

The Adventist Review and Herald

ELIHU SMITH box 686

HOLY BIBLE

IS THE FIELD OF THE WORLD

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

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WITH ME ABIDE.

BY A. K. ATTEBERRY.

(Keenerville, Ill.)

Fast falls the eventide; the night draws on;
The shadows deepen; nearer to thy side,
O Saviour, draw me! thou my help alone!
Still nearer, closer; aye with me abide.

Time swiftly flies, yet will I not repine,
Though change and death I see on every side;
Though joys of earth, its glories, too, decline,
If thou who changest not with me abide.

Thy watchful care O grant, each day and hour,
And all my footsteps ever safely guide;
Thy grace impart, subdue the tempter's power,
And evermore, dear Lord, with me abide.

Our Contributors.

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

ARE WE GENUINE CHRISTIANS?

BY MRS. E. G. WHITE.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that we through his poverty might be rich." The Captain of our salvation made himself of no reputation, and took upon him the form of a servant, in order that humanity might be allied to divinity. Man is to represent Christ. He is to be long-suffering toward his fellow-men, to be patient, forgiving, and full of Christlike love. He who is truly converted will manifest respect for his brethren; he will do as Christ has commanded. Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Where the love of Christ abounds in the soul, there will be an expression of that love that will be understood by the world.

God would express his character in humanity; but the attributes of Christ can only be revealed through those who labor in love for the souls for whom Christ has died. God has given power to the human agent, which makes him accountable for the impressions which he makes on the minds of his fellow-men. I cannot say it is well with you when you have little concern as to what kind of impression you are making upon the minds and the characters of those with whom you associate. Those who work in a reckless, careless manner, and have no concern as to what becomes of those whom they deem to be erring, have false

ideas as to what constitutes Christianity. Jesus says, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Not all who name the name of Christ are one with Christ. Those who do not have the Spirit and the grace of Christ are none of his, no matter what may be their profession. By their fruits ye shall know them. The customs and practices that are after the order of the world do not carry out the principles of God's law, and therefore do not breathe of his Spirit nor express his character. Christlikeness will be revealed only by those who are assimilated to the divine image. Only those who are being molded through the operation of the Holy Spirit are doers of the word of God, and express the mind and the will of God. There is counterfeit Christianity in the world as well as genuine Christianity. The true spirit of a man is manifested by the way in which he deals with his fellow-man. We may ask the question, Does he represent the character of Christ in spirit and action, or simply manifest the natural, selfish traits of character that belong to the people of this world? Profession weighs nothing with God. Before it is everlastingly too late for wrongs to be righted, let each one ask himself, "What am I?" It depends upon ourselves as to whether we shall form such characters as will constitute us members of God's royal family above.

If we would become Christlike, we must study Christ's character. God has given capabilities to the human agent by which he is to co-operate with God, in blessing, uplifting, strengthening, and ennobling, not himself only, but others with whom he associates. This work of blessing others we shall do by giving men an example in our own lives of the spirit, ways, and works of Christ. When self controls, it works to discourage, to dishearten, and to drive souls away from their Saviour. Christ says, "He that gathereth not with me scattereth abroad."

It is necessary that we should closely examine ourselves, and inquire, Is this Christ's way? Would Christ pursue this course of action? What kind of impression am I leaving upon the minds of those with whom I am connected? Shall I pursue a course of action that will weaken the confidence of any one with whom I deal, and cause him to think lightly of the Christianity that I profess? Shall I be uncourteous, unchristlike, unmerciful toward the purchase of the blood of Christ? I would speak words of warning to the brethren of our churches; for I fear that many are acting the part of the slothful servant who hid his Lord's talent in the earth. His sin was the sin of neglect, the sin of failing to improve the great treasures of knowledge that were committed to his trust. God has given precious light to his people with which to enlighten the world, and are not many treating it with indifference, and acting as though the heavenly gift was of little consequence? Christ said, "Ye are the light of the world." Who did he mean were the light of the world?—He meant those who are following in his footsteps. He says, "He that followeth me shall not walk

in darkness, but shall have the light of life." It is those who are branches of the living Vine, who bear much fruit. They are sustained by the nourishment that flows from the parent stock. Those who abide in Christ will have the same spirit that he manifested, and be actuated by the same motives, and be pure, peaceable, and undefiled, yet they will be as burning and shining lights amid the moral darkness of the world.

Fair-weather disciples will not answer to the Lord's call in the time of peril toward which we are hastening. It will take those who not only hear but do the words of Christ, to be active disciples, "not slothful in business; fervent in spirit; serving the Lord." A new energy proceeding from beneath is taking possession of the whole synagogue of Satan; and a new life descending from Heaven is taking possession of every human agent who is consecrated, devoted, and who is seeking to work the works of God. The Lord can do great things through simple instrumentalities when they are devoted to his service. The Lord said to Moses, "What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand."

Let those who minister in word and doctrine mix faith with earnest prayer, and seek to put to use every ray of light that comes from the written word. The voice of God calls from heaven and demands the use of every intrusted capability. Every talent is to be used to its uttermost. If ever there was a time when men and women should have an assurance that they are co-partners with Christ in the saving of the world, it is now. Ask yourself, Am I a faithful steward of the grace of God? Am I burying the light, failing to improve the talent that has been lent me to trade upon? The way in which we use God's intrusted capability is deciding our own future destiny, and settling the question as to whether or not we shall be intrusted with greater gifts, even with eternal riches.

Precious light is shining in order that we all may become doers of the word of Christ, and may diffuse the light of truth to others. As you see the standard of what you ought to be set before you, review your past experience, and remember that whoso confesseth and forsaketh his sins shall find mercy. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." For Christ's sake your sins may be forgiven, and may go beforehand to judgment to be "blotted out, when the times of refreshing shall come from the presence of the Lord." But do not sleep now on the very brink of the eternal world. Obtain the experience where you will hate the things which you once loved, and love that which you once hated; where you will count all things but loss for the excellency of the knowledge of Christ.

Do not live a life of uncertainty. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children

of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. . . . Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." Every human agent knows for himself whether his feet are tending toward the city of our God, or tending toward the darkness of the shadow of death. There are many who claim to be Christians who are as spurious coin. They are traveling in the broad road of selfishness and sin. But he who rests upon the merits of a crucified and risen Saviour, who has received Christ by faith, has the promise that he is the son of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." As sons of God, we are partakers of the divine nature. We know what true light is, and know the power of the grace of Christ. We have the faith that works by love and purifies the soul.

"IN MOUNTAINS AND CAVES."

BY A. SMITH.
(Grandville, Mich.)

In the southern part of France is a lovely valley lying at the foot of the Cévennes Mountains, and sloping away to the blue Mediterranean Sea. In the Cévennes Mountains are sharp, rugged gorges and numerous caverns. These served as places of public meeting or of hiding to the Protestant population of the country when bitterly persecuted by the Catholics under the guise of civil law and order.

About 200 years ago, in the midst of such a time of persecution, there came to the valley an eloquent Protestant evangelist named Claude Brousson. It was quickly whispered about among the brethren that the pastor had come, and that there was to be a meeting that night in a certain well-known gorge of the mountain. A cold, drizzling rain that was falling was hailed with joy as likely to throw their enemies off their guard and secure for themselves a quiet meeting. In the bleak, dark night, men, women, and children cautiously and silently made their way to the place of meeting, some of them going several miles.

A few hundred Huguenots thus gathered in the mountain temple not made with hands, to which there was only one narrow entrance from below, where they placed a strong guard. The incessant rain, from which there was no protection, drenched many to the skin; yet all cheerfully bore the discomfort of the hour, that for a little season they might have sweet communion together with Him for whose dear sake they were ready to sacrifice life itself. A few dim lanterns lighted the scene sufficiently to make the preacher visible. He had improvised a pulpit from a rock; another flat stone before it served for a table, upon which were placed vessels containing the bread and the wine for the Lord's Supper, covered for protection from the rain with a coarse mantle.

At ten o'clock the meeting began. The preacher's colleague, Fulcrand Rey, a young man of Nismes, stood upon a rock, two of the brethren, one on each side of him, holding lanterns and supporting a cloak over the precious open Bible in his hands, from which he read in a clear voice the words of comfort which they so much needed in that hour, and which some of them would soon still more need in passing through the dark valley of death, stained with the blood of the martyrs of Jesus. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; . . . I go to prepare a place for you." As the young preacher read, his audience became oblivious to their physical dis-

comforts, and lost in the rapture of the precious promises of God. The reading concluded, a hymn was sung from the books they had dug up from where they had temporarily buried them, to hide them from their enemies,—a hymn from hearts attuned to the melody of devotion and the pathos of suffering.

Mr. Brousson followed with a powerful discourse, taking for his text Matt. 10:22. He called the attention of his hearers to the faith and suffering of those who had preceded them in the faith of Jesus, even to a martyr's death, and exhorted them to steadfastness and courage in the service of God. A solemn and fervent season of prayer closed the exercises, and the rain had about ceased, when a shout was heard from the sentinels, "The dragoons! the dragoons! Save yourselves without delay!" In an instant the lights were extinguished, and the congregation scattered, going quickly up the mountain paths so well known to themselves. But twenty of their number had fallen beneath the musketry of the dragoons.

A large reward was offered for the head of the minister, and he was obliged often to retreat to a cave in the mountains which he made his temporary home. He had parted from his beloved wife and child in Switzerland,—the severest trial of his faith that he ever had to endure,—and went as an ambassador for Christ into a foreign land, where he spent several years. He was finally arrested for his faith, and sentenced to death. He was hung until he was dead, and afterward his body was broken on a wheel.

Does it become the people of God now, both ministers and laymen, to manifest less self-denial, less zeal, in carrying swiftly the solemn message committed to us by our God, than did those afflicted followers of Jesus, who made the mountain gorges and caves their places of devotion and retreat from those who sought their lives, not accepting deliverance, even when confronted by a martyr's death? O that a practical negative may be maintained until Jesus shall come!

THE GOSPEL IN THE EARTHLY SANCTUARY.

BY ELDER G. E. FIFIELD.
(South Lancaster, Mass.)

(Continued.)

VIEWED thus, the crucifixion and the resurrection of Jesus the Christ are symbols revealing the greatest spiritual truth,—a truth which is the foundation of all real joy and of all right living, whether in this world or any other,—a truth which the world by wisdom knew not, and which, therefore, the philosophers of old never proclaimed. Satan, fallen angels, and men had been living for themselves, seeking only to exalt themselves, but finding in the effort only abasement and death.

Even the philosophers, Buddha, Confucius, and Socrates, who taught of morality, gave no power to live that morality; and then they made the fatal mistake of making self the center and the object of that morality. Men were to be good, that *they* might be exalted and happy, when the only true goodness is to forget our own happiness and exaltation in exalting others and making them happy. No wonder they all so lamentably failed, for the law was ever of old, "Whosoever exalteth himself shall be abased." God himself revealed the source and center of all righteousness and true joy. God in Christ set the example of giving himself and his life freely for others,—giving it in ignominy and shame and utterest self-forgetfulness,—giving it to be hated, misrepresented, despised, spit upon, and crucified. The resurrection is the pledge that even though the life so given goes out in seeming hopeless loss and the utmost apparent defeat, yet by the power

of God it will come forth glorified, worshiped on earth, and exalted even to God's right hand, eternal in the heavens. God not only sets this example, but he holds out to all who will take it by faith, however weak they may be, or sunken in sin, the divine life-power to follow this example. He advertises himself before all the universe, since he is the same from everlasting to everlasting, as having ever been ready and waiting to give his life to any and all who will take it by faith.

This is the everlasting gospel. All who believe have ever found it the power of God unto salvation from self and sin. All who really believe, God makes one with himself in the sacrifice and the crucifixion, that he may also make them one with himself in the resurrection into larger life and fuller joy. Thus the crucifixion of Christ was not merely the temporary giving of his life on Calvary. He was, in fact and not in promise merely, the "Lamb slain from the foundation of the world."

As soon as man needed this gospel, it was made known. The promise of the seed given to Adam was not merely a future promise of a Saviour to come four thousand years hence. It was the promise of Christ after the Spirit and not after the flesh only (see 2 Cor. 5:16),—Christ the seed of the spiritual life, to be implanted in the soul by the new birth. It was the promise, then and there, that the seed of this wicked woman Eve should have the spiritual power to triumph over sin and bruise the head of the serpent. This was the primary thought, not of something future, but of something present. But this promise of the power to triumph over sin and Satan involves future possibilities and glowing prospects which the heart even yet, with six thousand years of spiritual training, has not been able to fathom. Eye hath not seen, ear hath not heard, the full glory of the rapture that will come from the realization of that promise. So the eye of Adam and his posterity, even then, as now, was directed toward the future, not to see something which existed then only in type, but to see the full and glorious outcome of the present, living fact. This explains the hundreds of shadowy prophecies which were partly fulfilled in Jesus when on earth, and the complete fulfillment of which will be reached only in the eternal kingdom. Shadowy and vague they are when considered only as promises of the future incarnate Christ of Nazareth. They become clear and plain when considered as including all the then future triumphs of a present fact,—Christ after the spirit, Christ in the heart the hope of glory.

And what meant the flowing blood of all the sacrifices offered from Abel down? "The blood is the life." Deut. 12:23; Lev. 17:11-14. The free shedding of the blood was the free giving of the life,—giving it to be poured out upon the ground and covered with the dust, if need be, by the altar of sacrifice. This again is the innermost truth of the spiritual universe,—life only in death, having only in giving. Lo, when we give all, we have all, for I read of such, "All things are yours; . . . and ye are Christ's; and Christ is God's." 1 Cor. 3:21, 23.

What did these sacrifices mean?—They meant, First, The Lamb of God slain from the foundation of the world, not simply to be slain on Calvary; but secondly, It was always understood that the offering stood for and represented the person who brought the offering. Glorious and wonderful combination! First, The pledge and promise that God is giving his life freely to all who will take it by faith; secondly, The assurance that those who will take this life of God and live it on earth, shall be made one with him, unto the giving these lives freely also for others, pouring them out upon the ground and covering them with dust if need be, knowing that they, too, in the giving find resurrection into larger life. Thus the sacrifices were not simply types of something future; the mistake of the

unbelieving Jews was that they saw them only as such, and so the gospel "did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. First of all, the sacrifices, to the believers, were outward expressions of an inner fact,—that God through the Word, through Christ, was giving his life in their souls, and living there and dying there, too, uncomplainingly, for others.

In paganism Satan transformed this glorious truth into a most infamous lie. Satan taught that the sacrifices represented not the love of God, who gave his life freely, both in creation and redemption for others; but that they revealed rather the wrath of God, which must be appeased by the flowing blood of some slaughtered victim, else it would break forth upon and destroy us. Satan has brought this pagan conception of sacrifice down through all the ages and into the paganized Christianity of to day, applying it, most blasphemously of all, even to the sacrifice on the cross. Thus, instead of God, Father and Son, being one in the divine love of giving their life to redeem the lost, they are separated, and even made antagonistic the one to the other,—God demanding vengeance and satisfaction, and Christ giving his life, not in the bearing of our sorrows, but in bearing the Father's wrath, that he might appease God and reconcile the Father to us. Even the latest discipline of the Methodist Episcopal Church has on its very first page these words: "Christ, very God, and very man, truly suffered, was crucified, dead, and buried, to reconcile the Father to us."

Think of the paganism of this, when Paul says, "*God was in Christ, reconciling the world unto himself*;" when every time the reconciliation is referred to in the whole Bible, it is always God who reconciles and we who are reconciled; when God says, "I have not forsaken you, but ye have forsaken me." Sin wrought much ruin, and made many changes in the world, but it could not change the Father's love to us; that love is "an everlasting love;" yea, even "from everlasting to everlasting."

The waters of the flood might dash high over the tops of the loftiest mountains, but they could not drown the sun in the heavens. It still shone serenely on, above wave and cloud. So the deluge of sins swept over the world, hiding God's glory and filling our sinful hearts with hatred to him; but God was ever the same. He needed not to be reconciled to us; only we needed to be reconciled to him. The sun of his love shone still, undimmed above the darkest cloud of evil. Faith, piercing the clouds, sees still a Father's smiling face. "Surely he hath borne our griefs, and carried our sorrows," that he might bring us to God, "yet we did esteem him stricken, smitten of God, and afflicted;" i. e., of God, that he might reconcile the Father to us. This pagan idea colors all the theology of the day, and has sometimes turned the grandest demonstration of divine love the wondering universe will ever behold—the crucifixion on Calvary—into a revelation of a wrath that must be satisfied before man could be pardoned. May God take the last lingering tint of this paganism from the soul. May we see that sacrifice throughout the whole Bible, whether of bulls or of goats, or of him who was and is the Lamb of God, means *love* and only love,—love that gives itself,—gives its life freely for others, asking no returns, only that it may bring us to God and to everlasting joy with him. This, and this only, is love. This is the essential principle of the gospel. The sacrifice of Christ was one of love. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

With these thoughts on the everlasting and ever-present gospel and on the nature and meaning of sacrifices in general, we are prepared to consider in our next the offerings connected with the earthly sanctuary.

(To be continued.)

THE VINE.

BY MARY C. WILSON.

(Eddyville, Ore.)

I stood beside a lovely vine
Whose branches far and near had spread,
Which, decked in verdure fresh and fair,
Waved gracefully above my head.

The dresser of the vineyard came;
I, listening to him, heard him say,
"This leafy branch has fruitless been,
So I will cut it quite away.

"Upon the others I have found
Some precious fruit; so them I'll spare;
And with the pruning I shall give,
More fruit and sweeter they will bear."

I passed again; the severed branch
Lay withered, dry, upon the ground;
Its grace and beauty all had fled;
Alone, no nourishment it found.

I gazed once more upon the vine;
Its branches, pruned with skill and care,
Now showed beside the spreading leaves
Rich, ripened clusters sweet and fair.

"I am the Vine," hear Jesus say;
"The branches ye who share my love;
The husbandman my Father is,
Whose watchful care your actions prove.

"He looks to see a holy life,
Filled with good deeds of faith and love;
And all who bear naught else but leaves,
His pruning-knife must soon remove.

"The fruitful branches still preserved,
Must oft be purged by grief and woe,
Till naught of earthliness remains
And fruits to full perfection grow."

A WONDERFUL SACRIFICE.

BY ELDER J. G. MATTESON.

(College View, Neb.)

"AND every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb. 10:11, 12.

The excellency and infinite value of the sacrifice offered by our beloved Redeemer is seen more clearly when we compare it with the innumerable sacrifices which were typical of his sacrifice. The daily sacrifice alone consisted of two lambs six days in the week and four on the Sabbath. This would make 834 lambs in one year. In 1500 years it would make more than one million. If we add to this the many thousand oxen and goats sacrificed, it is evident that the number of sacrifices would be several million.

God's precious promises testified of Christ, and the prophets preached his first coming from generation to generation, but no voice on earth has spoken so loudly of Christ as the many innocent animals from whom a continual stream of blood flowed, witnessing of the coming Messiah. And one of the strongest proofs that the Messiah has come is the cessation of these innumerable sacrifices. God ordained the sacrifices and caused them in his providence to be offered; he has also in his providence arranged it so that they have ceased and can be offered no more.

Yet all these sacrifices and all the priestly service connected with them could not take away sins. The blood of ten thousand lambs could not take away one sin. But the one sacrifice offered by Christ can take away all sin. Christ could not offer himself often, as the high-priest who entered the sanctuary with the blood of other sacrifices every day; but he appeared *once* in the fullness of time to put away sin by the sacrifice of himself. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

These facts; namely, (1) that the offering of Christ was typified by millions of sacrificial vic-

tims, and that all these sacrifices cannot take away a single sin; and (2) that the sacrifice offered by Christ can take away all sin, testify loudly that God was in Christ reconciling the world unto himself. Christ was God manifest in the flesh. 1 Tim. 3:16. Christ with the Father was the creator of the universe, and he "was made flesh, and dwelt among us." John 1:1-3, 14. Christ—God and man united in one real person—was born under the law, born of a woman, walked on earth like a man, died on the cross, rose from the tomb, and is seated at the right hand of his Father in heaven, from whence he soon shall appear to judge the living and the dead.

He who created all things is worth more than all the things he created; therefore the sacrifice of Christ can pay for all sins in this world and in a thousand other worlds if it were necessary. When we consider this, we cannot but rejoice that "we have such a high-priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

"MAN DIETH."

BY ELDER W. C. GAGE.

(Battle Creek, Mich.)

So says the Scripture; but modern theology says, No; the man does not die; only the body dies, but the man lives forever. Which is correct? If we accept even the theological definition of man, and then closely watch the phenomena connected with death, we discover irreconcilable difficulties. Thus the man is described as that which feels, thinks, reasons, etc. Physiology recognizes the fact that all these operations are dependent on the material organism; that the quality and integrity of the brain structure governs the vigor and activity of the intellectual process; that the suspension of the brain function suspends the "soul action," and its impairment weakens it in a relative degree.

From these indisputable facts, and incidental phenomena connected with them, the believer in the Scriptural doctrine of man's natural mortality draws a strong confirmatory argument. Believing that life in man is wholly dependent on his physical organization,—that mechanism described by the psalmist as "fearfully and wonderfully made,"—he sees in the dissolution of the body the cessation of that life, and the exact fulfillment of the Scripture declaration, "Man dieth."

To those who witness the frequent repetition of this scene, the argument appeals most forcibly; and it is therefore a matter of little wonder that the physician, whose presence at the death-bed so often compels him to observe the psychological aspects of the situation, so frequently becomes a skeptic as to the popular belief in the doctrine of the soul.

These thoughts are suggested by the perusal of an article in the *Chautauquan* for March, entitled, "The World's Debt to Medicine." The author, John S. Billings, M. D., after summing up the many valuable and important discoveries which medical science has given to the world, apparently goes out of his way to make the following statement, although it might indeed be classed among the debts we owe to medicine if its legitimate deductions were only accepted as a safeguard against the delusion of man's inherent immortality. He says:—

"The physician does not so separate the consideration of the psychical part of man from that of his physical organization, as is commonly done by the theologian or the jurist. The more he studies his subject, the more he is convinced that with every mental or spiritual manifestation there is some co-ordinate change in bodily structure; that body and mind exert a powerful influence upon each other; that disorder of the one may produce disorder of the other; and that both must be taken into consideration in dealing with ignorance, folly,

vice, and crime. This view has gradually become prevalent among educated men, the modern jurisprudence of insanity is based upon it; and it is beginning to be accepted by criminologists and social reformers."

If it be indeed true that "with every mental or spiritual manifestation there is some co-ordinate change in bodily structure,"—and it is certainly true,—the further statement that mind and body must "both be taken into consideration in dealing with ignorance, folly, vice, and crime," may simply be broadened to its legitimate scope, and thus embrace all the relations of each to the other, both in life and its cessation. At the occurrence of the latter event, science, therefore, as well as the Bible, teaches that "man dieth."

But further than this, science cannot go. On the verge of the grave it stands helpless, and with no power to answer the question, "If a man die, shall he live again?" Revelation alone gives the solution of this problem. Such help as science can give is only by analogy; and that points in the same direction as the Scriptural answer. Thus the coming of the Lifegiver is made the source of immortality, and future life an object to be sought in and through him alone.

CHAIN LETTERS AGAIN.

BY MRS. T. T. WHEELER.

(Brookfield, N. Y.)

THE different members of our family have received during the present winter some half dozen "chain letters," to all of which no attention has been paid. The last one received begins thus: "A worthy young man who has completed his preparatory course, desires a complete college education to fit him for a special line of useful work. Not having the necessary means, this chain has been started by a friend as a simple means of meeting his expenses at college. Your aid is asked," etc. The letter then calls for the usual number of letters to be written, three, also ten cents in coin. The chain is limited to ten numbers.

Having a curiosity to know how much money this man would receive, supposing the chain to be fully carried out, I took my pencil and paper and made the calculation, which gave the following result: I find that 29,524 persons would each write three letters, making the whole number of letters written, 88,572. The worthy young man would receive \$8857.20, and the government would receive for postage on the letters \$7085.76. The total amount of money paid out to meet the expenses at college of this worthy young man would be \$15,942.96! Rather an expensive worthy young man, it seems to me.

From circumstances connected with the letter, I take it that this young man is a Seventh-day Adventist. I do not know it to be a fact, but I feel sure that such is the case. Now if there is in our Conference such a young man as the letter describes, would it not be better for his friends to bring his case before the president of the Conference, and he make such an appeal as he shall think proper to the churches for the sum actually needed, after the person has faithfully provided what he can to help himself, and thus avoid such an expensive way of raising money? For if it is going to cost \$15,942.96 to prepare one person for useful work, I do not know what will become of the hundreds of other young persons who are needed in the cause, and who are for aught I know, just as worthy and just as unable to help themselves, at present, to a college education, as is this young man.

I have no objection to helping worthy young people, but I do object to a system which gives the government a sum nearly equal to that which you desire to give the person, and which places in his hands an unnecessarily large amount of means, which would have a tendency to release him from feeling under any obligation to help himself.

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.)

(Concluded.)

In the last REVIEW we had reached verse 30 of Romans 11. That verse therefore will demand our attention next:—

Verses 30 and 31: "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy."

The Gentiles for ages had, as a body, been unbelievers in the true God. Up to the time of the first advent, the only way that they could come to him, in the fullest sense of that term, was by becoming proselytes to the Hebrew faith and submitting to circumcision and the other ordinances of that church. Now through the infidelity of the Jews, they could be saved as Gentiles. This favor of God in broadening out the plan of salvation, if I may be allowed that expression, had been rendered possible by the apostasy of the Hebrew church, which church, on account of that apostasy, were unable to regain their former pre-eminence; still they were not necessarily lost. The broadening of the general plan of God did not leave them in a hopeless condition. Like the Gentiles, they were still members of the human race, and since the Gentiles might be saved under the new covenant, because of the fact that it covered all men, so, likewise, the Jews might be saved on the same ground.

Verse 32: "For God hath concluded them all in unbelief, that he might have mercy upon all."

This verse, as it stands in the common translation, is regarded as a stronghold by those who teach the final salvation of all the Hebrews. The word "them" in the passage, they apply to the latter, and this is what gives them their seeming advantage in the argument. The truth is that the word in question is improperly supplied in the Authorized Version, and should be struck out of the passage, as it is in the Revised Version. In the latter the verse reads on this wise: "For God hath shut up all unto disobedience, that he might have mercy upon all." With this rendering everything is plain. God has shut up both Jew and Gentile under the condemnation of unbelief, that he may have mercy upon all; i. e., that he may save all through grace, and not through works. The Jew is not to be saved in one way and the Gentile in another way, but all must be saved in one and the same way; that is, by the mercy of God. The passage does not teach either the universal salvation of the Jews or that of all men. The doctrine which it embodies is this: God has shut up (imprisoned) all men in unbelief, that by such an imprisonment, amounting, as it does, to hopeless condemnation, they may realize the desperation of their cases, turn to God, and be saved through his unmerited favor, or grace. Gal. 3:22.

Verse 33: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Here the apostle breaks out into exalted praise to God on account of the "depth of the riches both of the wisdom and knowledge of God." This ejaculation of praise is forced from the apostle as he contemplates the wisdom and the mercy of the divine plan in providing for the salvation of all men through the gospel by first condemning them,—thus making them feel their need of help,—and then offering free salvation to all who believe on Christ. Such a view of the passage comports best with the application

made above of verse 32, wherein it was shown that the verse in question covered all men, and not the Jews merely. The wisdom of a general plan which would make salvation possible to all mankind is most worthy to be extolled, while that which contemplates the salvation of the Hebrews on account of their descent, and the salvation of the Gentiles for another and very different reason, would be of questionable sagacity.

Verse 34: "For who hath known the mind of the Lord? or who hath been his counselor?"

In the previous verse the apostle breaks out in praise of the wisdom and knowledge of God, which he declares to be unsearchable. In this verse he continues in the same strain, intimating that what God had accomplished he had done without the knowledge or advice of men; otherwise stated, that his great scheme for the redemption of our race was conceived and executed by the Deity without taking men into his counsels. That scheme burst upon him suddenly in all of its wisdom and benignity, as a great surprise, revealing the hitherto unknown purposes of the Creator toward his rebellious creatures.

Verse 35: "Or who hath first given to him, and it shall be recompensed unto him again?"

The reader will observe that this verse is in the form of a question demanding a negative answer. If any man has contributed to the wisdom and knowledge exercised by the Most High who has wrought such a wonderful device for saving men, let him make good his claim, and he will be recompensed. To such an invitation none can respond, and therefore all should be filled with devout admiration for the great artificer of the gospel, or "good news," respecting the kindly purposes of Heaven toward men.

Verse 36: "For of him, and through him, and to him, are all things; to whom be glory forever. Amen."

Of God, through God, and to God are all things; therefore, as he is all and in all, to him be the glory ascribed forever, and let no man, Jew or Gentile, take any credit to himself either for his own salvation or for that of any other person.

With this, the last verse of Romans 11, our running comment on that chapter is brought to a close. Whatever testimony believers in the Age-to-Come may find to favor that doctrine in other parts of Holy Writ, it is submitted that the chapter just examined furnishes no evidence in support of that theory. Hereafter the writer will discuss the same general topic from other points of view.

ITEMS.

BY JOSEPH CLARKE.

(Lowry City, Mo.)

A FAMILY that has spent a little fortune for medical aid, in the shape of drugs, used to think that water treatment was a fanatical experiment; but lately, they (being not so well able to spend money on drug remedies) have tried water treatment in the incipient stages of diseases, in the family, with such success that they now conclude that the use of drugs is fanaticism itself. Now they hope to prosper, and be in health, and pay up as they go.

By prayer we invite Jesus into our hearts; by prayer we keep him there; by prayer we close the doors of our hearts against Satan and the world; by prayer we still waves of passion, and woo the angel of peace; by prayer we turn our trials to blessings, and our weakness becomes strength.

Without Christ in the heart all our attempts to keep the heart pure are only sad failures; with Christ in the heart, we are borne so much above sin and Satan that we seem to be almost or quite in the atmosphere of heaven itself, and so Christ in the heart causes our impulses to be heavenly and pure.

THE RICH MAN AND LAZARUS. LUKE 16.

BY ELDER G. D. BALLOU.
(Baltimore, Md.)

THIS parable does not say that the rich man was wicked and the beggar was good. It makes *no distinction of character* whatever between the actors introduced, but only one of condition. All distinction of character you or I ever saw between the rich man and Lazarus heretofore was purely inferential, and we have no authority to add inferential features to the actors introduced in the parables of Jesus. He gave these actors just those qualities necessary to illustrate the lesson he designed to teach, and no others.

In the day of judgment character is the only thing of which account will be taken. Now since character is the only thing weighed in the judgment, and since no distinction of character is made in this parable, it follows that the parable was not directly designed to teach any lesson whatever with regard to final rewards or punishments after the judgment. This is the straight logic of the case. Remotely and in a secondary sense it was designed to help fit a certain class of men for the day of God. That this was the ultimate end, none will deny.

But the direct, immediate lesson taught is the folly of regarding riches as a mark of divine favor. The former parable of the chapter taught that only a wise use of the wealth of this world, and not the mere possession of it, could secure the favor of Heaven. (See verses 9-13.) When the Pharisees, who were money-lovers (Greek), heard all these things, they derided him. Verse 14. Then follows this parable to emphasize the former lesson and illustrate the statement of verse 15, that "that which is lightly esteemed among men is abomination in the sight of God," and thus show the folly of trusting in the mere possession of wealth as a token of divine favor. To do this most effectively, Jesus drew up an illustration which in *no particular* harmonizes with any literal statement of the Scriptures either with regard to the intermediate state, the judgment, or future rewards and punishments. The literal statements of the word all set forth an entirely different state of affairs.

This parable stands alone, unique in its figures, and unique in the manner it teaches the folly of trusting in riches for salvation and the wisdom and necessity of listening to Moses and the prophets instead of trusting to heathen practices.

There is no doubt in the mind of the writer that this parable was directly applicable to the very men who were listening to Jesus, and that it was especially designed for them. It will be well to turn and read the entire chapter, and then weigh this matter again.

GOD'S CARE FOR HIS CHILDREN.

BY MELISSA SOLLARS.
(Spokane, Wash.)

WILL God forsake those who serve and trust in him when they have done all in their power to help themselves?—No; his word is true, and cannot be broken; he did not forsake Elijah when he was alone in the wilderness, ready to die. God sent an angel to care for him; and when he awoke, he found a warm supper prepared for him. We know that God is able to do all things, according to our faith; if we have no faith in God, we need not expect anything from him, for he has not promised anything in that way. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The Lord trieth the righteous. We are taught to wait patiently for the Lord; he wants his own time, not ours, to answer prayer. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." "Blessed be the Lord; for he hath showed me his marvelous kindness in a strong city."

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.

TO THE DESPONDENT.

BY J. B. SCOTT.
(Shamrock, Wis.)

HAVE the foes overcome thee and borne thee to Babel?

In grief dost thou sit by its deep-sweeping stream?
Is thy heart cold and dark as its turbulent waters?
Does His, "Lo, I am with you," uncertainty seem?

O say, by thy doubts hast thou hanged on the willows
The harp thy hand swept in prosperity's hour?
Hath thine ear lost its love for the music of Zion?
Thy hand lost its cunning? thy fingers their power?

O listen, sad heart; thy Beloved is calling:
"My sister, my love, and my dove undefiled,
Fear not, for thy name on my hands is engraven,
And a crown and a mansion await thee, my child."

Sad pilgrim, look up from thy tears and temptations;
Lo! the light of the angel—the darkness is o'er.
Let thy hand sweep the strings that so long have been silent,
Strike again thy mute harp to the sweet songs of yore.

TRYING HIS APPETITE.

A YOUNG man carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"O, there's no danger; it's a mere notion; I can quit any time," replied the drinker.

"Suppose you try to-morrow morning," suggested the friend.

"Very well; to please you I'll do so, but I assure you there's no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter; "have you been ill?"

"Hardly," replied the other one. "But I am trying to escape a dreadful danger, and I fear that I shall be ill, before I conquer. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely; but I am gaining, and I mean to keep the upper hand after this."—*Selected.*

"WHY DID YOU WHIP THE BOYS?"

BY MRS. L. FLORA PLUMMER.
(Des Moines, Ia.)

"Boys, in your play be very careful not to leave the garden gate open. There are some pigs running about, and if the gate is left open, my fine garden will be ruined. Now be sure to remember."

With these words and a parting glance at the weedless rows of beans, peas, and potatoes, of which he was justly proud, Mr. Mac Owen sprang into his buggy and drove to his office in the city.

Mr. William Mac Owen was a prosperous business man, and his suburban home was ideal in its arrangements and surroundings. The garden was his special delight, and he had spent much of his leisure time that spring in caring for it. It now gave promise of rich returns for the labor bestowed.

The determined nature and rather austere manner of Mr. Mac Owen made him distinctly the head of the family. His sweet-faced wife with true Christian grace had done much to soften the hard lines of his character. He loved her devotedly, and her womanly influence was exerted with so much tact and in so gentle a manner that he was almost unconscious of its power. The two boys, John and Will, feared though respected, papa and loved mamma. They were manly little fellows, full of fun, but possessed of a true sense of honor and justice.

That evening when Mr. Mac Owen returned to his home, what was his consternation to find the garden gate open, the beds uprooted, and his fine growing plants torn and trampled into fragments. He stood at the gate a moment looking upon the ruin that had been wrought, then turned toward the barn, where he heard the voices of his boys at play. As he passed the low boughs of an apple tree, he carefully selected a suitable switch, and trimmed it to his liking. His air was that of a just man about to inflict punishment upon the guilty.

When John and Will saw their father coming, they stopped playing, and held a hurried consultation; then John, the elder, stepped briskly forward and said:—

"We are very sorry the garden is spoiled, father, but—"

"No explanation is necessary. I must teach you boys to remember what is told you. No excuses can justify such disobedience."

"But, father," began poor John.

"Not another word," replied Mr. Mac Owen; and strong and ready were the strokes that fell upon the unresisting boy.

Little Will stood by with white face and trembling lips. When his turn came, a hard look crept into his little face, making it resemble in a marked degree the older, sterner face that bent above him.

When the demands of justice had been fully met, Mr. Mac Owen attended to some work about the barn, and then went to the house. He entered the pleasant sitting-room, and found his wife in her easy rocker with an arm around each of the little culprits. After a moment or two had passed, she quietly asked:—

"Why did you whip the boys?"

"Why did I whip the boys?" her husband repeated in a tone betokening much surprise. "Have you not seen the garden, Mary? It is completely ruined. Not a thing left. The pigs have utterly destroyed it."

"Yes; but why did you whip the boys?" the mother again asked.

"I have told you why I whipped them. I warned them this morning to be very careful not to leave the gate open. Such carelessness is not to be tolerated."

"But, William, why did you whip the boys?" This time particular stress was placed upon the word "boys."

Mr. Mac Owen looked at his wife in amazement. Slowly the thought forced itself upon him that in some way he had made a mistake. His wife arose, gently placed her hand upon his arm, looked up in his face, and said,—

"Husband, it was I who left the garden gate open."

"The color left the man's face for a moment, and then returned, flooding it with shame. As he remembered John's attempted explanation, he realized keenly the injury done the boys, and sinking into a chair, he buried his face in his hands. His own heart condemned his whole course, and he felt that the mistake was a grievous one. He loved his boys, but it was difficult for his iron nature to humble itself and admit the wrong. However, his sense of right pointed out to him that acknowledgment should be made. Then, too, he had been taught by the example of his wife upon many occasions the Bible doctrine of confession.

Yielding to the good influences which were working upon his heart, he called the boys to him, and in a choking voice asked pardon for the wrong he had done them. Unused as they were to this display of feeling from their father, they were shy at first, but John soon threw his arms around his papa's neck, and laid his tear-stained face against the bearded cheek. Little Will was slower to make response. His face was still white and stern in childish resentment. But when mama knelt by him and tenderly told him the story of how Jesus forgave those who did him wrong when he was here upon earth, Will's heart melted, and in it all the father gained the wealth of his little boy's love.

Years after, in relating this incident to an intimate friend, Mr. Mac Owen said that in this turning of his heart toward his children, dated the commencement of his yielding his heart to God.

A BATH IN THE HOME.

MANY people who know something of the desirability of frequent bathing are deterred from indulging in it on account of the attending inconvenience. It is greatly to be regretted that so large a proportion of our homes are built with no special provision for bathing. We sympathize with the lady who said that if she were to build a house, she would first build a bath-room, and add other rooms as she might be able.

We have seen a simple arrangement for taking a shower bath, which we will describe. A tin bucket holding three gallons, with a small spray faucet, is suspended from the ceiling by a hook, or little pulley and rope. On the floor is a sheet of zinc three or four feet square with edges turned up. A small tub stands in the middle directly under the spray.

With only a kettle full of boiling water two or three fine baths may be had. A shower bath possesses apparent advantages over an ordinary tub bath. With this outfit it may be fully enjoyed by any one at a very small outlay of expense or trouble.

T.

DRINKING HUSBANDS AND FATHERS.

I HAVE studied the laws of heredity, practically and with hundreds of living illustrations, for twenty-two years, and I have reached a firm conviction that no man is worthy to become a husband or father who is not always sober and clean. By sober, I mean a man who is not familiar with the red cup; by clean, one whose body is pure and healthful.

We are at present developing a race of drunkards. Statistics show that, leaving out the children, there is one drunkard to every forty-two persons. This means that nearly one half the adult people in the United States drink something else than water. I have sufficient evidence to encourage me in my belief that any man who tipsples cannot be a good father; not that the greatest wrong is to himself, but because of the wrong done his children. I find that nine out of every ten men who drink had drinking fathers or a drinking family before them. The father says: "O, I only drink a little, you know; it never affects me!" But the father never knows what terrible effects of just drinking "a little" may be revealed in his offspring; what awful influence it may have upon the mind and habits of his child.

You cannot enervate the mind and the body and have strength and intellect remain. If you are a father, as you sow strength and intellect in yourself, so shall you reap strength and intellect in your children. If drunkenness and licentiousness go hand in hand, if we are generating a drunken race, then we are producing at the same time an unclean race. Let thinking men and women consider these cruel, hard facts; and, above all, let the wives bring all their loving influence to bear upon their husbands to restrain them from drinking. — *Anthony Comstock.*

A GOOD GARDEN.

THE time has now fully come when in this latitude plans should be made and carried into execution to provide for the garden.

To all classes of people a good garden is among the best of earthly blessings. To those who live in towns and cities the contact with the soil, charged as it is with electricity and other life-giving elements, is the best of all tonics. The care and labor of a garden provide the physical exercise for which a very large portion of our urban people are languishing and dying. Invalids would be fewer if gardens were more, and if each man and woman would "weed their own garden," instead of hiring it done.

The farmer may say, "I do not need a garden for exercise, nor for a chance to dig in the dirt." Very true; but there are thousands of farmers who would be far better off to-day had they confined their labors to small patches of ground instead of trying to rake all creation over. Hiring help, buying machinery, feeding horses, paying interest and taxes, is poor business for farmers in these times; and the most of them are not prospering under such burdens.

Many a farmer toils early and late all summer for that which costs him more than he can get for it. And the more he has, the worse he is off. Not so with a fine garden. That acre carefully planted and cultivated, in which small fruits and the various vegetables are grown, is worth more to the farmer than numerous acres of wheat. One year with another, the man who works his acre and hires out to the wheat man through harvest and threshing, has the most to show for it without half the worry.

Our advice to farmers is not to neglect the garden. Neglect your wheat or corn if you must; but attend to the garden. And to all — Let the garden be cared for. Do not sacrifice it to fowls, hogs, or cattle. Do not sacrifice it to weeds. Irrigate it if you can. Plan to make it permanent. Have strawberry and asparagus beds, and hot-beds. It will surely pay. Most all city people know a little of the luxury of having garden produce on the table, "from our own garden." How fresh; how much better it tastes! It is because our own hands have raised it, and our appetites are thereby better. We are going to try for a garden.

T.

THE SECRET PLACE.

It is one mark of a truly sanctified soul to possess the ability to pause amid the rush of earthly care and come very near the heart of Jesus in prayer. It is then that we are permitted to drop distracting burdens and lose ourselves in him, in the soul's joyful waiting at his feet. Ah, then it is that difficult questions find a solution, if not according to our wishes, according to that wisdom that is so much higher than our own. "Enter into thy closet," is a blessed injunction. Weary pilgrim, wherever thou art, draw near to Him who "seeth in secret." It may not always be possible to find this chosen retreat according to our imperfect ideas of what constitutes the closet of prayer. Know this, however, that the soul's seclusion with God may be amid the busy marts of trade. We then are permitted to draw very near to him in the silence of the inmost heart, and to tell him of the things we so much need. There is no way of finding comfort amid the perplexing problems of life but in its intimate and habitual communication with God. — *Christian Advocate.*

— "We need not think it hard to believe that our bodies can be raised pure and beautiful out of the cold earth, at the word of Christ, when every spring he calls the flowers and trees from death to life."

Special Mention.

FAITH-HEALING.

ON account of the prominence into which so-called faith-cures are being thrust, we have from time to time been called upon to allude to them in these columns. While we believe fully in the ability and willingness of God to hear the prayer of faith, and that he can and often does restore the sick in answer to prayer, still we are bound to say that we have no confidence that a very great deal that passes for faith-healing is what it pretends to be. The apostle tells us that "the effectual fervent prayer of a righteous man availeth much." But in this faith- or mind-cure business we see all classes engaged: the charlatan, the Spiritualist, the hypocrite, the bigot, and the money-grabber,—each claims to cure disease by virtually the same process.

We do not undertake to say that their claims are altogether hollow pretenses. Satan is to work many miracles in these days, among others will be the healing of disease. Then, too, there is a class of invalids who need nothing more than a mind cure, and they are whole, every whit. Their troubles are all in their minds, and when those are corrected, the patient gets well. But humbuggery enters largely into the whole system. For many of their pretentious claims there is no foundation in fact.

The *Chicago Times-Herald* lately devoted more than a half page to the subject, and gives account of thirteen deaths, all dated March 30, in different parts of the country, and all attributed to the pretensions of "Christian Science."

The greatest harm of this system clusters around the titles they assume as "Christian Science," "Divine Healing," "Faith-cure," etc. If it were known only as "Mind-cure," people would soon learn to take it for what it is worth. But the association of faith in divine power with the work is misleading. It entraps thousands of honest souls, it degrades divine grace to the obedient service of designing men. It leads the sick to ignore rational measures for recovery and thus causes premature death.

T.

STRUGGLING CUBA.

CUBA is engaged in another mortal struggle for independence. The little island has long chafed under Spanish domination and has been held in subjection only by main strength. The Spaniards hold tenaciously to their prize, but their administration has been lax, often despotic, and their policy feeble.

So far in the present rebellion success is almost altogether on the side of the rebels. The Spanish government is very jealous of the attitude of the United States, and possibly there is some occasion. They have violated international laws in firing on passing vessels which for some reason, or no reason, they suspected of being in sympathy with the insurgents.

There is doubtless a strong individual sentiment in this country in favor of the independence of Cuba. There is perhaps a stronger public sentiment in favor of the annexation of Cuba. This would from our standpoint seem to be a logical step; but it is outside of all propriety for the American people or authorities to manifest their predilections.

The latest dispatches show that the insurrection is spreading and permeates the island in all directions.

T.

SUNDAY BLUE LAWS.

THE religious enforcement of Sunday does not meet with much favor from the Detroit *Evening News*. Under the heading, "Connecticut Wipes out a Blue Law," in its issue of March 16, it contrasts the repeal of an old Sunday blue law of Connecticut with the attempt of some Western bigots to enact fresh laws of this nature, as follows:—

"For 200 years Connecticut has had upon its statute books a law relative to the observance of Sunday, which was as blue a law as could be imagined. The text of the Sunday observance law was as follows:—

"When any justice of the peace shall have personal knowledge that any person is guilty of drunkenness, profane swearing, cursing, or Sabbath-breaking, such knowledge shall be sufficient evidence for such justice of the peace to render judgment against him, without previous complaint and warrant, having first caused such person to be brought before him."

"Under this law it was simply necessary that a country justice was personally informed that John Doe had been guilty of Sabbath-breaking to qualify him to hale Mr. Doe before his bench, and with no further ceremony, notice, or warrant, render a judgment against Mr. Doe. In other words, on the charge of Sabbath-breaking, there could be, in the State of Connecticut, no right of trial save that in the mind of the justice. This blue law has often been invoked to prevent the publication of newspapers, the operation of barber-shops, drug- and cigar-stores, and the open conduct of other business of convenience to the public. It has just been repealed, as a direct consequence of the ill-favor with which its operation has been received on the occasions upon which justices sought to put it into effect of late years, and there was not a dissenting vote in the legislature which passed the law repealing it. Here in the West, while the original proponents of blue laws are wiping out the statutes, where they have stood unquestioned for two centuries, all trace of religious observance laws, we are engaged in the passage of laws providing for the closer observance of the Sunday. There is much that is worth studying in this relation, though fanatics and impractical people are daily rushing to legislatures for the passage of laws providing for such special observance.

"The future of the Sunday as a day of rest, as the Lord's day, if its friends will, lies in individual conduct, and not in the enforcing of repressive laws. The manifestations of reverence for a day of worship, for a day of rest from unnecessary labor, and for the devotion of its hours to the higher purposes for which men were created, must spring from individual feeling and training, rather than from legislative enactment. The devotion of a part of the day to innocent amusement and recreation is not inconsistent with the theory of its foundation as a day of rest and worship. The breaking away of communities from blue laws which have been in existence for centuries, is quite as significant as the recourse which other communities are having to just such legislation."

THE OCCULT ART.

WHAT hypnotism is destined to accomplish is as yet an unsolved problem, but enough has been developed to show that it is a most powerful means for evil. We have already noted several instances of this power, including that one in Kansas where a man was compelled to commit a murder and established his innocence, while the guilt was unquestionably fixed on the one who exercised the hypnotic influence.

Other cases are continually coming to light; among them is one just reported from Missouri in which a boy was taken as a hypnotic subject by a "professor" of the occult art. As his mind was being affected, his mother by legal measures took him away from the operator. But he had become an adept in mesmerizing other people and exercised his powers in many ways to his own advantage and amusement, and to the annoyance and loss of others. He compelled a merchant to provide him a suit of clothes; he mesmerized his playmates and made himself such a nuisance that his mother is now endeavoring to place him in the reform school. But if he should exercise his influence there, it will be an interesting place for him and others.

Satan, in these last days, is making great efforts to reveal to wicked men the knowledge of those forces that God has for good reasons hidden from mortal view. They are manifested in mediumship, hypnotism, mind-reading, and other arts of the genuine juggler, and will doubtless be largely employed in the last great deception.

GOOD WORDS.

THE following ringing declarations concerning the utterly obnoxious nature of all Sunday laws, are from the New York *World* of March 14. This country just now needs more of such kind of instruction to open the eyes of those who have not given attention to such matters, to the evil work which religious bigots are now laboring with might and main to accomplish. We trust they will have their effect:—

"The argument in favor of abolishing Sabbatarian Sunday laws is unanswerable. It is not the province of the State to prescribe religious observances of any kind. Under our system of absolutely secular government and absolute religious liberty, the law has rightfully no more to do with Sabbaths than with sacraments. Its sole concern should be to protect every citizen equally in his right to do as he pleases with regard to religious observances. Freedom to worship God does not mean freedom to compel other people to worship God in the same way.

"Laws prescribing the observance of any day as a Sabbath or as 'holy time,' to use the language of the New York statute, are utterly obnoxious to the genius of our system. They are unfair, unequal, and oppressive. They ought to be stricken from the statute-book as laws irreconcilable with the fundamental ideas of American liberty."

WHAT THEY WANT.

In a sermon lately preached by Dr. Talmage in the Academy of Music, New York City, upon the subject of divorce, the doctor made the following statement:—

"What we want is that the Congress of the United States change the national Constitution so that a law can be passed which will be uniform all over the country, and what shall be right in one State shall be right in other States, and what is wrong in one State shall be wrong in other States."

We have nothing to say in favor of the easy way that divorces are obtained in this country; it is undoubtedly a shame and a blot upon our civilization. Still this is hardly a sufficient reason why an amendment to the United States Constitution should be made, especially empowering the United States Congress to make the laws regulating marriage and divorce for the entire nation.

If such a scheme should be carried out, there is no certainty that divorces would be much more difficult to obtain than they are now. The same influences would be brought to bear upon Congress that have affected the State and Territorial legislatures, and so, whether the States or the United States, shall make the divorce laws, divorces will continue to be obtained with comparative ease.

But aside from the particular point in discussion, there is danger in the plan proposed by Dr. Talmage. It involves the question, What legislative body is to make the laws for the several States,—the legislatures of the States? or the Congress of the United States? The laws defining and punishing murder and many other crimes, vary as much in the several States as do the laws in regard to divorce. So if absolute *uniformity* in regard to one law is necessary, why not in regard to all? Thus, should this plan be adopted, the Constitution would receive a great number of amendments, covering

every phase of legislation upon which it might be thought that uniformity of law should prevail. Or by one general amendment Congress might be empowered to make all the laws for the different States of the Union in the interests of uniformity, and the legislatures of the States and even the States themselves be dispensed with! This would be the logical result of a universal divorce law, which could have but one effect; to depreciate the authority of the States, taking away their rights to make their own laws by increasing the authority and power of the general government,—two things which every lover of his country and its institutions would consider to be a calamity.

The fact is, this desire to ignore the States and call upon Congress for everything, bodes no good to the country. The Constitution has set the bounds of congressional authority, and Congress has been given all the power that can safely be given to it. The acquisition of too much power leads to tyranny. A division of power by a comparison of measures gives better freedom and prevents extremes in legislation.

The question of Sunday observance has been for several years discussed in precisely the same way that divorce is now being treated. The laws of the States in regard to Sunday are not uniform; some have no Sunday law; others have exemption clauses, which will not allow observers of the Sabbath to be prosecuted for Sunday work; and in the States where there is a Sunday law, and no exemptions, there is a great diversity in the punishments prescribed. Hence, the ardent Sunday devotee longs for an amendment to the Constitution so that Congress may pass a Sunday law of universal application, with a uniformity of punishment. Thus in many ways are efforts constantly being made to minimize the powers of the States and to increase the authority of the general government, even to the destruction of religious liberty and the tearing down of the most precious liberties of the States and of the people.

M. E. KELLOGG.

TENNESSEE INJUSTICE.

THE report from Tennessee in the Progress department, by Allen Moon, will be read with peculiar interest. The petition alluded to as having been presented to the county court was printed in these columns last week. Its terms were such as to appeal to the sympathies and to the judgment of fairminded men. But notice how it was met. Fifteen out of twenty-nine justices of the peace held that public welfare depended upon keeping eight innocent Christian men in jail for the full length of their term; their only offense being that they followed their conscientious convictions in obeying God, without in the least interfering with the rights of others.

The reason for thus insisting upon having the full pound of flesh, was that this is the only way in which the abominable heresy (?) of men's following their own sense of duty can be stamped out. What folly! Will it never enter the thick heads of men that conscience cannot be smothered that way? Do these men imagine in view of what has been suffered in the past that Seventh-day Adventists will be frightened from the position they have chosen? But having entered upon the course of persecution, they know not how to turn back. Urged on by Satan, they will do their worst.

T.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 9, 1895.

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(Concluded.)

Letter 38.—The Homeward Journey.

LEAVING Rome, Dec. 25, we made our way as directly and quickly to London as was consistent with health. The effect of recent sickness made several pauses, and easy stages in the journey, quite necessary.

We arrived the first day at the city of Genoa, celebrated as the birthplace of Columbus. The route to this city lay through the city of Pisa, where is the famous leaning tower, of which we obtained a fine view. This tower is a round marble belfry, consisting of seven stories, divided by rows of columns, and being in all 180 feet in height. It leans fourteen feet out of the perpendicular, and much speculation has been indulged in as to whether it was originally so built, or whether the inclination is owing to the structure's having settled on one side. It has a flat roof, and is surmounted with an open gallery, which is said to be perpendicular. This would prove one of two things, either that the building was erected in this leaning position, or that this crowning story was placed upon it after the settling took place.

Near by is an object of still greater interest, called the "Baptistry," or the "Church of St John," completed in 1162. It has a large octagonal font of sufficient size to take in bodily the candidate for baptism, with the administrator; showing that as late as the twelfth century the form of baptism was immersion.

Leaving Genoa our next stop was at Turin, where our train halted some two hours. This is one of the handsomest cities of Europe, with its many public squares, piazzas, and porticos. The square called the "Piazza Castello," surrounded by porticos, and prolonged down by way of the River Po to the end of the Piazza Vittorio Emanuele, is said to be the finest square in Europe for size, regularity of architecture, and beauty of situation. The city is noted for its castles and public buildings, it having once been the capitol of Savoy. A new university has seventy-one professorships, and in 1886 had an attendance of 2132 students. Its population at the beginning of the nineteenth century was 42,000. Now it has, or had as far back as 1881, 233,124.

Our next stopping-place for the night was at Aix-le-Bains, in France, to reach which place we passed through the famous Mt. Cenis tunnel. It took our train just twenty-seven minutes to make the tunnel passage. It is a little over seven miles in length. Though called the Mt. Cenis tunnel, it is quite a distance from that mountain, the real summit under which it passes being the Grand Vallon, 11,000 feet high. It does not pass on a level through the mountain, but rises on a gradient of one in forty-five and a half, from Modane, on the French side, to the middle, whence it descends to Bardonecchia, on the Italian side, on a grade of one to two thousand, which is a sufficient de-

cline to run off the water, but makes that end of the tunnel 434 feet higher than the other. This tunnel was begun in 1857, and far surpassed any other enterprise of the kind up to that time. The undertaking was rendered possible only by the improved machinery which modern invention has produced.

The St. Gothard tunnel, begun in 1871, was a more stupendous undertaking, having a total length of nine and a quarter miles. The wish had often been expressed to us that we might have the privilege of passing through the St. Gothard tunnel; but while we appreciate the kind wishes of our friends, we really, in our own experience, have not been able to see much difference between one tunnel and another. The longer the tunnel, the longer we are in the dark. The scenery is not particularly diversified or attractive, and a ride for the same length of time in a pitch-dark night is just about as entertaining. The thought of the enterprise of course makes such a ride impressive; but one can take in that idea as well outside of the tunnel as in.

Dec. 27 we reached Paris, the gayest and handsomest of the capitals of Europe. Its well-paved, broad, and beautiful streets, and elegant business houses, make a constant attraction to the visitor. Our stay here was brief, and only a few of its notable places could be visited. Chief of the churches is that of Notre Dame, the great Cathedral of Paris. It occupies the site of one of the old Roman temples to Jupiter. The first Christian church on this spot was dedicated to St. Stephen, in A. D. 365. It has received addition after addition, and been restored from time to time. In the French Revolution in 1793, the leaders of that movement decreed that it should be called and used as the Temple of Reason. A thorough restoration was made in 1846-49. The western towers are 224 feet in height and the vaulting is 105 feet from the floor. The entire length of the building is 426 feet, and the width is 164 feet. For more than 700 years it has been the center of Church and State ceremonials in France, and "on account of the wealth of its historical associations, as well as its magnificent proportions, is reckoned among the most notable buildings of the world."

This church, strange to say, is a church for the common people, while another church, called the Madeleine, is the church of the wealthy and of the aristocracy. Its ceremonies are more pompous, its singing of a more elaborate order, its patrons the richest and most stylish people in the city. It was amusing to see rich-robed ladies, with their delicate gloves, come in and apparently dip their finger into the font of holy water, which they were very careful not to touch, and then make the sign of the cross on their foreheads! Perhaps they thought that deceiving the people by going through the motions would satisfy the Lord as well as to spoil their dainty gloves. Their ideas in this respect are apparently much the same as those of the Chicago policeman (an Irish Catholic, of course) who came into a restaurant and was overheard by one of our brethren to call for fish, as it was on Friday. The waiter said they had none. "Well, then," said the policeman, "give me a good beefsteak," adding, "the Lord knows I called for fish, anyway!" So these ladies no doubt excused themselves by mentally saying, "The Lord knows I made the motions, anyway."

In Paris we saw what to us was an object of great interest, an invention in which the French

seem to be taking the lead, that is, an electrically propelled street carriage. It had the form and look of a common buggy, and made its way at a lively gait among the teams and carriages of the great Parisian thoroughfares. More will be heard of this kind of conveyances hereafter. The *Scientific American* thinks that in a short time such means of locomotion will banish the horses from our largest cities, much to the improvement of said cities in a cleanly and sanitary point of view.

Dec. 31 we crossed that restless piece of water, the English channel. It was, fortunately, a trip of only about two hours' duration; for the boat seemed to take special delight in assuming any and every position but that of the horizontal. The port-holes were for a large portion of the time under water, and the condition of things inside the boat can readily be imagined.

When in London last June, in an interview with Dr. Wm. M. Jones, the Seventh-day Baptist minister there, it was arranged that he accompany us to the British Museum on our return through that place, to aid us in gathering important information which he was so well qualified to impart concerning some of the rare treasures which that museum contains. But our return, in the month of January, found the season unfavorable; and our own condition of health, the state of the weather, icy sidewalks, etc., prevented the carrying out of that arrangement. And now we have the sad intelligence, as noted in the *REVIEW* of March 26, that he has been taken by death from the scenes of his earthly labors.

Jan. 9 we left London at 10 A. M., and at noon sailed out of the beautiful harbor of Southampton to board the steamship "Augusta Victoria" of the Hamburg-American line for the homeward voyage. The main incidents of this voyage have already been referred to in this paper. A day and a half out, a furious storm was encountered of two days' duration. The wind blew with such violence that it swept the spray from the breaking caps of the lofty billows till it seemed that the whole heavens were filled with a driving snow-storm. The rear flag-staff of our boat was broken off, and a portion of the deck railing was carried away; while the motion of the ship was such that on one occasion at least we were sharply reminded by being thrown down the stairway, that it was not altogether safe to try to pass from point to point.

But the welcome shores of the New World at length came into view, and the ship was soon made fast to her dock in Jersey City, in New York harbor, Jan. 18. Brother T. A. Kilgore met us on our arrival, and by his assistance we were soon ready for the train west, and Jan. 19 were able thankfully to greet home scenes and home faces once more.

A three weeks' treatment at the Sanitarium here, with its wonderful facilities for combating disease, and the sedulous and careful attention of the helpers in the various departments, has been found necessary to eliminate from the system the seeds of malaria contracted in Syria; but the work now seems to have been quite effectually accomplished.

Looking back over the long journey, we can say that it has afforded us the utmost satisfaction, and, with the exception of the sickness referred to above, has been very pleasant throughout.

Among the vivid impressions left upon the mind by what we have seen and heard, a few may be mentioned here:—

1. There are a large number of people throughout the Old World who are giving themselves with a sincere and earnest Christian purpose, and thorough self-sacrifice, to the work of trying to help their fellow-men. They are deserving of all respect and gratitude from those who come within the area of their influence and assistance.

2. There is no possible excuse for the longer existence of the Turks as a nation. They contribute nothing to the progress and welfare of mankind; but they do contribute to the degradation and suffering of millions of people. We may congratulate ourselves that their whole government is simply a shell, ready at any time to crumble to pieces; and just as soon as the envies and jealousies of the nations of Europe can be adjusted, the collapse will come.

3. One of the saddest features of the present situation of Christendom is the condition of immense masses of people who profess to be civilized, and to be the divinely-accepted followers of Christ. They are in the grasp of false religions, which hold them in ignorance, shut out the light, stifle thought, and bind their consciences as in a vise of steel. It is hardly possible to reach the people except through the priests, and the priests will tolerate nothing which will take the people from under their control. It is tenfold worse than it would be if they knew nothing whatever of Christianity, so far as getting the truth before them is concerned.

4. The poverty, the distress, and the suffering that everywhere abound, in the far East, are fearful to behold. The carelessness and indifference to pain in others, either man or beast, turn all places into a sea of distress, which puts every humane feeling upon the rack.

5. The more we see of this world, as it is, the less we feel attracted to it as a home and abiding-place. A visit to many lands and many people is calculated to make one feel more and more like a pilgrim and stranger here, and to pray for the coming Deliverer to hasten his appearing, and replace this example of men's unsanctified government, and sin's dominion, with his own reign of light, and love, and righteousness, and joy.

U. S.

THE BOOK OF JOB.

AMONG the particularly interesting portions of sacred Scripture the book of Job has by right a prominent place. The peculiar interest which it possesses arises from various features. It is unique among other books of the Bible. It combines a narrative of extraordinary attractiveness with practical lessons and illustrations of the most profound character. Its style is always elevated, often sublime. It presents flashes of irony without sacrificing dignity, and reveals a knowledge of human nature and of science hardly to be expected in a production of those primitive ages.

Thomas Carlyle wrote: "I call the book of Job one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew, such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book, all men's book! It is our first, oldest statement of the never-ending problem—man's destiny, and God's ways with him here in this earth. . . . There is nothing written, I think, in the Bible or out of it, of equal literary merit."

The authorship of the book has long been a

question with bibliographers; but one on which they have found no salient points sufficient to settle the matter beyond dispute. The book has been called the "Melchisedec among the books of the Bible." It comes to us without a genealogy. Its circumstances are not connected to history. Its location is not known to geography. Its subject has a name of but three letters, which almost any language might claim. The book is not devoid of local peculiarities, but these do not agree in their evidence.

Three positions are quite commonly taken in regard to the chronology of the book: (1) It was written in the days of Abraham or earlier; (2) it was written by Moses in Midian; (3) it was written in the days of Solomon, if not by his hand. The reasons urged for these positions are too various to admit of an examination here. Many of them are unworthy of consideration because they are based upon human limitations without making any allowance for the enlightenment of the Holy Spirit. Perhaps none of the positions are true, though we incline to the second, that Moses was the author. His sojourn in the wilderness gave him abundant opportunity for literary work. And we cannot suppose that a man of his nature and attainments would remain inactive and dormant for forty years. The lofty wisdom, eloquence, and imagery displayed in the book of Job could only be produced by such a man as Moses who "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22. And he would require the aid of inspiration to look so deeply into the mysterious depths of human nature and divine philosophy, as does the author of this book.

We cannot doubt Moses's fitness for the work. His other writings prove his ability as a writer. His versatile talents fitted him for the work of the poet, the prophet, the historian, the sage. He was author, teacher, statesman, and a prophet in a higher sense than any who had or has since lived on earth, except that Prophet.

With very many the idea prevails that the book is but an allegory, that its characters are mythical, and the whole book a fable, or at best a parable. With this view we have no sympathy. While it is true that Job is not the writer, and there is no pretense that he was, the narrative existed in the mind of the author as a fact. Not only does the book which bears his name treat of Job as a real character, but other portions of the Scriptures speak of him in the same manner. It is quite possible that the author amplified his subject, but if so, he did it by the aid of inspiration, while the basis consists of facts which actually transpired. It is probable that Job lived long before Moses. The character of his speech indicates this. Besides, it is said that he lived "an hundred and forty years" after the experiences recorded had transpired, an age that would place him back in the days of Abraham.

Having thus glanced at the book as a whole, it will remain for us to consider its features, the circumstances and character of Job, the purpose of his trials, and the lessons which they teach.

In this field we shall find abundant room and rich reward. But few, if any, have measured the length and breadth of God's purpose in his dealings with Job, and in handing down to future ages the detailed history of his experiences. We do not claim to have done this, for the more we study the theme, the richer it becomes in those grand truths which constitute the Bible the book of all books.

G. O. T.

A PECULIAR PEOPLE.

SUCH are to be the people who are ready and waiting for the coming of the Lord; for so Paul describes them in Titus 2:13, 14. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Anything is peculiar is generally supposed to be that which has some feature, or characteristic, that distinguishes it from other objects of its class. But here a class of people are brought to view who are peculiar; and all who are waiting for Christ's glorious appearing must be in such a position that it can be truly said of them that they are a "peculiar" people.

Now, in what is this peculiarity to consist? Mark the language. He is to "purify unto himself a peculiar people." Then this work which Christ does for them is what makes them peculiar and distinguishes them from others around them. This is the peculiarity which the text brings to view. Then the apostle does not use this term in the sense of being odd, and strange, and eccentric. Let no one, therefore, think that he is making himself a child of the Lord by putting on some unusual article of apparel, dressing himself up in some grotesque style, being strange in speech or eccentric in manner. It is not anything which would attract the attention of the crowd or naturally excite the humorous or jocose remark of the passer-by.

What does the Lord do for us to make us peculiar? He purifies us unto himself. Then the purity of the people spoken of, is that which constitutes their peculiarity. And in an age like this, when there is so much evil in the world, when evil men and seducers are waxing worse and worse; when there is violence in the land as it was in the days of Noah, and impurity of thought and life prevail, as in the cities of the plain, in the days of Lot;—when one under these conditions seeks to be holy because God is holy, and to keep himself unspotted from the world, such a one is sharply distinguished from the world around him. He makes himself "peculiar" indeed in the sense in which Paul uses the term in the scripture before us.

How, then, do we receive and how do we maintain this peculiarity? Christ purifies us unto himself; but we have something to do ourselves in the matter. We must co-operate with him in the work, as instructed to do in verse 12. We are to deny ungodliness and worldly lusts; we are to live soberly and righteously and godly in this present evil world; we are to be looking for the blessed hope, the appearing of the Lord our Saviour (verse 13), and to be zealous of good works. Verse 14. The Lord cannot work for drones in the hive nor for idlers in his vineyard.

The language involves also another sense in which the word "peculiar" is here used. Christ purifies unto himself this people; that is, he makes a people which is peculiarly his own, a special and precious treasure unto himself. The work of Christ for us operates in two directions: (1) It causes us to love him; for he who is forgiven much loves much (Luke 7:43); and (2) It causes him to love us; for we are called his jewels (Mal. 3:17), and the more a jeweler labors in the work of polishing the precious stone, if it responds readily to the process, the more he esteems it. So Christ purifies us to himself, and by this process we become his peculiar people, a treasure especially dear to him.

U. S.

LAST-DAY TOKENS.

AMONG the special characteristics of the last days, one was that there would be a great awakening of the minds of men in all departments of knowledge, for it was to be in the "time of the end."

The prophet Daniel says, "Many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Men have traveled more or less since the creation of the world, so that previous to the time here mentioned it could be said that *some* have run to and fro; but the fact that here notice is taken that *many* run to and fro, would imply that facilities for travel would be greatly increased, and that so many things not before known would be discovered, that it could be emphatically said that knowledge would be increased.

Almost nineteen centuries have passed away since the beginning of the Christian era; and what has been the history of this time? No great change in the respects noted in the prophecy occurred in any of these centuries until we come to the nineteenth. This present century is now drawing to a close, and what a century it has been! Within this time all the great inventions which pertain to the facilities for travel by land and sea, the great discoveries, which pertain to the improvement of civil, social, and family life, have come forth. At the beginning of the present century men traveled as they did in the days of Julius Cæsar. At the beginning of this century men lighted and warmed their dwellings, fed and clothed themselves, tilled their ground, communicated with each other, and suffered all medieval inconveniences, just as they had done for centuries before. The same ships, the same buildings, the same carriages, the same domestic utensils, continued in use.

But a little before the middle of the present century, arts and discoveries, which had so long been asleep, awoke with a bound; and, like a series of dazzling pyrotechnics, discoveries in the arts, mechanical movements, inventions, skill in workmanship, and improvements of every kind, have flashed upon the world. To realize how rapidly this work has gone, and is going, forward, it is only necessary to look back a few years and compare them with the present. A recent writer calls attention to the fact that not one of what were "prize machines" of the World's Fair of 1854, is in use in America to-day, but is found in the heaps of old scrap iron. The inventions that charmed the world in our own Centennial of 1876, have, for the most part, shared the same fate; and the chief features of the great Columbian Exposition of 1893 were not dreamed of in 1883, only ten years before, while "the stories which the fathers of to-day tell their sons of their early life, sound like tales of ancient history."

But not only in this respect has the prophecy been fulfilled; it has come to pass also in a religious sense. Men have "run to and fro," or turned back and forth, in the books of prophecy as they would do in earnest study; and this century has witnessed the greatest and brightest light that has ever beamed forth both from and upon the prophetic word. Light shines from the word of God upon the great questions which now concern the world and the immediate future, as never before. It shows us where we are in that stream which we call time, and which is soon to be lost in the ocean of eternity. The time of the end has long been shedding its

potent influence upon the world, and the end itself cannot be far away.

U. S.

THE WORK IN EUROPE.

DURING the last four weeks my labor has been confined to various places in the German empire, and nearly everywhere the good work is onward. From Feb. 19-22 I spoke each evening at Reutlingen, a town of some 20,000 in the kingdom of Württemberg. Elder Frauchigger had been lecturing here for some time and had about reached the Sunday question. With great difficulty he secured a hall seating over two hundred persons, and a number of times it was well filled, though Lutheran pastors and also the Evangelical preachers, who have their seminary here, did their utmost to keep the people away. Many persons are convinced, and some attended the first Sabbath meeting. Reports of late are still encouraging, and there is now a good prospect for a church of over twenty members at this place. Brother G. Roth, who is at the head of the canvassing work in Central Europe, spent one evening with us, and we were glad to hear such encouraging news as to the progress of this important branch of the work in Switzerland. He had taken a short course of instruction at the institution of Dr. L. Kuehne at Leipsic. While there I had the influenza, but the Lord helped so I could fill my appointments and gradually gain the mastery. Many seem to suffer from it all over Germany.

Sabbath was spent with the church at Cannstadt. Several souls have of late embraced the truth at Stuttgart. Sister Vetter, who had been doing effectual Bible work at Reutlingen, is laboring now at this important city to prepare the way for a course of lectures. Sunday my journey took me to Basel, to consult with Professor McKee as to our German periodical. In the evening about thirty-five of our people assembled to hear the word spoken. Our employees in the office were quietly at work, and thus far the conflict seems to rest until Elder Holser returns. It seems a pity that we have so few public laborers in Switzerland to reap the full benefits of the present situation.

My next stop was at Weisbaden, where we have a small church; we spent a very profitable evening together. Four have lately taken a stand here, two of whom were previously engaged in missionary work, and seem to be young men of promise. There are now some twenty-five in all in Southern Germany who expect to unite with us soon, and there is also fair prospect that the number of our canvassers will increase.

One evening I spent with the church at Gladbach, and Sabbath, March 2, we celebrated the ordinances at Barmen. By next morning I reached Hamburg, after an absence of six weeks, and was glad to find the work onward here. As our scholars are but few at present, brother Schuberth finds ample opportunity to labor in this large city, where we have only sister Wintzen at work besides himself. Some eight expect baptism. Among these are several from Finkenwärder, an island near Hamburg. They had to suffer considerable of late; the house was even stoned during their prayer-meetings, but they are of good courage. Our meetings in Hamburg are now advertised with the regular church appointments, and thus we become known all over the city. During my short stay at home some necessary manuscript was prepared for

publications in various languages, and we find that calls come more frequently than we can supply them. Thus a brother who has been attending our school at Hamburg urgently writes from southeastern Hungary, where there are three million Rumanians, for publications in their tongue, as they gladly buy. He sold in five days nearly \$8 worth of small tracts. Yet we meet various difficulties. Thus publications printed outside of Rumania cost \$30 duty for 200 pounds, and tracts printed there are not permitted to enter Hungary direct from there, while there seems to be no difficulty when we send them from Hamburg. But the seed is being scattered more and more, far and wide.

March 15 and 16 I spent on my way East with the company at Berlin. Thus far they had held their meetings at the private house of a sister, but with the steady increase of numbers the tent stakes had to be set farther out. Brother G. Perk secured a good hall, seating 120 persons, for \$120 annually; and as one brother pays \$45 to use it part of the time for a commercial school, the burden is not heavy. Over fifty, all interested friends, attended our first meeting, and forty were present at our Sabbath meetings. After a sermon in the morning we repaired to a lake and buried two souls in a watery grave by cutting through the ice. Our ordinance meeting was the best we ever enjoyed here, and the prospects are good for the work in this place.

Of late several very significant moves have been made by the Catholic party, or centrum, which show the general drift. Thus several members brought the following proposition into the *Reichstag*: "Who publicly or before several persons or in print or illustration attacks or denies the existence of God, the immortality of the soul, the religious or moral character of matrimony or family relation, shall be fined up to \$150 or two years' imprisonment." While the bill was defeated, it shows the tendency of Catholicism. On the other hand it called forth a storm of opposition from all sides, and many interesting articles were written, setting forth the liberty of religion and conscience and what true Protestantism means. There are many who seem to perceive what is coming. Another bill now under consideration is to restrict the canvassing of literature to such an extent that it would be almost impossible to attempt it. All the leading book firms have unitedly protested against it, and we are watching the outcome with the deepest interest. From all appearances the time to work so freely seems short, and no means ought to be spared to develop workers and to circulate our literature. We are glad that the number of our canvassers is steadily growing, that everywhere souls are yielding to the truth as it is in Christ Jesus, and that he is giving power to his word.

Königsberg, March 20.

L. R. C.

In the Question Chair.

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

494.—FIFTY MILLION MARTYRS.

Please give the authority for the statement that from fifty to one hundred million people were put to death as martyrs by Rome during the Dark Ages.

J. B.

Ans.—The number of Christians destroyed by the papacy during the 1260 years of its supremacy, from 508 to 1798, is variously esti-

mated. The statements in Buck's Theological Dictionary, Fox's Book of Martyrs, and Dowing's History of Romanism, bring the number within the figures named above. If we confine it to the lowest enumeration,—fifty million,—that is a sufficiently horrible record.

494.—SEEING GOD.

How do you reconcile Ex. 24:10, 11, which says that certain ones saw God, with John 1:18, which says that no man hath seen God at any time? F. C. S.

Ans.—Let scripture explain scripture. There are different meanings in which the expressions about seeing God are used. From God's standpoint, no man sees God who does not see *his face*. (See Ex. 33:20–23.) From man's standpoint, they say they see God if they see any part of him. Ex. 24:40. And again Christ told his disciples that they that had seen *him* had seen the *Father*. Bear in mind these distinctions, and there will be no difficulty with these different expressions.

495.—WILL THE HEATHEN BE RAISED FROM THE DEAD?

Will those who have no knowledge whatever of the true God be raised in the second resurrection, and be burned up with the rest of the wicked? What says the Bible? R. T. H.

Ans.—The condition of the heathen and the measure of their responsibility, are set forth by Paul in Rom. 2:12–16. He there shows that the Gentiles, or heathen, have in their nature, dim and imperfect though it may be, an impression of the principles of the law of God, and so do, by nature, some of the duties which that law demands. That is, there is no man so low in the scale of being as not to have a sense of the distinction between right and wrong, and a conscience to condemn or excuse him in his acts. And by this light the heathen will be judged in the day when God shall judge the secrets of men by Jesus Christ. But if the heathen never should be raised, their cases could not come up in the day of judgment to which Paul points. Their punishment will of course be graded according to the measure of their light and responsibility.

496.—IN HADES. ACTS 2:27, 31.

Please explain through the columns of your paper Acts 2:27, 31. G. E. C.

Ans.—For the words “my soul” and “his soul” read “me” and “he;” for that is what they are equivalent to. The word “soul” often means the entire personality. The word “hell” is translated in both these verses from the Greek “*hades*,” and means the grave, and should be so rendered in both instances. The two passages would then read as follows: Verse 27: “Because thou wilt not leave *me* in the *grave*, neither wilt thou suffer thine Holy One to see corruption.” Verse 31: “He, seeing this before, spake of the resurrection of Christ, that *he* was not left in the *grave*, neither his flesh did see corruption.”

(See an explanation of the terms “*hades*,” “*sheol*,” “*gehenna*,” etc., in the work “*Here and Hereafter*,” published at this Office. Price \$1.)

497.—TIME TO BEGIN THE SABBATH.

Will you please state from Bible authority (1) when the Sabbath begins and when it ends; and (2) what it is to keep the Sabbath holy. E. L.

Ans.—Authorities agree that the method of reckoning the day according to the Bible, is to begin it in the evening: “The evening and the morning were the first day,” etc. Speaking of the tenth day of the seventh month, which was

the day of atonement, and one of the yearly sabbaths of the Jews, the Lord says by Moses, in Lev. 23:32: “From even unto even shall ye celebrate your sabbaths.” The “even” marked the beginning and end of the day. It was a complete and definite day, the *tenth day* of the seventh month, and of course must be in accordance with the rule by which every other day began and ended. We now have only to determine when even came, or what part of the day was called “even,” as used in the Bible. It was at the setting of the sun. (See Josh. 8:29; 9:26, 27.) In the days of Christ the Jews would not bring their sick to be healed on the Sabbath, but they would bring them when the Sabbath was past. So we read in Mark 1:32: “And at *even*, when the *sun did set*, they brought unto him all that were diseased,” etc. The setting of the sun, therefore, marks the beginning and the end of the Sabbath; and if one works till past that point on the sixth day, or begins his work before the same point on the seventh day, he fails to keep the Sabbath. The Sabbath is full twenty-four hours in length, and if we cut it short at either end, we do not remember it to keep it holy. The frame of mind which we should maintain during the Sabbath hours is plainly stated in Isa. 58:13.

498.—CHRIST BOTH PRIEST AND KING.

What scriptures show that Christ is priest after the order of Melchisedec, and that he is both priest and king at the present time? E. B. C.

Ans.—In Hebrews 7 the apostle Paul explains the Melchisedec priesthood, and refers to the prophecy that Christ was to be such a priest. Then, in chapter 8, he declares that the prophecy is fulfilled. “We *have*,” he says, at the present time, “such a high-priest.” Then he tells us who this high-priest is; namely, the One who “is set on the right hand of the throne of the Majesty on high, a minister of the sanctuary;” which is none other than our Lord Jesus Christ. This settles the question that Christ is now a priest after the order of Melchisedec; and the statement that he is on the right hand of the *throne* of the Majesty on high would imply that he is also a king there. But Paul, in Eph. 1:21, 22 states plainly that he is placed “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come,” and that God “hath put all things under his feet.”

In Rev. 1:5 Christ is called “the prince of the kings of the earth,” and in Rev. 3:21, Christ himself makes a promise to the overcomer, that such overcomer shall sit at last with him on his throne; and then he illustrates it by his own position on his Father's throne by saying, “As I also overcame, and am set down with my Father in his throne.” Now what will be the position of the saints when they sit with Christ on his throne?—They will be *kings* on his throne. Rev. 20:4. Therefore Christ is now king on his Father's throne. Zech. 6:13 covers the whole ground. Speaking of Christ in his relation to the Father, the prophet says, “He [Christ] shall sit and *rule* upon his [the Father's] throne.” Then if Christ rules, he exercises kingly authority. The verse continues, “He [Christ] shall be a priest upon his [the Father's] throne.” The time during which he thus acts as king and priest upon his Father's throne is during the present dispensation; for when the end of this dispensation comes, he gives up this kingdom and takes his own throne (1 Cor. 15:24), upon which he reigns forever. Luke 1:33. U. S.

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.

IT IS TIME.

BY MRS. NELLIE M. HASKELL.

(Hallowell, Me.)

It is time to be true, if the many are false,
To point honest souls to the work of the cross;
Where the Son, well beloved, died a ransom for sin,
That they, through his blood, life eternal might win.
To show them his pity, his mercy, his love,
To tell of his pleadings in heaven above,
Till the day of salvation forever is o'er,
And mercy extended to sinners no more.

It is time to be brave, and to stand for the right
In the strength of the Lord and the power of his
might;
The wrong to expose, by the aid of his word,
And labor that truth shall be everywhere heard.
Yes, 'tis time to be brave, for the foe is now strong,
And stronger he grows as the days roll along;
But the God of the heavens and the earth will not
fail,
And against his own chosen no foe can prevail.

His hand will direct, and his power will uphold,
Mid dangers and trials which daily unfold,
As they, in the wisdom he freely supplies.
Expose to man's view the great refuge of lies
Which Satan has builded, by which to destroy
All who hold not the truth free from error's alloy;
Obey not the law, which on Sinai God spake,
Either add to his word, or aught from it take.

It is time to be finding our work in the field,
The place best adapted our sickle to wield;
To put by the dreaming, and wishing, and sighing,
And work for the souls that are famishing, dying,
For light we could bring, help we could bestow,
For knowledge they're hungering and thirsting to
know;
'Tis time, yes, 'tis time *now* to labor and pray,
To sow seeds of truth while yet it is day.

Soon to all comes the night, but perchance we may
fall
'Neath the arrow of death, and the enemy's pall
Be wrapped about us, and we laid in the grave,
Where no work is wrought the lost ones to save;
Let us rouse from the stupor which o'er us has crept,
Go forth for the Master who o'er us has wept,
In tears sow the seed, all waters beside,
With rejoicing bring sheaves for our Lord crucified.

BRAZIL.

RIO DE JANEIRO.—Since my last report the work has been moving steadily forward. Brother Stauffer has found a German colony numbering about 12,000 in the State of Espirito Santo. He has been working there six months with “Great Controversy,” and has sold \$1000 worth of books. It will take him three months longer to finish the colony. He has also sold some small books, Bibles, and health books. He finds many hungry for the truth, and in several places they have offered to open their houses for meetings. If a good German laborer could locate there, he could be self-supporting and would be richly rewarded in leading souls to Christ.

In the State of Santa Catharina brother Bachmeyer took 103 orders last month for “Great Controversy,” and says the outlook is good. There is a company of Seventh-day Adventists near where he is canvassing, and he has visited them a few times. I believe there are eight families. They tell him their neighbors are very anxious for one of our ministers to come there. They estimate that at least forty families would join them if they could have a minister for a short time.

In the State of São Paulo there are four small companies of Seventh-day Adventists, and at each place there is a good interest among outsiders; they are calling for a minister. Brother Holstein has sold quite a number of books there, and as a result of his labors at one place, a man

who was a German Baptist local preacher, writes as follows:—

"I have received two large papers containing many precious truths. Also received the Italian and French tracts. The two papers offer many very cheering and joyful things for my soul. May the Lord bless the tracts and open the eyes of many. The harvest is near, and may the Lord send only earnest laborers, who are wanted here in Brazil. As I have written you before, we are four families here who have declared ourselves for the Sabbath. I have made the truth known as well as I could to the brethren, who have also acknowledged the same but lack a firm decision to take an open stand. We need a minister who can speak in the Portuguese language; for at present all is silent, as I have been sick for six weeks, and my eyesight is getting fainter every day."

In another place brother Holstein sold a number of our publications to a young German who is well educated both in his own language and the Portuguese. He sends the following encouraging words:—

"For some time I have been constantly thinking how I could do something to assist the work of the Adventists; and finally it occurred to me that if I would translate one of their books into the Portuguese language, I might perhaps be able to do something toward its advancement. When I look into the great spiritual darkness prevailing everywhere, and see so many comfortless souls going down to destruction, I feel great responsibilities resting upon me; but inexpressibly burdened I feel when I see believers having such erroneous opinions, and yet, with all their power, working against the truth. The minister did all he could to turn my parents against the Sabbath, but when they declared to him that they would never give it up again, he became so offended that he left the house without saying good-by. Where is the meek Spirit of Christ in such a course?"

Brother Stauffer has learned of a company of Germans in the State of Santa Catharina, about one hundred in number, who are keeping the Sabbath. They are followers of Stangnowski, and publish a paper for the benefit of their own people. Brother Stauffer has been corresponding with the editor and sending him reading-matter; he writes as follows:—

"I am very glad for the *Hausfreund* and readings, and am fully in harmony with the instructions and sentiments they contain. They have been to me an incentive in awakening to new activity. O that I were better qualified and more active for work in the Lord's vineyard! I stand in great need of wisdom, instruction, and encouragement. I just begin to realize this fully when I see how your people are doing the work of the Lord. . . . In my last letter I remarked that if you or some other brother comes to our colony, he should first call on me, as I desire to do all in my power to assist you. . . . I have hoped for a long time that brother Bachmeyer, who must be canvassing in our State, would soon arrive in our colony, but the waiting seems very long to us. . . . I am afraid probation will soon end, and the door of mercy be closed, when many will awake after it is too late, and with weeping realize what they have lost."

We not only need good German laborers to locate in these colonies, but we need an ordained minister to locate in Brazil to look after the German work.

Elder Westphal is in Argentina and expects to visit Brazil soon; but in coming here to remain as long as the work demands, he will have to leave interests there which demand his attention. There is work enough in Brazil for a permanently located minister, and all the time that Elder Westphal can spare from Argentina, too. Who will come to this beautiful, warm country and help us?

As regards my work, which is last and least

outside of looking after the canvassing work, for this is a German field, I have done some general missionary work, distributed considerable reading-matter, and sold about \$50 worth of books in Rio de Janeiro. The young English missionary who was interested in our work went home in December; not being able to brave the climate. I shall continue laboring for him by correspondence. The Portuguese colporter has accepted the truth and praises the Lord for it. Another Portuguese colporter in São Paulo is interested in present truth, and is anxious to handle our books as soon as they are ready; so we have two faithful, God-fearing Portuguese ready for work, but nothing for them to work with. We expect "Patriarchs and Prophets" will soon be ready for them.

While at Desterro, 500 miles down the coast, I formed the acquaintance of a Brazilian officer, and had some conversation with him on religious subjects. His Portuguese was better than mine, but he knew a few words in English, and by mixing the two, we could make ourselves understood. He seemed interested in our work and gave me a letter of introduction to his father who lives in Rio de Janeiro. On returning to Rio de Janeiro I called on his father and found him to be one of the prominent educators there. He is the president of the normal school and speaks English, German, French, and Portuguese. I had a pleasant visit with him, and sold him "Patriarchs and Prophets." On the following Sunday by request I dined with him. He and his wife are Germans, but the children all call themselves Brazilians, being born here. While the family is Catholic, the old gentleman is in a backslidden condition, and he gave me some information regarding the existing corruption in the Catholic Church. He said while the priests are not supposed to marry, the majority of them have families, and that he knew one priest that has six women and thirty-four children. It is to such characters as these that thousands of people are constantly confessing their sins. Great is the spiritual darkness in Brazil because of this wickedness.

In spite of all that Satan can do, the Lord is at work preparing the hearts of the people for the truth and raising up men to give the last message of mercy. We thank the Lord for his blessing upon the seeds of truth which have been sown, and for the outlook for the work in this field. We are well and of good courage. We ask your prayers for the work in Brazil.

Jan. 30.

W. H. THURSTON.

RHEA COUNTY SANHEDRIM.

THE County Court of Rhea county, Tenn., has considered the question of remitting the fines of the Adventists in jail, and decided that the law must be vindicated.

On Monday, April 1, what is called the County Court of Rhea county met for the transaction of the business of the county. This court is composed of the thirty justices of the peace of the county, and this is the legislative body of the county. On the first day of the Court a petition numerously signed by the people of the county for the pardon of the brethren now in jail, was presented by the member from Graysville. The petition called out an animated discussion. Several members made strong appeals for the release of the prisoners, stating that were it not for the religious prejudice in the minds of the people of the community, these men would not be behind the bars. The history of the past was repeated, the injustice of the trial of our Saviour was held up, and a comparison was drawn between that and the cases under consideration. On the other side, it was contended that the law must be vindicated, and "if we let these Adventists go, it will encourage others to labor on Sunday, and there will be no end of violations of the law;" but "if these are taught that violations of the

law must be punished, it will deter others from following their example." One member of the Court made the proposition that if the brethren would agree to refrain from labor on Sunday, he would vote for their release; several members echoed the statement.

The discussion continued for nearly three hours, at the end of which the vote was taken, with the result that the Court refused by a majority of one to release the prisoners.

Mr. John Denton, a lawyer of Dayton, made a strong defense of the principles of liberty, and several others deserve special mention as advocates of the rights of man. Among these are, John Clouse, Esq., Mr. C. Fugate, and others.

The editors of all the papers are open advocates of the right, and used all their influence in favor of ceasing the prosecution of the Adventist people. The brethren are cheerful, notwithstanding they will serve their entire time.

ALLEN MOON.

SOUTH AFRICA.

FEB. 1 I arrived in the Diamond Fields, to engage in the work in Beaconsfield and Kimberley as the way might open. During the past year a large amount of reading-matter has been distributed in these towns, which lie about two miles apart, and are connected by a tram line. Sisters Hurd and Starr have also devoted several months to Bible work here. A few have accepted the truth through these efforts, and others are interested.

Our public efforts here in the past have been mostly confined to Beaconsfield, as we have a chapel there where services could be held with very small expense. Believing the time had come for a public effort to be made in Kimberley, a hall was procured in the central part of the town, at the very reasonable rate of \$3 a meeting. This hall is occupied nearly every night in the week by some one of the lodges to whom it belongs, one evening only being available to us, except Sundays.

At first we held our service on the one night unoccupied during the week and on Sunday night. We have since changed to two services on Sunday and none during the week. We have advertised extensively through the paper, and by means of handbills and large posters.

Thus far the attendance has ranged from forty to 250, the largest audience being present to hear on the subject of Spiritualism. This question has been as fully discussed in this field as in any part of South Africa, and it has a good many warm supporters. As presented from the Bible, it has created quite a stir. A synopsis of the subject was contributed and published in the daily paper. This was followed by other contributions not so favorable, but calculated to stir up a spirit of investigation.

Last evening (Sunday) about seventy-five intelligent-looking people listened very attentively to a discourse on the signs of the times. The Spirit of God was with us, and a good impression was made on the minds of all. We hope to see the attendance and the interest increase. Brethren J. C. Rogers and Chas. Haupt are now canvassing for *Present Truth*, and are meeting with fair success.

Sister Rogers has charge of the church school which was started in Beaconsfield last year, and which has grown to an enrollment of seventy-six pupils. Persons not of our faith have visited the school, and are so pleased with our methods of instruction and the general management of the school, that applications have come in from parents requesting admission for their children, until the present enrollment has been reached. A sister who was teaching a private school in the town has been employed to assist sister Rogers. We hope the school will exert an influence in favor of the truth in this place.

Besides our regular Sabbath services, we have two meetings each week in Beaconsfield for the

benefit of the public. A few interested persons attend quite regularly. On the whole, the outlook is encouraging for the work in this part of the continent. IRA J. HANKINS.

WASHINGTON.

SPOKANE.—Thinking a word from Spokane might be of interest to the many readers of the REVIEW, I will give a brief summary of the work done since last June. Three series of meetings have been held in this place since our last camp-meeting. A large part of the city has had a thorough house-to-house canvass on the tract and envelope plan. At the close of the second series of meetings, my wife and I were advised to locate here and follow up the interest, which we did, holding meetings as often as we thought the interest demanded. Feb. 16 I began another series of meetings, assisted by Elder W. F. Martin. Six have united with us as the result of these meetings, and many more are interested, some of whom we have reason to hope will follow on to know the Lord.

We have had the pleasure of seeing our church membership grow from fifty-two to eighty-five since our last camp-meeting. We feel much encouraged. W. W. STEWARD. □

SOUTH CAROLINA.

GREENVILLE.—After having rented a large hall, Elder Kimball and myself began our labors together for the people of this city. We continued the meetings about four weeks when Elder Kimball was called home on account of sickness in his family. I continued the work alone for another month. The congregations were small, owing partly to the prejudices of the people against anything new in the way of religion, but largely to the very unfavorable condition of the weather. I closed the meetings in the hall the last of February, but soon after, by request, began meetings again in a private boarding-house. This last interest, which was started in the hall, is the strongest which I have seen, and it is still increasing. Four have taken their stand with the remnant, and many others are deeply interested. The love of God, the faithfulness of Jesus Christ, and the power of his resurrection are causing the people who sat in darkness to see great light; and in feeding others my own soul has been watered. J. O. JOHNSTON.

UPPER COLUMBIA.

FRUITLAND, SPOKANE.—After the week of prayer, I went to Fruitland on the Columbia River. Some time previous to this a family of Sabbath-keepers had moved into this valley, and by distributing literature and holding a Sunday-school with the people, they had awakened quite an interest. Some had already decided to obey the truth before I went there. This shows what our brethren can do by scattering and holding up the light where they go. A Methodist minister was holding a revival meeting when I reached there, but he gave way for me. I began meetings the second day of January, and closed Feb. 17. The attendance was good from the first. The school-house in which the meetings were held was often packed to its utmost capacity. Bad roads interfered to a certain extent with the attendance, yet it continued good. The people who attended were scattered over quite an extent of territory, so I had my hands full in visiting. Ten or twelve kept the second Sabbath. There had never been but very little preaching of any kind here, so the people had to be instructed on every line. They readily grasped the points as they were brought out. □ It was real gratifying to see how readily they accepted such points as spiritual gifts, tithing, etc. Feb. 3 I baptized five in the

Columbia River, and on the 16th I organized a church of twenty-one members, twenty of whom are adults. I feel very glad for the success which the Lord gave me here in his work, and feel to take fresh courage and go forward.

From Fruitland, I went to Spokane to assist Elder W. W. Steward in a series of meetings. The attendance at this place was not large at any time, yet the interest was good. Some eight or ten good people took a stand for the truth during the meetings, and several more became very much interested. W. F. MARTIN.

CANVASSING WORK IN BARBADOES.

FIVE colored brethren and one sister are engaged more or less in the canvassing work here. Brother Beans is handling "Steps to Christ." The brethren generally take orders for "His Glorious Appearing," while my principal work is on "Patriarchs and Prophets." All are of good courage, and I think the more they canvass, the more faith they will have. We have a house on one of the quiet streets of the town, large enough for the canvassers to meet to tell of their experiences. Of late the question has been agitated in regard to making agents pay a license, but it is not yet decided. If the first bill, putting the license at \$120 a year had passed, it would have barred out most of our canvassers, but it fell through. I called on one of the solicitors who said that the bill now was to assess agents according to their sales. All this I believe will make us try to put in more time and wake us up to realize that the time of work is short and should be improved.

All books coming from America have to go through the customs, but none received as yet were dutiable. Books from London do not need to be examined. We are getting much strength and encouragement from the *Bulletins*. Sundays the canvassers meet and read the articles contained in them; that is not a desirable day for canvassing, as it is quite strictly observed here, though in St. Lucia I canvassed nearly every Sunday. We are glad to have a place in the Lord's vineyard, and we want to do faithfully the work he has committed to us—the work of reconciliation. Pray for the work in the West Indies. WILLIS HACKETT.

QUEBEC.

FROM March 9–25 I was visiting and holding meetings with scattered Sabbath-keepers in East Angus and South Dudsville. The Lord blessed in our meetings. Some decided to obey God, which cheered the hearts of those who have been keeping the Sabbath for over thirty-five years. Paul may plant and Apollos water, but it is God that giveth the increase, and to him be all the praise.

Coaticook, March 30.—The Lord met with us in our meeting here. One decided to take up the cross and follow the Saviour. The ordinances were celebrated.

J. B. GOODRICH.

SOUTH DAKOTA CANVASSERS' INSTITUTE.

IN harmony with the suggestion of the superintendent of Dist. No. 4, and the request of Elder N. P. Nelson, the president of the South Dakota Conference, I attended the canvassers' institute at Elk Point, S. Dak., from March 14–25, to assist in the Bible study. The occasion was a very pleasant and profitable one, and the rich blessings of the Lord seemed very near.

The school had been in progress for nearly three months, with from thirty to thirty-five in attendance. The spirit of promptness manifested in the early morning meetings, both in prayer and testimony, was real gratifying, and was quite indicative of the spirit prevailing

throughout the entire school. All seemed to feel that the time spent in the school had been most profitable.

Monday, March 25, the school closed, the workers leaving in the best of spirits for the different fields assigned to them. Quite a number were sent into North Dakota, some into Northwestern Iowa, and others to work in South Dakota. Three of their number were called away by the General Conference to make England their future field of labor.

One feature of the school we must mention before closing this report. The South Dakota Conference had furnished the board and the school free to their canvassers. And although the people of South Dakota have had many discouraging reverses to contend with, still as I was told, the people had responded so freely in providing for the school, that when they came to balancing their accounts, they found themselves coming out about even. When we consider that the canvassers have to go out and face the hardships connected with the work, and sometimes with their best and most faithful efforts are scarcely able to meet their expenses, and yet for the love of the truth and the spread of the message will continue in the field, we can feel a sense of the propriety in this arrangement. The prayers of the Dakota Conference go with their canvassers for blessing and prosperity. MATTHEW LARSON.

A WITNESS FOR TRUTH.

MOST of the readers of the REVIEW will remember that it was through the philanthropic efforts of the *American Hebrew* of New York City that brother W. B. Capps was liberated from prison some time before his sentence for Sunday labor had expired. This influential paper, in an article under the heading of "Opposing Currents," gives items which it says "give us reason to hope for a more enlightened public opinion on the subject of Sunday legislation." The *Hebrew* is "American," also, and is one of the channels through which a current is flowing to mold public opinion on the right side of the Sunday-legislation question. In the article referred to is the following: "The friends of liberty have yet to be vigilant and active. Every moment that they rest is just so much time given to the intolerant. The International Religious Liberty Association must, therefore, continue to exist and combat those elements that strive to foist upon legislation enactments that interfere with the privileges of individual conscience."

Let "the friends of liberty" heed the admonition of the *American Hebrew*, and be "vigilant and active." C. G. HOWELL.

THE LAW IS LIGHT.

A MAN who was a member of the Catholic Church got a Bible and began to study it one year ago last November, and left that church in May, 1894. He was baptized and united with the Baptist Church in August.

He read in the Bible that the seventh day is the Sabbath, and went to his minister to know why they did not keep it. He told him that it was changed from the seventh to the first day of the week, to commemorate the resurrection of Christ from the dead, but failed to give any proof; and the man, not feeling satisfied with his answer, kept on searching the Scriptures to know the truth as it was revealed in the word of God. Finding no scripture for keeping the first day of the week, and learning that Sunday-keeping came into the church in the same way that sprinkling came in for baptism, he thought he ought to leave all the traditions of the church and take God's word as a rule of faith. Accordingly, last November he took his stand for the commandments of God and the faith of Jesus,

and now rejoices in the freedom which Christ can give.

One of his Baptist brethren called to see him, and had some talk on the Sabbath and law question, and not being able to answer some questions, said that he would look them up. After looking the matter over for a few weeks, and having the privilege of hearing some preaching on the subject, last January he and his wife took a decided stand for the message that is now going to the whole world, to prepare a people for the coming of Christ.

The church called a meeting, and his case was brought up and the usual amount of talk made; but when asked for a text of Scripture to prove first-day observance, they could give none. The minister was very much stirred up, and advised them all to put him out of their houses. It is sad to think that so many at the present day will shut the word of God out of their church and homes and hearts. When brother R. wished to leave the Catholic Church, the priest would not dismiss him, and he was obliged to advertise in three different papers and send them to the priest, before he would let him go.

The Baptists condemned brother M. by one article of their creed, and forbade him to go to the Old Testament to prove his doctrine; yet one article of their discipline is taken from 2 Chron. 15:12. Consistency is indeed a jewel. Brother M. has spent some four years in school with the ministry in view, but he and his wife now rejoice in the third angel's message. Men "can do nothing against the truth, but for the truth." 2 Cor. 13:8. J. B. GOODRICH.

News of the Week.

FOR WEEK ENDING APRIL 6, 1895.

NEWS NOTES.

Notwithstanding the opposition of the *Reichstag* to the resolutions congratulating Bismarck on the occurrence of his eightieth birthday, the great mass of Germans vied with each other in expressions of honor to the aged statesman. Train loads of presents and congratulations poured into Fredericksruhe. In Berlin a notable celebration marked the event.

It is reported that a giant company with \$360,000,000 capital has been organized to contest the field with the Bell Telephone Company. The new organization embraces the Standard Oil, Pullman, Crocker, Flour Mills, and other gigantic interests. Their financial power and influence with legislatures it will be impossible to meet. Public sympathy is with the new enterprise in their proposal to reduce the rental of telephones to a reasonable price.

England's reply to the suggestion of this government that the Venezuelan question be submitted to arbitration, is to the effect that no interference in the dispute by the United States is to be tolerated. England established her claims some years ago and still adheres to them. Just what course the State department will take should England persist in her claims, remains to be seen, though the matter is not of sufficient importance to cause any serious complications.

J. C. Campbell, minister of the First Methodist Episcopal church of Los Angeles, Cal., took occasion to mention a lady by name in his public prayer, asking that she might be cleansed from all sin, and made a woman worthy of her office as city librarian. The lady was decidedly opposed to being defamed in that way. She therefore instituted a suit for slander, and the court has awarded her damage. The preacher claimed that prayer was a privileged statement, which the court overruled. A very just rebuke.

Being a relative of the President does not count for much in the case of Wm. N. Cleveland, pastor of a Presbyterian church in Watertown, N. Y. He naturally sympathized with his big brother in Washington and expressed himself in that way so strongly as to arouse the resentment of a large portion of his church. There is now a bitter struggle going on over his removal. He does not choose to resign nor to be expelled, while many of his people insist upon one or the other. The matter will have to be decided by the presbytery.

Agents of the Cuban rebellion have crossed into Florida, and it is reported that they are very successful in stirring up a lively interest in behalf of the insurgents. There is no doubt but if the insurrectionists should be recognized as belligerents by this government, many adventurous men would quickly make their way to Cuba to have a hand in the struggle. The latest news indicates that success is on the side of the rebels, though how it will turn when the Spanish forces fairly get to work, is another question.

ITEMS.

— Prince Bismarck, of Germany, was eighty years old, April 1.

— Mrs. Paran Stevens, a noted society lady of New York, is dead.

— The sugar trust has ordered its customers not to deal in foreign sugars.

— The Grand Pacific hotel, one of the landmarks of Chicago, was closed last week.

— It is estimated that tourists up the Nile spend \$5,000,000 each season in Egypt.

— The Patagonians are the tallest people in the world, and the Laplanders the shortest.

— Harry C. St. John, son of ex-Governor St. John, has murdered his wife at their home in Oklahoma.

— A son of Claus Spreckel, the great sugar merchant of San Francisco, is suing his father for slander.

— Archbishop Hennessy has ordered that a Catholic church in Sioux City, Ia., be closed. The members will appeal to Mgr. Satolli.

— The upper works of the steamer "Chicora," which was lost in Lake Michigan last winter, have been found in the ice near Michigan City.

— Congressman W. L. Wilson, who has been appointed postmaster-general in the place of Mr. Bissell, assumed the duties of his office on the 4th inst.

— From the *World's Crisis* we learn of the death of Elder I. C. Welcome, for many years a prominent laborer in connection with the First-day Adventists.

— The notorious Ferdinand Ward, a New York society leader, has been sued by Tiffany & Co. jewelers for \$6868, and judgment was obtained against him.

— A recent traveler in Siberia says that there are about 230 prisons in that country. To these about 17,000 persons have been sent annually for the last fifteen years.

— The earnings of the Manchester, England, Ship canal for February give a total of £7529, against £5656 in February last year. As an investment, the canal is far from being a success.

— The cyclone season was opened April 3, in Georgia. At Jeffersonville a Negro Baptist school was wrecked. Forty-two were buried in the debris, but were rescued without the loss of life.

— Jacob Schweinfurth, the bogus Messiah of Rockford, Ill., is dispossessing himself of his property on account of a pending suit for damages for having estranged the affections of a wife from her husband.

— The city elections in Chicago on the 2d inst. proved a sweeping victory for the Republican candidates. Geo. B. Swift received a plurality of 41,000, the largest ever given any mayoral candidate in the city.

— It will cost a million drachmas to put the Parthenon, the Temple of Theseus, and the other monuments in Athens damaged by last year's earthquake in a safe condition. An appeal for help will be sent out to all countries.

— There were 17,864,714 bunches of bananas consumed in the United States last year. Jamaica, Cuba, Honduras, and Colombia supply most of the fruit. It is within the easy memory of people of middle age when a banana was a great rarity.

— Frederick W. Griffin, a trusted cashier of Chicago, has been arrested for stealing \$50,000 of the Northwestern National Bank's money, and has confessed the crime. Desire to reimburse himself for unwise speculation is the motive given for the crime.

— Twenty miles south of Cairo, in Egypt, the graves of two princesses of the twelfth dynasty, more than 4000 years ago, were discovered recently. The coffins had decayed, and the mummies crumbled to dust when an attempt was made to remove them, but on the head of each was a golden coronet, looking as fresh as if newly made.

— Koyama Rokunosuki, the young Japanese who attempted to assassinate Li Hung Chang, has been sentenced to penal servitude for life. The armistice declared by the emperor of Japan continues until April 20 unless peace negotiations are sooner broken off. The armistice does not include Formosa, and military operations continue there.

— Nature has enabled some animals to see objects behind them as well as those in front, and that, too, without turning around. The common hare, or rabbit, has this power in a marked degree. Its eyes are large, prominent, and placed on the side of the head. The deer is another example of an animal of this class.

— In the trial of John Wilson for horse-stealing at Glasgow, Ky., Wilson's attorney pleaded for mercy, as Wilson's wife and baby were at home penniless. When the jury went out to their room, they made up among themselves a purse of \$60. Coming out of the room the foreman handed the money to the judge for the wife and child, and gave Wilson two years for his crime.

— The United States Supreme Court has by its decision upheld the constitutionality of the income-tax law, though all incomes from rents are declared to be exempt. Upon the belief that the law would be upheld, many are paying their taxes. It was thought that the amount returned by April 1 would reach \$15,000,000. Mrs. U. S. Grant was among the first to comply with the law.

— The Japanese legation has received official notice by cable that the negotiations of the peace envoys have been resumed. The renewal of negotiations indicates that Li Hung Chang is progressing toward recovery. When the envoys were last together, the main question was as to an armistice, but now that that is granted, the envoys must deal with the main question of final terms of peace.

Appointments.

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

CAMP-MEETINGS FOR 1895.

THE General Conference Committee has arranged for camp-meetings the coming season as follows:—

DISTRICT NUMBER ONE.

Quebec,	June	14-24
Pennsylvania,	"	19 to July 1
Vermont (local),	"	25 to " 1
Atlantic,	Aug.	1-12
Virginia,	"	8-19
Vermont,	"	16-26
Maine,	"	22 to Sept. 2
New England,	"	30 to " 9
New York,	Sept.	5-16
West Virginia,	"	12-23

DISTRICT NUMBER THREE.

Indiana,	July	30 to Aug. 12
Ohio,	Aug.	9-19
Illinois,	"	19 to Sept. 2
Michigan,	Sept.	11-30

DISTRICT NUMBER FOUR.

Iowa,	May	23 to June 3
Minnesota,	June	4-11
Wisconsin,	"	11-17
South Dakota,	"	18-24
North Dakota,	July	3-9
Nebraska,	Aug.	26 to Sept. 9

DISTRICT NUMBER FIVE.

Texas,	Aug.	8-19
Arkansas,	"	16-26
Oklahoma,	"	22 to Sept. 2
Colorado,	"	29 to " 9
Kansas,	Sept.	12-23
Missouri,	"	25 to Oct. 7

DISTRICT NUMBER SIX.

North Pacific,	May	9-20
Upper Columbia,	"	16-27
California,	"	30 to June 10
Montana,	June	14-24

DISTRICT NUMBER EIGHT.*

Norway,	June	4-16
Sweden,	"	18-30
Denmark,	July	2-14
Germany,	"	16-28
Switzerland,	Aug.	1-11
England,	"	15-25

* Perhaps all the meetings in this district cannot be conducted as camp-meetings.

No providence preventing, the new meeting-house at Jamestown, N. Y., will be dedicated on Sunday, April 21. We hope to see a general turnout from South-western New York and Northern Pennsylvania.

S. H. LANE.

Special Notices.

QUEBEC CAMP-MEETING.

THIS meeting will be held on the same grounds as occupied last year, from June 14-24; more hereafter.

J. B. GOODRICH.

GENERAL MEETING IN ONTARIO.

THERE will be a general meeting for the Province of Ontario, to be held at Selton, May 29 to June 2. At this time the new church building will be dedicated. We would like to have as many of the brethren and sisters of the Province of Ontario attend this general meeting as possible.

We shall not have a camp-meeting in Ontario this summer, but shall endeavor to make this as general a meeting as possible. We hope to have the district superintendent of Dist. No. 3 and others with us. All are cordially invited.

I. H. EVANS.

INDIANA STATE MEETING.

THE Indiana State meeting will be held at Indianapolis, April 30 to May 6. We desire to see at this meeting all our ministers, licentiates, and Bible workers, also district directors and as many of our church elders and librarians as can consistently attend. Important questions pertaining to our work in this State will be considered.

Elders J. H. Morrison and F. D. Starr will be with us, and we have reason to believe that this will be one of the most interesting meetings of the kind ever held in the State. Let those who desire tent labor in the city or town where they live, write out their applications and send them in before the State meeting.

J. W. WATT.

MARITIME PROVINCES, NOTICE!

ELDER R. C. PORTER, president of Dist. No. 1, and the writer, will hold a general meeting in the Longard church at the head of St. Margaret's Bay, Nova Scotia, beginning April 24, and continuing over Sabbath and Sunday. This will be an important meeting for this part of Nova Scotia, and we very much desire that all will make every possible effort to be present.

The annual meeting for the Maritime Provinces will be held in Christie's hall, St. John, N. B., May 7-13. Besides Elder R. S. Porter, Elders H. J. Farman, of New England, and G. E. Langdon, of Nebraska, are expected to be present. This will be one of the most important meetings ever held by our people in the Maritime Provinces. We expect a general gathering of the brethren and sisters at this meeting. There will be ample provisions made for all who will come.

R. S. WEBBER.

NOTICES!

WANTED.—Work by a Seventh-day Adventist. Blacksmithing preferred. References given. Address G. B. Wilson, 513 Orchard St., Wichita, Kan.

WANTED, EMPLOYMENT.—A young Danish brother, aged twenty-two, wishes to get work on a farm for the summer. For particulars write Elder John F. Hansen, 348 Smith St., Brooklyn, N. Y.

WANTED, EMPLOYMENT.—Work by a boy eighteen years of age, from the burned-out districts. Has worked on a farm. References given if required. Address Call Box 255, Shelton, Neb.

PUBLICATIONS WANTED.—The Oklahoma Tract Society desires to obtain clean copies of Seventh-day Adventist papers for missionary work. Address Oklahoma Tract Society, Oklahoma City, O. T.

THE undersigned would like clean copies of Seventh-day Adventist papers for use in this southern mission field. The more recent the date, the more acceptable. Address L. Dyo Chambers, 23 Early St., Chattanooga, Tenn.

BOOKS WANTED.—Parties having books published by our people, not in active use, who will donate them to the St. Louis Tract Society, to form a circulating library, please address assistant librarian, Fred F. Harrison, 3007 Vine Grove Ave., St. Louis, Mo.

WANTED.—Clean, late numbers of the REVIEW, Signs, Sentinel, Instructor, Little Friend, and Good Health for free distribution. Papers bearing date previous to 1893, or those yellow or soiled, are not wanted. Send by mail or prepaid express to the Wisconsin Tract Society, 865 Fifth St., Milwaukee, Wis.

Obituary Notices.

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

GALOUP.—Died near Crystal, Montcalm Co., Mich., March 16, 1895, Carl, the infant son of Lewis and Rhoda Galoup. The funeral was largely attended by the friends and neighbors in the vicinity. Words of comfort were spoken to the sorrowing friends by the writer.

T. H. BUTLER.

ALVORD.—Died March 4, 1895, in Mendon, Mich., Eunice Alvord, aged 82 years and 1 day. She was born in Yates, N. Y., March 3, 1813. The funeral services were conducted by Elder J. W. MacDougall, taking for his text 1 Cor. 15:13, which was chosen by the deceased.

E. G. ALVORD.

GLOSSER.—Died in Lansing township, Mich., March 20, 1895, sister Sarah A. Glosser, aged 49 years, 2 months, and 20 days. Sister Glosser arose in usual health, and in ten minutes was dead. A large assembly of relatives and friends showed that she was held in high respect in the community, where she lived. Discourse by the writer, from Job 14:14.

L. G. MOORE.

HALL.—Died at his home in Crawford, Neb., March 13, 1895, Frank L., son of L. B. and R. C. Hall, aged 18 years and 3 months. His sickness was pronounced inflammation of the kidneys. Frank had never made a profession of religion, but during his sickness he loved to read his Bible, and it is believed that he gave his heart to the Lord and was ready to go.

CHAS. N. HARR.

SHEFFER.—Died at Santa Ana, Cal., March 11, 1895, of consumption combined with enlargement of the heart, sister Mary Sheffer, aged fifty-three years. About two years ago sister Sheffer accepted our views and joined the church at Santa Ana. She leaves three daughters, and if faithful they will soon meet their mother where there will be no more parting.

R. S. OWEN.

LINK.—Died near Nunda, N. Y., March 5, 1895, Hiram Link, aged about thirty years. Mr. Link lived in Chautauqua Hollow, Livingston Co., N. Y. He was killed by an accident while at work with a hay-press. A large concourse of people were at the funeral, which was held in the G. A. R. hall at Dalton, N. Y. Funeral discourse by the writer. Text, John 14:5.

J. B. STOW.

WEST.—Died at the home of his son Warren, in the township of White Oak, Ingham Co., Mich., Feb. 14, 1895, Wm. A. West, aged 86 years, 1 month, and 25 days. His wife, sister Dorcas West, died twenty-two months previous. Out of a family of eleven children seven survive him. All were present at the funeral but one. Words of comfort were spoken from Job 14:14.

L. G. MOORE.

PIERCE.—Died Nov. 1, 1894, at Holton, Kan., of la grippe, F. C. Pierce. He was born Feb. 4, 1836, and accepted the truths of the third angel's message in 1879, under the labors of Elder G. I. Butler. He died in full faith of the soon-coming Saviour. He leaves a wife and four children to mourn. Words of comfort at the funeral were spoken by Elder C. McReynolds.

J. DORCAS.

GILROUSEN.—Fell asleep in Jesus, at Warsaw, Minn., Oct. 17, 1894, my dear grandfather, Elias Gilrousen, aged 77 years and 6 days. Over fifty years of his life were spent in the service of his Master. He accepted the truth of the third angel's message in 1887, and remained faithful until death. Of him it truly can be said, "Blessed are the dead which die in the Lord."

MRS. J. M. WILLOUGHBY.

SHEPPARD, MOORE.—Died July 2, 1894, at the home of her son, Dr. W. C. Sheppard, in Columbia, Tenn., Parthena Sheppard, aged nearly eighty-eight years. She was born May 20, 1807, in Athens, Ala. For more than half a century sister Sheppard lived an honored member of the C. P. church. After hearing the closing notes of the gospel, she was baptized by the writer in the eighty-sixth year of her age. Our sister's life was marked by kindness to the poor, the suffering, and the afflicted.

Dr. J. J. Moore, son of the above, was born in June, 1840, and died Sept. 2, 1894, in the fifty-fourth year of his age. Like his mother in early life he united with the C. P. church. But the Lord had more light for him. In the December before his death, after struggling for some days with the tobacco habit, to which he was a helpless slave, in the silent watches of the night, in dream or vision, he knew not which, he saw the city of God, the second coming of Christ, the glory of

the redeemed, and heard the dreadful sentence of doom to himself because of his filthy habit. He arose, confessed, and gave his sins to Him who died for them; and in exchange received the light and glory of a Saviour's love. On the last day of that month he was buried with his Saviour in baptism in Duck River, near Columbia, by the writer. His business, dental surgery, was at Covington, Tenn., where he sowed seeds of truth until the time of his death. As the result, several are now keeping the Sabbath. The funeral services were conducted by Elder H. W. Reed, and beside his mother he now rests in Rose Hill Cemetery, Columbia, Tenn., until the voice of the Lifegiver shall call them from the prison-house of the enemy.

CHAS. L. BOYD.

LEE.—Died near Cumberland, Wis., March 3, 1895, as the result of an operation for the removal of a tumor, Mrs. Harriet G. Lee, daughter of brother and sister W. H. Lord. Sister Lee experienced a change of heart about four years ago, and was baptized by Elder Olds last summer. She had taught school since she was sixteen years old, much of the time in her own district, where she was widely known and universally beloved. The funeral services, which were held in the Methodist Episcopal church, were largely attended by sorrowing friends. Her class of Italian children sang, "Shall we Gather at the River?" Discourse by the writer, from Isa. 35:10. The remains were taken to Somerset, Wis., for interment.

W. W. AMES.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

EAST.		*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.
STATIONS.							
Chicago	pm 9.30			am 6.50	am 10.30	pm 3.30	pm 11.30
Michigan City	11.35			8.50	pm 12.17	5.20	am 1.19
Niles	am 12.45			10.15	1.15	6.23	2.45
Kalamazoo	2.15	am 7.20		11.55	2.30	7.40	4.35
Battle Creek	3.00	8.10	pm 12.50	3.05	3.05	8.15	5.22
Jackson	4.30	10.00	2.40	4.25	9.35	6.50	6.50
Ann Arbor	5.40	11.05	3.50	5.15	10.25	7.47	7.47
Detroit	7.10	pm 12.20	5.30	6.15	11.25	8.20	8.20
Buffalo				am 12.35	am 6.45	pm 5.30	pm 5.30
Rochester				3.38	9.55	8.40	8.40
Syracuse				5.40	pm 12.15	10.45	10.45
New York				1.45	8.45	am 7.00	am 7.00
Boston				9.45	11.45	am 10.50	am 10.50
WEST.							
STATIONS.							
Boston		am 10.30		pm 2.00	pm 3.00		pm 7.15
New York		pm 1.00		4.30	6.00		9.15
Syracuse		8.30		11.30	am 2.15		am 7.20
Rochester		10.37		am 1.20	4.10		9.55
Buffalo		11.45		2.20	5.30		pm 3.30
Detroit	pm 8.45	am 6.30	am 7.20	3.30	pm 1.10	pm 4.35	pm 1.10
Ann Arbor	10.25	7.30	8.43	9.25	2.12	6.57	am 12.15
Battle Creek	11.40	8.35	10.43	10.30	3.15	7.35	1.25
Kalamazoo	am 1.17	9.48	pm 12.15	11.43	4.31	9.13	2.55
Niles	2.10	10.27	1.00	pm 12.22	5.09	10.00	3.35
Michigan City	4.00	11.48	3.00	1.40	6.27		5.00
Chicago	5.09	pm 12.50	4.25	2.45	7.22		6.00
	7.10	2.40	6.35	4.30	9.05		7.50

*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday.

Jackson east at 7.27 p.m.

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

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

Time Table, in Effect Nov. 18, 1894.

GOING EAST.		STATIONS.		GOING WEST.	
Read Down.				Read Up.	
10	4	11	1	11	1
Mail	Ex.	Mail	Ex.	Mail	Ex.
am	pm	pm	am	pm	am
9.00	10.10	8.15	9.10	8.15	9.10
11.25	5.05	10.30	6.00	5.05	11.35
1.05	6.30	12.00	10.05	3.10	10.15
1.46	7.12	12.45	10.40	2.15	9.40
2.35	7.55	1.30	3.45	1.20	8.55
2.44	7.55	1.30	3.45	1.20	8.55
3.30	8.36	2.40	6.20	12.15	8.15
4.33	9.26	3.25	7.47	11.14	7.23
5.10	9.55	4.00	8.20	10.40	6.53
6.30	10.45	5.03	9.30	9.35	6.05
7.30	11.10	5.40	10.05	8.35	5.35
8.15	11.50	6.15	10.43	7.49	5.02
8.42	am	6.35	11.06	7.23	4.45
9.50	1.00	7.30	12.05	6.50	3.50
9.25	pm			am	am
8.15	5.25			pm	pm
8.15	7.25			pm	pm
8.12	7.15			pm	pm
7.50	4.25			pm	pm
7.00	5.40			pm	pm
6.53	8.03			pm	pm
	10.20			pm	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. R. MCINTYRE
Asst. Supt., Battle CreekA. S. PARKER,
Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 9, 1895.

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Elder Z. G. Baharian left Battle Creek on the 8th. He will visit New York and Boston before returning to Constantinople.

The report of brother W. H. Thurston from Brazil will be read with deep interest. It is nothing short of marvelous in our eyes to see how the divine agencies have been working in these countries preparing honest hearts for the reception of the truth.

We are in receipt of copies of the "Gospel Primer" of sixteen pages, issued by the International Tract Society, London. It is in the same style as the one issued at this Office, is in pamphlet form, very neat, with bright blue covers. Price 6 cents.

A company of workers for Zambesia will sail from New York on the 10th inst. It will consist of Elder G. B. Tripp and wife (formerly Mary Mortensen), brother Tripp's little son, W. H. Anderson and wife, and Mrs. E. J. Harvey. Dr. A. S. Carmichael will follow two weeks later.

It is a solemn truth that is stated in the first article of this paper, that "a new energy from beneath is taking possession of the whole synagogue of Satan; and a new life descending from Heaven is taking possession of every human agent who is consecrated, devoted, and who is seeking to work the works of God."

The *Youth's Instructor* has for more than forty years been before our people as an instructor of our youth, and well has it done its work. This paper has now been placed under the editorial management of J. H. Durland and M. E. Kellogg. No pains will be spared to make the paper just what our youth and children need. It is very desirable to give it a wider circulation than it has heretofore had. The *Instructor* is a good-sized eight-page weekly, illustrated. Price \$1 a year. Send for sample copies.

Those who are booked to sail on the steamship "New York" for England on the 10th inst. include the following: Elder G. B. Tripp and family, W. H. Anderson and wife, Clifton Tarr and wife, for South Africa; Emily and Nellie Gresswell, Dell Page, Frank Mc Martin, Herbert and James Gillis. The last six intend to enter the canvassing work in Great Britain.

Satan is fond of posing as an angel of light; but when his works are examined, they are found always to be works of darkness. Brother Franke, in his discourse Sabbath, made an apt allusion to this, as illustrated in the Sabbath question. The Sabbath begins and ends in broad daylight; it is an institution of God, and fears not the light. The Sunday begins and ends in midnight darkness, strongly suggesting both its nature and its author.

A sweet, quiet spirit of blessing rested upon the ordinance meeting at the Tabernacle on Sabbath afternoon. The congregation was large, and though there was no unseemly haste or inattention, the entire service occupied only an hour and ten minutes. We do not intimate that brevity is absolutely essential to a successful meeting of this kind; but we know that unnecessary delays and awkward management some times render ordinance meetings tedious.

In the Tabernacle, Sabbath, April 6, Elder E. E. Franke completed the subject he commenced the Sabbath before. The object was to trace the origin and growth of idolatry, the forms under which it has been carried forward, the different names it has assumed, and the different deities which have stood as its representatives. Most of these involved sun-worship in some of its forms, which has been the great trunk line on which idolatry has flourished. Satan has assumed himself to be the great luminary, and set out in the beginning to bring about his own worship as equal to, or above, God. Securing only a minority of the heavenly host to fall in with his scheme, and being cast out of heaven, he has sought under these various guises to secure the worship of the fallen members of the human family; for Paul speaks of all these things as the worship of devils. The religious respect paid to Sunday can be traced directly back to ancient sun-worship; and an examination of the subject shows with what art and subtlety Satan has insinuated himself and his worship into all so-called Christian creeds, to vitiate the whole scheme of the gospel. All his devices will be exposed, and his schemes repudiated by the last church which will be prepared for translation.

FROM TENNESSEE.

The following just received from Elder Kilgore shows how tired (?) the people of Tennessee are becoming of their infamous persecution of Christians. There is no doubt that the better class of the people are disgusted with such iniquitous work. But while judges, attorneys, editors, and other intelligent, fair-minded men may disapprove of the persecution, there is undoubtedly a strong undercurrent that approves of it and urges it on. The candid, justice-loving class are not ashamed to speak their convictions, thus we are apt to get the idea that they are in the majority. But though malignant bigotry is not thus outspoken, it is

there and shows itself in the work of the grand jury, county court, and other places where it can exert its power without exposing its agents:

"The sheriff came to-day with warrants to arrest the following brethren. I copied them from his list:—

"E. S. Abbott (now in jail), H. C. Leach, Lewis Abbott, Allen Cathery, N. B. England, Byrd Terry, Dwight Plumb (now in jail), W. J. Kerr (now in jail), Monroe Morgan, E. R. Gillett, Columbus Moyers, Wallace Ridgway, George Dodson (not a S. D. A.), J. M. Hall, Oscar England, W. S. Burchard (now in jail).

"All that he found to-day gave bonds for their appearance at the July court. There was another name, that of a lady, who I suspect was an Adventist, but as the initials were wrong, she may escape. He was very kind, and did not seem to be very particular about bonds of much worth.

"We are into it, the battle is on, and our brethren are calm but as determined as ever, and do not propose to bow to the sun-god.

R. M. KILGORE.

A POOR SHOWING.

WHEN will the advocates of Sunday observance awake to the grotesque figure they present before the world, when they appeal to the laws of the land to enforce that institution upon the people? For instance a correspondent sends us some clippings from the *Michigan Christian Advocate*, in which three ministers, all excited to white heat in favor of Sunday-keeping, attack each other and take most conflicting ground, in regard to the basis on which it rests. But while no two of them can agree as to the reasons why the day should be observed, and each thinks the others all wrong in their views, yet they are all positively sure that the day should be enforced by law upon all the people of the land whether they can see it or not. They thus virtually say, No matter if we are all in confusion over the question as to how, when, or why the Sunday institution was brought into existence, and no matter if we think each other wrong in the reasons urged for its observance, it ought to be observed anyhow, even under severe penalties, so let us have laws to this effect. If it was an institution which had any right to live, surely its advocates could find some uniform and straight line of argument on which to defend it. In the absence of this, to clamor for human laws to enforce it, is the very climax of absurdity and a shameful confession of impotence. U. S.

THE PERSECUTIONS IN TENNESSEE.

WE are shipping quantities of literature into Tennessee, and are also supplying brethren Moon, Reavis, and others who are circulating this literature, with quantities of the *American Sentinel* of the special issue of April 11, which will give a history of these persecutions and quite fully discuss the principles involved. We shall take the opportunity to express to our brethren our appreciation of the funds they are sending us with which to supply this literature; and from the present outlook we shall have opportunity to use very much more literature than we now have means on hand to purchase. Any one desiring to donate to aid further in the circulation of literature in this and other fields where our brethren are being persecuted, should send to the International Tract Society, Battle Creek, Mich. These opportunities give us an excellent chance to present the truth, and we desire to avail ourselves of every one of them.

A. O. TAIT.