my wife has longed for you to come. There are so few dear old aunts in this country; they are prized, I tell you. Why, it's as good as a royal coat of arms to have a dear, handsome old woman like you for a relation. Then he found out who sent the telegram, who blushed and stammered like a girl and did not want to take it.

"I suppose you want a job," said the big man. "Well, I can give you one. I'm in the food commission business. Give you something light? Lots of your sort, poor lad, out here. All the reference I want is that little kindness of yours to Aunt Hannah."

"Here's the depot, Aunt Hannah, and you won't see 'b'ars and Injuns,' nor the buffaloes. Sunniest city you ever set your dear eyes on." He picked up the carpet-bag, faded and old-fashioned, not a bit ashamed of it, though it looked as though it might have carried it into the ark.

They said good-by, and the last seen of her was her happy old face beaming from a carriage-window as she rolled away to what all knew would be a pleasant home for all her waning years.—*Patience Stapleton, in Woman's Farm Journal.*

FOMENTATIONS.

BY DAVID PAULSON, M. D.

(Sanitarium.)

It often happens in the treatment of disease that the most valuable means are entirely overlooked. We have often seen persons who had suffered for hours the most severe pains, relieved in a few minutes by a vigorous application of hot fomentations. It may be safely assumed that there is no single remedy which can be applied so universally and is of so great value. The reason for this is that God uses heat everywhere in nature to quicken its activity, and so we need not be surprised to find that it can be used to great advantage in a large number of diseased conditions of the body.

A quarter of an ordinary bed blanket makes an admirable fomentation cloth. After being wrung out of boiling water, a dry flannel cloth of similar size should be wrapped around it before it is put upon the part of the body to be relieved. The dry covering will allow the heat to penetrate gradually, and also avoid any danger of burning the skin when first applied. In wringing the fomentation cloth out of the boiling water, care should be taken that the ends do not get wet at all; in this way it can be wrung out properly without the least danger of scalding the hands. This is a very simple point, but one which is often overlooked.

Only a few of the many indications for its use can be mentioned here; but in the consideration of these, others will suggest themselves to the reader. When a person has been thrown from a

carriage or has received severe bruises from any cause, if hot fomentations are applied promptly for an hour or two, it will be surprising to note how little pain or swelling will remain from what at first sight appeared to be a severe injury. Hot fomentations are the best remedy for the agonizing pains of plury or the cramping pains of colic or cholera morbus. The wearing pains of neuralgia or rheumatism will often yield this way when they have baffled all other means. If a person has fainted away from some severe shock, nothing can be so beneficial as hot applications put directly over the heart.

There are many things that can be substituted for the fomentations described. Bottles of hot water or heated bricks with a moist cloth wrapped around them will answer the same purpose very well.

When we remember that it is in the moist heat that the virtue lies, and not in the particular mode of application, it is difficult to conceive of circumstances so unfavorable as to render it impossible to use this means in some form.

The Mission Field.

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

FROM ACAPULCO, MEXICO, TO BOGOTA, COLOMBIA.

(Concluded.)

THE Indians of Guatemala are much more intelligent looking than any others seen during my journey. Their condition is that of servants; they know no other position, and the white people try to keep them where they are. They are said to be honest, and from the expression of their faces and their general appearance, one cannot help forming the same conclusion of them. They are nominally free; but the laws are such that it is only in name and not in fact. To illustrate: Should an Indian become indebted to his employer (and it is seldom that his employer does not in some way get him into his debt), he becomes, almost in the fullest sense of the word, his property. From that time onward, and until the debt is paid, he must remain subject to the orders of his employer. He cannot work for another except by permission, and then he must return whenever he is wanted. It is true, he is said to receive wages; but what kind, and how much? In gold (for this is the basis upon which his employer figures), his day's work returns him from seventeen to twenty-five cents. From this he has to pay for the support of his family and himself, as well as to pay off the debt. Should he die, his family is held for the debt; thus it is seldom that he ever becomes free again. His master speaks of him as "his Indian," and so he is, to all intent and purpose. The Indians compose about two thirds of the population.

They often refuse to give information respecting their numbers or circumstances, because they fear that it is only a plan to impose upon them additional burdens. This is among the free Indians; i.e., those who are still their own masters and do not work for white people. Yet it is from among them that the white men's Indians come. Judging from what they have had to bear from the white people, they have good grounds for their fears. If it is true in the United States that the hire of the laborers is kept back by fraud, it is thrice true in these countries; for nearly all the large fortunes have been made by taking advantage of the poor. From expressions which I have heard used by men who have made their money in the way above described, I fear that from such will come the strongest opposition to any work that has for its object the raising of the Indian from his present position.

Guatemala's chief production is coffee. According to the custom-house returns for 1890, 59,858,900 pounds of coffee were exported,

valued at \$2,714,981. Since then many new plantations have been started, and as the coffee is acknowledged to be of a superior quality, its production will probably also increase. Four grades of sugar are made. In 1891, 12,679,660 pounds were manufactured. The same year 1,613,000 pounds of tobacco were raised, but its cultivation is limited to the quantity purchased by the government. Fruits and vegetables and most of the grains are grown. At present they do not raise enough wheat for home use, and nearly 450,000 pounds are imported from the United States, besides some 11,000,000 pounds of flour.

The republic of Guatemala has 47,810 square miles of territory, and a population of 1,460,000 of whom one third are whites and two thirds are Indians. As has been stated, the city of Guatemala is the largest, but there are fifteen other cities whose populations range from 6000 to 40,000. There are 149 post-offices and 2414 miles of telegraph line, with 135 offices and 447 employees. A good degree of interest is taken in the subject of education. A system of public schools is maintained, and attendance is compulsory. There have already been held two international teachers' institutes (including teachers from the other Central American nations) in the city of Guatemala, which have been brought about principally by Guatemala's teachers. There are many other things which might be said of this country, which show that the present is the time to send workers into it. The climate a short distance from the coast is healthful.

The next port was Panama. Of this place it is not necessary for me to say much. Only one night was spent there; and, as it is so well known, I will say no more than that it presents a very old and dilapidated appearance. The laborers who go there will need stout hearts. Nearly three hours are used in the crossing of the Isthmus of Panama. Colon is only a small place where the steamers exchange cargoes.

Rather than lie over ten days in Panama, I decided to go *via* Cartagena instead of Barranquilla. Cartagena is one of the oldest cities on the American continent. It is surrounded by a wall, that, together with its fortifications, cost the Spanish government \$59,000,000.

Many of these old fortifications are still to be seen, but they are fast going to ruin. The wall in some places is forty feet high and 100 feet thick. In these thick places are chambers which were used for storehouses and quarters for the garrison. This city has passed through several sieges, and won for itself the title of "Heroic City." It was founded in 1535 on a sandy island in the Bay of Magdalena, by Don Pedro Heredia, and at the present time has nearly 12,000 inhabitants. It is one of the handsomest cities of the republic.

From Cartagena to Calamar is a railroad that is sixty-five miles long, and runs through a low country to the Magdalena River. Calamar is nothing more than a large collection of native huts. Eight days were spent in making the journey up the river. The general appearance is similar to the wide bottoms along many of the American rivers. On the lower part of the river there is little more than brush; and it is not until the end of the journey that trees begin to make their appearance.

A ride of fifteen miles on the cars, and Honda is reached. This city has between 12,000 and 13,000 inhabitants, and is the starting-point for the principal part of the traffic that is going to Bogota. Here the freight-trains are made up. These trains consist of mules, horses, oxen, and any other animals that can be used to advantage. The average load for each animal is from 250 to 270 pounds. The charge for carrying such a load for sixty miles is from \$6 to \$7 in gold. In the money of the country it is from \$16 to \$18, and the same is charged for a passenger, who must ride on horse- or mule-back. There are three ranges of mountains to be crossed. The

first two are very difficult of ascent, because of the roughness of the road. The last one is a little better. In clear weather there are many places where the scenery is grand. The mountains do not have much timber upon them, and are not so rough and broken as the mountains of Colorado or California. All through them can be seen the homes of the Indians, with their patches of corn, and what few other vegetables they may need. That which is sold must be packed either upon a man's or an animal's back to some town market. Three days on mule-back, with a ride of twenty-five miles on the cars, and Bogota is reached.

FRANK C. KELLY.

Special Mention.

ROME'S RELATION TO GUATEMALA AND THE UNITED STATES.

THE republic of Guatemala has, to some extent, broken the fetters of religious tyranny, and granted a fair measure of liberty to her people. This is releasing them from the yoke of the priests, and of course it is not pleasing to the Roman Church. Guatemala now has no representative in Rome, as Nicaragua and other Central and South American States have. Mgr. Satolli not long since took it upon himself to instruct the Guatemalan government as to her best interests in this matter, and his letters are now given to the public. This is said to be the first time that Satolli has allowed his zeal for his church to lead him to a discussion in affairs of a civil nature. In urging the Guatemalan government to renew her official relations with the papacy, he made certain statements which are of interest to the people of this country. Thus he says:—

"In the first place, allow me to suggest that to re-establish diplomatic relations between the Holy See and your government, a 'concordat' would not be necessary, but that they could be re-established and maintained without it. Besides, it is well to reflect that the holy father enjoys always, in fact and by international right, the prerogatives of sovereignty. In the second place, the separation between the Church and the State (sanctioned by the Constitution) excluded the action of one power over another in civil matters in regard to the church, and in religious matters in respect to the State, but does not exclude official relations between the one power and the other, unless by separation is meant the inevitable hostility or open wrong of the civil power toward the church and its ministry."

A "concordat" is the term that is usually applied to the treaties between civil sovereigns and the papacy. Satolli thinks such a regularly drawn treaty is not needed to establish "diplomatic relations" between a country and the pope. He even says that the fact that the constitution of a country excludes the church from the control of the civil power, and the civil power from the control of the church, does not thereby imply that official relations may not still be maintained, "unless by separation is meant the inevitable hostility or open wrong of the civil power toward the church and its ministry."

This is really saying that a nation, although it has in its constitution an article debarring the State from any connection with religion, can enter into diplomatic relations with the Roman See, because the pope enjoys the "prerogatives of sovereignty" (is a sovereign), and because such separation would not mean hostility to the church. Of course this was written primarily in reference to the relations of Guatemala with the See of Rome; but that it was written with a view of the application of the same principles to the United States, is evident for two reasons: (1) Guatemala now occupies a relation to Rome similar to that of the United States; and (2)

Satolli does not hesitate to refer to the relations of the United States to Rome to illustrate his idea. Hence he makes the following statements:—

"The condition of the Catholic Church in the United States, in whose Constitution was inserted the article of separation of the State from any religious sect, cannot escape our consideration. If up to date no official relations exist between the government and the Holy See, it is because the majority of the population is anti-Catholic. In the meantime the church here is attaining possibly greater development and liberty than in other countries."

Remember that Satolli has been trying to prove that there is nothing in the way of diplomatic relations between the Papal See and Guatemala, and now he tries to show that the United States government sustains a similar relation to the papacy!

If this should be accomplished, and the Catholic religion through its representative head shall be joined in diplomatic relations with the government of this nation, then of course the other great religious bodies here will clamor for the same relation! They may not have a "sovereign" for a head, but they have religion; and as the separation of religion and the State cannot mean "hostility toward the church," they will claim their share of patronage and power; so that we may not only have a Catholic legate to this government, but a Methodist, an Episcopalian, a Presbyterian, etc. The church cards are now being shuffled for a new deal, and the United States is the object of the game. While these selfish and un-Christian schemes for church aggrandizement are in progress, the truth in regard to the relations of Christianity to governments is being taught. True Christianity does not seek the aid of the civil power; the desire of a church for the aid of that power is of itself an evidence of departure from Christ.

M. E. K.

THE SUBVERSION OF GOVERNMENT.

THE Indiana legislature has won for itself a distinction for defiance of law, even in days of lawlessness. A Republican legislature has struggled for supremacy with a Democratic executive; and the contest culminated on the night of the 11th inst. in a wild riot. The hall of legislation became a pandemonium of howling, fighting humanity. The governor had withheld a veto until the closing minutes of the session so that it could not be overruled. When his messenger appeared with the veto, he was imprisoned in the elevator until released by the police. The door to the hall was then barred against him; and when the Democrats undertook to open the door, the battle began. Chairs, books, revolvers, fists, and boots were freely used. More than a score were severely injured. The outcome was that the messenger, having fought his way to the speaker's desk, with clothes nearly torn off and bleeding skin, handed the message to that officer when the document was snatched by a member who bore it from the hall. The speaker declared the house adjourned, and the disputed act became a law!

The disgraceful scenes that are witnessed in some of our legislatures are sufficient to cause a deep blush of shame on the cheek of every American citizen. There can be no honor or dignity in a name that is trailed in the dust by drunken and debauched legislators. Our Heaven-given privileges, our vast resources, our high pretensions, and the glory of the past, will not redeem us from the curse and shame of corruption in which all these things are ruthlessly sacrificed to greed and political chicanery. But this last episode is going a step further.

It is not only disgraceful of itself, but it is alarming as an evidence of the prevailing lawlessness of our times. In the Chicago strike of last year, and in other similar demonstrations, the public saw great cause for apprehension. The militia was called out; the courts were invoked, and the machinery of law was employed to check the evil. But in all these struggles we recall nothing so disgraceful as this fight in Indianapolis. And certainly there was nothing that approached it in high-handed wickedness. When law-makers become a howling mob, bent on defeating the operation of law, where is the safety of the country? What guaranty or security has any man of his rights?

It will not do to say that this is an isolated outbreak. It is one of the legitimate fruits of the spirit of our times. It shows us what we may expect in Congress. Indiana has disgraced herself in the eyes of justice and decency, but not by a violent departure from the prevailing spirit and tendency. That mob accomplished in that way what other legislatures have done by intrigue, and what others are more than liable to do in the same way. In these things we read the ominous signs of the times of peril into which we have already entered. How thankful the Christian should be that his citizenship is in heaven!

G. C. T.

THE WOMAN'S CONGRESS.

THE Woman's Congress, which has been in session now at Washington, D. C., for some weeks, closed March 2. Why this congress assembled in Washington, instead of some other city, we do not know, unless the women composing it wanted to compare themselves with their brothers to show their own superiority. If this was the case, their wisdom in choosing the time of the late United States Congress for assembling in Washington must pass unquestioned. A wide field of subjects, such as arbitration between employers and employees, divorce, dress reform, social purity, religion, and many other topics received the attention of the congress.

In regard to marriage and divorce, the positions taken by some of these independent congress-women were remarkably free and easy. One member declared that "every sane adult human being has the right freely to make his or her own contracts, and that legislation has no right to interfere save where the liberty of one conflicts with the equal liberty of the other." The Rev. Anna Shaw said that she "had no more respect for nine tenths of the marriages than she had for the marriage relations established between men and women outside of the marriage rites."

While in Washington the Woman's Congress made some important changes in the organization of their council. In the future it will be organized after the pattern of the United States government. There will be a president, a vice-president, a cabinet, and an upper and a lower house. The upper house will deal with national affairs, the lower, with local matters. Mrs. Mary Low Dickenson, of New York, was elected president, and the Rev. Anna Shaw, vice-president. The best criticism we have seen upon the Woman's Congress is made by the New York *World*, from which we extract the following sentences:—

"The congress, instead of confining itself to two or three immediately available lines of action, spread itself over the entire universe of abstractions. It discussed the greater moral issues of the race. It wrestled with anthropology, anatomy, Scriptural exegesis, civilization, evolution, finance, civil polity, dress-reform, sanitation, divorce, and the Justinian Code, and wound up by asking itself if physical force is the basis of government, and deciding in the negative. We fear, therefore, that the National Council has left upon the minds of its most friendly and dispassionate observers a suspicion of undue expansiveness, of an indiscreet desire to be in at everything and have a whack, rather than a zealous and modest determination to do one or two things well, according to its lights and limitations."

M. E. K.

The Review and Herald.

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EDITORIAL CORRESPONDENCE.

Letter 35.—Round about Rome.

OUR previous letter closed with a partial description of St. Peter's in Rome. The natural order would be to speak next of the Vatican, so closely connected with it. From the main entrance-hall of the Vatican a side door leads into St. Peter's, through which the pope enters when he officiates in that church.

The Vatican is the palace of the pope, and the most extensive palace in the world. It possesses twenty courts, and is said to contain 11,000 halls, chapels, saloons, and private apartments. By far the greater number of these are occupied as show- and curiosity rooms, but a small part of the building, comparatively, being set apart for the papal court. The privilege of extraterritoriality is granted to the Vatican, the Lateran, and the papal villa at Castel Gandolfo. This was secured by a law passed May 13, 1871. A covered passage leads from the Vatican to the castle of St. Angelo, so that in case of danger the pope could secretly retire into the castle. This was constructed by Pope John XXIII. in 1410.

One department of the Vatican is devoted to the manufacture of mosaic pictures. First a fine oil painting is made of the face or scene to be represented; that is taken for the pattern. Then, upon a firm bed, covered with a most tenacious cement, are placed little blocks of mosaic resembling marble, some half an inch in thickness, and of all sizes and variations of color, including, it is said, some 25,000 different shades. In applying them such pieces are chosen as will represent the colors and shading of the original painting in the corresponding parts. Selecting these little blocks and fitting them in so as to form a perfect facsimile of the original, is a slow and tedious process. But when the whole space of the picture is covered, and the blocks are all firmly set, they are hammered and ground down to a perfectly smooth surface. This obliterates all traces of the joints between the little pieces of mosaic, and it becomes impossible at the distance of a few feet to detect the mosaic from the original painting, except that the mosaic looks perhaps a little more fresh and lively than the oil-painting. The advantage of this kind of work is its durability; for when it becomes dingy and obscure by age, it can be ground over and look as bright and fresh as at first. Specimens of this kind of work, of ordinary sizes, range in price from \$500 to \$3000 each. They are largely bought by Americans. The Vatican library now occupies twenty-five rooms, besides the great library hall; and its collection of antiquities is the finest in the world.

Leo XIII. is fond of posing as the "prisoner of the Vatican;" but he has more latitude than most prisoners; for he can ride a greater portion of the day in the ample grounds of the Vatican without going twice over the same spot, and his so-called imprisonment is wholly volun-

tary, kept up for a purpose. He can go anywhere he chooses, and would be everywhere treated with respect. He has, however, left the Vatican only once, and that was to visit the church of St. John Lateran, in which his tomb is being prepared, that he might inspect the work. He chafes under the loss of the temporal power which the Italian government is determined shall never be restored to him. In his scheming to annoy and embarrass the government, he once threatened to leave Rome and take up his abode elsewhere, thinking that might bring a crisis upon Italy. The government immediately informed him that he could go, but that as soon as he left Rome, the Vatican would become government property. Thereupon he promptly subsided from any further move in that direction.

There is no probability that the papacy will ever be removed from Rome. That city has too long been the seat of this antichristian power to give place to any other locality under that designation. The dragon (pagan Rome) gave its seat (the city of Rome) to the leopard beast (the papacy). Rev. 13:2. Then Rome became the seat of the beast, and has remained such ever since. There is nothing to show that any other place becomes his seat previous to the pouring out of the fifth plague, which falls "upon the seat of the beast," as stated in Rev. 16:10; but this is in immediate connection with the end of all things.

Among the more notable departments of the Vatican is the Sistine Chapel, erected under Sixtus IV., in 1473. The walls and ceilings are covered with paintings by the greatest masters, and the space devoted to religious ceremonies is inclosed with beautifully wrought marble screens. The room is 45 ft. x 133 ft. in size. A painting by Michael Angelo, of the Last Judgment, covers the entire area of that end in which stands the grand altar. Most of the services in which the pope personally takes part, are performed here; and when a pope dies, this is the room in which the College of Cardinals elects his successor.

Another church in Rome, known as the church of the Virgin, is celebrated for a miracle which is reported to have taken place through the statue of the virgin erected there. The fable runs on this wise: A poor woman, suffering for the necessities of life, in her simplicity and superstition, resolved to make application to the virgin to supply her wants. Accordingly she knelt before the statue and asked for some bread, when, lo, the statue spoke and said, "My dear woman, I have nothing. I am as poor as you." This was reported, and a great wave of pious enthusiasm seized the faithful. "This must never be," they said, "that the Holy Virgin should be left so destitute." So gifts began to flow in,—gold and silver, gems, and precious stones, and all manner of ornaments, till they filled all the niche where the image was standing, and overflowed and covered wide spaces on each side and over the top, till the aggregate value is computed to amount to millions of dollars. It is sad to see money thus squandered upon a dumb idol, while the poor woman was left to get her morsel of bread as best she could. How much good this money might have done if devoted to deeds of charity, clothing and feeding the poor.

Our guide in Rome was a Catholic, but called himself a "liberal" one, having no faith in Romish miracles, relics, and pompous ceremonies.

Being acquainted with many priests, he frequently asked different ones this question, "You are intelligent men, and know as well as any one that there is nothing in many of these claims and superstitions of the church. Why, then, do you perpetuate these deceptions upon the people?" and the reply would be, "Well, you know that the ignorant, common people must have something to impress the senses, just as the Salvation Army have their drums, tambourines, parades, etc. Just so we must have something of the kind to hold the people."

Another point of interest in Rome is the church of St. John Lateran, so-called because built within a large palace which had belonged to the wealthy family of the Laterani. It was afterward dedicated to St. John the Baptist, and so is called St. John Lateran. The palace was presented to Sylvester I. by Constantine the Great; and after Sylvester had erected the church there, it was the principal church in Rome till the rebuilding of St. Peter's. After being three times destroyed, once by earthquake and twice by fire, and rebuilt, it was modernized by Pius IV. in 1560, and enlarged in 1875-85. It is rich in material and adornments. The present pope prefers it to St. Peter's, and hence is having his tomb prepared there, which, as already stated, he has once left the Vatican to visit, to inspect the progress being made in the preparation of his final resting-place.

In this church is the *scala santa*, or holy staircase, consisting of twenty-eight marble steps, said to have been brought to Rome from the palace of Pilate in Jerusalem, by the Empress Helena, in the year 326. It is called the holy staircase because it is claimed that Christ once ascended these steps at the time of his trial before Pilate. Those who pass up the steps now must do so upon their knees. A stairway is provided on either side, for those who have passed up to descend. It was a pitiful sight to see many toiling up the staircase in that manner, counting their beads and saying their prayers, as if such a ceremony would win them favor in the sight of Heaven. It was this act in which Luther was engaged when the truth flashed upon his mind that justification comes not by works but by faith in Christ alone. The marble steps became so worn that they were protected by a wooden covering, and a second covering of this kind is now almost worn out.

The church of the Capuchin friars is another building which contains a novel feature. The cellar beneath the church was long used as a burial-place for the members of that order. The space is divided into some ten rooms, and these are filled with cords of skulls and all the bones of the human body, arranged in rectangular piles, and in floral designs and scrollwork, upon the walls and ceilings of the rooms, and in one instance even formed into a chandelier. These bones have accumulated on this wise: In each compartment there is room for some four or six bodies to be buried in the ground, where they were put without a coffin or any durable covering. When the spaces were all full, and room was wanted for another body, the one first buried was taken up, and, clothed with a sepulchral robe, was placed in a standing posture in a niche in the side of the room, and the new-comer was put in his place in the ground. When the niches were all full, and a place was wanted for another to be set up, the bones of the first one taken out were separated, cleaned, and arranged as the foundation of a

pile to be built upon as indicated above. In one room a circular pit of great depth was made, into which to dump the bones when the rooms should get full. They have once been emptied in this way, and they are now nearly full again. A party was lately visiting this place, when a lady lingering behind in one of the apartments came out suddenly screaming in great alarm. She pointed to a skull in one corner of the room she had left, which was most marvelously wriggling about as if coming to life. The guide quietly lifted up the skull with his cane, and let out a little mouse, which had by some means become imprisoned therein, and thus dispelled the terrors of the scene. It was thought, when this manner of disposing of the dead was adopted, that it would have the salutary effect of keeping those engaged in it in a suitably solemn mood; but by long use it was at length turned into a scene of merriment, furnishing another proof of the fact that long familiarity with anything tends to weaken the impression on the mind, either of its hideousness or sanctity.

When Rome came into the hands of the Italian government in 1870, it put a stop to this ghastly process, so there are no more bones being added to the piles now there, but those which were found are allowed to remain as an object of interest to curious visitors.

THE OBJECTOR BURIED.

UNDER the caption, "The Ten Commandments," a writer in the *Restitution* premises that some one has "taken out six props from under the Sabbath," and he proposes to "remove the seventh and let the delusion fall." This is thought to be done in the following ingenious and original manner: Calling attention to the fact that when the Lord proclaimed the ten commandments to Israel, he declared himself to be the God who had brought them out of bondage in Egypt; he supposes that the Lord takes the ten commandments and reads them to different persons, Adam, Noah, and Abraham; but they all protest that the ten commandments do not apply to them, *because* they never were in Egyptian bondage! Then he has the Lord read them to Moses, and Moses exclaims, "Why, yes; these laws belong to the children of Israel." Not satisfied to stop at Moses, he makes a tremendous spring forward in time, and has the Lord read the same law to Christ. But he makes Jesus say, "Lord, I never was in Egyptian bondage." And so he is exempted from allegiance to the ten commandments. The conclusion is then reached that these laws were neither binding before Moses nor since Christ!

But right here it may be remarked that he does not make his examination thorough enough; for, in his great anxiety to get quickly from Moses to Christ, he has not taken into account a large number of very good people who lived between the time of Christ and the time of Moses. There were Samuel, David, Elijah, Isaiah, and many others. Let us try this very wonderful argument on them. Were they ever in Egypt?—Not one of them. Then they were never delivered from Egyptian bondage. Why, then, should they keep the Sabbath, since they can bring the same excuse for not keeping it that has been manufactured for Adam, Noah, and Abraham? for if those only who have been in Egyptian bondage are required to observe the Sabbath, the obligation to keep it would have

expired by degrees, as that generation, that was actually delivered from Egypt, was removed by death. In this case Sabbath-keeping would have been a thing of the past in the early years of Israel's occupation of the promised land.

Should an objection to this conclusion be raised on the ground that the Israelites after Moses's time were *descendants* of those who came out of Egypt, and were therefore under obligations to keep the Sabbath, it should be remarked that they never were actually in Egypt, and that *actual* residence and bondage in Egypt is claimed to be the only and sole reason for keeping the Sabbath. Moreover, this writer excepted Christ from keeping the Sabbath on this ground, and on no other. And if Christ, who, as an actual descendant of those who came out of Egypt, was thus relieved from Sabbath-keeping, why not Joseph and Mary, and so on back until their ancestors who actually came out of Egypt are reached? This would remove the Sabbath from a long period, during which time no one questions its obligation.

One more position in the same article will be noticed: The writer, in his anxiety to prove that the Sabbath need not now be observed, tries to show a great difference between the Old and the New Testament, in the following manner: He goes to Ex. 20:5, where the Lord declares himself to be a "jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," and then says, "Do you believe that to be the case *now*, under the gospel?" Then he quotes from the New Testament to show that God will receive all who come to him, and that all must give an account of themselves to God. Well, does the text quoted from Exodus say that he would not receive all who came to him?—It does not. Was it not about that time that the Lord declared himself to be "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin"? Ex. 34:6, 7. The character of God has not changed. A mistaken idea of the meaning of Ex. 20:5 has led this writer to a wrong conclusion,—that God, now merciful, was once harsh and vindictive. No such idea can rightly be gathered from that text. The Lord does not say there that he will punish children for the iniquity of their fathers. When in the days of Israel's captivity some of those in bondage claimed that they were suffering because of their father's sins, the Lord by his prophet emphatically repudiated that idea, and declared that "the son shall not bear the iniquity of the father." Ezek. 18:20.

But to return to Ex. 20:5: "Thou shalt not bow down thyself to them [images], nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them" that *love* me?—Ah, no! That is a misquotation. It is "to the third and fourth generation of them that *hate* me," that the Lord says that he will visit the iniquity of the fathers upon the children. If a son, seeing all the evil of his father's life, pursues the same downward path, thus doing evil himself, and thereby sanctioning the evil course of his father, God holds him measurably, responsible for the evil that he thus imitates. This is as emphatically stated in the New as in the Old Testament. All the righteous blood shed upon the earth from Abel's time down to the time of

Christ was required of those who put him to death (Matt. 23:25), and in the day of final retribution God finds in great Babylon the "blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18:24.

This should be sufficient to show that God is not a reformed tyrant, better now than he was then, and that there is no conflict between Ex. 20:5 and the statements of God's mercy in the New Testament. God is the same. The gospel light shines clearer now than in past ages, but it was the gospel then, for men were then saved, and saved by the gospel, for that is the only way of salvation.

From these considerations the conclusion is reached that this latest attempt to take away the support of the Sabbath, will, like its six predecessors, have but very little effect upon the stability of that venerable and beneficent institution. Rather, this clumsy attempt to knock a prop from under the Sabbath has loosened a mass of Scriptural evidence underneath which this would-be objector is buried out of sight.

M. E. K.

"THAT WOMAN JEZEBEL."

THERE seem to be many good reasons for believing that the seven churches of Revelation 2 and 3 symbolize seven distinct stages, or periods, of the true church from the first to the second advent, the names mentioned being expressive in their signification of some leading characteristics of each distinctive period. The first, Ephesus; *i. e.*, desirable, closing with the death of the last apostle, about A. D. 100. The second, Smyrna; *i. e.*, myrrh, a sweet-smelling savor, reaching through the many pagan persecutions till Constantine was nominally converted, about A. D. 321. The third, Pergamos; *i. e.*, high, elevation, representing the transition of the church from a humble, persecuted people to the full development of the papacy, A. D. 538. The fourth, Thyatira; *i. e.*, "sweet savor of love," or, "sacrifice of contrition," covered by the supremacy of the papal power during the 1260 years till 1798,—the period of the "wearing out of the saints of the Most High." The fifth, Sardis; *i. e.*, "prince, or song of joy," the period of special influence of the reformed or Protestant churches—a period of worldly prosperity and pride, reaching to the glorious proclamation of Christ's second coming. The sixth, the Philadelphia; *i. e.*, "brotherly love," expressive of the perfect union and deep affection existing among those who proclaimed the first angel's message. The seventh, Laodicea; *i. e.*, "a just people, or the judging of the people," those living after "the hour of his judgment is come," and the last warning message is being proclaimed, during which time the great judgment work is in progress in the heavenly courts above, reaching to Christ's appearing in the clouds of heaven.

The Thyatira stage is where "that woman Jezebel" manifests her prominence, against whom Christ warns his true followers. He makes fearful threatenings against her and her children, of death, destruction, and utter ruin at last, unless she thoroughly repent of her "fornication" and "adultery." It would be absurd to claim that there was actually present in the literal city of Thyatira, a woman by the name of "Jezebel," calling herself a "prophetess," seducing the church, and that some "great tribulation" came upon her and her actual "children," and that she was cast into a literal "bed" with her para-

mours. But when we realize that during the long period of papal supremacy, a symbolic "woman" sat upon the "scarlet-colored" Roman "beast," arrayed in gorgeous raiment, ruling over nations and peoples, persecuting God's people till she was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," then the matter becomes plain enough.

The Scriptures in many places use this symbol of a woman as representing a church,—a pure woman being a symbol of a pure church, a corrupt woman of a corrupt church. In Revelation 12, the real, pure church is represented by a woman who fled into the wilderness; *i. e.*, into a retired place away from the persecutions brought about by this corrupt woman designated by the name "Mystery, Babylon," and her corrupt daughters. The true church is the spouse of Christ, ever humble, loyal and faithful to her Lord. The other is one who pledges herself to be true, but falsely allies herself to the world, seeking its pleasures, pride, wealth, and worldly honors. It is like a woman false to her bridal promises. The symbol is a forcible representation of the facts.

The true church in the Thyatira period was composed of those who were still loyal to God, hidden away from the great Roman harlot, actuated with that fearful lust of power and supremacy so characteristic of her, which never can be satisfied till it has ridden down every opposing influence and silenced every opposing voice. The Waldenses, Albigenses, and other bodies that the Catholics called heretics were of this number that she did her best to put down. It is said by good authorities that many of the more pious, a little previous to the full development of the papacy, left the thickly settled portions of the country, and retired to regions where they would be less liable to interference, and there served God according to his word, thus preserving their children from the contamination of the papacy.

But that power sooner or later discovered them, and never ceased its efforts to seduce them from their faith, or put them down by the strong arm of the law. Myriads were put to death. "That woman Jezebel" is the figurative title given to the old mother, called "Mystery, Babylon the great." She claimed to be the only expounder of the word of God, therefore a "prophetess." "To teach and seduce" God's servants was her cherished work for ages. She lived in adultery with the kings of the earth, ever determined to use the civil power to carry out her ends. God warned her and gave her ample time for repentance. But she has never had the least disposition to repent of her sins, but has ever justified them. Hence her destruction is sure and certain.

The title "Jezebel" is one of the most fitting ever applied to her. The Tyrian spouse of the wicked Ahab was a very suitable type of this power. She shared the civil power of Ahab, and ever stood ready to urge him to greater wickedness than he had a mind to perform himself. When Ahab coveted the field of Naboth and felt much displeasure because he would not sell it to him, Jezebel stood ready to obtain it by outrageous murder. 1 Kings 21. While Ahab, under the influence of Elijah and the mighty display of divine power, did not hinder the destruction of the false prophets of Baal and the commencement of a work of reform, Jezebel's rage was at once shown by efforts to take the life of Elijah. She was the real cause of the

fearful apostasy of the nation and the great hindrance to anything like reform.

So in the history of many ages the papal church, by its union with the civil power, connecting itself with the worldly governments of the earth,—wicked enough themselves it would seem for Satan's purposes,—under the influence of "Mystery, Babylon," went far beyond even the pagan powers by its persecutions of the humble followers of Jesus. More people have been put to death for religious opinion by that bigoted, cruel, bloodthirsty church during its control of civil governments, than by all the heathen powers of earth for 6000 years. Its influence was paramount and supreme for ages. Hence it is represented as the "scarlet woman" with garments red with blood, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The terrible crusades, persecutions, tortures, burnings, hangings, and massacres of the Dark Ages, in which the so-called Christian nations of the world participated, were invented, influenced, and controlled by the "Jezebel" of Rome. The parallel is perfect. The policy and persistency with which the Catholic Church has endeavored "to teach and to seduce" God's servants who cling to the truths of the word of God, have been one of her most marked characteristics, and they were never more marked than now. The Jesuitical cunning and deception with which they cover up the dark pages of their past history; the assurance with which they intrude themselves into the schools, newspaper offices, and every place where public opinion is to be affected; their soft, velvety approaches to gain advantage and influence; and their brazen impudence and tenacity in clinging to and holding every advantage gained, working with finesse and duplicity on the one hand, then with threats and domineering denunciation on the other, are marked and implied by the prophecy of "that woman Jezebel," and most wonderfully verified by her history. And this is the power now being courted by the Protestant churches. What an evidence of their depravity!

G. I. B.

NOTES BY THE WAY.

FROM Galatz Elder Wagner and myself proceeded, Feb. 1, to Fetesti on the Danube, and ere we reached this station, the snow had disappeared. From here we were ferried across one branch of the river, but the stream being high, we were carried away below the landing, and by the time our team crossed the island, a distance of twenty miles, it was too late to cross the main stream, and we had to spend Sabbath evening in an Italian shanty. Several great bridges, the main one resting on twenty pillars, will soon bring Bucharest in direct communication with Constantza, on the Black Sea. We arrived at the latter place late in the evening, and were met by several brethren. Our little abode was located on the very banks of the sea. Sunday morning I spoke at the house of an Armenian who had been converted in Örebro, Sweden, and had received some of our publications. His home is in Baku, on the Caspian Sea, and he had accompanied Dr. Baedeker on his trip to Gerusi on the Persian border, to bring aid to the exiles. Since then he had been there three times, and thus he knew our exiled brethren, and described their situation.

The country where these exiles have to gain a living is so mountainous and poor that thousands of the natives leave it a part of the year

to find some employment. He himself was suspected, and had to flee suddenly and leave his family and come here, where he preaches both in the Armenian and the German language. A number of Armenians and Germans were assembled, and after I had spoken in German, he translated the main points of the discourse to the Armenians. I also held two services here the following Sunday, and the Armenian brother seemed very grateful for the light received. May the seed sown spring up in his heart, since he, with his knowledge of various tongues, could be a very useful instrument in God's hand. He labors now in connection with the Evangelical Alliance.

In the afternoon I held a service in a village near by, where one farmer keeps the Sabbath. One of our brethren moved here and let his light shine, until this man became convinced. The Lutheran pastor began an inquisition, and the mayor of the village became so enraged at our brother, that he had him placed in irons for several hours to force him to move away from this village. But the truth proves stronger than all human force. In the evening I held a meeting in the same prefecture, or court-house, from which I was sent away by police two years ago. One of the Rumanian officials, who had to hand the petitions of Elder Wagner, and once during his absence, of sister Wagner, to the prefect, became deeply interested and expressed his interest to his wife, who is a German. Some time later there was sickness in the family of the official, and sister Wagner rendered them some assistance; and the lady told her of these petitions, and queried whether she knew anything of this Mr. Wagner. This opened the way for the truth. Brother Wagner secured a Rumanian Bible, and I held a meeting there on both Sundays. Thus the Lord brings us in contact with the courts, to bring the truth to the honest officials. Truly his ways are marvelous!

Monday we drove thirty miles to Sarighiol, a village on the very border of Bulgaria, where we have a German church of fifty-one members. Quite a number of families had come from various parts of Russia expecting to receive government land, but they were disappointed; and last year the harvest was so poor that they could not even pay their rent. I held an institute here for five days, having three Bible lessons a day and an early social meeting, from fifty to eighty persons being in attendance. The church was greatly revived, several new believers accepted the truth, and the Lord's Spirit came very near as we celebrated the ordinances. Elder Wagner feels encouraged in his work; and as toilsome as the trip seemed under the circumstances, we all felt well paid.

I reached Bucharest, the Rumanian capital, Feb. 11, and arranged there with Mr. Aslan and another Rumanian for the publication of a series of Rumanian Bible readings. Feb. 13 I reached Kronstadt just across the Rumanian border, and stayed with brother Teutesch, who has attended our school at Hamburg. We find great difficulties in securing permission to sell any literature printed outside of Hungary. There are three observing the Sabbath here. Next day on my way to Klausenburg I had an interesting conversation with a Rumanian professor, to whom I had given some of our Rumanian tracts. There are 3,000,000 Rumanians in Hungary. At Klausenburg I found a comfortable home with brother Rotmaier, and also received my mail. Friday evening and

during the Sabbath we had good meetings, and in spite of the deep snow about fifteen were gathered together, some from abroad, the word being translated into Hungarian. We expect to baptize several here in the spring. Brother Benecke will now labor at Temesvar, an important town in Southern Hungary. During my visit here I received some \$50 for the mission. I hoped also to call upon several persons in Vienna; the Austrian capital, but our train was delayed in a snowdrift for some six hours, and only the arrival of the snow-plow delivered us from our painful situation. A continuous journey of forty hours brought me again to the German border; and Feb. 18 I reached Munich, the fine Bavarian capital, where we have a canvasser at work. I feel grateful for the many tokens of God's providence and care over me while traveling some three thousand miles in the midst of one of the severest winters Europe has known for some time; but above all I am grateful for the progress his truth is making everywhere.

L. R. C.

HOW THE TEMPERANCE QUESTION INTRODUCED LIGHT TO KHAMA THE CHIEF.

FIVE years ago, when we first visited Africa, in company with brother and sister Druillard, steps were taken, through the friendly feeling of the American General Consul's wife, for sister Druillard to connect herself with the W. C. T. U. The union was at that time in a languishing condition. There was also a very bitter feeling toward us as a people, growing out of the fact that they were unacquainted with us and our work. Notwithstanding this, sister Druillard became officially connected with the society. Nearly every member of the company looked upon her at first with much prejudice. There were many remarks made about her on account of her faith, which were not very flattering. But she said of them, "I saw in those dear women much of Christ. They toiled for him earnestly, and often put me to shame. I was always at their meetings, and tried to have words of courage and plans for our work. I was an American, and knew how women did such great things that filled the reports; and notwithstanding they naturally looked to me for help, they would sit and brace themselves for fear that I would crowd upon them some of my false doctrines. I worked on with patience, and prayed most earnestly that I might have wisdom, that I might hold up the dear risen Saviour, feeling sure they would see him." By her Christian life and devotion to true temperance principles, they learned to trust her that she had no desire to make the meetings anything but what belonged to Christian temperance.

They desired to give her many offices which she could not accept because of other duties. As they desired it, she would talk to them about her faith, in private conversation with them, for they well knew she was not utterly void of sense, but must have some reasons for doing things so different from others. They also soon learned she had no desire to force upon them reading-matter, or what they considered her false and wicked doctrines. But she sought to live her religion, and when questions arose, would seek to urge upon them to search their Bibles for themselves to know what truth and duty were, assuring them if they did so, God would lead those who were willing to be led into the truth. She gave talks on

health, how mothers must begin the training at home to make true temperance men, etc.

She was appointed to take charge of the legislation and petition work. At yearly conventions she always had a paper to read which dwelt upon the subject of legislation and petition work. At these times she sought to make all see the beauty of liberty which all prize so highly. She always sought help from God so as to make Christian liberty appear in its true light. These papers would be printed, and thus far there never has been a petition presented to the government on anything religious. Many a time she was asked to prepare a petition for Sunday-closing. But upon investigation it was found to be wrong. For all could see that it would only protect the day, and not the poor drinker; for it virtually said, by petitioning for only one day of abstinence, that it was right to sell liquor the other six days in the week. But if it could be found to protect the drinker, it would be all right. The churches had many such petitions, but the Christian women not one. Like Daniel, who by the providence of God was placed where he had influence and sought the good of those with whom he associated, but never would in any sense compromise his religion or give sanction to any law to bind men's consciences,—so from that standpoint she labored, and her efforts appeared to be appreciated.

Always at their conventions there were Sunday resolutions presented, but never one passed; they were voted down by the Sunday-keepers themselves, because of their unjustness, which would result in religious persecution. Last year there was a resolution presented like this: "Resolved, That by precept and example we discourage traveling on the Sabbath." Those at the head of the convention spoke against it, saying, "We have received much education on this point, and it does not belong to us to meddle with any one's religion; and if some think it right to travel on Sunday, let them answer to God for it." Another who had been most prejudiced said, "I am not in favor of the resolution; there are good people who think that Sunday is not the Sabbath, and they travel on that day, and each must settle it with the Lord." Another said, "You notice the resolution does not say Sunday but the Sabbath, which is not Sunday." "You can see what it is to pass such a resolution. It will forbid us to do what might be our duty. Christ told the man to take up his bed and walk on the Sabbath. This caused the Jews to try to put him to death. If Christ tells me to take the train and go to some sick, dying soul, I shall have to do it even if the Resolution does pass. I cannot promise to teach the people by my example to do what God does not require. I know there is an argument that by running the trains many men cannot have the day of rest, but no one is obliged to act as guard. But it may be asked, How, then, can they live? If they are God's children, will he not care for them? Is there not many a business we can engage in? If people do not care for God, they will not keep a rest day anyway." The resolution was voted down with spirit.

The W. C. T. U. in South Africa in many respects have been upon their watch in that which pertains to their work. When the Chartered Company tried to make Chief Khama allow the white settlers to trade in rum among his people in his land, the W. C. T. U. took up a defense for him and his people. They soon had a petition sent to the queen, asking her maj-

esty to study the matter and listen to their plea. They showed the great wrong and asked her to protect the helpless people. As soon as the petition was on its way, they wrote to Khama to inform him what had been done. They assured him they were praying for him, and told him to take courage and stand firm, nor yield what he knew to be truth, even though the company tried to bribe him with presents or frighten him with soldiers. Khama replied, saying "that it cheered him to know that Christian women were working for him; that he was glad of our help and hoped the queen would aid; but nothing gave him so much courage as to know we were praying for him. He needed our prayers, that he might have special help from God to stand firm for the right and not falter."

The queen received this petition at the time that the head man of the Chartered Company was in England, at which time he also made a visit to the queen. An answer was sent to the secretary of the W. C. T. U., sister Druillard, assuring her that there should be nothing done to enforce the liquor traffic upon that people. All the petitions started from the secretary, and she has charge of drawing them up and does the correspondence concerning them. The labors of sister Druillard have been to instruct them that all their petitions should be honest and true. They should labor for the oppressed, and in no way bring oppression upon the few because of public sentiment and power of the many; also that laws should be to protect the helpless and the weak, and to give each citizen an opportunity to be true to himself and to his God. Thus she has labored to create a sentiment that they should know more about the laws and do their part in securing justice to all. This society has done and is doing a great and good work. It is growing in numbers and influence. In regard to her continuance with them, she says: "When the time comes that they take steps that are not Christian, I can no longer work with them but must withdraw, but shall make my reasons known to the public. I have many dear friends who are giving much of their lives and means to the work of the union. I firmly believe that soon they will take their stand for religious liberty. The seed sown will bear fruit." Christ came as a healer and a binder up, and this should be our work whether at home or abroad, knowing that the great test is right upon us, and all are to be tested, as was the Babylonian empire. And we should never forget that God oftentimes brings us in a position where, if we are faithful and walk in the opening providence, seed will be sown that will bear fruit unto the kingdom of God in the hearts of thousands where darkness now reigns. Let us ever remember that the message of the gospel is to go to every nation, kindred, tongue, and people.

S. N. H.

WE ARE NOT OF THEM WHO DRAW BACK.

ONE who is climbing a mountain is apt to fasten his eyes upon a certain height above him, and fancy that when he has gained that, his difficulties will have been overcome, and all doubts of his final success removed. He can see nothing beyond that but the blue sky of heaven. But every one who has had this experience has been disappointed. For when he has attained the looked-for goal, other heights still tower above him, perhaps steeper and more forbidding than the first.

As disappointing as this experience may be, it is not unmixed with good; for if we could at the outset see all the precipices, count all the steps, and anticipate all the weariness of the journey, most people would be thus deterred from undertaking it.

The figure illustrates the experiences of God's people, especially that of his remnant people. When we set out on this journey, twenty, thirty, forty years ago, it did not seem so far nor so steep as we have found it to be. We have been encouraged to take step after step by the assurance that the end was just in sight,—that we only had to make a certain point, and then the struggle would be over, the victory gained. But so far the only thing we have met has been the necessity to climb higher. To hesitate meant loss; to draw back meant perdition. Nor has the situation yet changed. Heaven is still far above us, and earth is not yet all beneath us. The sharpest ascent, the severest struggle of all, still confronts us.

Now the question is before us, Shall we make the effort? All the way along some have become discouraged and gone back. Shall we also go back? Shall we hesitate and falter? The words of Inspiration come to us: "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

But what are the encouragements for pressing forward? In the first place, we are nearing the end. There are unmistakable signs that the weary climber at last perceives, that show him that although he has been shortsighted in the past, at last the final steep is before him, and there is no mistake. By our guide-book we know where we stand. We can trace our pilgrimage in the past and see the providential leading of God's hand in every step. But now heaven is drawing nearer, and the world is casting off the waiting people. The power from beneath has begun its work to destroy. In Basel, London, Christiania, our institutions are feeling the pressure. And now one of our schools is closed, our teachers in jail, the students scattered. It is true that there is a sense of justice and liberty in the hearts of many good men that revolts at the outrageous proceedings. But the laws are clear, and there is plenty of the dragon spirit to enforce them. Not only so, but there is in nearly all our States and in the different countries of the world an evident and strong tendency and determination to strengthen these laws, not to repeal them. What a few scores of our brethren have felt during the past year we shall all soon feel, and more than that. The strait place into which we are now coming will become closer and more straitened until nothing but faith remains. But it is the narrow gateway into the everlasting kingdom.

Another great encouragement at the present time is seen in our peculiar situation. We are confronted with impassable heights. We are now called upon to get into a position which we cannot possibly attain. A work must be done for us and by us which is altogether superhuman. A people is to be separated from the world, cut loose from earth, and entirely sanctified to God. They are to be made living witnesses of the saving power of divine grace in the midst of a crooked and perverse generation. To them the truth is to become a living power for the sanctification of the soul, and for the convincing of

the world. Naturally we see no cause for special encouragement in such a situation. There could be none if we did not know and consider that there is involved in these circumstances the mighty workings of God's power. But it is a fact everywhere presented prominently whenever this work is alluded to, that God himself is to do this work; and that his faithful people are to be but the clay in the hands of the potter. God will bestow the robe of righteousness; he will purify the silver; he will make a man more precious than gold; he purges away the tin; he lifts us up to sit in heavenly places. And better still, he waits to do it now. How happy for the weary traveler, who, at the close of day, finding himself afront of an insurmountable barrier which rises between him and rest, if he can feel underneath the arms of everlasting strength and the comforting words of the Father of Spirits. "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Now as never before is the Lord saying this to his people. He has not appointed us to wrath, but to obtain salvation. Let courage and faithfulness be our motto now. G. C. T.

In the Question Chair.

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

490.—RESURRECTION OF MOSES.

If Moses arose from the tomb, and appeared on the Mount of Transfiguration, how can Christ be said to be the first-fruits of them that slept, as in 1 Cor. 15: 20-23, etc.? A. C. H.

Answer.—Christ is the first one who rose from the dead to immortality, whose resurrection was openly announced and became a matter of public notoriety. The resurrection of Moses was not a public resurrection, but was accomplished only because Christ himself was to be raised, as the pivot upon which the whole plan of salvation turned. (See this whole question treated upon at length in the work entitled, "Here and Hereafter, or Man's Nature and Destiny," chapter 17, for sale at this Office, price \$1, post-paid.)

491.—IN PARABLES. MARK 4: 11, 12.

"And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Will you favor us with some comments on this scripture, as it is not clear to my mind?

H. G. M.

Ans.—Christ here presents before us two classes,—believers and unbelievers; and the latter not merely unbelievers, but such as are not willing to put forth any effort that they may learn the truth and be converted and pardoned of their sins. So the truth is set forth in a way to occasion some labor and study on our part, that we may understand its real meaning. This effort the disciples were willing to make, and this is why it was given them to know the mysteries of the kingdom of God, even if Christ had to give them further explanation, as was sometimes the case, because they were anxious to understand. But those without had no such desires. They would hear the same words which the disciples heard, but would take no pains to learn their import. With their selfish ways and gratifications they were entirely satisfied, and would rather cling to them than to sacrifice them, in order to be healed and converted, and become followers of the Lord Jesus.

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.

FORWARD!

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

I ask of time no backward flight,—
No backward turning of the clock;
For plain and clear unto my sight
Shines out the path where I must walk;
I see beyond earth's night and shade
Where glory gilds the shining strand,
And so I'll walk all undismayed
Straight onward to the better land.

I grieve not over past mistakes,
Nor brood o'er memories sad and dim;
For Christ, the Man of sorrows, takes
The burdens that I give to him;
I yield my heart and life to God,
Nor fear the influences without;
So shall my onward path be trod,
Untouched by fears, unharmed by doubt.

And every passing year gives light
As Time his prophecies unfolds,
And soon shall weary eyes grow bright,
As they shall see the streets of gold.
And earthly pleasures lose their charms,
While every cross brings endless gain;
I follow Christ and fear no harm
Through earth's dark crucible of pain.

I count each year a jewel rare
It nearer brings the land of rest,—
The glorious paradise so fair,—
And pure white robes for all the blest;
So as I journey through the night,
On to the joys of heaven and home, □
I ask of time no backward flight,
But pray, Lord Jesus quickly come.

MICHIGAN.

It was my privilege to meet with the church at Willis, Sabbath, March 9. After Sabbath-school was over, I occupied the desk for an hour. After a short intermission I spoke for another hour. It was a precious season to us all. It had been a little over four years since I had met with the brethren there, and it was to me, personally, a precious reunion, as I was connected with the church of that place while it was being raised up and organized. The Lord gave special freedom in holding up the Saviour before them, and at the close of the second service we had a prayer- and social-meeting. The Spirit of the Lord came in, in a measure that none of the members had witnessed before in the history of that little church; brother was reconciled to brother, and sister to sister. I could not refrain from weeping aloud for joy as I saw the workings of God with his people.

Surely we are living in the time when the Spirit of God is being poured out on his people, thus bringing into the heart that tender love for one another which the word tells us is a surety that we are the children of God. This scripture was fulfilled with us last Sabbath: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." As the Spirit of God melted away the differences, we had the blessed assurance that we were reconciled to God. O that all could realize how unnecessary it is to carry the weighty burdens of sin, the unhappy, envious heart, full of discouragement, gloom, misery, sadness, and condemnation, which smites and devours the very soul, how quickly all would respond to the call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How ready God is to give that rest when we come. I rejoice with those who were set free in our meeting last Sabbath, and I am fully persuaded that he who set them free,

can and will keep them in perfect peace as long as their minds are stayed on God.

F. J. HUTCHINS.

MISSOURI.

ST. LOUIS, DE SOTO, AND SABULA.—It has been some time since I reported through the REVIEW, but I have not been idle. I have spent most of the time during the past winter in St. Louis. I have had some excellent meetings, and many seasons of refreshing from the presence of the Lord. Fourteen have been added to the church, seven of whom I have baptized. Four have been added to the De Soto church. Several members of the church in De Soto have moved out of the place so far that they cannot well attend the meetings, because they cannot get work in this railroad town.

I went to Sabula, Feb. 4, where I found five Sabbath-keepers. I held meetings three weeks in a school-house, and left a company of twenty-eight keeping the Sabbath with brother H. B. Counts as leader. They have a Sabbath-school of thirty-one members. Five men of this company were immediately thrown out of employment on account of keeping the Sabbath, but they are cheerful, trusting in God.

March 12.

A. P. HEACOCK.

NEW YORK.

NEW YORK CITY.—The past six weeks here have been devoted to experiments in the periodical line of missionary work. Now I wish to say a few words by way of encouragement to those who have not yet proved this line of work. My object thus far has not been to see how many names I could secure for our periodicals, in a given length of time, but rather to observe the results of their dissemination, and to learn how to co-operate with the Spirit of God, that fruit might appear. Some twenty families are deeply interested, and some have already embraced the truth and are in hearty accord with the message. In faith, love for the truth, Christian deportment, missionary zeal, dress, and health reform, they are models of consistency from whom many of our older members might well learn the principles of the gospel. Some receive the REVIEW, Signs, Instructor, Little Friend, and Good Health for themselves, and take small clubs of our papers besides to give to friends.

It is a law of nature that like begets like. Now the same kind of missionary zeal manifested in reaching those in darkness will take possession of these new-born babes in Christ; and if not spoiled by the example of inactivity of the older members of the "household of faith," they will continue to develop into a "banner of righteousness" which will cause the enemies of God and his truth to tremble before its mighty power.

One who observes will notice the struggles of the mind with the "powers of darkness" to be free, as the first rays of light dawn upon the soul. Here the "soldier of the cross" will unsheath the "sword of the Spirit," and with a dexterity known only to those who have learned in the school of Christ, will sever one chain of darkness after another, until he finds these prisoners of Satan rejoicing in the liberty of the sons of God. "O, how I love this truth," is heard on the right hand and on the left, as Christ sets these prisoners free. Thrust in the sickle, brethren, for the fields of our cities are already white unto the harvest. Instead of two, there ought to be fifty reapers in this great city. It is now late in the day, but have you not heard the gracious invitation, "Go work to-day in my vineyard," and whatsoever is right I will pay you? To share in the joy of the Lord is enough. This periodical work is open to all who are now standing idle in the market-place.

G. S. HONEYWELL.

2096² Amsterdam, Ave.

KENTUCKY.

ON my return home from the General Conference I visited Louisville, where I found brethren Joseph Collie and Charles Kilgore, who had been conducting a series of meetings since Jan. 3. They were of good courage. Six new believers took their stand for the truth.

March 13.

S. OSBORN.

DO N'T DEFEAT YOURSELF.

HAVING had some experience in canvassing, I desire to give younger canvassers the benefit of my blunders. It has often been repeated in our papers, "Don't circulate doctrinal tracts, preach, or hold Bible readings, while canvassing." To those new in the work this may seem arbitrary, but this advice is the result of sad experience.

To illustrate: A young man has learned the present truth. He has heard preaching, has read our books, has studied the Bible, and best of all he has been soundly converted to God. The natural result is that his heart is full to overflowing of this glorious truth, and he is anxious to tell it to every one who will lend a listening ear. He secures territory and starts out to canvass for one of our valuable books. He has not gone far before he meets some hungry soul who is longing for more light on the Bible. Here is his opportunity. He tells her the Lord is soon coming. He shows her the error of the immortal-soul theory. He tries to show her that we are in the hour of judgment. He finally tells her about the mark of the beast, and explains that the seventh day is the Sabbath. Possibly he secures an order. On consulting his watch he finds he has talked an hour or more, and goes on his way feeling very happy that it has been his privilege to awaken an interest in the solemn message. He goes on for a day or two; but at length he finds that people are not as much interested as at first. He has less and less success taking orders, and when at last delivery day comes, he is surprised to find that some who were all aglow with interest when he took their orders, have some excuse for not taking the books.

A new canvasser may repeat this blunder several times before he discovers where the trouble lies. But the adversary had been on his track, and he did not know it.

Now let us see how it works with that lady to whom he preached half a dozen sermons in an hour. After he is gone, her mind becomes wonderfully agitated by the truth she has heard. At her first opportunity she goes to her minister to get the details of the wonderful truth of which she has been given an outline. She tells him a book-agent called on her and showed her these strange things. Cannot the minister tell her more about it? The minister takes in the situation at once. He has heard of the Seventh-day Adventists and understands their methods. His first work is to undo all the good done, by misapplying scriptures to bolster up his traditions. The poor soul goes home completely bewildered. The minister suddenly recollects that it is time for him to make pastoral calls. He calls on the members of his flock, and warns them to be on the look-out for a book-agent who is selling a book which claims to be all right, but will be sure to unsettle their faith, and perhaps land them in infidelity and ultimate ruin.

Now suppose our canvasser had restrained himself and been content with taking orders for his books. In every book he sold the truth is brought out much more fully than he could possibly bring it out in the short time he had to work. Having created no excitement, he would meet but little opposition and consequently sell many more books, and every book sold would be read by several persons, while he could talk only to one. The interest created by the reading of the books would prepare the way for the Bible

worker, and further on for the work of the minister. In the first case you defeat your own efforts and hedge up the way for other workers. In the latter you succeed yourself and leave the ground ready for others to plant the seeds of truth more fully. The Master has given to every man his work.

J. S. MILLER.

News of the Week.

FOR WEEK ENDING MARCH 16, 1895.

NEWS NOTES.

Catarino Garza, Mexican bandit and revolutionist, whose exploits on the border of the United States and Mexico are well known, was lately killed in Colombia. He had joined the revolutionists in that country, and in an attack upon a government post he received fifteen bullets. In his rebellion against Mexico in 1892 he had the sympathy and support of the Catholic Church in Mexico, since this church is opposed to the liberal and progressive policy of Diaz, the present president.

The "Allianca," an American steamer of the Colombian Line, from Colon, Colombia, to New York City, with a cargo of bananas, was pursued by a Spanish brigantine of war off the east end of Cuba, March 8; and though the American captain showed his flag and saluted, the Spanish ship opened fire upon the "Allianca," first with blank charges, and then with solid shot, which fortunately did not hit the steamer. The American steamer kept on her way, and the Spanish ship was left behind. Probably the Spaniard thought she was carrying munitions of war to Cuba for the use of the insurgents. The American captain declares that he was upon the high seas, and not within the Spanish jurisdiction. He has reported the matter to Secretary Gresham.

A religious war has broken out in the Polish Catholic church at Omaha, Neb. A difficulty between the priest and Bishop Scannel was decided by a civil judge in the bishop's favor. The bishop then ordered the priest to vacate the church. He refused, and was attacked by a mob of his former parishioners. He had some friends and with them made a strong defense. Revolvers were freely used by the priest and others. Two men were severely wounded. The priest had the church bell rung, and many of his friends hastened to the scene, and the fight was again renewed, women and children taking part. The police finally cleared the grounds. The priest has been arrested upon the charge of shooting with intent to kill. Such affairs as this will give Americans a good opportunity to judge of the amount of practical religion possessed by these professors of Catholic Christianity.

The cession of the island of Formosa to Japan by China will add another very considerable island to the Japanese empire. Formosa is located in the China Sea, ninety miles off the Chinese province of Fo-Kien. It is 237 miles long, and its average width is seventy miles. Its topography may be gathered from its Chinese name, Tai Wan, meaning "terrace." A high range of volcanic mountains runs through the island. The inhabitants, which are partly aborigines and partly Chinese settlers, number about 500,000. There is a lively trade between the coast towns of Formosa and the mainland of China. The rice of Formosa is of a superior quality. The island is rich in minerals, and in the hands of the energetic and intelligent Japanese its resources will be rapidly developed. Not only Japan, but the inhabitants of Formosa and the world generally, will be benefited by this transfer of territory.

General conditions of peace are now said to be arranged between China and Japan, through the mediation of the United States ministers to those countries, Messrs. Dun and Denby. These terms are what was stated in our columns last week that they probably would be. Four points are settled. They are, (1) the independence of Corea; (2) the cession of the island of Formosa to Japan; (3) the payment by China to Japan of a large war indemnity not to exceed \$250,000,000; (4) the occupation by Japan of Port Arthur and Wei-Hai-Wei, and perhaps some other strong points on the Chinese coast for an indefinite term of years, as a guaranty of the payment of the indemnity. Minor points and the various details will be discussed and arranged by the commissioners of the two powers when they meet. There is a rumor that Japan and China will form an alliance. If this should be done, it is quite probable that Corea would join it, and so a new triple alliance would be formed, with Japan at its head. Such an alliance would control the East, which Japan evidently intends to do.

For some months there has been a very unfriendly feeling between the white and the colored laborers who are at work on the levee at New Orleans loading vessels. This feeling culminated March 12 in a bloody riot in which five men were killed and many others were wounded. That morning about 400 white men, armed with rifles and shot-guns, appeared upon the levee at an early hour in the morning and opened fire upon the Negroes working on the levee. The mob met no resistance, and dispersed before the police could be summoned. Among the killed is one Mexican, and one Englishman, the purser of the British ship "Engineer," is mortally wounded. The mayor of the city declares that he will maintain order if he has to call for State and Federal aid.

DOMESTIC.

—Ex-president Harrison has been very ill of pneumonia, but is now improving.

—Taylor, the absconding treasurer of South Dakota, was arrested in Mexico by Pinkerton detectives, March 12.

—Part of the wreckage from the ill-fated "Chicora," lost on Lake Michigan some weeks ago, has come ashore at St. Joseph, Mich.

—One of the new battle ships whose construction was provided for by the last Congress, is to be named the "Kearsarge."

—The full report of the amount of wheat raised in Michigan in 1894 shows that it reached the aggregate of 21,627,649 bushels.

—Charles A. Dana, editor of the New York *Sun*, was arrested March 8, charged with criminally libeling Frank B. Noyes, of Washington, D. C.

—Secretary Gresham has called the attention of the Spanish government to the action of the Spanish gunboat in firing upon the "Alliance," and demanded an apology.

—The "Umbria," which arrived in New York City, March 11, brought \$1,400,000, in gold bars for the bond syndicate to be turned into the United States Sub-treasury.

—The steamer "Longfellow" on the Memphis and Cincinnati Packet Line struck a railroad bridge at the above-named city, March 8, and sunk immediately. Twelve persons were drowned.

—At Bridgeport, Conn., March 10, a raid was made on a gambling saloon, and when the six prisoners were taken to the police station, the church-members assembled on the sidewalk and sang hymns.

—The mayor of Brooklyn is threatening the arrest of the presidents of the street railway companies because the cars are run so much faster than the law allows, to the great danger of the people.

—A whale seventy-five feet in length was killed at Nahant, Mass., March 10. An old rusty harpoon was found deeply imbedded in his flesh, bearing the owner's name and the date of the manufacture of the harpoon, 1888.

—The special court of inquiry appointed by Governor McKinley to investigate the action of Colonel Coit, in the case of the Washington, O., courthouse rioting, has sustained that officer in his defense of the prisoner against the mob.

—The New York Central and Hudson River Railroad Company, has decided to employ several assistants in the central depot at New York City, to direct travelers and assist them in every possible way. They will be men of intelligence and will wear a uniform which will make them conspicuous.

—The engineer of the train lately wrecked in Mexico, causing such great loss of life, escaped, and is now in Texas. He was attacked immediately after the wreck, and he was obliged to flee to save his life. He attributes the wreck to the breaking of an axle at a curve, which derailed the fourth coach.

—Incoming vessels at San Francisco report an experience at sea which they believe to have been caused by an earthquake under the sea. The sea rose suddenly, without any wind, and with an ominous roar was lashed into a mass of foam. In places the water rose in great columns. Ships stopped as though they had struck a rock.

—Several Italians, who were suspected of the murder of a saloon-keeper in Walsenburg, Col., were taken from the sheriff by a party of the dead man's friends, and shot to death, March 13. The Italian consul at Denver had an interview with the governor, and the latter has ordered the troops to sustain the sheriff in maintaining the peace.

FOREIGN.

—The French government is encouraging the colonization of Dahomey.

—President Crespo has ordered the French and Belgian ministers out of Venezuela.

—The Grand Duke Alexis Michaelovitch, cousin of the czar, lately deceased, was buried at St. Petersburg, March 12.

—The continued illness of Lord Rosebery has made it necessary for him to resign his office of prime minister of the British empire.

—Sir Henry Rawlinson, famous as the man who first deciphered the Median, Persian, and Babylonian tablets, died in London, March 5.

—The old and supposed-to-be extinct volcano of Orizaba, Mexico, has been smoking lately, and there is some alarm among the Indians in its vicinity.

—A Spanish cruiser, the "Reina Reigente," is reported as having foundered off Tangier. She had a crew of 420 officers and men, all of whom are believed to have perished.

—The leading men of Newfoundland, including Premier Whiteway, have gone to Ottawa, Canada, to secure for Newfoundland an entrance into the confederation of the Dominion of Canada.

—Charles Frederick Worth, the famous Paris dressmaker, died at that city, March 10. He was an Englishman by birth, and first became known as the dressmaker for the Empress Eugénie and her court.

—In spite of the arrangements for peace many high Chinese officials are fleeing from Peking in a panic. The Japanese fleet is hovering off the coast of Formosa. It is generally understood that the war will not stop until the treaty is signed.

—The British government has decided not to publish a declaration of neutrality in regard to the war between France and Madagascar. French gunboats and munitions of war will therefore be conveyed to the island in British transports, according to contract recently made by the French government with an English firm.

—The certainty that China must pay Japan a large indemnity has affected the price of silver, and the white metal has risen in value in London and then in New York City three-eighths cents an ounce. It is thought by many that China cannot raise so large an amount in gold, even if she is given several years, and that silver, as the general currency of the East, will be used.

RELIGIOUS.

—A considerable number of the bishops of the Church of England are over seventy years of age. The bishop of London is seventy-three, the bishop of Gloucester and Bristol, seventy-five, the bishop of Hereford, seventy-seven, the bishop of Liverpool, seventy-eight, and the bishop of Chichester, ninety-two.

—The Joint Commission appointed by the general conference of the Protestant Episcopal Church in the United States to revise its constitution, has rendered its report. The most important of its recommendations is that there be a "Primus" of the church, elected for life, unless he resigns or is removed for incapacity or for canonical cause.

Special Notices.

OHIO, NOTICE!

At our late General Conference Ohio was assigned to me as a field of labor. I am now in that State to engage in the German work. It will be a great help to me if any of the friends of the cause of God who know of an interest or a good opening for labor, will please write me the particulars of such an opening. Let me have your earnest prayers. Address me at 249 Cedar Ave., Cleveland, O. S. S. SHROCK.

NOTICES!

WANTED.—A young man aged eighteen years desires work on a farm among Sabbath-keepers. A place near Battle Creek preferred. Address Daniel Stow, Battle Creek College, Mich.

WANTED.—To hire a small place in a farming country between Stickney, Pa., and Buffalo, N. Y., where I can get work among Sabbath-keepers. S. S. Daubenspeck, Stickney, Mc Kean Co., Pa.

PAPERS WANTED.

We are very desirous of receiving clean papers for our work in this city, and if our brethren throughout the field will send us English and German papers, they will be used to good advantage. Please send all packages prepaid. Address Elder J. W. Collie, 613 Twenty-fourth St., Louisville, Ky.

SEVENTH-DAY ADVENTIST literature, including *Instructors* and *Little Friends*. Spanish, French, and German literature can be used. Address Geo. Graham, Box 591, Waco, Tex.

CHANGE OF ADDRESS.

THE address of Elder J. W. Collie and C. L. Kilgore is changed from 1620 Jackson St., to 613 Twenty-fourth St., Louisville, Ky. Correspondents will please take note.

Publishers' Department.

SABBATH-SCHOOL LESSON BOOKS.

THE lessons for senior classes for the second quarter of the year 1895 will be based upon the book of Daniel. They have been prepared with great care. These lesson books may be obtained of the REVIEW AND HERALD or of the tract societies. Send orders early, that your schools may be supplied before the expiration of the first quarter. Price 5 cents a copy.

A CHEAPER EDITION OF THE "TWO REPUBLICS."

For a long time there has been an earnest call for a cheaper edition of "Two Republics." We are glad to say this book has lately been revised and brought down to date, and another style of binding has been added, which sells for \$1.85. This edition is printed on thinner paper, bound in black cloth, with plain edges. It has a very presentable appearance, and, although its price is somewhat cheaper than the other bindings, it contains all the illustrations and reading-matter that are found in the higher-priced editions.

Those who have been calling for a cheaper edition because they could not purchase the higher-priced books, will find in this edition that which they have so long desired.

F. L. MEAD.

Obituary Notices.

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

BROWN.—Died at Kerby, Ore., Jan. 18, 1895, of liver trouble, Alexander F. Brown. Brother Brown was born in Elizabethtown, Ky., Nov. 20, 1836. He was one of the first to accept the third angel's message in California, and fell asleep with the blessed assurance of forgiveness of sins and eternal life in Jesus.

W. M. HEALEY.

BURT.—Died Feb. 21, 1895, Luther Burt, in his eighty-fifth year. He was born in Ohio, Feb. 8, 1811. When past middle life, he moved with his family to Knoxville, Ia., where he heard the third angel's message and obeyed it. He died at the home of his son, in Phillips county, Kan. He was a firm believer in the soon coming of Christ.

Z. F. BURT.

CHITTY.—Died at West Salem, Ill., of pneumonia, Henry Chitty, aged 53 years, 2 months, and 22 days. He embraced the doctrine of the soon-coming of the Lord in the autumn of 1879, and was a charter member of the West Salem church. He was conscious up to the last moment of his life. Among his last words were these: "Tell my friends that I die in full hope of the first resurrection." Services were conducted by the writer.

P. ROTHROCK.

FELLOWS.—Died at her home in Henrietta, Mich., Jan. 15, 1895, of paralysis, Ann Fellows, in the fifty-eighth year of her age. The truth was brought to the notice of sister Fellows by the missionary work of an aged couple who lived near her. She was baptized at Lansing, in 1891, and lived the truth. During the week of prayer and at the last quarterly meeting her testimony was faithfully given. Words appropriate to the occasion, Ps. 30: 5, last clause, were spoken by Elder Marshall (Evangelist).

J. E. TITUS.

BAILEY.—Died at his home in Maple Grove, Mich., March 10, 1895, brother Charles Bailey. He was born near Attica, N. Y., April 14, 1830. He was in the war and suffered in the Andersonville prison some months. About two years ago he was stricken with paralysis and suffered much until his death. He embraced the third angel's message eighteen years ago, and was faithful unto the end. He leaves a wife, a daughter, and one son to mourn. Funeral services were conducted by the writer.

T. M. STEWARD.

JACKS.—Died at Napa, Cal., Feb. 14, 1895, Charles Jacks, of consumption, aged 20 years, 2 months, and 20 days. He was baptized by Elder Bartlett six years ago, and united with the Napa church. In his lingering moments he reviewed his past life and confessed his wrongs. He was assured that he had an acceptance with God and died in the full assurance of having a part in the first resurrection. He leaves a father, a mother, four brothers, and four sisters to mourn. The funeral services were conducted by the writer.

WM. INGS.

WELLS.—Died at Lexington, Fayette Co., Ky., Feb. 27, 1895, George Albert Wells, son of Geo. W. Wells and Alda E. Wells, aged 3 months and 6 days. A brief discourse was given by the writer.

A. BARRY.

HARMON.—Died in Battle Creek, Mich., Feb. 19, 1895, of pneumonia, Leroy J. Harmon, infant son of Winfield S. and Ada D. Harmon, aged 10 months and 2 days. Words of comfort were spoken by the writer, from Jer. 31:16.

J. W. SCOLES.

SMITH.—Fell asleep in Jesus, in Troy township, Oakland Co., Mich., Feb. 16, 1895, after twenty-five years of suffering from bronchial cough and asthma, Mrs. Louisa M. Smith, in the eighty-second year of her age. At an early age she gave her heart to Jesus and united with the Freeville Baptist Church in the State of New York. Since 1886 she has been an observer of the Bible Sabbath.

MRS. C. MULFORD.

MOSEY.—Died Feb. 18, 1895, in Lansing, Mich., at the home of her daughter, Lucy Mosey, aged 68 years and 6 months. For many years sister Mosey was connected with the Baptist denomination, but after a close examination of present truth, she accepted it with all her heart, and connected herself with the Seventh-day Adventist church at Lansing, Jan. 6, 1894. She was beloved by all with whom she was acquainted. Discourse from John 11:25.

L. G. MOORE.

CORSON.—Died Feb. 22, 1895, in Washington, Pa., in the sixty-first year of her age, Sarah A., wife of D. K. Corson. They had just moved into Washington, when she had a stroke of paralysis which caused her death in four days. She early gave her heart to God. She and her husband embraced present truth some two or three years ago, and were baptized and joined the Washington church. She rests in a bright hope of an immortal future.

J. G. SAUNDERS.

BUNTIN.—Died at his home in Lebanon, Ind., Feb. 14, 1895, Orien Buntin, son of Mr. and Mrs. W. A. Buntin, aged 18 years, 10 months, and 7 days. He became diseased at the age of seven years. He never was fully connected with us as a people, but with his mother he believed the last warning message. He longed to see his Lord. He often dreamed the Lord had come whom he hailed with joy. Words of comfort were spoken by the writer at the house.

LUZERNE THOMPSON.

PEARSALL.—Died at Sand Lake, Mich., Feb. 12, 1895, of la grippe, A. B. Pearsall, aged 72 years, 9 months, and 25 days. He took a deep interest in the 1844 movement, being a firm believer in the Lord's coming at that time. Forty-two years ago he embraced the views of Seventh-day Adventists and remained steadfast until the end. The large Congregational church was well filled with sympathizing friends, who listened to words by the writer based upon Rev. 14:13.

F. I. RICHARDSON.

HOOVER.—Died in Monticello, Ind., Feb. 24, 1895, of consumption, Mrs. Fannie Hoover, aged 56 years and 25 days. Sister Hoover was born in Lancaster county, Pa., Jan. 29, 1839. She embraced the truth under the labors of Elders Rees and Shrock at Monticello in 1884, and united with the Idaville church, in which she remained a faithful member until death. She leaves two sons to mourn. Words of comfort were spoken by the writer, from Rev. 14:13, 14, the text having been chosen by the deceased.

J. M. ELLIS.

AVERY.—Fell asleep in Jesus, at her home in Locke, Mich., Jan. 30, 1895, Mrs. Rebecca W. Avery, aged 66 years, 6 months, and 26 days. She embraced the third angel's message in 1854, under the labors of Elder M. E. Cornell, and has ever since remained a faithful and devoted believer in the soon coming of Christ, and died in bright hope. She leaves three sons and two adopted daughters. The funeral services were held in the Methodist church near her home, on Friday, Feb. 1. Discourse by the writer.

R. C. HORTON.

GATTON.—Died in Hoquiam, Wash., Nov. 6, 1894, of malignant cancer, my dear mother, Mrs. C. M. Gatton, aged 45 years and 8 days. She accepted present truth in 1878, under the labors of Elder Burrill, and united with the church at Bellville, O., afterward transferring her membership, to the church at Columbus, O., and a short time previous to her death, to the Seattle, Wash., church. Although often and long removed from church fellowship, she was ever a faithful representative of the truths she loved. Her sufferings were intense, yet she never murmured; and her firm reliance in the sustaining power of her Saviour was manifested to the last. Her dying testimony to her family, as she commended them to the care of an all-wise Father, made a profound impression upon all present. Funeral services were conducted by the Baptist minister of this place.

BERTHA GATTON.

MONELL.—Died at the home of her parents in Union, Bradford Co., Pa., Feb. 12, 1895, Delia Monell, aged 18 years, 6 months, and 11 days. Sister Delia gave her heart to the Lord about one year ago, and was baptized. Her Christian life was one of devotion and faithfulness to her Redeemer. Her dying moments were of marked thoughtfulness, composure, and submission. The services were held at the Seventh-day Adventist church. Words of comfort were spoken by the writer.

J. W. RAYMOND.

BITGOOD.—Died at her home near Norville, Mich., Dec. 20, 1895, of quick consumption, Phebe Bitgood, aged 56 years, 6 months, and 27 days. About two years ago, sister Bitgood's attention was called to the Sabbath question by reading. She at once began its observance and continued faithful to the end of her life. She was an honored member of the Napoleon church, and left a large number of friends, besides a husband and two daughters who mourn their loss. Words of comfort were spoken by the writer, from Rev. 14:13.

J. W. SCOLES.

STILLWELL.—Died Feb. 27, 1895, at Stanleyton, Va., Mollie E., wife of Elder G. A. Stillwell, aged 50 years, 11 months, and 26 days. Though the last four months of her sickness were passed in the most intense suffering, she did not murmur nor complain, but would say, "The will of God be done." She embraced the truth under the labors of Elders Corliss and Lane about sixteen years ago. A husband, four sons, and three daughters are left to mourn. She was beloved by all who knew her. Funeral discourse by the writer, from John 16:20, 22, and 33.

T. H. PAINTER.

GATES.—Died at her home at North Maine, Broome Co., N. Y., Feb. 1, 1895, of consumption, Grace Amelia, eldest daughter of Burdette and Martha J. Gates, aged 20 years and 20 days. The afflicted parents feel that she sleeps in Jesus, waiting the resurrection morn. She gave assurance of her trust and faith before she bade us adieu, and with loving words to her many friends, she told them to study God's word and to keep his holy Sabbath. She accepted the third angel's message in her last sickness. Words of comfort were spoken by Rev. G. M. Hardendorf (Methodist).

J. G.

RECKNER.—Died at Rochester, Ind., Feb. 16, 1895, sister Adeline Reckner, after a short and painful illness, at the age of 43 years, 1 month, and 23 days. She leaves a husband, four sons, and other relatives and friends to mourn her death. She embraced the present truth some ten years ago, under the preaching of Elders S. H. Lane and A. W. Bartlett, and united with the Seventh-day Adventist Church, of which she remained a faithful member until death. In her dying hours she expressed great faith and hope in Christ. At the funeral words of comfort were spoken by the writer, from Rom. 14:9.

WM. HILL.

HUGHES.—Died at his home near Ritzville, Adams Co., Wash., Jan. 8, 1895, from internal hemorrhage caused by the accidental discharge of his musket, Charles W. Hughes, aged thirty-four years. After he was wounded, he crawled 100 yards before his cries for help were heard. He lived two days, and though suffering greatly, not a murmur escaped his lips. At the time of his death he was a faithful member of the Milton church. This affliction and bereavement falls most heavily upon his wife and their five-year-old child. Funeral sermon by Elder Gessentaner (Methodist).

MRS. A. M. WHITAKER.

ARMITAGE.—Died at Monterey, Mich., Feb. 21, 1895, of cancer of the liver, Mary Jane Armitage, at the age of fifty-seven years. She had been a believer since 1860, and a member of the Monterey church since 1880. She was a faithful mother and a loving companion, one who was touched by the sufferings of others, and who ministered much to the sick. Her sufferings were great during her last illness; but her faith rose above the power of pain, and bright hope lighted her pathway through the valley of the shadow. She leaves a husband and seven children to mourn. Words of comfort were spoken by the writer, from 1 Thess. 4:18.

O. SOULE.

SHELL.—Died at Larned, Kan., Feb. 10, 1895, of heart failure, brother Philip Shell. He was born Nov. 10, 1820, in Harrison county, Ky. In the spring of 1883 he moved to Larned, Kan., where, through a careful study of the Bible, he began the observance of the seventh-day Sabbath. Last October he realized the end of his life was drawing near, and began more carefully to examine himself in the light of eternity, and each day he became more like the heavenly Pattern. He leaves an aged companion and six children to mourn. There being no minister near, after prayer was offered at the house, his remains were taken to New York, Ia., for interment.

M. J. HONDY SHELL.

LONG.—Died in West Toledo, O., Jan. 29, 1895, Mrs. Harriet Rebecca Long. She was born in Dover township, Union Co., O., Aug. 19, 1847, and united with the Seventh-day Adventist Church about 1871. She has since been an earnest member. She resided in Milford Center, O., also in West Toledo and vicinity, until 1893. Failing health admonished a removal to a milder climate, and consequently an eighteen months' sojourn in Southern California was taken. No visible benefit being received, she returned to West Toledo the latter part of October last. She leaves a husband, four daughters, three sons, a mother, and two brothers to mourn.

D. E. LINDSEY.

BLACK.—That dreaded disease diphtheria entered the home of Charles and Vina Black, near Lowville, Erie Co., Pa., and in two weeks the destroyer had done his work of death. Two little girls, the only children of the family, Florence Gladys, aged 2 years, 10 months, and 7 days, was first taken, Dec. 7, 1894; and five days later, Dec. 12, her sister, Maud A., aged 6 years, 4 months, and 27 days, fell under the power of the disease. The Christian's hope is the only solace in such a time as this, and was much appreciated by the sorely stricken parents. No funeral service being held at their burial, it was delayed till Jan. 20, 1895, at which time the writer gave a sermon suitable to the occasion to a large audience, using the text, "Blessed are the pure in heart; for they shall see God." Matt. 4:8.

I. D. VAN HORN.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

EAST.	*Night Express.	*Detroit Accom.	*Mail & Express.	*N. Y. & N. E. Express.	*Eastern Express.	*Atlantic Express.
STATIONS.						
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 3.30	pm 11.30
Michigan City.....	11.35		8.50	pm 12.17	5.20	1.19
Niles.....	12.45		10.15	1.15	6.23	2.45
Kalamazoo.....	2.15	am 7.20	11.55	2.30	7.40	4.35
Battle Creek.....	3.00	8.10	12.50	3.05	8.18	5.22
Jackson.....	4.30	10.00	2.40	4.25	9.35	6.50
Ann Arbor.....	5.40	11.05	3.50	5.15	10.25	7.47
Detroit.....	7.10	pm 12.20	5.30	6.15	11.25	8.20
Buffalo.....			am 12.35	am 6.45		pm 5.30
Rochester.....			8.38	am 6.55		pm 5.40
Syracuse.....			5.40	pm 12.15		pm 7.00
New York.....			pm 1.45	8.45		am 7.45
Boston.....			8.45	11.45		pm 10.50
WEST.	*Night Express.	*N.Y. & N.E. & Chi. Sp.	*Mail & Express.	*N. Shore & Limited.	*Western Express.	*Kalam. & Accom.
STATIONS.						
Boston.....		am 10.30		pm 2.00	pm 3.00	pm 7.15
New York.....		pm 1.00		4.30	5.00	9.15
Rochester.....		8.30		11.30	am 4.15	am 7.50
Syracuse.....		10.37		am 1.20	4.10	pm 9.25
Buffalo.....		11.45		2.20	5.30	pm 9.30
Detroit.....	pm 8.45	am 6.30	am 7.20	8.30	pm 1.10	pm 4.35
Ann Arbor.....	10.25	7.30	8.43	9.25	2.12	am 12.15
Battle Creek.....	11.40	8.35	10.43	10.30	3.15	am 1.25
Jackson.....	am 1.17	9.48	pm 12.15	11.33	4.31	9.13
Kalamazoo.....	2.10	10.27	1.00	pm 12.22	5.09	10.00
Niles.....	4.00	11.48	3.00	1.40	6.27	5.00
Michigan City.....	6.09	pm 12.50	4.25	2.45	7.22	6.00
Chicago.....	7.10	2.40	6.35	4.30	8.05	7.50

*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday.
Jackson goes east at 7.27 p.m.
Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.	STATIONS.	GOING WEST.
Read up.		Read down.
10 Mail Ex.		11 Mail Ex.
4 L't'd Ex.		1 Day Ex.
6 L't'd Ex.		1 R'd Ex.
42 Mixed Tr.		23 B.C. Ex.
2 P't. H. Pass.		5 P't. Ex.
9.00 am	D. Chicago A.	6.45 pm
11.25 am	Valparaiso.	5.05 pm
1.05 pm	South Bend.	3.10 pm
1.46 pm	Cassopolis.	2.15 pm
2.33 pm	Schoolcraft.	1.20 pm
3.14 pm	Vicksburg.	1.10 pm
3.40 pm	Battle Creek.	12.15 pm
4.38 pm	Charlotte.	11.14 pm
5.19 pm	Lansing.	10.40 pm
6.30 pm	Durand.	9.35 pm
7.30 pm	Flint.	8.35 pm
8.15 pm	Lapeer.	7.49 pm
8.42 pm	H'mlay City.	6.58 pm
9.50 pm	P't. H'n Tunnel.	6.20 pm
9.25 pm	Detroit.	5.40 pm
10.15 pm	Toronto.	4.40 pm
11.15 pm	Montreal.	3.40 pm
12.15 pm	Boston.	2.40 pm
1.15 pm	Susp'n Bridge.	1.40 pm
2.15 pm	Buffalo.	12.40 pm
3.15 pm	New York.	11.40 pm
4.15 pm	Boston.	10.40 pm

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., MARCH 19, 1895.

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In the list of those to whom ministerial license was voted by the late General Conference, the name of Frank W. Howe, Healdsburg, Cal., was accidentally omitted.

Sunday, March 10, Dr. Talmage surprised his congregation by thanking God that Congress had adjourned, and asked for the forgiveness of the sins of that body. This prayer (?) which was evidently intended for the congregation, rather than for any higher power, excited much laughter in the congregation. Such efforts in the pulpit remind one of the words of Christ, "Verily, I say unto you, They have their reward."

An Episcopal paper, published in New York, holds that the practice of saying *Ave Maria* (a prayer to the virgin), is necessary. The *Interior*, objecting to this and also to the invocation to the saints generally, says: "The prime difficulty with most minds would be the human and therefore limited individuality of Mary and the other saints. Unless they have the omnipresence of God, they cannot hear us." There is another reason for not praying to Mary and the other saints, far better than the one given by the *Interior*. Mary is dead, and so are the saints of past ages; and to pray to a dead person would be as much a waste of time as to pray to an idol, and what would it be but idolatry?

Two weeks ago we referred to the new organization called the "Woman's National Sabbath Alliance," organized as an auxiliary to the "American Sabbath Union," to help boom the Sunday movement. The *Christian Work* of March 7, has a note on this movement, from which we quote the following sentence: "As the Sabbath question is commanding such general interest at the present time, this meeting is intended to inaugurate this new movement in behalf of the Lord's day, and to bring the proposed methods of operation more fully before the public." We have for years been trying to impress upon the people that the Sabbath question is the great question for this generation; but people,

pulpit, and press have declared that there was no question up of that kind. Now, however, they begin to see that there is such a question, and to acknowledge that it is commanding "general interest," at the present time. But they are concentrating attention upon what they call the Lord's day, the first day of the week, as if that was the Sabbath. Thus they fail to get down to the real root of the question, which is, Which day is the Sabbath? and whether they will obey the commandment of the Lord or not.

There seems to be no end to the unrest and trouble on the American continent. Revolutions are so frequent in Central and South America as not to cause any comment. Cuba, too, is in a state of rebellion, and the firing upon a United States ship by a Spanish ship of war may lead to trouble between this country and Spain. In our own country the murder of Italians in Colorado and an Englishman in New Orleans may involve us in difficulties abroad. What Christian is there who does not wish that Christ will come and end the long, dark night of sorrow which so long has brooded over the world.

A letter from Wm. S. Burchard, one of the brethren now in jail at Dayton, Tenn., gives some of the particulars of the situation. He says they have all kinds of visitors,—lawyers, preachers, editors, Negroes, coal miners, Catholics, etc. "Some," he says, "come to bring us the gospel, others to receive it, and inquire into the truth." They call for Seventh-day Adventist literature, which the tract society will send them. He says further: "Our courage in the Lord is good. The Lord has been with us in court. Men shed tears when the judge pronounced the judgment. The Spirit of the Lord was there, and as some of the brethren remarked, 'It was good to be there, in the name of the Lord.' But the opposition is still strong, and they intend to make more indictments. I have a wife and seven children; but they would rather suffer than have us yield our faith. I have been raised within three miles of Dayton, and this is the first court at which I ever had any business." Brethren A. R. Henry and W. W. Prescott leave Monday, March 18, for Dayton.

Concerning the eight brethren who are in jail in Dayton, Tenn., for quiet and useful labor on Sunday, the *Dayton Republican* of March 9 speaks in an editorial note as follows:—

"We are not, or should not be, living in an age of religious persecution. Yet eight of our best citizens are being kept in the county jail, because as Seventh-day Adventists they conscientiously violated a bad law that says they must observe the first day of the week as the Sabbath, instead of the seventh. A good community has been disorganized; a splendid school that has been diffusing the rays of knowledge among the people, has been broken up. The remedy is to change the law, and do it as quickly as possible."

The names of those in jail are, G. W. Colcord, Wm. Burchard, Henry Burchard, I. C. Colcord, Dwight Plumb, W. J. Kerr, E. S. Abbott, and M. C. Sturdevant. William Wolf was also convicted, but as friends paid his fine, he was not put in jail. We congratulate the editor of the *Republican* on his clear comprehension of the situation, and on his having the courage to express his convictions. The *Republican* has a full account of the proceedings, from which we will quote next week.

Sabbath, March 16, the Tabernacle pulpit was occupied in the forenoon by Elder J. A. Brunson, preaching from John 14:12, 13. The principal points dwelt upon were what it is to believe on Christ, and the works that Christians will do. It was a clear discourse from what may be thought to be a difficult text. In the afternoon brother Baharian spoke in the College chapel of the work of the Lord in Turkey, and at another hour in the same place Elder F. J. Hutchins gave a description of his work in the Bay Islands, and the opening there for the presentation of the truth. He especially urged the study of the Spanish language by the young as a preparation for labor in Central America, and other countries of Spanish America.

One of the most dangerous forms of error that is being spread everywhere is that at the second coming of Christ the Jews will accept him as their Messiah, and that he will reign over them. A writer in the *Christian Herald* takes this view of the subject, and says: "Then the Deliverer shall appear, and Israel will accept the Messiah and reign with him among the nations. Israel has money enough to buy back the Holy Land, if she would." There is nothing in the Scriptures to show that when Jesus comes again there will be opportunity for any one to receive him who has not before that time accepted him. He comes in "power and great glory;" he will be "revealed in flaming fire, taking vengeance on them that know not God." Texts of this nature might be multiplied. As far as the Jews "having money enough to buy back" the Holy Land, we are told that in that day, "A man shall cast his idols of silver, and his idols of gold, . . . to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:20, 21. Gold and silver will be of little account then, and real estate will neither be bought nor sold.

The *Interior*, describing a Presbyterian minister who does not believe in the atonement, a Methodist who has gone over to the Unitarians, and Ingersoll, thinks that the infidel is the least harmful of the three. There is no question that downright blatant infidels are not half as dangerous to the cause of Christ as are the men who occupy pulpits from which they try to convince the people that the Bible is not *entirely* true. Of the Presbyterian minister, the *Interior* says: "We have had occasion to refer to Dr. Ecob before. He not long since did away with the ten commandments; now he has dismissed the atonement, and he will soon, we suppose, make an end of sin." This is certainly bad enough; but it is a fact that not only single ministers but whole denominations of professed Christians deny, that the ten commandments are now binding. The denial of sin will follow as a matter of course, since "by the law is the knowledge of sin." But there is something worse still. Thousands who pretend to honor the ten commandments, as does the *Interior*, do not believe that the fourth commandment is binding as it reads. All who plead for the commandments of God, but who refuse to keep the least one of them, just as it reads, may properly be told, "Physician, heal thyself."