

# The Adventist Review and Herald

Eliza 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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## The Review and Herald,

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### MEDITATION.

BY ANNA C. KING.

(Sanitarium.)

THERE are days when our skies are clear and blue,  
And we look far out on the sea,—  
O'er the vast expanse of billowy deep,—  
Waters untried by you and me.  
Sometimes the billows will rise wild and high,  
And sometimes with silvery sheen  
Will lie in the sunlight, quiet and calm,  
Naught disturbing the waters serene.

With yearning we look to the shore remote,  
And long to launch out our bark  
On the boundless waters inviting us  
To steer toward that distant mark.  
We know there has many a gallant ship  
Set sail for that halcyon shore;  
But lost in the mists or wrecked on the reefs,  
They have passed from our sight evermore.

O Heavenly Pilot, do thou guide our ship  
O'er the stormy sea of life!  
For we dare not venture alone on the deep,  
With unknown dangers rife.  
Command thou the waves when we cry unto thee,  
So making the storm a calm;  
O bring us at last to the haven desired,  
Of quiet and rest and balm.

## Our Contributors.

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

### OUR DUTY TO THE POOR AND AFFLICTED.

BY MRS. E. G. WHITE.

"HEARKEN, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? . . . If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

I appeal to my brethren in faith, and urge them to cultivate tenderness of heart. Whatever may be your calling or position, if you cherish selfishness and covetousness, the displeasure of the Lord will be upon you. Do not make the work and cause of God an excuse for dealing closely and selfishly with any one, even if transacting business that has to do with his work. God will accept nothing in the line of gain that is brought into his treasury through selfish transactions. Every act in connection

with his work is to bear divine inspection. Every sharp transaction, every attempt to take advantage of a man who is under pressure of circumstances, every plan to purchase his land or property for a sum beneath its value, will not be acceptable to God, even though the money gained is made an offering to his cause. The price of the blood of the only begotten Son of God has been paid for every man, and it is necessary to deal honestly, to deal with equity with every man, in order to carry out the principles of the law of God.

The great principles contained in that law enjoin upon us the duty of loving God supremely and our neighbors as ourselves. Those who love God will keep the first four precepts of the decalogue, which define the duty of man to his Creator. But in carrying out this principle through the grace of Christ, we shall express in our characters the divine attributes, and shall work out the love of God in all our dealing with our fellow-men. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave his best gift to the world, and whosoever has the attributes of God will love his fellow-men with the same love wherewith God has loved him. The Spirit of God dwelling in the heart will be manifested in love to others.

In keeping the first four commandments, which reveal the duty of man to his God, the worshiper of God will find that he cannot cherish one fiber of the root of selfishness. He cannot do his duty to his God, and practice oppression toward his fellow-men. The second principle of the law is like unto the first, "Thou shalt love thy neighbor as thyself." "This do, and thou shalt live." These are the words of Jesus Christ, from which there can be no departure on the part of any man, woman, or youth who would be a true Christian. It is obedience to the principles of the commandments of God, that molds the character after the divine similitude. Those who render this obedience through the grace of Christ, possess the attributes of the Saviour's character, and are partakers of the divine nature, having escaped the corruption that is in the world through lust. The word "lust" here includes not only licentiousness, but covetousness, desire for position, love of money, and that which leads to false dealings and unjust practices.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." The people who keep God's commandments are to bring the law of God into their lives, and reveal its value in their characters; they are to be Christlike and show forth true charity.

"Thou shalt not oppress a hired servant that

is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day shalt thou give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee." "Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning."

The Lord Jesus gave these commandments from the pillar of cloud, and Moses repeated them to the children of Israel and wrote them in a book, that they might not depart from righteousness. We are under obligation to fulfill these specifications; for in so doing we fulfill the specifications of the law of God. If a brother who has labored disinterestedly for the cause of God, becomes enfeebled in body, and is unable to do his work, let him not be dismissed and be obliged to get along the best way he can. Give him wages sufficient to support him; for remember he belongs to God's family, and that you are all brethren. In the New Testament the world's Redeemer has specified what constitutes pure religion in our dealings with our fellow-men. Obeying the first four commandments with the whole soul causes us to render supreme love to God, and to become co-workers with God in carrying out the will of God toward our fellow-men. Keeping the first four commandments makes us one with Christ, who gave his life as a ransom to deliver all from the thralldom of sin, and to make us free men and women in him. The value of man is to be estimated at the price paid for his redemption.

The last six precepts of the decalogue reveal the duty of man to his fellow-men; and those who render obedience to the first four commandments will also carry out the injunctions of the last six. We are commanded to love our neighbors as ourselves. This command is not that we shall simply love those who think and believe exactly as we think and believe. Christ illustrated the meaning of the commandment by the parable of the good Samaritan. But how strangely these precious words are neglected, and how frequently men oppress their fellow-men, and lift up their souls unto vanity. Men glory in themselves and exalt themselves above their brethren. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

Can we wonder that the curse of God is upon the earth, upon man and beast, when his law is set aside as a thing of naught, and men are following the imagination of their own hearts, as did the inhabitants of the world before the flood? All this foretells the coming of Christ and the end of all things. "But as the days of Noe

were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Through selfish pride, through selfish gratification, the blessing of God has been shut away from men and from his professed people, because they have despised his words, and have failed to relieve the sufferings of humanity. "Ye shall not therefore oppress one another; but thou shalt fear thy God; for I am the Lord your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And all the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety."

To those who are doers of the words of Christ, prosperity is insured. In obeying his words, you become workers together with God in uplifting, in blessing, and strengthening the sons of men, cultivating good impulses, and uprooting that which is evil. Christ said, "Make the tree good, and his fruit good." It is only practical piety that is of value. No spurious religionist will enter into the kingdom of heaven, and those who are genuine will bring forth the fruit that is found upon the Christian tree. The fruit found upon the tree is in harmony with its nature. This law prevails throughout the natural kingdom, and illustrates the truth found in the spiritual kingdom. When there is a decided change from a life of sin to one of purity, there will be a corresponding change in words and actions. Those who exercise faith dwell in the presence of purity, and are one with Christ. Their life is hid with Christ in God.

"Blessed are the pure in heart; for they shall see God." The pure in heart ever keep before them their invisible Lord, and they catch his Spirit; they love their Lord with all the heart, and exercise in their lives the love that God has manifested toward all human beings. But "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." Let all read and understand these words of John, in order that they may make no mistake. To what commandments is John referring? He says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

"If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee." How tenderly the Lord regards all who are suffering and in want! They are to be helped, not to be oppressed. "Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God."

It would be well if every church would read in its assemblies from the Old Testament the lessons which Christ gave to the people. The Spirit and character of our Heavenly Father in his dealings with men are revealed through these lessons.

## RESTITUTION.

BY ELIZABETH ROSSER.

(Fruitland, Ore.)

THE Word was made flesh. 'Mid earth's sorrows  
He lived and he labored awhile,  
Then he died, the Just for the unjust;  
In his mouth there was found no guile.  
But he rose, and ascended to glory;  
To his promise, "I will come again,"  
Every true, faithful follower of Jesus  
Responds, "Quickly come, Lord. Amen."

Now the earth waxeth old like a garment,  
Its beauty is fading away;  
In place of the rose and the myrtle  
The thorn and the thistle hold sway.  
With crime and disaster increasing,  
And suffering always in view,  
We long for the day of the promise,  
"Behold, I will make all things new."

## READ THEM ALL.

BY ELDER J. W. SCOLES.

(Bible School, Battle Creek, Mich.)

THE above title in itself may not be particularly suggestive, but when applied to the reading of our denominational papers, such as the *Review*, *Signs*, *Sentinel*, and other periodicals, it becomes very significant.

Some weeks since, I was for a time deprived of the pleasure of seeing any of our church literature. When I again was privileged to look upon the welcome pages of the dear old *Review*, it was with the same joy that attends meeting with a longed-for friend; and as I "began at the beginning," and read through its different departments, filled with instruction, counsel, admonition, and comfort, I thanked God for establishing our publishing work, and wondered that in the past I had ever thought a single article in our papers unimportant.

Looking back over the years that are gone, can we not see that point after point of present truth has been made clear and plain to our minds by reading our church literature? Many of these precious truths have fastened themselves firmly in our minds, and while, perhaps, we may have forgotten just what writer advanced the thought, or in just which one of our papers it was first published, the truth itself has been indelibly fixed upon our memory through the instrumentality of some one of our publications.

Many a man has failed in life because his feet were not directed into the right paths just when he needed advice and counsel. So, too, many have drifted away from the light and beauty of God's blessed gospel for to-day, to wander, blind and faithless, in the dark wilderness of sin, because they failed to have, as a part of their own experience, the firm confidence and knowledge of the truth which our literature would have given them. Many who are to-day rejoicing in the "blessed hope," owe in large measure the stability of their Christian characters and their present love for the truth, to the influence of our papers and other publications.

If you find difficulty in realizing the nature of our work and the perils that lie before us, give more diligent attention to the special articles now appearing in our papers, and dealing with these very questions. If it is hard for you to realize your individual acceptance with God, read and rejoice in the wonderful story of the everlasting love of our dear Redeemer—the story which is appearing in the columns of all our papers at the present time; a story, too, which, continued from week to week, surpasses in interest and results all the works of fiction.

Some may plead lack of time as an excuse, but we have reached a place in our denominational history where such excuses can no longer be conscientiously rendered as reasons for not being at least reasonably conversant with the main features

of our work and its present prospects. This blessed truth is being better understood and appreciated by intelligent people to-day than ever before. The servants of God are to be sealed in their foreheads; i. e., in their minds. This means an intelligent work, carried on by and among an intelligent people, and the time has surely come when our church literature should be from henceforth considered an indispensable element in the proper training and educational development of our families.

Our papers and publications are prepared by earnest, thinking, prayerful men, whose hearts are bound up in the work they are doing. Each article that appears has been thoughtfully considered; not an item is put in simply to fill up space, but everything which can be thought of is done to make our periodicals suitable to become the daily companions of both young and old in our ranks. In these days of moral degeneracy, when every conceivable variety of pernicious reading-matter is being scattered broadcast over the land, should we not prize the blessing of our pure and wholesome publications?

One single sentence has sometimes decided an eternal destiny. The ideas impressed upon our minds by the means of correct literature will continue with us while life shall last, and their beautiful pictures will adorn the hall of our memory throughout eternity. Shall we not begin and begin now, to take greater interest ourselves, and to do more than ever before to interest others in the reading of our publications?

## A PROPHECY OF THE KINGDOM AND PRIESTHOOD OF CHRIST.

BY ELDER J. G. MATTESON.

(College View, Neb.)

THE only direct prophecy of the eternal priesthood of Christ after the order of Melchisedec is found in the 110th psalm. Here are the oath and word of the Lord, which ordained the priesthood of Christ: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec." Verse 4.

These are few, but very remarkable words. They show plainly that the word of the Lord is a firm foundation which cannot be moved. Heaven and earth will pass away, but the words of the Lord will not pass away. Luke 21:33. For this reason it is easier for heaven and earth to pass than one tittle of the law to fail. Chapter 16:17. The Spirit of God directed the pen of David when he wrote the beautiful prophecy which we find in the above-mentioned psalm. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Verse 1.

The Pharisees often tempted Jesus with questions, in order that they might accuse him. In reply Jesus would sometimes place questions before them which they could not answer. On a certain occasion, when the Pharisees were gathered together, Jesus asked them, "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" Matt. 22:42-45. To this question no man could answer a word, and after that they were afraid to ask Jesus any more questions. Verse 46. The Messiah's descent from the house of David was so plainly foretold in the Scriptures that it was well understood by all the Jews. But how he at the same time could be the Lord of David, they could not understand. Jesus was the Lord of David because David believed in him and served him. At the same time, Jesus is the son of David because he was born of the Virgin Mary, who was a lineal descendant of David.

Jesus is a priest at the right hand of the Father until the close of probation. Then the Father will put all his enemies under him, and he will break them with a rod of iron. Ps. 2:9. David speaks of the beginning of Jesus' high-priestly office in Ps. 110:1. He takes in the fact that Jesus after his resurrection ascended to heaven and sat down on the right hand of the Majesty on high. Heb. 1:3. When he has finished his work in the sanctuary, the eternal Father sends his Son from Zion with the rod, or scepter, of almighty strength, that he may rule in the midst of his enemies. Ps. 110:2. Then he will take his great power and reign. Rev. 11:17. Then the kingdoms of this world will become the kingdoms of the Lord and of his Christ, and he will reign forever and ever. Verse 15.

This will take place in the day of God's power. Then his people will present themselves willingly and gladly. They will gather joyfully around their divine Redeemer. They come to Jesus in the beauty of holiness or, as some versions read, in holy adornments. They will come in immortal glory, because Jesus has then transformed the body of their humiliation and fashioned it like unto the body of his glory. Phil. 3:21. This the psalmist compares to the beautiful dawn of the morning. The eternal morning will shine before the children of God with the loveliest glory of heaven. Like the crystal dewdrops that come forth in the morning, shining on the flowers like bright pearls, so the children of God come forth from the tomb by the almighty power of God, and the air will be filled with their shouts of victory: "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55. Then the "wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:3.

This is a fruit of the sacrifice of Jesus and of his service in the heavenly sanctuary. The psalmist therefore speaks in the fourth verse of the divine foundation of the priesthood of Christ. "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec." This subject the apostle treats quite fully in Hebrews 7. Melchisedec is presented as a type of Christ as high-priest because he was both king and priest. The meaning of the words in Heb. 7:3 may not be so clear, but the following translation by Wakefield shows it clearly: "Of whose father, mother, pedigree, birth, and death we have no account." This is found in the Emphatic Diaglott. The Syriac Version reads: "Whose father and mother are not inscribed among the genealogies. The Arabic and Ethiopic versions read nearly the same way. (See Dr. A. Clarke's Commentary.)

The silence of the Scriptures with regard to the genealogy of Melchisedec is by the apostle interpreted allegorically. He makes most prominent the fact that the priesthood of Melchisedec was a personal office. He did not obtain it from his fathers, neither did any one get it after him. No one could serve in the Levitical priesthood without being of the tribe of Levi. But Jesus was of the tribe of Judah and could consequently obtain no priestly office on account of his parentage. How much greater, then, Jesus must be, since he personally has been appointed a high-priest by God himself, and has obtained an eternal priesthood instead of a temporal.

The priests in the old covenant could not atone for the sin by their service, for "it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. But Jesus entered once by his own blood into the holy place, having obtained eternal redemption. Chapter 9:12.

Let us look up to him by faith and suffer him to work out the work of salvation in our hearts. Then may we with the people of God be willing

and ready in the day of his power, and, robed in holy adornments, ascend with Jesus to the celestial city.

### THE TEMPORAL MILLENNIUM.

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

THE term "millennium" signifies one thousand years. It is compounded of the Latin words "mille" and "annus," meaning respectively "a thousand" and "a year."

The theory held by many anciently on this subject was that Christ, after his second advent, would reign with the saints a thousand years upon the earth. Latterly, however, many have adopted the view that the millennium precedes the advent.

The subjoined extract from the "Encyclopedia of Religious Knowledge" furnishes a graphic presentation of this modern view:—

"Respecting the real millennium, we may observe the following things:—

"1. That the Scriptures afford us ground to believe that the church will arrive at a state of prosperity which it never has yet enjoyed. Rev. 20:4-7; Ps. 72:11; Isa. 2:2-4; 11:9; 49:23-60; Dan. 7:27.

"2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will soon be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world, there will be many thousands born and live on the earth to each one that has been born and lived in the preceding six thousand years; so that if they who shall be born in that thousand years shall be all, or most of them, saved—as they will be—there will, on the whole, be many thousands of mankind saved to one that shall be lost.

"3. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity be diffused through all nations, and Christ shall reign, by his spiritual presence, in a glorious manner. It will be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, perhaps, will be rarely endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, perhaps, will be extirpated or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments shall be heard of no more. Governments will be placed on fair, just, and humane foundations. The torch of civil discord shall be extinguished. Pagans, Turks, deists, and Jews, will either be entirely converted, or will be as few in number as real Christians are now. . . . Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings. In fact, 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.'"

The extract given above was written about a quarter of a century ago. It will not be objected that the picture which it presents is not sufficiently roseate to satisfy the longings of the most enthusiastic believer in a golden age for the race. The author of the citation given intimates in the same connection that the glorious millennium that he describes had already begun to dawn, and refers to certain indications in both the religious and political worlds in support of his opinion. The intelligent reader of this article will be excusable should he suggest that a retrospective view of the period which has intervened since our author penned his description of the millennium, fails to confirm the expectations of the graphic writer in question. Not only is it true at this writing that the anticipated millennium has not been reached as yet, but the present indications are that, unless matters change for the better very materially, it will never be realized.

A glance at the existing order of things is by no means assuring to one who has confided in the theory of the world's conversion. So far as the church is concerned, it is a lamentable fact that she is gradually losing her hold upon the public mind and heart. She is no longer the power for good that she once was. Honeycombed by infidelity, worldliness, and pride, she is incapable

of holding her own in the struggle against the unbelief of the age, much less of waging successful war upon the realms of darkness. Spiritualism, with its ten million believers, the friends of the higher criticism, and the believers in evolution, have planted their banners within the church herself, and are preaching from her pulpits, in many instances, doctrines which would not only have shocked the consciences of the faithful a half a century ago, but which are subversive of the fundamental principles of Christianity itself. In the political and social worlds there are indications on every hand calculated to arouse the gravest apprehensions. So far as the abolition of war is concerned, there never was a period when it was less likely to occur than now. Indeed, the world itself is but a vast armed camp; wherein the nations, equipped with more terrible engines of death than the world ever saw before, are on the verge of a conflict, the consequences of which are beyond apprehension.

With bated breath the diplomats of the world watch the situation, fearing at every moment that some untoward circumstance may precipitate the terrible collision. In the meantime, the continually widening chasm between capital and labor occasions the most fearful forebodings for the world over, as to the final outcome of the struggle between these two classes. Had it not been for the intervention of the military arm, no one can tell what the result might have been in the recent great strike in this country. Had matters taken a slightly different turn, the torch of the incendiary and the dagger of the assassin might have carried consternation and ruin to every portion of our fair land. The outbreak has been checked, but the cause has not been removed.

The general feeling of unrest, dissatisfaction, and distrust pervades society everywhere. Never has there been a period when it was so universally true as now that the condition of things to exist just prior to the second personal coming of the Lord Jesus Christ, was so fully realized; namely, a time when the minds of men are possessed by fear and dread of what is about to come upon the earth. Luke 21:26.

It has been said that coming events cast their shadows before, and whenever men seem, as now, instinctively to dread the developments of the near future, be assured that their forebodings of evil are not groundless. In view of this fact, the reasonableness and Scriptural authority for a theory which contradicts the facts of history and the convictions of men generally, will be boldly challenged in future papers upon this subject.

### LABOR AND CAPITAL.

BY JOSEPH CLARKE.  
(Lowry City, Mo.)

THE conditions of labor and capital are such at present that the wisest heads are puzzled. Provisions are cheap; prices of goods low and uncertain; many railroads idle; machinery and steam do the pulling and the lifting; harvests are gathered and threshed by machinery, so that the farmer has leisure and dismisses his men; factories turn out goods in a few months to supply the markets for a much longer period. What does it mean? Does it not say to us all, Leisure, leisure for thought, for research; study your Bibles! search the Scriptures; study the history of God's people, past, present, and future. No doubt this enforced leisure to so large a portion of the people means just this: Stop, and consider. Read up, pray, and think. You have important interests at stake in the courts of heaven. Each of us has a case in court. Probation is about to close; the long, weary years of trial are about finished. What we do must be done right now; for if we delay, it will be too late when the door is shut. God is good and kind to give us a period of leisure.



## 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.

### JOHN HENRY'S ADVENTURE.

"JOHN HENRY, John Henry! come here to me-e-e! Quick now, do you hear-r-r?"

"Yes, ma!" came in a clear, shrill voice from far down the snowy road, and presently the boy came in sight.

It was late in the afternoon, and John Henry was just returning from the district school-house, which stood half a mile away.

"John Henry, what is the matter? You're late—later'n usual," his mother said. She was a good-hearted, busy woman, but very apt to be severe.

"Yes, ma, teacher she kep' me in 'cause I spelled rate r-a-t, and 'cause I forgot an' drew Bobby Long on my slate, 'stead o' doin' sums."

"O John Henry, you're an awful bad boy!"

"Yes, ma, I guess I am," he assented cheerfully. He had heard it said of him so often that he had come to believe it must be so.

"I want you to take back this umbrella I borrowed yesterday of the minister's wife, when I got caught down in the village in the storm. You take good care of it now, John Henry, and give my compliments to Mrs. Tomlinson, and tell her I'm much obliged."

"Yes, ma, I could go twicet as quick on my skates—if you'd only let me!"

"Well, well, John Henry, go any way you like, so long as you don't get into any mischief and are back by supper time."

The minister and his wife had just seated themselves at supper, when there came a knock at their door. Mr. Tomlinson rose to open it, and stood, lamp in hand, surveying in speechless astonishment the amazing spectacle of a very small being clad in the garments of a full-grown man. The trouser legs and coat sleeves, though rolled up to their utmost extent, were still many inches too long, and the coat tails were dragging upon the ground. The wreck of a big umbrella was firmly grasped by one invisible hand, while the other was making ineffectual efforts to remove a sodden and battered cap.

"I'm Mrs. Perkins's John Henry, an' I've come to bring back the umbrella Mrs. Tomlinson lent ma—an' I fell in a hole in the ice with it, an' lost my skates, an' broke three ribs, an' tore it awful—three of *its* ribs, I mean—an' another man he pulled me out an' lent me his clothes while mine's a-dryin' by the fire—an' I come right along to ask if you'd let me take it back home again till we could get it mended, for ma'll feel awful 'cause I broke it—an' I'm dretful sorry," the small figure ended breathlessly.

The minister had drawn John Henry into the room, and it was all that he and his good wife could do to keep from laughing outright at the comical sight before them.

"It was an old one, anyway, and I am glad that you got off so well, though I'm sorry about your skates. Now sit right down here and have some warm supper with us."

"No, ma'am," John Henry said, though he looked at the table with hungry eyes. "'Cause ma told me to go as quick as I could, an' I went an' forgot the umbrella first off, an' had to go back, an' then I fell in—an' I've been gone an awful long time already."

"I'm glad to see that Mrs. Perkins has such a good and truthful little son."

John Henry shook his small head vigorously. "I a'n't a bit good," he said sadly. "I guess most any one can tell you that, but I don't tell lies about things, 'cause that makes a feller feel too awful small an' mean."

John Henry's spirits kept falling lower at every step of the way, for the prospect of his

mother's reception of him preyed upon his troubled mind.

But the idea of trying to deceive her never occurred to him. To escape the foreseen whipping by telling a falsehood would, as he had said to Mrs. Tomlinson, have made him feel "too awful small and mean."

"Late again, John Henry!" was his mother's rigid greeting. "There's some supper I saved you, now sit right down and eat it. There's time enough for talking and excuses afterward."

John Henry needed no second bidding, but fell to work with the ravenous appetite of a hungry boy.

"Well now," said Mrs. Perkins, when he had finished, "what did Mrs. Tomlinson say?"

"She said," John Henry answered thoughtfully, "she said it did n't matter."

"Well, I declare!" Mrs. Perkins exclaimed in astonishment.

"You see, ma, it got broke," explained John Henry.

"Got broke! When, I should like to know?"

"When I lost my skates," John Henry said sadly.

"Lost your skates, indeed! And how did that happen?"

"You see, ma, it happened when—well—you see, a boy broke through the ice, an' it was awful cold an' wet, but there wasn't no danger, for the umbrella was bigger than the hole, so he didn't get drowned after all—an' that was what made me late."

"What boy was it?" asked Mrs. Perkins, eying him now with growing anxiety and suspicion.

"Your boy, ma," said John Henry. "I know I'm dretful bad, but I didn't mean to be, an' they got me out all right, only my skates was so big they fell off an' got lost, an' the umbrella it somehow got broke in the ribs. You a'n't much scared though, are you, ma? I knew you'd scold, but somehow"—straightening his small self bravely—"I guess I'd rather take the whipping than not tell you 'zactly how it happened."

And thereupon he went back to the beginning and told the entire story.

But happy-go-lucky, thoughtless, truth-loving little John Henry got only tender mother-hugs and rare caresses on that eventful night.

As he was starting out next morning, his mother called him back, and said: "Now, John Henry, just you try to remember to keep yourself out of mischief—and out of danger as well. I know you're not really a bad boy, but only a very thoughtless one. And mind," she added, with her face puckering into one of her rare smiles, "don't you ever try to turn yourself into an iceboat again—and with a borrowed umbrella, too!"—*Judith Spencer.*

### METHODS OF VENTILATION.

BY DAVID PAULSON, M. D.

(Sanitarium.)

In those houses where the stove-pipe is carried directly up through the roof instead of ending in a brick chimney, a very satisfactory foul air outlet can be constructed by simply surrounding the stove-pipe by a metal flue a few inches larger in diameter and having openings from this into the room to allow the foul air to enter and be drawn up by the draught created in this.

The closets which most bed rooms have connected with them can be utilized very conveniently as foul-air outlets by simply cutting a hole through the closet door near the floor and then making an opening in the ceiling and connecting this with the outside, by means of a shaft carried up through the roof and suitably covered over to protect it from the rain, which would otherwise enter. In any of these devices it must be continually remembered that there must be some means of

allowing the fresh air to come into the room, in order to create a constant circulation, which is absolutely necessary for perfect ventilation. The indifference which is generally manifested upon the question of proper ventilation is nothing short of criminal. It is remarkable that a matter which so vitally concerns our life and happiness should be so nearly ignored by the majority of people. Only the day of God will fully reveal the lives that have been sacrificed, which might have been saved had proper attention been given to this matter.

### ANSWERS TO QUESTIONS.

BY MRS. D. A. FITCH.

(Sanitarium Cooking School.)

THE following inquiries have been received with the request that they be answered through the Home department, and as they are of general interest, this week's article will be devoted to them:—

"Are the crackers we buy at the stores shortened with lard?"

Without doubt they are, if shortened, unless the makers find something cheaper to use for shortening. In case butter is used, it must be of an inferior quality. We do not hesitate to suggest that the ordinary "cooking butter" is generally a worse article for use than well rendered lard, for it is swarming with untold millions of germs, more or less inimical to health and life; while many of those which might be in lard are destroyed by the excessive heat to which it is subjected in the rendering process.

"Are honey, maple sugar, and sorghum injurious?"

These are only different varieties of cane sugar, and therefore are subject to the same objections. For a more complete answer, we refer you to the November number of *Good Health*, to the article "Dietetic Value of Sugar." But fearing some allow themselves to be without this most excellent health- and money saving journal, we give a few of the thoughts. Sugar alone is not a food, but to be such must be associated with other elements, especially the nitrogenous. If our diet were wholly composed of natural foods, there would be no occasion for writing this article, for no natural food contains so great an excess of sugar as to be capable of producing harmful effects when eaten by a healthy person. When, however, sugar is separated from its natural association with other food elements, and presented in concentrated form, as that made from the ordinary cane sugar, it becomes capable of producing injurious effects of a very decided character. Sour stomach is a result of its use. When taken into the stomach, sugar sometimes undergoes the same change as when vinegar is formed from cider and other sweet liquids. It hinders the digestion of starch, of which our food is largely composed, and disturbs the functions of the liver. It is a well recognized fact that diabetes is more frequently caused by the excessive use of sugar or other saccharine substances than by any other cause. It is likely to produce a surplus of fat, which in turn may cause fatty degeneracy of the tissues and especially of the muscles. We might well dispense with this element altogether since in the process of digestion the starch of our foods is converted into sugar. The less sugar taken in a free state, the better for digestion.

"Is there any objection to the use of codfish?"

It is a flesh food. All flesh food is more or less diseased. Nearly all nutrition is destroyed, and it is also rendered difficult of digestion by the excessive use of salt. Quite likely it was somewhat decomposed before being salted. In some instances it is the home of parasites.

"Is it true that fruits and vegetables should not be eaten at the same meal? I have heard that the Testimonies say so."

It is probable that a perfectly normal stomach can care for both at the same meal, but since there are few such stomachs, it is wiser to make our meals more simple, taking the vegetables at one meal and fruits at another. Personally, our choice is bread (unfermented) and fruit for the first meal of the day; fruit and bread for the second. If the Testimonies make the statement, it was probably given as individual advice.

### HOW SHALL WE DRESS?

BY MISS A. E. TABOR.

(Sanitarium.)

"CREATED man in his own image." Gen. 1: 27. Let us be careful lest we mar this image. The gospel of health is a part of the gospel of life. Much has been said about dress and the importance of appropriate and becoming attire, and no one need be ignorant on the subject. To be in harmony with God's plan, we must have perfect bodies. Truly the body is more than raiment.

The very first principle in dress is that of perfect freedom. Our clothing should be in harmony with our bodies; without restrictions, and the weight resting upon the shoulders. Our garments should be few, of the best material, and perfectly fitted. If our work demands calico, or prints, let it be the best; it is economy to wear good material. Men, women, and children should aspire to a good physique. "God hath made man upright" (Eccl. 7:29), and it is through our own inventions that we are thus destroyed. God looked upon us in pity, and gave us explicit directions as to how we might regain our perfect state. He wishes us to be fit subjects for his kingdom. The apostle says we are made a spectacle unto the world and to angels and to men; and the Lord has not failed to tell us in just the particular we are spectacles. "Our words, our actions, our dress, are daily, living preachers, gathering with Christ or scattering abroad." "This is no trivial matter to be passed off with a jest." "The subject of dress demands serious reflection and much prayer." We must hold to principle if we expect to be strong. We know we have no right to destroy our bodies, and it is not in keeping with our profession to conform to the fashions of the world. Yet we need not be troubled if we take the pains to look into the matter. Christ's garments were not so very different from those of his time. His garments did not trail in the dirt. There was no superfluity of ornament, or slack negligence. There was no girdle of gold and no crown with gems and precious stones.

It is the needless and superfluous things we should avoid. But that which might seem very plain to one who has long been accustomed to elaborate dress might be condemned by those who have been in the habit of wearing more plain clothing. Know this, however, if you condemn others for what they wear, and then you do likewise, you have condemned yourself. We need not fear to dress plainly if we carry out the rest of the instruction given us; for a perfect body in a plain dress makes a beautiful person, but a deformed body in an elaborate dress fails to please God and is painful to a true Christian.

Physical, mental, or moral want does not go in search of women with pale faces, weakly hands, frail bodies, and dainty gowns. But the true Christian is always ready to relieve these wants, and meets them with a welcome. The woman who possesses a kindly face, willing hands, a strong body, and suitable clothing, is recognized as God's messenger by the sick and helpless, the poor and needy, the wounded of soul, and those in the slough of despond, and our clothing *must* give us perfect freedom to make us equal to these errands of mercy.

Thus we find it very necessary to begin with

our inner garments, and to join them in such a manner that we need no bones or bands, carrying these principles into our outer garments until the trunk of the body is free from its burdens in every way. But this is only the beginning; for those long-neglected muscles must be very carefully and very thoroughly strengthened. Plain and healthful dress will never look well upon an untrained and broken-down body. The muscles must be sufficiently strong to support the body. It is no small task to make the complete change. However, the woman who has the hardest battle to fight, and wins the victory, shows a force of character that pleases the Lord. There are many sensible women of the world making these changes, and if our sisters do their duty, in a short time there will be one hundred sound women where there is now but one.

### KEEPING QUIET.

ONE of the apostolic admonitions to the Thessalonians was, "And that ye study to be quiet." 1 Thess. 4:11. It sometimes seems as though there are people who never get quiet enough to do any serious thinking. They are always in a flurry about something or another. Their opinions are always crude, because they never take time seriously to consider anything. They never take time to prepare any plan for their work, so that they are perpetually hurried and worried. They cannot keep easy anywhere. Such people often go to church. We know they do, for we have frequently seen them there wriggling around in their seats, with apparently no idea of the sacredness of the house of God or of their duty to remain *quiet* during the services. There must be many such people, for sometimes when the minister announces the hymn, there is such a rustle of leaves, as these careless people rush through their books to find the number, that the minister will read several verses before the audience can catch a word he is reading. Now can people turn the leaves of their books so *quietly* that they will not make a noise like that of the wind rushing through a tree full of dead leaves?—Certainly they can, if they will only try.

Again: Can a person kneel in church without shuffling, scraping, and raising a dust generally, both when he kneels and when he rises?—Of course he can, if he will only try. If he cannot do it, he would do better to sit quietly with bowed head. Can he not find the texts the minister refers to without making as much noise as a cat playing with a handful of curling papers? If he cannot, he would better not turn to them at all, but we believe he can.

And then near the close of the sermon: *Can* people refrain from putting on their wraps, getting on their rubbers, fumbling around for their umbrellas, and making a general racket during the last five minutes of the service? Some do not do it, but we are sure they could if they would try. And O! at the close of the sermon, when the amen is said, and the final hymn is being given out, cannot people remain quiet for just a few minutes longer, and not rush out of doors as though they were after the doctor, that the solemn services of God's house may be concluded in a manner befitting so holy a day and so sacred a place? Can it be done?—Yes, it can, if these restless, uneasy, and unquiet people will only try.

If there is any place where the words of the apostle, "that ye study to be quiet," will apply, it is in church. Then why not try, and try so hard that you will accomplish what you try to do? Do it next Sabbath; don't put it off; begin to reform at once. Do you want to give your attention to something profitable? Here is a good subject for study, *Study to be quiet*. God will be pleased, the minister will thank you, those who want to hear every word will appreciate your quiet behavior, and God's cause will not suffer a weekly disgrace. M. E. K.

## The Mission Field.

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

### OUR WORK IN INTERIOR AFRICA.

It was but a few years ago that Africa was regarded as a closed continent. Not till the explorations of Livingstone, followed by the researches of Stanley, revealed its hidden resources, did the minds of civilized people realize that Africa contained aught of value, or that it would ever prove desirable for European or American occupation. But the last few years have witnessed wonderful developments in its history. While its partition and appropriation by the European powers have been the cause of much just censure by religious journals, and while the conquest of native tribes has, in most instances, been anything but justifiable, an overruling providence will bring final good out of it all, even to poor Africa.

In the new region known as Zambesia, the territory gained by the recent conquest of the British South Africa Land Company, a ripe field for missionary effort presents itself. By the recent war carried on by this company, the powerful and warlike Matabele tribe, as also the weaker and more effeminate Mashonas, are brought under British control. The Mashonas inhabit principally that portion of the country lying south of the great bend of the River Zambesi. The Matabele country lies to the southwest of the Mashonas. Taken together, the region forms an elevated plateau, giving to it a healthful, invigorating climate.

One year ago two brethren sailed from this country to Cape Town, South Africa, intending to go north to Mashonaland, take up government land, and carry forward self-supporting missionary work. In Cape Town, they joined an expedition under charge of brethren Wessels and Druillard, who, by request of the Foreign Mission Board and the South African Conference, were about to visit the interior to secure information relative to the prosecution of our work in that field.

Upon reaching Bulawayo, the capital of the old Matabele kingdom, such a needy field for missionary effort presented itself, and a country, too, rich in resources, suited to carrying forward self-supporting work, that it was decided not to proceed farther northward. Accordingly, the brethren located several settlers' claims about forty miles from Bulawayo. Brethren Wessels and Druillard, after carefully looking over the field, and giving what direction they could to the affairs of those who remained, returned to Cape Town. The following interesting communication has been received from brother E. J. Harvey, who, with brother Adolph Geopp, went from this country last autumn, as noted above:—

"Bulawayo, Matabeleland, Oct. 14.

"DEAR BROTHER: Your letter came to hand in due time, and we all appreciated it very much, I assure you; but it takes time to get a letter answered now, because we are so far from a post-office. When we have forty miles to go, we cannot go every week. It has been nearly two months since I was in Bulawayo. When we get settled a little more, and after rain, it may be different. During the rainy season here the rivers, which are numerous, are quite high, and it is with difficulty that they can be crossed. At present brother Sparrow, who is on the mission farm, has a large hut, six yards in diameter, and also a very good tent. Brethren Lausman and Burton, two young men from Cape Town, have a hut two and a half yards in diameter, and a house which is not finished, although it is thatched with grass, as all the huts are, and is quite comfortable in this pleasant weather. It has four good-sized rooms in it. These two brethren live together, their dwelling being about a mile from my two huts, which are ten feet in

diameter. Brother Goepp has been building a second hut, but I do not know whether it is finished yet or not, but think it is.

"It is forty miles from my dwellings to town, four miles to brother Sparrow's, and about a mile and a quarter to the hut where we meet on the Sabbath. We built the hut for that purpose fifteen feet in diameter for the present, expecting to have a better building next year.

"Four weeks ago next Sabbath, brother P. J. D. Wessels was with us for the last time until next year. He told us of a new Sabbath-keeper in Bulawayo, with whom we became acquainted, and to whom we gave reading-matter on the way from Vryburg. He seems to be a sober, solid man, and we all rejoiced to know that he now keeps the Sabbath of the Lord. We have just visited him at his home. Others are also convinced of the truth through reading and talking. On the same Sabbath that brother Wessels was with us, a Sabbath-school was organized as follows: Superintendent and teacher of the English-speaking people, E. J. Harvey; teacher of the natives, brother F. Sparrow; secretary and treasurer, brother J. Lausman; chorister, brother J. B. Burton. Thus we were launched out.

"The natives who attend take great interest in brother Sparrow's lessons concerning the true God who created all things. Those who attend now are principally the laborers who are with us at our homes, working by the month. We endeavor to teach them by precept and example in our every-day life that they should all lead honest, pure lives. Our meetings among ourselves are very interesting and profitable. There is help in them. On Wednesday evenings we do not all meet together, but nearly always two or three of us meet and have a little missionary meeting and pray for the missions and missionaries at home and abroad everywhere. These seasons are good. I have attended all that have been held I think. We meet at one or another of our homes for this. While it is fresh in my mind, I will mention the fact that whenever the periodicals and missionary reports reach us, we enjoy them.

"The time is nearing when others will be on their way from America to Matabeleland, I hope, and then some of us will go and meet them.

"The rainy season is near, but we have only had one or two showers thus far. When the ground is moistened, we can do more plowing and gardening, although I think we all have a little gardening done, and some have produce growing. The natives are preparing their ground now. Since we came up here, we have heard a few rumors and reports of murders and uprisings among the Matabeles against the Boers in some places quite a long distance from us, but the natives where we are seem to be nearly all Makulakas, and we seldom see a Matabele. The former will not fight, it is said, because they have been oppressed to such an extent by the Matabeles that they have no spirit for fighting now. The Maxim gun seemed to take much of the spirit for fighting out of the Matabeles also.

"If I had time just now to write about the god of these people, I should like to do so, for they take great delight in talking about him and his home, which they say is in a cave eighty miles to the southeast of our place. I cannot write all I would like to now because of the shortness of time. We must return home before it rains.

"I shall give you prices of a few of the common articles of food and clothing here. Salt of the coarsest quality is ten cents a pound. Eggs sell for from 75 cents to \$1.50 a dozen. Butter is about the same price per pound as eggs per dozen. Boer meal (similar to graham flour) is \$22.50 per sack of 200 lbs. This is rather high. Better grades of flour bring prices accordingly. Mealies (corn) is \$11 per sack of 200 lbs. for either grain or meal. Kafir corn and mealies are about the same in price. Sugar is 25 cents per pound. Condensed milk is 30 cents

per small can. Bread is 25 cents per small loaf, or three loaves for 60 cents. A small load of crooked dry wood in large sticks brought \$11.25 on the market the last time I was there. Brother Sparrow took twenty poles for building purposes, and received \$12.50 by auction. These poles were nearly straight and from twelve to twenty feet long and from two to four inches thick. Clothing is high in proportion to these things. Gold mining is the cause of the high prices, I suppose. It costs greatly to get the goods from Cape Town or other seaports southeast. I think it will pay to get some of the smaller articles of dry-goods in London. Everything here has freight and commission added, which make it exceedingly high. I should buy many things in America and England if I had the journey and experience to go through again, knowing what I do now.

"We cannot do much with crops except in the rainy season. It is too dry in the winter. There will be enough to do in the line of building and making hedges of brush in the dry season to keep us busy, together with taking the crops to market and trading."

Upon the recommendation of brethren Wessels and Druillard, the Foreign Mission Board are now laying plans to send laborers to this field. It is hoped that two ministers, two teachers, a physician, and other helpers may make up the company. Land will no doubt be obtained formally for a mission farm, and in connection with the religious instruction given, the natives will be taught useful trades and industries. Indeed a tract of land has already been "pegged out" by our brethren and is held in trust by them for mission purposes. When this is formally secured from the Land Company, it will be on such a basis as will not hamper our work or compromise our principles.

Let all remember our work in this distant land. Further information will be given regarding our work in Matabeleland as the enterprise progresses.

F. M. WILCOX.

## Special Mention.

### ANOTHER DOWNFALL.

THE cause of Christianity is again put to blush while its enemies blaspheme anew over the total downfall of a man whose native talents had raised him to a position of confidence, honor, and popularity in the church and in politics. A Chicago minister of some distinction has shown himself false and reprobate to every manly principle, and after wrecking two beautiful homes, had not the courage to remain, and as far as possible repair the infinite ruin he had wrought, but fled like a coward with his companion in crime, leaving a pure and innocent wife and four small children unprotected and unprovided for. In fleeing with his victim he also robs two little children of a mother's care.

We do not care to dwell on the awful sin Conrad Haney has committed; it is a sad story often repeated. But there is in it an important lesson which we should not miss. It illustrates the pertinence of that startling denunciation of human nature: "Cursed is the man that trusteth in man, and maketh flesh his arm." Human nature is no better in one man than in another. The sins that others commit are the very ones we would commit were we not restrained by some force outside of our own hearts. Self respect, ambition, policy, regard for others, are weak barriers against temptation. But they are about the only defense men have outside of Christ. And in very many cases they are no defense at all, only a covering spread over iniquity. An old

lady, a confiding member of Haney's congregation, refused to believe her pastor had done wrong, but finally declared that if it was true, she "would never trust human nature again." The dear soul has been a long time learning what the Bible has told her all her life.

Such wretched collapses are no impeachment of the truth and power of genuine religion; they confirm them. The Bible tells us how it will be invariably; and there are thousands of illustrations. But they do not illustrate the insufficiency of divine grace; they exhibit the vanity of human pride and self-dependence. This man preached a very liberal religion. As a political speaker and partisan he was rigid and sharp; but as a Christian (?) he was broad-gauge and easy. These two features gave him great popularity. The seed he sowed took root in his own heart, and for the remainder of his life he and his friends will have to eat thereof the apples of Sodom, which are full of ashes.

G. C. T.

### SUNDAY SALOONS.

THE fact that liquor is sold on Sunday as well as on other days in all the large and many of the small cities and towns of our country, is well known. Sunday being a day of compulsory idleness, and honest labor on that day being a crime punishable by fine and imprisonment in nearly all the States that compose the American Union, it is not at all strange that men in their efforts to kill time, which the idleness makes to hang heavy upon them, should resort to most anything to pass away the tedious hours. It may be said that they should go to church, but there are two insuperable objections to doing so; First, the majority of the people are just as they always have been and always will be, not disposed to worship; secondly, there are not enough houses of worship to accommodate one tenth of the people if they should want to go to church. For these reasons, those who have not the fear of God before them, being forbidden both to work and to play, placed between the restraints of the law on one side and their own inclinations on the other, are in the most favorable position possible to lead them to visit saloons and other places of vice.

"For Satan finds some mischief still,  
For idle hands to do."

And since the young men of the rising generation often have their attention called to the fact that men,—honest, hardworking, and conscientious Christians who go to church on the day called in the Scriptures the Sabbath,—are arrested, fined, and imprisoned for working on Sunday, while the saloons are allowed to carry on their nefarious business unmolested, they naturally arrive at the conclusion that idleness and rum are the signs of a superior citizenship, and that they are regarded with more favor by the law than sobriety and labor.

But the saloon-keepers are not satisfied with selling liquor on Sunday *contrary* to law, they want to sell *according* to law; and in New York steps are being taken to introduce a bill into the Assembly, legalizing the sale of liquor on a certain portion of Sunday. This measure, which is now the subject of much discussion, coming so soon after the pretended purification of New York politics, almost takes away the breath of the reformers. As might be expected, the American Sabbath Union is very active in its efforts to prevent the passage of the bill. A meeting of



the Union for this purpose was held lately in New York City. From the report of the meeting which appeared in the *New York Sun* of Dec. 10, it does not appear that the clergymen who there marshaled their forces had any objection to liquor-selling or liquor-drinking on any other day than Sunday. It was not a meeting in behalf of temperance; far from it. It was a meeting in the interests of Sunday! The clergymen present know that hundreds of thousands of men drink some every day, even when they are busy with their work; they know that idleness intensifies the thirst for strong drink, and that it gives a better opportunity to gratify their desires in this direction; yet they cling to the law that furnishes the most favorable conditions possible for drinking, while they try to fight away the drink demon on the one day which the law has made so prolific of temptation! Well may we say, "Who is so blind as my servant?"

M. E. K.

#### WHAT ABOUT ROME'S UNITY?

WHATEVER credit Rome has ever enjoyed for her reputed unity and harmony, it is suffering a severe strain in this country just now in several respects. It was well known that it had some weak spots before Monsignor Satolli came over from Italy; but it was supposed that by this strengthening of the pontifical band the heterogeneous mass would be made to hold more firmly together. But in spite of his presence, peace does not reign within the papal borders. The war that has been raging around Bishop Bonacum in Nebraska, caused by his tyranny over the priests, is by no means settled.

More trouble has broken out in the East. Archbishop Ireland has meddled with politics to the detriment of Bishop McQuaid, of Rochester, N. Y., who aspired to a regency of the State University, and the scoring he gives Ireland is by no means velvety, though delivered as a sermon on a Sunday. Other ecclesiastics are involved in this trouble. It is well known that war between Archbishops Corrigan and Ireland is barely suppressed by continual vigilance, as well as by their own sense of policy. And the political crusade of the St. Paul dignitary in New York is strongly resented by Corrigan, who is the champion of downfallen Tammany.

Father Ducey, a New York priest possessed of a mind of his own, saw fit to interest himself in the investigations of the Lexow Committee in New York, much to the displeasure of his superior, Archbishop Corrigan. Whether Corrigan objected because he thought the place unfit for priestly presence, or because his interests were with Tammany and corruption, we know not; anyway, he remonstrated once or twice, but the doughty priest sympathized with the cause of decency, and regarded Dr. Parkhurst a hero, standing in a place which any Catholic priest might envy. He not only had no excuses to make, but announced his intention to follow out that line of sympathy with his presence. A council has been evoked, and a lively trial will likely ensue, for Father Ducey says he will surely follow his conscientious convictions rather than bow to arbitrary authority, and will go with Dr. Parkhurst, even though he be a heretic.

Mgr. Satolli himself recently tried to quiet a serious rupture in a New Jersey parish, but ignominiously failed, and "fell upstairs" in a rage at the impudent people who would not submit to the domination of a man that could not even speak the English language.

With such turbulent elements beneath him, the vice-pontiff will find it difficult to keep his crown well balanced while trying to hold down American Catholicism.

G. C. T.

#### EUROPEAN FREEDOM.

THE growth of the spirit of freedom and the consequent tendency toward a release from the rigid authority of autocratic rule is one of the marked signs of the times.

The advance made by Hungary in this direction is remarkable. The spirit of Kossuth still lives in that land, and several very important reforms have lately been wrenched from the unwilling king and the opposing clergy. As reforms rarely go backward, it is safe to predict that Hungary will go forward in the way of progress.

The people of Germany also show an increasing independence of spirit. The emperor by his change of ministers has manifested his intention to enter upon an inflexible war upon the spirit of progress as manifested by the Socialists. They have accepted the conflict, and at the opening of the present session of Parliament they refused to cheer the emperor. Great dissatisfaction at the emperor's pompous way of conducting himself is expressed all through Germany. With the republic of France on one side, and the Hungarians gaining reforms on the other, it will be a wonder indeed if the thinking and intelligent Germans shall not insist on curtailing the power of their numerous petty kings and dukes in a way to advance the interests of the people.

Russia is also moving toward a better state of affairs; and the most pleasant thought in connection with her progress is that the new czar is taking the lead in the work. So surprising is the spectacle that we can hardly believe that the reports are true. Surely all the world must move when Russia moves.

We may see in these changes the hand of God preparing the way for the proclamation of the everlasting gospel and the gathering out of the nations a people for his name.

M. E. K.

#### THE ARMENIAN ATROCITIES.

THE subject of the Armenian atrocities is still agitating the world. All shades of opinion are expressed, from that which pronounces the whole report to be a fake, to that which takes the most exaggerated idea of the trouble. The Turkish government has furnished through its legation at Washington a dispatch to the Associated Press, in which it denies the larger portion of the reports. These dispatches claim that it was a regular rebellion, fostered by Armenian agents in this country and England; that it was put down as any rebellion would be, without unnecessary cruelty.

There is no doubt but many of the Armenians are determined to be free from the Turkish yoke. They know that the massacre of the Bulgarians by the Turks in 1876 was the cause of the freedom of Bulgaria the following year; and the Armenians hope for the same for their country. To this end many Armenians who live in England and America, and who are well out of harm's way, do not hesitate to incite their countrymen to rebellion, expecting that the Turks will make such bloody reprisals that the sympathy of the world will be aroused in their behalf. Some Armenians have frankly confessed that they were working upon this plan. An investigation of the

whole affair is now being made by a commission composed of representatives of the treaty powers, to whom Turkey promised certain reforms in Armenia. At the solicitation of these powers the United States will allow Mr. Jewett, the United States consul at Sivas, to act with the commissioners.

We may therefore expect that as soon as the commission shall have time to perform its work, to receive reliable accounts of the whole affair.

But even now the information is gradually leaking out that there is much truth in the reports. Refugees from the Armenian villages have reached Athens. Among them are women and children suffering from saber cuts and thrusts, who tell pitiful tales of the horrors they saw and their own sufferings while escaping the dreaded Kurd and the scarcely less dreaded regular Turkish soldier. If one tenth of what they relate is true, the Turk should be summarily dealt with on both sides of the Dardanelles. Meanwhile public opinion is apparently forcing the treaty powers of Europe, who compelled the sultan of Turkey to guarantee the protection of the Armenians, to make a thorough investigation of these outrages. When that is done, we shall know the actual truth in the case.

M. E. K.

#### A NEW GOSPEL.

Not that the old gospel is to be supplanted by a new one, but about two years since a young English lady discovered in a monastery at Mount Sinai a very ancient copy of the four Gospels. It was what is called a "palimpsest" manuscript; that is, a manuscript that has been written on twice. The first writing had been erased, and other writing traced upon the same surface. The scarcity of writing material was probably the cause of this erasure, the parties doing it not recognizing the value of the ancient manuscript. In this manuscript the four Gospels were erased, and the manuscript covered with other writing. Many manuscripts of this double character have been found, but none but this of so important a character. By means of modern appliances the original writing has been reproduced. Nearly two years have been consumed in the process. The manuscript is in the Syriac language, and is thought to be as old and perhaps older than any other manuscript of the New Testament.

It is not thought that any doctrine of the Scriptures will be changed or in any way be affected by this, to us, new version. It is apparently in complete harmony with the Gospels as we have them. A few things are omitted, but nothing of importance is added. There are some appearances that a later hand attempted to interject a statement that would invalidate the claim that the conception of Jesus was supernatural, but this is in only one place; in other places his miraculous origin is clearly stated.

For thirteen hundred years this ancient manuscript, so covered with other writing that it was considered of little value, has lain in the monastery of Mount Sinai, covered with the dust of ages. But now, in this age of skepticism and infidelity, it is brought forth,—another witness that Christ was born in Bethlehem, preached in Judea, Galilee, and Samaria, wrought miracles, was crucified, died, and was buried, rose from the dead, and ascended into heaven, leaving the promise, "I will come again and receive you unto myself."

M. E. K.

# The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 18, 1894.

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## EDITORIAL CORRESPONDENCE.

Letter 21.—From Athens to Smyrna, Tripolis, and Beyrout. French Enterprise and Influence in Syria.

SEPT. 25 we left Athens by Russian steamer for Beyrout. The captain could speak English readily, and was a very genial, sociable man, which made our sojourn on shipboard very pleasant. The sea was calm, and the trip throughout very enjoyable. The first point touched at was Smyrna, the largest and most flourishing city of Asia Minor. It has a population of 100,000 or more, and the streets were full of people, bustle, and activity. The city has a fine harbor, protected by a breakwater, and provided with a magnificent solidly stone-built quay, or wharf, extending the whole water-front, alongside of which the largest steamers can lie.

This did not look like any work of the Turkish government that we had yet met with, and we began to wonder if indeed the Turks had risen to this degree of enterprise. Inquiry soon brought out the fact that it was not the Turks at all. They never improve harbors, or provide facilities for trade or commerce, or foster intercourse with other nations; but a French company had come in and by some means obtained a franchise from the suspicious Turks, and made all these improvements and provided these facilities for trade. They reasoned, and correctly, too, that if means were provided whereby the products of Asia Minor could be readily transported to the markets of the world, it would tend to stimulate production and increase trade; and if they controlled these facilities, the trade would be largely in their hands. And this has proved true. This is one of the influences which has given Smyrna its modern impetus, and raised it to the position of commercial activity and importance which it holds to-day.

It was the time of the fig harvest, and long trains of camels were threading their way through the streets of the city with sacks of partially dried figs from the country, going to the packing houses. The packing is quite an interesting process. Hundreds of men and boys sit at long tables with piles of figs before them, take them one by one in their fingers, and work them over till they have pressed them, spread them out to the proper thickness, and shaped them to go into the boxes. They do this very deftly and rapidly, and when arranged in the boxes, the figs look nice and attractive; but a glance at the persons of those who are thus handling them, prompts the suggestion to our friends in America that it might tend to eliminate some germs and microbes if before eating them, they would treat the figs to a hot-steam process, or at least thoroughly wash them. Right beside our boat at the wharf lay a large iron steamer, flying the stars and stripes, loading up with thousands of boxes of figs to take direct to America. It took our steamer one day to take on its additional cargo, giving us ample time to look around the city.

The next point called at was Tripolis, on the

coast of Syria, a flourishing town, and having, including the inland portion and the seaport, about 24,000 inhabitants. There also the same French enterprise is manifested in the fitting up of a good harbor, to make that a convenient shipping point for all commodities in that region of country. At Beyrout the same thing is again manifest. A good breakwater and a fine and substantial quay make a safe and commodious harbor. Whose work is it? The answer again is, That of the French.

Beyrout is the most progressive and flourishing city of Syria. It has a population of about 100,000, and is more modern in its buildings, streets, stores, and methods of trade than other places in this country. It is the center and headquarters of various enterprises of education and missionary operations carried on by different denominations from different nations. Here is the celebrated American College, the American Press, a large establishment turning out Bibles and books in Arabic, a German hospital, and many schools for girls, and industrial schools for boys, carried forward by Europeans. While the French are trying to gain an influence in this country through the channel of trade, others are seeking to exert an influence through education, the diffusion of literature, the influence of the gospel, and institutions of benevolence and charity.

But at this point the French are not confining their enterprise merely to the seaport, but are penetrating the interior. In 1860 a French company obtained a charter to build a carriage road from Beyrout over the great Lebanon range, across the valley of Bekâa, and over the lower Anti-Lebanon mountains to the old city of Damascus. Before, there were only camel and donkey paths; but since then there has been a broad, smooth, macadamized road suitable for carriages and all kinds of vehicles. Over this road the company runs a diligence each way daily, making the entire distance, seventy miles, by a frequent relay of horses, in about fourteen hours. They have also established a postal service, which carries the mail through in the night, so that the mail for Damascus which reaches Beyrout by steamer in the afternoon is delivered in Damascus the following morning, instead of taking three days as it used to do.

This road has largely modified the methods of conveying merchandise between these two points. While there are still to be seen many mules and donkeys with their burdens, and long lines of camels with their huge packs, taking their patient march with slow, measured tread over the mountains, making a very picturesque appearance, still the people are beginning to learn that an animal can move a larger load on wheels than it can carry on its back, and hence long trains of three-mule, covered wagons, loaded with merchandise, are constantly passing over this road between the two points named.

Much of the way the old camel trail runs beside the carriage road, and some of the peasants still follow that, to avoid the toll on the new road. And it is marvelous to think that for thousands of years, over such paths, rough, steep, and rocky, which would not be tolerated in the United States for cow-paths, all the traffic and intercourse between these countries and cities were carried on, and in all this section of country, with the exception of this one road, are so carried on still.

The charter for this road was obtained for forty years from 1860, and will consequently

expire in 1900. But the same company is now building a railroad from Beyrout to Damascus, and has the iron laid already well over the main Lebanon range, and by the time their charter for the carriage road expires, the railroad will be finished, and the former road will go into the hands of the Turks, who will allow it to run out of repair as fast as time can accomplish the work. The French will extend their railways north to Aleppo and to some point south, and thus control the grain trade of all that region.

But will the French reap any long continued advantage from these enterprises? is the question that people are discussing here. They have appeared to have a faculty for making improvements and letting others reap the fruits, as witness the Suez canal. They have not proved eminently successful as colonizers. The only race that seems to have the genius for permanent colonization and improvement of different countries and for securing everywhere a substantial vantage ground is the Anglo Saxon race. What other nations could have done what England has done for Egypt? The French are now making an effort on Madagascar; but it is reported that able English officers have gone into the island to drill and command the Hovas, the stalwart and warlike natives, and that these occupy the interior highlands of the island, the only healthy portion, and that they can easily keep the French down in the unhealthy lowlands, where they will waste away from disease if from no other cause. It is the opinion of the English and American residents here that France will fail in her attempt to occupy Madagascar.

## OUR SUFFICIENCY IS OF CHRIST.

THAT which Christians need at this time more than other things is to be furnished with a true sense of their own weakness and nothingness, and of the ability and willingness of God to help them in all they need. Too much time is spent in inventing human expedients, in trying to escape from the pit of inherent weakness and folly by some device of our own. We are too slow to acknowledge that which ought to have been burned into our hearts long ago, that in our flesh there dwells no good thing; that human nature has no power to remedy human ills.

When our own strength utterly fails us, or when some one in whom we have reposed confidence disappoints us, and in the place of beauty we find ashes, instead of perfection we behold only a hideous deformity, our souls are apt to feel crushed. But such experiences, bitter as they are, will not be in vain, if they serve to teach us this all-important lesson, which inspiration has expressed in startling terms: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

It is a snare to place confidence in self or in any human arm or goodness. Human strength or wisdom are negative quantities; the larger the figures, the less their power. On the other hand, it is a blessed thought, full of comfort to every faithful soul, that human weakness is no obstacle to the grace of God. To be emptied of self and filled with divine grace is the desideratum of Christian experience. God "giveth not his Spirit by measure;" that is, in limited degrees



or quantities; but it is our privilege to be "filled with all the fullness of God."

What cause is there, then, for discouragement? Why complain at our weakness? Christ stands ready to strengthen us "with might by his Spirit in the inner man." The indwelling presence and power of a living Saviour who has conquered all his foes, are sufficient for our every need. The cause of our failures is not so much in our own lack of strength, for when we *are* weak, *then* are we strong; but it is in our ineffectual struggling with sin without Christ. Paul experienced and stated this truth. And while he realized that Saul of Tarsus was a failure, the presence of Christ was in Paul the apostle, a power "which worketh in me mightily." G. C. T.

#### THE WEEK OF PRAYER AND ITS OBSERVANCE.

As the benefit we may derive from this season will depend largely upon the use we make of it, a few suggestions pointing toward a right observance may not be out of place. We may have God's presence with us continually. Every day and every hour should be consecrated to his service. But the portion of time which our people have set apart for a united effort in seeking the Lord earnestly and drawing closer to him, offers special opportunities; and it becomes us to study how we may so relate ourselves to it as to reap the most benefit therefrom.

As the appointed time draws near, we should seek careful preparation, that we may enter upon the week in a proper manner. Arrangements should be made as far as possible to lay aside the ordinary work. If this precaution is neglected, and the cares and perplexities of every-day life are allowed to occupy the mind, spiritual things will be lost sight of, and the week of prayer will become like any other week.

In all our churches and companies regular meetings will be held, and these should be faithfully attended; but let us not rest satisfied with a formal attendance at these gatherings. God himself will meet with his people on these occasions, and we should come into his presence with meekness and holy fear. Let there be close self-examination. Sin must be confessed and put away, and every barrier be removed, that the Spirit of God may have free course, and his blessing be realized in all its fullness.

At these meetings the readings which have been prepared with much thought and earnest prayer, will be read, and we trust that they will receive careful consideration. In order that the most good may be obtained, they should be the subject of diligent study. Thus they may give food for reflection during the day, and give a direction to the prayers which are offered.

But after all, the life and spirit of the meetings will spring from the work done in the homes, and this can be participated in by all our brethren and sisters, whether they enjoy church privileges or live isolated and alone. Let the ordinary work be omitted, and let parents and children renew their consecration to God. Time should be taken for reading the Scriptures and for prayer, and the work may be made most interesting and profitable as each member of the family takes a part. The needs of the work as set forth in the readings may serve as topics for conversation, and the hearts of all will be refreshed and strengthened in contemplating the

wonderful openings of God's providence and the rapid growth of his work the past year.

It is important that each individual should take time for prayer and meditation in private. Alone with God, let him closely examine himself, and ask, What am I here for? and what is my relation to the work of God? What advancement have I made in the Christian life the past year? Such questions it is profitable for us to consider, that we may not go on in a careless, haphazard manner, and come to a realization of our true condition only when it is too late.

Life is fast becoming more complex. The real or supposed wants of man have increased with great rapidity, and the world is all bustle and hurry in its efforts to satisfy them. This condition of things is fully to the mind of Satan, whose plan it is to keep people so intent on the routine duties of this life that they will be wholly unmindful of its spiritual realities. But the Christian should not be so affected. The word is to him: "Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." As the people of God who are looking for the soon-coming of the Saviour, our thoughts, our longings, and aspirations should be heavenward. The solemn truths that we hold should be witnessed to by our life, which should excel in purity and holiness the lives of those about us, even as the doctrines we profess as taught by God's own word, are far superior to the traditions of men.

Therefore, a course of conduct which might be consistent for others, would be inexcusable in us in view of the light that God has given us. During the holidays it is customary to spend much money for presents to friends, and for luxuries for the table, etc., but with us it should be different. As the humble followers of Christ, we should imitate his life and example. If our Lord and Master, when he was on this earth, had not where to lay his head, is it right for his professed disciples to spend money lavishly in indulging the appetite, and in other ways ministering to our own desires, while the cause of God is calling for means, and precious souls are perishing without the light of present truth? More appropriate it would be to make the week a week of self-denial, that we thus might be able to give more liberally to the cause of God.

We are pilgrims and strangers in this world, but with the eye of faith we can look forward to another world, "wherein dwelleth righteousness." There our thoughts and desires should center, and the greatest joy that this life can afford us, is the exalted privilege of being laborers together with God, and imparting to others the same glorious hope that animates us.

O how little we realize the sacredness of our calling! How little we sense the solemn responsibility that rests upon us as a people. There is too much of a disposition to shift the responsibility to others. It is sometimes thought that God has committed the burden of the work to the ministers and other leading men, but this is not so. Such a plan may prevail in other denominations, but it will not do among Seventh-day Adventists. Every individual who has accepted the truth of God for this time is called to be a laborer with God, and he should feel a personal responsibility for the work.

It is a significant fact that at this time, when hard times prevail in some parts of the world,

the needs of the cause in the way of laborers and means, are greater than they ever have been before. But God has not made a mistake in this. His providence has not gone any faster than he would have us follow; but he has a lesson he would teach us. Is it not that we may learn to make a more complete surrender, to sever ourselves more completely from the world, and follow the footsteps of our Saviour in the path of self-denial?

Self forgetfulness is the essence of true happiness. The best way to enjoy largely of the blessing of God, is to be yourself a blessing to others. Let us spend a large portion of the time set apart for the week of prayer in making the season a profitable one for our neighbors and friends. Let brethren and sisters take a real interest in each other and in those who are not in the truth. Seek out the poor and needy, and minister to their wants. Visit the sick and the afflicted, and comfort them with your presence and words of cheer. If there are any who are cast down and discouraged, go to them and labor for them; bring them to the meetings, and show your love for them and the kindly interest you feel in their welfare.

Then let the week be indeed a week of prayer. Pray for your families, your friends, and your neighbors; pray for the unconverted, that they may be brought to a saving knowledge of the truth. Pray for the work of God that laborers and means may be raised up to carry it forward.

And as you pray for the blessing of God upon others, your prayer will be answered, and God will richly bless your own soul, and give you a fitting up for his work. He stands ready and waiting to pour out his richest blessing upon us. Let us open our hearts to receive it!

O. A. O.

#### HINDRANCES TO LABOR.

It is a very common thing for people to excuse their own unfaithfulness by some allusion to circumstances which they think are against them. Thus a writer in the *Christian Reformer* of Dec. 8, says: "The Presbyterian Synod at its meeting in Los Angeles on Saturday adopted a strong paper on Sabbath desecration, which abounds to such an extent in California as seriously to hinder all church work."

That is to say that there is so much sin (as this writer believes it to be) that the church is hindered in its work! It would appear to us that, if there is much sin there, there is a greater opportunity to work. When Paul was in Athens and saw the city "wholly given to idolatry," he did not begin to complain about the conditions being so bad that they hindered his work, but his spirit was "stirred in him," and he began to work at once, never seeming to know that the prevalence of sin was a hindrance to his work. He labored in the synagogues and market-places until such an interest was aroused that he had the privilege of speaking in the highest court of the city, before the greatest and most influential people of Athens. Notice the manner of his labor. He did not appeal to the Athenians to change their laws, and to affix a severe penalty upon the sin of worshiping images. That was not a part of his work as an apostle of Christ. But he pointed them to the "God that made the world and all things therein." He called upon them to repent, and set before them the final judgment, the assurance and certainty of which was the resurrection of Jesus

Christ from the dead. The result was that "certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." Acts 17.

The effort was not lost, the work was not hindered, but right there, under those forbidding circumstances, the foundation of the church at Athens was established.

The world and Christian ministers may yet learn from apostolic example. The book of the Acts of the Apostles can still be studied with profit. There we may learn of the condition of the countries where the apostles labored, the spiritual darkness of the people, the obstacles they met, the way they surmounted them, and their glorious success in saving souls. No reliance was then placed upon human agencies. There was no thought of changing the laws of the land, that their work might be more easily done. Why should there be? Had they not the promise of the presence of Him in whom is all power in heaven and in earth? Could they ask for the less, with the Greater already in their possession?

The work of the Church of Christ is to save souls. It was organized for that purpose. To save souls is the supreme reason for the church's existence. When there are no more souls to be saved, the work of the church on earth will be done, and until that time the church can find plenty to do. The prevalence of sin should not be a hindrance to her, but an incentive to more active labor, that where sin abounds, grace may much more abound.

Churches established in harmony with apostolic practice and enjoying the apostolic Spirit will always find enough to do, and no circumstances, however forbidding they may appear, will prevent them from working.

The church work that is hindered by the prevalence of sin must be of a very superficial character,—the outward service, the show, the appearance of the thing rather than the thing itself. A high state of worldly prosperity, large churches well filled with fashionably dressed and proud seekers after pleasure, fine music, and grand oratory, may suggest to worldly professors that the church is having a glorious time, and that nothing is hindering the work of the Lord; but prosperity of this kind is often worse for true Christianity than open rebellion against God. May God save his true followers everywhere from that idea of church prosperity; then true labor along the lines followed by Christ and his apostles will result in the salvation of souls.

M. E. K.

#### TOILING AND RESTING.

AN esteemed correspondent has sent us for publication a parody on the old hymn, "When faint and weary toiling," or "Resting By and By." Upon reading it the response comes spontaneously, "Woodman, spare that tree." One stanza, as reformed, runs thus:—

"This life to toil is given,  
And he improves it best  
Who trusts the Saviour's merit  
And enters into rest.  
Then are you worn and weary?  
Is sweat upon thy brow?  
Do not thus slight his mercy,  
Come rest in Jesus now."

There are many anomalies in the faith and service of Christ. The Scriptures abound with them. The Christian is both rich and poor; he is weak and strong; he has nothing, he has all things. He finds rest in labor; he bears the

yoke, and casts his burdens on the Lord. Paul was "in labors more abundant;" "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." He felt these things, and yet gloried in them because thus Christ was manifested in him. So it seems to us there should be a blending of toil and ease, of weariness and rest, of burden and help in our experiences. Do we not become weary? do we not feel the burden of soul? are we not pressed as a cart beneath sheaves? Then we do not have the experience which Christ had. But when thus burdened and weary, it is sweet to be refreshed in Him. But other labors follow, burdens and weariness continue, and we rejoice in prospect of the perfect rest that remains.

The sentiments expressed in the stanza are good; but we do not wish to have the good old hymn that has cheered the hearts of earnest pilgrims supplanted, nor its sentiments obliterated, for it is truth also. For while the inward man is renewed day by day, the outward man is often worn and weary, and wears out in the service.

Not long ago one of our brethren in reporting his meetings in a certain place, said: "For he [the Lord] has certainly done the work, and I am only here watching him while he does it." Now it is a question if the Lord needs watching; and also if the Conference could afford to pay a man for simply watching some one else do the work. The brother was right in desiring to give God the full credit for what had been done; but if he himself had no part in it more than to stand around in the way, he would better be somewhere else. And if that is all that ministers can do, might they not be dispensed with altogether? But Paul says, "We are laborers together with God." The song, "O to be nothing, nothing!" never seemed very appropriate for stalwart men and women who believe they have a world to warn. And to make it, "O to do nothing!" does not improve it. There are two extremes to be avoided; one of which is an egotistical self-reliance, and the other is a useless inanity, which only lies at His feet, a broken and empty vessel, for the Master's use made meet (?). The apostle says that it is our privilege to become "a vessel unto honor, sanctified [not smashed and empty], and meet for the Master's use, and prepared unto every good work."

G. C. T.

#### ANSWERS TO CORRESPONDENTS.

##### 453.—VARIOUS QUERIES.

1. How many years did Christ preach? and how old was he when he ascended?
2. Does the Bible say we should have family worship?
3. If a woman keeps the Sabbath, and her husband does not, is it right for her to "ask a blessing" at the table? Give some text on that point.
4. Please explain the seventh of Hebrews, especially verse 3; 1 Tim. 4:1-7; Romans 14; Deut. 12:15, 16.

L. C.

1. Three and one-half years. He was thirty years of age when his ministry began.

2. See Jer. 10:25.

3. See 1 Sam. 9:13; Luke 9:16; Mark 8:7; Matt. 26:26. It would not be right to do so in the presence of your husband if he objects; otherwise it would be.

4. It would hardly be consistent for us to do so, because: it would require too much time and space, and would exceed the purpose of this department; several of the texts have been explained here within a few months; and principally, because it would be an unkindness to

the correspondent. The Bible is to be *studied*. We should study it. Men's opinions are poor substitutes for God's word. We are willing on our part to assist our readers, and to tell them all we think we know about these things; but it is a great deal better to dig as for hid treasures until we make these things our own, than it is to ask some one to give his opinion about them. These remarks have a general significance, and are not intended for a personal application. In saying this we do not ignore the fact that we may be of help to each other; we would encourage all to search the Scriptures for themselves.

Heb. 7:3 is explained by the margin. 1 Tim. 4:1-7 is explained in the REVIEW for Aug. 28, p. 554. Deut. 12:15, 16 is explained on the next page, under question 409. If there are special points which trouble our correspondent in the chapters named, we will be glad to hear of them.

##### 454.—LUKE 23:43.

Can you give any light on the above text? We are told here that the present punctuation is correct, else it would have to read, "Thou shalt be with me," instead of "shalt thou," as at present. We would like the sense in the original.

A. H.

Will you kindly give your interpretation of Luke 23:43?

W. H. D.

This is the familiar verse: "And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." Upon this it is claimed that Jesus promised the thief he should, ere that day closed, be with him in paradise. This conclusion would be inconsistent, because paradise is heaven, the divine abode. (See 2 Cor. 12:2-4; Rev. 2:7; 22:1.) After his resurrection Jesus declared that he had not yet ascended to his Father. John 20:17. Hence he did not go there at death. Christ's soul went into the grave. Acts 2:27, 31. The thief asked to be remembered when Christ came into his kingdom, not to be taken to paradise that day. The original Greek transliterated, and with literal translation, is this:—

*Amēn lego sou semeron met' emou estē*  
Truly I say to you to-day with me you shall be  
*en tō paradēiso.*  
in the paradise.

The phrase "shalt thou be" is from one word, "este," the future, second person, singular, of the verb "to be," and may be as properly given, "thou shalt be," as "shalt thou be," with the preference in favor of the former, if there be any difference. Consequently, the removal of the comma, which was not placed by inspiration, from its present position after "thee" to after "to-day," not only does no violence to the original, but is absolutely necessary to present the sense and harmony of the passage. A similar use of "to-day" is found in Zech. 9:12. It was used to give emphasis to what was said, even though appearances might be the very opposite of that which was declared.

##### 455.—JOHN 10:16.

Please explain the words, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

"This fold" referred to those to whom he was speaking. They did not comprehend the great work that was to be done in gathering out a people for God from all nations. But our Saviour saw it, and in those words referred to the gathering into the gospel fold the precious sheep from every nation, kindred, tongue, and people.

G. C. T.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

### MARYLAND JUSTICE AGAIN.

A FEW days after the trial of brethren Whaley and Curlett, Judge Robinson, who presided at their trial, was traveling on a steamer on the Chester River. When in conversation with some gentlemen on board the boat, he was heard to say in justification of the Maryland Sunday law, that were it not for the law, horse-racing and every kind of vice would be prevalent on Sunday. Yet it is a fact that these things do prevail, and the judge is cognizant of the fact.

During the last summer Tolchester Beach, a pleasure resort on the eastern shore of Maryland, was open on Sunday, and steamers ran between Baltimore and that place, carrying thousands of people. When they reached the beach, there were drinking, racing, ball-playing, bathing, and everything that is usually indulged in on other days; but none of these law-breakers was ever disturbed. The writer had occasion to visit this famous resort on one of the State sabbaths, and saw that which was well known throughout all eastern Maryland; men fishing, hauling goods from the boat landing, as well as sports of all kinds. And what was true of this place was also true of Bay Ridge, a resort on the western shore. Notwithstanding all this, those who observe the seventh day of the week, and who go quietly about their work on the first day of the week, that they may support their families, are the only men to suffer the infliction of the penalty of this old relic of the blue laws.

Another forcible illustration of Maryland justice occurred on the western shore in Anne Arundel county. The readers of the REVIEW will recall the circumstance of the mob's breaking up the meeting of the Adventists at Shady Side, as related some weeks ago. This case of disturbance was brought to the attention of the State's attorney, and four of the guilty parties were indicted by the grand jury of that county, and some of the brethren of Shady Side were summoned as witnesses, and they requested the court not to call the cases on the Sabbath, and apparently the request was acceded to; but instead of complying with this just and modest request the case was at once set for the Sabbath day, and the brethren were summoned to appear. Of course they did not attend. The case went over for want of witnesses and was called again the next Monday, and although the evidence was clear against the parties, Judge Jones held that it was not sufficient and released them. He then demanded of brethren Bullen and Smith why they had not appeared to testify on Saturday. They informed him that they observed that day as the Sabbath,—a fact he well knew,—and they had understood that the laws of Maryland did not take away the right of a man to keep that day holy, and so they had enjoyed what they believed to be their right. But Judge Jones in a very severe manner informed them that they had violated the law, and imposed a fine on each of them. The writer visited Shady Side a few days after this occurrence, and saw a bushel or more of stones that had been hurled against the little church, as well as the broken siding and windows.

On the evening of Nov. 26 we had a meeting in the church at Shady Side, and about six o'clock brother H. O. Bullen went to the house to make a fire and light up. When he had accomplished this, it was still lacking a little of meeting time, so he returned to his house, only a few rods away. During his absence some person or persons fired two charges of shot through the thin panels of the front door, tearing off splinters from the inside of the door. These shots would no doubt have seriously injured any one

who had been in range, but as it was, no one was in the house at the time. The Lord has a care for his people and makes the wrath of man to praise him.

ALLEN MOON.

### MANITOBA.

At the writing of my last report, I had just commenced a series of meetings in the village of McGregor. I continued meetings every night for two weeks, but the attendance being small and the busy season having arrived, I concluded to close the meetings. During this time the Presbyterian minister spoke in defense of the Sunday sabbath, although I had not touched the question previous to that. I reviewed his discourse the same evening.

In the review the true nature and object of the Sabbath were shown. It was shown that the only authority for Sunday-keeping was the Roman Catholic Church, and that in following her, Protestants were denying their foundation principle, "the Bible and the Bible only." Statements from Presbyterian and Methodist Episcopal works were then adduced as to the perpetuity and unchanging nature of the moral law, and Seventh-day Adventists proved to be in exact harmony with the requirements of their own creeds on this point; and yet they were denouncing us as heretics. Several were convinced, and boasters had their mouths effectually stopped.

In the latter part of August brother Foster and family arrived from Kansas. I spent a few days assisting him to find a suitable location. Gladstone was the place selected, and as soon as he had become settled, we pitched our new tent, which the General Conference had just sent us, and commenced meetings, but cold weather coming on, we kept the tent up only ten days, then removed to a hall. We met strong prejudice here, many refusing to come to meeting or to read or to have anything to do with us. But we persevered and held meetings about six weeks. Although the visible results were small, we feel encouraged. Brother Foster will follow up the work during the winter in the surrounding country. These are all the public efforts I have made thus far. The remainder of my time has been devoted to building up the work in all parts of the province by visiting or writing. The results are very satisfactory thus far, and the cause is rising.

We are now preparing to erect the first Seventh-day Adventist church building in Manitoba, near McGregor, where we have a good company which is to be organized into a church this month. We have the means almost raised, and hope to have the whole amount in a short time. If any who read this desire to assist in this work, they can direct to 60 Wardlaw Ave., Winnipeg, which is my address.

We have two organized churches in the province, one at Wakopa, and one at Morden. The latter is composed of Germans who accepted the truth last winter under the labors of brethren Funk and Duerkson from North Dakota. They are from Russia, and formerly held the Mennonite faith. There is an excellent field for labor among this people. During the last summer our German brethren have met with some persecution at the hands of English-speaking people. Two of them served seven days in jail for Sunday work. The arrest was instigated by members of so-called Protestant churches. Strong threats have been made as to what will be done if there is any more Sunday work, and our brethren expect warm times next spring when the season's work begins. I desire to do all that is possible during the interim to remove prejudice and arouse a spirit of religious liberty, by sending the *Signs*, *Sentinel*, and other reading-matter to individuals in that vicinity. I have secured the names of about twenty English-speaking farmers to whom I am sending these periodicals. Now are there not some of our brethren who would be willing to

send the *Signs* and *Sentinel* direct from the office to one or more of these men for a period of six months? If so, please correspond with me at once, and I will furnish names. We have about 100 Sabbath-keepers in the province, several of whom are isolated. There are six organized Sabbath-schools, with a total membership of 112. Three of these have been organized since the first of June.

I have now begun work in Winnipeg. This city has a population of over 40,000, made up of many nationalities. The English and French predominate. St. Boniface, on the east side of the Red River, is a Roman Catholic city, and the population almost entirely French. There are many fine churches and buildings. During the last few years a large amount of our literature has been sold there. As a result, we find that many are becoming interested in the truth. Recently a lady preacher took her stand for the truth from reading "Great Controversy," Vol. IV. We intend to canvass the city this winter with tracts and pamphlets. We wish to be remembered in the prayers of our people that God will bless our efforts to lead souls to a saving knowledge of his truth.

W. H. FALCONER.

### WEST VIRGINIA.

SINCE my last report, I have visited Wayne county, Huntington, Mason City, Debby, Parkersburg, Newburg, Amos, and Pendleton county. In company with brother C. B. Rule, I labored a short time in Wayne county. There are a few in this county who have accepted the truth; and since I left there, two more have embraced the faith. Brother Rule reports six converts at another place near there since I left. In Huntington we found a small company observing the Sabbath. We were with them over the Sabbath and the Wednesday evening prayer-meeting. They are now preparing to build a house of worship. The Lord is opening the way for the truth in this part of the State.

Nov. 15 I came to Mason City, where brethren Hutchinson and Province are holding meetings. I visited some of those who have embraced the truth, and found them of good courage. There are twelve or fifteen who have decided to obey the Lord. A sister here began the observance of the Sabbath, but by the influence brought to bear against her from her former brethren and sisters and her husband, she partially lost her faith, and gave up to discouragement. Her husband went to his work as usual Sabbath morning, but at noon he returned home, urging his wife to attend our meeting, and expressing his belief that they were opposing truth. Prayer-meeting was appointed at their house for the following Wednesday evening, and we expect her husband with her will obey all the commandments of God. Thus we can see how the Spirit of the Lord is striving with individuals, who, from outward appearances, are bitter toward the truth. Brother Hutchinson reports a good interest there yet. Some three weeks ago, the German Reformed church house was closed against them, and the next morning, a subscription was carried around to obtain money with which to build a church for our people. Sufficient money was soon guaranteed to do the work, and they are now busy erecting a brick church building 24ft. x 36ft. At Debby arrangements are also being made as fast as possible to erect a house 26ft. x 40ft.

Wednesday, Nov. 28, I visited the church at Newburg. I found most of them of good courage. Their Sabbath-school and meetings are well attended. From there I went to Pendleton county, and visited the companies at Brushy Run and Brandywine. Elder W. R. Fogg has held meetings in this vicinity with some success. Two have lately embraced present truth. Friday, Nov. 30, I reached the home of brother H. H. Stone, near Sugar Grove. Two have



lately begun the observance of the Sabbath here. One was the mother of brother Stone, now in her ninety-third year.

We expect to organize a church in Pendleton county early in the spring. Sabbath, Dec. 8, I spent with the Parkersburg church. This company is of good courage. Some additions have been made to their number since our camp-meeting.

For some time our canvassing work has been languishing, but we are glad to note that some of our workers are again entering the field. We hope to see this branch of the work pushed forward. There are some perplexing things to meet, but we must press forward with renewed zeal in the cause of the Master. There has also been a falling off in tithes in the past quarter, compared with the same quarter last year. A better showing the coming quarter is hoped for. The school at Newark is moving along nicely at present. About forty-five students are in attendance. Amid all perplexing questions we can see the hand of the Lord in the work in West Virginia, for which we praise his holy name.

D. C. BABCOCK.

#### CANADA.

TORONTO.—We have no organized church in Toronto, hence our missionary society is only a little band of workers without any real organization. We have elected a librarian and are trying to plan the work so that we may keep pace with the work where the organization is more complete. Almost a constant effort to create an agitation on some phase of the Sabbath question is being made by an enterprising paper here. It does not often advance true principles of religious freedom, but it is quite helpful to us in our work, as it keeps us informed and enables us to strike at the proper time. We have no one located here at the head of the religious liberty work, but we have striking instances of God's working power. God has used other men besides Mr. Amyot, and we have been led to exclaim, "Even the stones cry out!" Though unseen, the Captain of the Lord's host has been with us.

As we considered the distribution of our new tract and the relation it bears to the Parliament, we felt that this work should advance more rapidly, and a greater number of people be reached. This could better be done by giving them the literature and allowing them to retain it for future reference. We are a little handful, and how to pay for thousands of tracts became a most perplexing question. As the matter was brought up and discussed in the weekly meeting, it was decided that God's work must be done, and we, his stewards, would do it. There was a full meeting of those who are interested, and we believe that all present were pleased with the movement. Pledges were made to be paid in two months or less, and we decided to begin with 5000 tracts. A committee was appointed to district the city. At the following meeting the brethren cheerfully selected their territory, preparatory to beginning the work. As the city is large, and we cannot reach all, it was thought best to avoid the least intelligent class and the business men who occupy the offices down town, and supply those who would be apt to appreciate the literature given them. There is a large number of the poorer class who cannot read, and the busy men, unless there is something of an exciting nature on foot, read little that does not concern their business. From past experiences we have found the latter class can be better reached by correspondence. A brief letter will be sent to these men, accompanied by a tract.

During the past week the workers have taken about 3000 tracts to distribute. They do not put them in the letter-box or under the door, but ring the bell, and let the people know what they have brought them.

All came to the missionary meeting Sunday night with the most cheering reports. One

brother who took two large districts to work has been very successful. He can work only evenings, as his time is occupied during the day in his regular employment. He has found that the evening is a good time, as the men are at home; and they frequently make many earnest inquiries in regard to the literature, etc., and promise to read it. In some of the homes the ladies were very kindly received, and the way was opened for future calls. In a number of instances they were met with the information that Sunday is not the Sabbath. These are indeed hopeful cases, and we trust that when further light is brought to them, they may yield themselves in obedience to the commands of God.

One young lady, in giving an account of her work, related the following: "As I was turning to leave a house, I heard a voice from below calling me, so I stepped to a basement window where a woman had appeared. On presenting my tract I was told that 'to-morrow [Saturday] is the Sabbath.' I said, 'Is it?' 'Yes,' she replied, 'Six days shalt thou labor,' etc., repeating the commandment. She further said, 'The seventh-day is the Sabbath of our Lord Jesus Christ, and I am a Christian.' At this point she was about to close the window, when I hastened to inform her that I was a Sabbath-keeper, and told her something in regard to my work. She changed at once, and cordially invited me to call and see her. I asked her how she came to be an observer of the seventh day, and she replied, 'From reading my Bible.'"

Those who engage in this work thoroughly enjoy it, for they know that God is working with them. We are much encouraged, and feel to praise God for this privilege of enlightening the people.

MARIAN KLAIBER.

#### OHIO.

##### In the Field Again.

AFTER being retired from active labor in the ministry for about fifteen months, I am again permitted to labor, through the blessing of God. I have spent one Sabbath and first day with the scattered Sabbath-keepers at Wayne and Williamsfield. The brethren and sisters from Greer and Richmond Center, also one family from Pennsylvania, were with us. The Congregational minister at Williamsfield invited me to speak in his church both Sunday morning and evening, which I did. The meetings were a source of encouragement to our own people, and a good impression was made for the truth. I believe this is a good field for labor. I spent one Sabbath and Sunday at Girard and Youngstown. One family has recently begun the observance of the Sabbath near Girard. Doubtless others are as ready to accept the truth as this family, if the light is brought to them. Our meetings were good and encouraging, I also spent one Sabbath with the church in Kirtland.

In company with brother Webster, one of the faithful canvassers, I went to Fullertown in Geauga Co., and arranged for a series of meetings, which were begun Nov. 23 by Elder C. P. Haskell, I joining him a few days later. We have held meetings a little over two weeks and are now taking up the Sabbath question. The meetings are held in a school-house, with from twenty to seventy in attendance. Some have not missed a meeting. The majority of those who are in attendance are unconverted. Quite a number of these are from fifty to seventy-five years old, and some for years have rarely been into a church. One of these aged persons said to us yesterday, "Your preaching follows me by day and by night. This is a new experience for me. I want to be a Christian." The minister and some others are doing what they can to keep the people away. We hope through the grace of God, to see a victory for the truth at this place. We ask to be remem-

bered in prayer by God's dear people. Personally, it is a great joy to be able again to break the bread of life to perishing souls.

R. A. UNDERWOOD.

Fullertown, Geauga Co., O., Dec. 9.

#### NEBRASKA.

THE message is onward in this field, and there is an "ear to hear" on the part of the people. Since my last report, a church of thirty-five members has been organized at Loup City, where brethren Lamson, Boughton, and Jones had labored; and one of thirty-two members in Box Butte county, organized by Elder Shultz. Some of these were old Sabbath-keepers; others had recently come into the faith. They are quite scattered, but hold monthly meetings. A church building is now in process of erection at Crawford, in the northwestern part of the State, and I trust that soon a church organization will be perfected there. Brother Harr is in that field.

Under the labors of brethren Hyatt and Boughton, a good company of adults have embraced the truth near Crab Orchard, and a Sabbath-school and tract society have been organized. The Sabbath-school now numbers twenty-two. Others are interested. A series of meetings will soon be held in the village.

Through the labors of brethren Jones and Wheeler, two Bible workers, a company has been brought to the truth at Liberty, in the southern part of the State, and a Sabbath-school of twenty members organized, also a tract society.

Elder D. H. Lamson has assisted somewhat in the work both at Crab Orchard and Liberty. At Murray, in the eastern part of the State, seven have recently embraced the truth under the labors of brother J. J. Hughes and are rejoicing in the light. At Benedict as many more have accepted the truth through the labors of brethren Boynton and Stebbins. Elder H. Schultz has assisted some in this work.

A few Scandinavians have recently accepted the truth at Minden, which strengthens the little company there. These have been brought in through the labors of brethren Jorgensen, Anderson, and Larsen. Other interests are now in progress from which we look for good results. The most of the laborers are at present in the General Conference Bible School at College View. About twenty-five are in attendance, and a good interest is manifested. Laborers from most of the Western States are here, and all seem to be enjoying their work much.

W. B. WHITE.

#### MINNESOTA.

MANKATO, PINE CITY, MOOSE LAKE, AND DULUTH.—It was my privilege to attend the institute at Mankato, and give some lessons upon the subject of religious liberty. I also formed the acquaintance of the editor of the *Daily Free Press*, and secured the publication of liberal reports of our meetings and the principles presented. This paper claims the largest circulation of any paper in that part of the State; and just at that time they were circulating several hundred extra copies of the daily for political purposes. Thus thousands read some of the principles of right and truth.

At the close of the meetings I returned to St. Paul, only remaining at home two days. Friday, Nov. 2, I joined brother Hill at Pine City. Our hearts were made sad to find that the enemy had been at work to destroy. This is always the case when we cease to work for the Master. I remained there over two Sabbaths, and did what I could under the circumstances. I appointed to meet with them again this month, hoping to perfect an organization.

Nov. 13 I went to Moose Lake, and remained over two Sabbaths. There is some interest at this place. A new church building had been

built here, under the auspices of the Presbyterians. Some of the citizens had assisted, with the understanding that the house should be opened to our people whenever a minister could be had. It is needless to say that the promise was not kept. But this turned the tide in our favor; and a vacant yet neat and centrally located school-house was secured, and now our people have a place of worship under their own control. The Spirit of the Lord was with us in power, and sinners were converted. Tobacco and tea and coffee were thrown aside, and the family altar erected. A tract society was organized. I left the little company very much encouraged, and arranged to meet with them again soon.

Nov. 26 I went to Duluth, and remained there over one Sabbath. This was the week appointed by brother Allee for institute work at that place. For some reason the attendance in the daytime was not what was expected. The work of the institute closed Friday, and brother Allee and sister Ellis returned to Minneapolis. As the interest among the Swedish people seemed quite good, brother John Hoffman remained a few days longer. The preaching services were quite well attended in the evenings, and the church seemed much strengthened.

Dec. 5. H. F. PHELPS.

#### FLORIDA CONFERENCE PROCEEDINGS.

The first annual session of the Florida Conference of Seventh-day Adventists was held on the camp-ground at Tampa, Nov. 8-18. The president of the Conference, Elder L. H. Crisler, presided. After appointing the usual committees, the president, in his review of the last year's work, showed that in both financial and spiritual things the Conference has made considerable growth. Resolutions of various kinds were adopted, the subject of education receiving special attention.

L. H. Crisler, J. W. Collie, and G. I. Butler were granted credentials, and W. L. Bird and A. C. Bird received ministerial licenses. Three persons received missionary licenses.

The following persons were elected as officers of the Conference: For President, L. H. Crisler; Secretary, A. Mitchell; Treasurer, Irving Keek; Executive Committee, L. H. Crisler, A. Mitchell, Irving Keek, A. M. Morrill, and J. D. Heacock.

The report of the treasurer showed that the tithe received during the year amounted to \$1929.86. Besides this a fund of \$240 was raised for camp-meeting expenses. The business of the Conference was completed in four meetings.

L. H. CRISLER, Pres.

ALEX MITCHELL, Sec.

#### FLORIDA TRACT SOCIETY PROCEEDINGS.

This society held its first annual session on the camp-ground at Tampa, Nov. 8-18. Three meetings were held.

From the report of work done and the treasurer's report, I quote the following items: Letters written, 777; letters received, 221; missionary visits, 1036; Bible readings held, 417; number subscriptions obtained for periodicals, 310; number of periodicals distributed, 7839; number of pages of tracts, etc., loaned and given away, 351,894; received on first-day offerings, \$56.77; on Christmas offerings, \$158.50; on sales and donations, \$1507.90. Total resources, \$1234.28; liabilities, \$949.83; present worth, \$284.95.

Interesting and encouraging remarks were made regarding the missionary work in our State, and reference was made to the opportunities of spreading our literature at this time. The office of director was abolished. The canvassing work received special attention, which we trust will result in a marked increase in the working force during the coming year.

The following officers were elected for the ensuing year: For President, L. H. Crisler; Vice-President, J. W. Collie; Secretary and Treasurer, Alex Mitchell; State Agent, C. D. Wolf.

L. H. CRISLER, Pres.

ALEX MITCHELL, Sec.

#### FIRST-FRUIT.

We have just received at the office of the International Religious Liberty Association a letter from a gentleman with whom we have been in correspondence some time, in which he says:—

"I should very much like to become personally acquainted with some of your people, as I have never met any Seventh-day Adventists. . . . Inclosed find \$10 as my mite for the Christmas meeting. . . . There are so many in need that I cannot help giving them a little help, whether they are God's children or not. Do n't you think that charity given that way might be a means of drawing the unsaved to God?"

This offering, prompted by that Spirit which ever works in the hearts of those who are drawing the unsaved to God, comes as a kind of "first fruits" of our annual gifts, and is, we believe, a token of the liberality that will be manifested when our offerings are made.

C. G. HOWELL.

### News of the Week.

FOR WEEK ENDING DECEMBER 15, 1894.

#### NEWS NOTES.

At a meeting of the New York Presbytery, Dec. 11, a committee was appointed to prepare suitable resolutions acknowledging Dr. Parkhurst's good work for the city of New York. One of the clergymen present, Dr. Mullally, strongly protested, and declared that the Presbytery could have nothing to do with Dr. Parkhurst's work as a citizen. He also said that Parkhurst's way of gaining information of crime was unworthy of a Christian minister. After a hot debate, the question was left over until the meeting of the Presbytery in January.

Senator Call of Florida has introduced a resolution into the United States Senate requesting the President to begin negotiations looking toward the independence of Cuba. This has had its effect in Spain, and Signor Ascorate, a Republican member of the Spanish Cortes, has made an argument before that body for the independence of Cuba. The project received little favor in the Cortes, both Monarchists and Liberals uniting against it. Premier Sagasta declared that Spain was prepared to spend her last dollar and shed her last drop of blood before she would consent to the independence of Cuba. Much applause was elicited by this statement.

The present session of the German Reichstag bids fair to be stormy. A loan of 44,000,000 marks is required to carry on the government. The Socialists are very active and breathing defiance. Laws restricting the liberty of speech are being proposed. The emperor's late speeches are interpreted to be unfeeling toward the common people. A deputation to the prince of Reuss that asked for a respite from heavy taxes was told, "Your business is to pay taxes, serve in the army, and hold your mouths." This seems to be the feeling of all the princes of Germany, from the emperor down to the smallest princes. The country is full of unrest, and many express the fear that the empire built up by Bismarck will not be of long continuance.

An important decision of the United States Supreme Court has lately been rendered. The State of Massachusetts has a law prohibiting the sale in that State of oleomargarine when colored yellow to represent butter. An agent of a Chicago oleomargarine company sold in Massachusetts the products of the company, colored to look like genuine dairy butter. Suit was brought by the State of Massachusetts against the agent, and in the trial he was beaten. He appealed to the United States Supreme Court on the ground that the State law was unconstitutional in that it was contrary to the interstate commerce law,—and that the law of Congress and not a State law, controlled the commerce among the States. The Supreme Court sustained the Massachusetts court, and reaffirmed that any State has the right to prevent its citizens from being defrauded by the purchase of bogus articles. Chief-justice Fuller and Justice Brewer filed dissenting opinions.

James Maher, an American born citizen of New York, was found on the Brooklyn bridge, Dec. 10, where he had fainted from the lack of food. He was able and willing to work, but had walked the streets eight days without food, looking for work. He was taken to the Brooklyn hospital, and everything was done for him that was possible, but of no avail, and he died of actual starvation. There are said to be 5000 other men in New York City without work, who but for charity will meet the same fate. The winter bids fair to be one that the poor who survive it will long remember.

The three hundredth anniversary of the birth of Gustavus Adolphus, king of Sweden and champion of the cause of Protestantism, was celebrated Dec. 9, throughout the Scandinavian countries and Germany. Especial services were held in the churches. At Lutzen, where the battle was fought in which he received his mortal wound, the whole population turned out for a holiday. Orations in churches and the plays in the theaters were drawn from his life. There were also celebrations in this country by the Germans and Swedes. Some American Protestant churches took part in the celebration.

Several large steam-ships are being held at Marseilles to convey the proposed French expedition to Madagascar. A large number of mules are to be taken there to be used in the transportation of army supplies on the march to the interior. The queen of the Hovas in Madagascar has issued a proclamation calling upon her people to rise for the defense of their rights. It is believed by military experts that the conquest of the island will be a difficult undertaking, owing to the climate, the natural obstacles that will be met, and the stubborn resistance that the Hovas evidently will make against the French.

When the Hungarian premier, Dr. Wekerle, reported in the Reichsrath that the emperor of Austro-Hungary has given his sanction to the reform measures that have so long been pending before that body, the Reichsrath was at once thrown into a scene of unparalleled excitement. The members arose and cheered, and crowding around the premier, congratulated him on the success of his measures. The points that have been gained are the legalization of civil marriages, allowing the conversion of Christians to Judaism, and removing the disqualifications of the children of mixed marriages. These measures were obstinately opposed by the whole body of the Catholic and Greek Church clergy. It is justly regarded as a great step toward liberty.

Eugene V. Debs, president of the American Railway Union and organizer of the gigantic strike, which so nearly paralyzed trade in this country last summer, has been found guilty of contempt of court, in not heeding the injunction served upon him, prohibiting him from interfering with the railroads, and has been sentenced to six months' imprisonment. Other members of the Union received lighter sentences. The injunction was granted by Judges Wood and Grosscup, and the trial for the offense was before Judge Wood, and the sentence was also by him. The sentence was given Dec. 13, and it will go into effect ten days later, unless shrewd counsel shall be able to discover some way of escape.

The United States ministers in China and Japan believe they have prepared the way for peace between the two countries. United States marines have been sent to Peking by boats, as it was not thought safe to send them by land. Marshal Yamagata is reported to be ill. Examination of reported Japanese outrages at Port Arthur shows them to have been done by drunken laborers. Japan insists upon large indemnity and the occupation of some portions of Chinese territory. The war will not stop while the negotiations are being carried on, as Japan has little faith in China's sincerity. Great confusion reigns at Peking, and the royal family are preparing to flee from the city.

#### DOMESTIC.

—A Chicago syndicate has bought 230,000 acres in Mexico on which to grow rubber.

—Forty-one Russian Jews were arrested in Baltimore, Md., Dec. 9, for working in their shops on Sunday.

—The lot on which Dr. Talmage's church was built has lately been sold to satisfy the mortgage of \$62,000 on it, held by Russell Sage.

—Samuel C. Seeley, who stole \$354,000 from the National Shoe and Leather Bank of New York City, was arrested in Chicago, Dec. 11.

—Dr. Mac Arthur, popular preacher of New York City, after having denounced the Turkish government in unmeasured terms for the late massacre of the Armenians, is now going to Turkey to investigate for himself.

—The appointment of an American upon the Commission which is to conduct an investigation in the Armenian affair, has provoked much unfavorable comment of the press both in this country and in Europe.

—A rabble of young roughs attacked the Bethesda mission church at Chicago, Dec. 9, with stones, and smashed the windows. They were after one of their number who had become interested in the work of the mission.

—The frequent revolutions in South America, and the consequent need that American citizens in these countries have for protection, have caused the United States government to establish a South Pacific squadron, with headquarters at Valparaiso.

—It is now proposed that the battle-fields of Antietam, Shiloh, and Chickamauga shall be converted into government parks, as has already been done to Gettysburg. Legislation looking to this end is being introduced into Congress.

—On Dec. 11, upon the request of Congress, the President transmitted to that body the correspondence between the Sublime Porte and the American legation at Constantinople and this government relating to Armenian affairs. There was no intimation in the correspondence that any citizens of the United States had been harmed, or their rights intruded upon in any way.

—According to the government report on immigration, there were 311,404 immigrants to this country from the Old World from June 30 to the present time. Of this number Germany furnished the most, 59,329, and Poland the least, 1552. Ireland furnished 33,867; England and Wales, 30,537; Italy 43,959; Austro-Hungary, 37,504; Russia, except Poland, 37,572; Sweden and Norway, 27,337. Only 3645 came from France.

#### FOREIGN.

—Russia has just borrowed \$100,000,000 at 3½ per cent.

—Sir John Thompson, premier of Canada, died at Windsor, England, Dec. 12.

—M. Auguste Burdeau, president of the French Chamber of Deputies, died at Paris, Dec. 12.

—The meeting of the Italian Chamber of Deputies reveals the fact that there is a deficit of 70,740,000 lire.

—Several thousand Tonghaks attacked Japanese troops in southern Corea, and were slaughtered by wholesale.

—The Chinese captured and killed Frederick Villiers, the well-known correspondent and black-and-white artist, who was with the Japanese army.

—The Emperor of Germany is reported as about to call for especial legislation to suppress the Socialists, their recent demonstration against him in the Reichstag having greatly angered him.

—Following the example of the United States, President Dole, of Hawaii, appointed a Thanksgiving day, the same day that was appointed by the President of the United States and the governors of the several States.

—A torpedo boat has lately been constructed for the British government that has a speed of thirty-three and one-half miles an hour. This is the fastest ship ever on the ocean. She is about 200 feet long, 19 feet wide, and 14 feet deep.

—Francis Kossuth has taken the oath of allegiance to the emperor Francis Joseph, and his eligibility to office has been declared by the High Court of Justice of Hungary. An aged deputy has offered to resign his seat to make way for his constituents to choose Kossuth to represent them.

—The Commercial Bank of Newfoundland has suspended. Because of this a run was made on the Union Bank, and it was unable to pay those who called for their money, and was also compelled to suspend. Five heavy fishing firms have also gone down. There is something of a financial panic in the province.

—A naval court of inquiry called at Auckland, New Zealand, has decided that Captain McIntosh is responsible for the wreck of the steamship "Wairarapa" on the Great Barrier Island, with the loss of eighty lives. The court also found that the drill on the ship was a farce, and nothing what it should have been on a British ship.

—A young Frenchman has lately returned to France from Morocco, who has spent three years in explorations of that country. He spoke the Arabic language, and passed for a Turk. He visited many tribes and places where no white man ever went before, and the story of his adventures reads like a romance. At one time he was a member of the suite of the sultan.

#### RELIGIOUS.

—Alexander Russell Webb is no longer head of the Mohammedan movement in this country. Professor Albert Rawson, of New Jersey, has taken his place.

—The Baptists of Michigan now number 39,886. They have gained 9688 during the last six years. This is more than they had gained during the previous twenty years.

—A meeting of the citizens of Marshall, Ill., was held Sunday, Dec. 9, to consider the subject of Sunday closing. A resolution was adopted favoring the suspension of all business upon that day.

—Herr Krupp, head of the great gunmaking firm, has given 5000 marks for the construction of a Protestant church at Essen, where the Krupp works are situated. Essen is the center of a large Catholic population.

—The evangelist, B. Fay Mills, has been carrying on one of his characteristic revivals at Manchester, N. H. Thousands attended the preaching, and stores were closed in the middle of the week. It is claimed that 1500 people have been converted.

—The New York City house-cleaning has now reached that rich corporation known as "Trinity Church." This church corporation holds property to the value of \$150,000,000. The income from its rents is \$900,000 a year. Investigation shows that this corporation has many tenements let for people to live in which are scarcely fit for pig-pens.

—For fifteen years the Methodist Episcopal Church of the United States has been carrying on missionary operations in Chili. The missionaries had their expenses paid, but had no pay. About three quarters of a million dollars have been contributed to the work, and the mission buildings could be sold for that sum. The missions have been a decided success.

—Recently compiled statistics of the various religious societies in Scotland develop the following facts: There are 146,000 members of the Established Church; 771,000 members of the Free Church; 445,000 who belong to the United Presbyterian Church; of other Protestant bodies, 238,000; Roman Catholics, 352,000. There are 1,062,000 who do not belong to any church. Only an average of 192 out of 1000 population attend any church.

### The Sabbath-School.

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

#### LESSONS ON THE BOOK OF LUKE.

##### Lesson 13.—The Ascension. Luke 24: 36-53.

(Notes for General Review. Sabbath, Dec. 29.)

THE following statement of the events of the resurrection morning has been given: Resurrection; women at the sepulcher; Mary Magdalene returns to tell Peter and John; the other women see the angels; Peter and John go to the sepulcher and find it empty; Mary Magdalene returns and stands weeping when Jesus appears. He then seems to have appeared to some of the other women. Matt. 28:9, 10. He appears to the two on the way to Emmaus; and after their return to Jerusalem appeared in the midst of the disciples, Thomas being absent. By reading other accounts we learn that the verses of our lesson cover a period of about forty days, and include several distinct circumstances.

Verses 36-38.—This meeting was upon the evening of the first day of the week (John 20:19-23), when it is supposed by some that the first day of the week was substituted for the Sabbath, since the disciples were now celebrating his resurrection. But this supposition is shown to be false by our text. For "they were affrighted," etc. Mark says (Mark 16:14) he "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." The same writer says they sat at meat (supper). They lived together for fear of the Jews; and the doors were shut.

Verses 41-49.—It may not be that we can tell just how much of this conversation occurred at that one meeting. But similar circumstances took place on other occasions. (See John 20:26, 27; 21:5; etc.) He met with them again in that room "after eight days." Then at the sea of Galilee; and also in Galilee, where he met above five hundred brethren at once. 1 Cor. 15:6; Matt. 28:16. And during these meetings this and doubtless very much other instruction of eternal value was given.

Verses 50-53.—This last scene of Christ's earthly ministry took place on the Mount of Olives, east and a little south of Jerusalem. It was the writer's privilege to see how easily the expression, "He led them out as far as to Bethany," and that in Acts 1:12, "Then returned they from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey," can be reconciled. They are both written by Luke. And Bethany stands on the southeast slope of Olivet. So climbing the mount from Jerusalem, they reach the summit and continue until they reach the brow of the hill overlooking his beloved home in Bethany, and very near to that vil-

lage. There are different localities on the mount now marked as the sacred spot. One of them is covered by the Russian Church of the Ascension, with its lofty tower. Another rock bearing the apparent imprint of a foot is covered by a stone building under Mohammedan supervision; but more to be regarded is a point I have indicated nearer Bethany than any of the others.

The grief of the disciples had been great, and their discomfiture complete; but the Saviour did not leave them thus. Cheered and encouraged by his presence, begotten again unto a lively hope by his resurrection, strengthened by his words, they praised God from full hearts, and waited and prayed for the heavenly anointing.

G. C. T.

### Special Notices.

#### NORTH DAKOTA, NOTICE!

I WISH to say to our brethren in this State that we planned at the Jamestown camp-meeting to raise a tent fund. Pledges were taken, and a goodly number agreed to pay a certain sum each month for one year, beginning with last July. This was to purchase tents for our work in the State. We ask our brethren that have not pledged to help us in this enterprise, so that we can procure tents for our next camp-meeting, and thus save the large amount of freight that we have been paying. All money for this fund should be sent to John Walker, Box 1245, Fargo, N. Dak.

ANDREW MEAD.

#### SOUTH LANCASTER ACADEMY.

A NUMBER are still making inquiries in regard to our next term of school, as to whether they can be accommodated or not. Although the new dormitory will not be completed by the first of January, as was expected, arrangements have been made whereby pleasant rooms will be furnished to all who may desire to come. There are ten rooms in the New England News Agency building, which will be heated with steam, and will accommodate between twenty and thirty students.

We hope to enter the new home the early part of next term. The plastering is just completed, and the work of finishing about to begin. All who think of attending the Academy the present school year should come the first of January, or as soon after the opening of the term as possible.

JOSEPH H. HAUGHEY, Principal.

#### THE WEEK OF PRAYER IN INDIANA.

THE time for another week of prayer will soon be here, and we shall have the privilege of seeking God in a special way. These special seasons of seeking the Lord together are pleasing to him, and will result in great good to us as a people.

I hope all our people in Indiana will, as far as possible, lay aside their worldly cares and spend the time designated for seeking the Lord, seeking him with all the earnestness that the times in which we live demand.

Our ministers throughout the State will close the institute work, and visit two or more churches during the week, but even in this way we cannot reach all our churches. We hope, however, that none will fail to assemble in their respective places of worship each day during the week, and that all will follow as nearly as they can the suggestions given by our leading brethren in the *Home Missionary Extra*.

Let the offerings for foreign missions be liberal. We should remember what a great sacrifice Christ our Lord has made for us, and that we are to be laborers together with him.

J. W. WATT, Pres. Ind. Conf.

### Publishers' Department.

#### "IN JAIL FOR CONSCIENCE' SAKE."

WE have already noticed the new tract entitled, "Now in Jail for Conscience' Sake," published as No. 28 of the *Religious Liberty Library*. Although this tract has been out only about three weeks, we have already sold over 120,000 from this Office, and quite a number of thousand have been sold by the Pacific Press office.

Last week's Review announced the fact that our brethren about whom the tract was written were released from jail, and we feared that some of our people would think that the circulation of this tract would no longer be expedient, but we are glad to note that the orders for the tract are still coming in. Quite a number of our leading brethren have written us that they think the circulation of the tract will be quite as much in place for the next six or eight weeks as though the



brethren were still confined in jail. The fact that they were released before their sentence expired does not alter the principles involved in any particular. That any one could be placed in jail in these United States for carrying out his conscientious convictions, when it must be admitted by all that he was harming no one, is something that awakens thought in the minds of the people.

Let the circulation of this tract still continue with earnestness all through the field, and in connection with it let many other important publications be distributed. Now is our time to circulate publications. The people will read at this season of the year, and we should see to it that they are supplied with good reading-matter.

A. O. TAIT.

Obituary Notices.

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

REES.—Died at Austin, Pa., Nov. 21, 1894, Thomas E., son of E. H. and C. A. Rees, aged 7 years, 2 months, and 3 days. He was a member of the Sabbath-school and beloved by all who knew him.

E. H. REES.

THOMAS.—Died Oct. 23, 1894, at her home in Montavilla, Ore., of dropsy, sister Emily Thomas. Sister Thomas was born in Strykersville, N. Y., Jan. 25, 1829. Her maiden name was Bassford. Discourse by the writer.

WM. POTTER.

CURRY.—Died near Bunker Hill Center, Mich., Nov. 22, 1894, sister Amy Curry, aged seventy-three years. Since the first message she has been a faithful believer, and was respected by all who knew her. Discourse by the writer, from Rev. 14: 13.

L. G. MOORE.

CHESEBRO.—Died of typhoid fever at his father's home in the township of Essex, Clinton Co., Mich., Russell O. Chesebro, aged seventeen years. He had but a short illness of three weeks. He leaves a father, mother, four brothers, and one sister, besides many friends and associates. The writer attended the funeral.

I. H. EVANS.

DURBON.—William S. Durbon was born in Ledyard, Cayuga Co., N. Y., in 1809. In 1881, when Elders M. H. Brown and G. D. Ballou held meetings at Darien Center, brother Durbon became much interested, and finally, with his wife, accepted present truth. He died of paralysis, Nov. 30, 1894. Remarks at the funeral by the writer.

A. E. PLACE.

FINK.—Died at Crow's Landing, Stanislaus Co., Cal., Nov. 7, 1894, of paralysis, Mrs. Rosana Fink, wife of Jacob Fink, in the sixty-ninth year of her age. Sister Fink embraced the third angel's message seven years ago under the labors of brother F. T. Lamb, and was a member of the Seventh-day Adventist church at Healdsburg, Cal. Funeral services were conducted by the writer.

W. C. GRAINGER.

ALLEN.—Died in Spencer, Ind., Nov. 8, 1894, of consumption, Hattie Craig Allen, aged 35 years, 6 months, and 21 days. About fourteen years ago, sister Allen embraced the truth, and she has since then lived a consistent Christian life. The funeral services were held in the Methodist Episcopal church in Spencer. Words of comfort were spoken by the writer, from Luke 10: 42.

JOHN W. COVERT.

LUNGER.—Perry J. Lunger, youngest of the family, and only son of Michael M. and Caroline M. Lunger, was born June 5, 1872, in Sebawa township, Ionia Co., Mich., and died at the home of his parents, Oct. 11, 1894, of typhoid malarial fever. A wife and aged parents remain to mourn their loss. His life was mostly spent at home, and won for him a large circle of friends. Words of comfort were spoken from Rom. 8: 28.

J. E. EVANS.

KELLOGG.—Died in East Los Angeles, Cal., Nov. 4, 1894, sister Louisa Kellogg, wife of Dr. M. G. Kellogg. Sister Kellogg was born in Sturbridge, Mass., Sept. 29, 1822. Forty years or more of her life were spent in the service of her Master. When about thirty years of age, she united with the Baptist Church. Ten years later she identified herself with the Seventh-day Adventists. Remarks were made at the funeral from Rom. 8: 28.

W. T. KNOX.

TURNER.—Died at Battle Creek, Mich., Nov. 5, 1894, of diphtheria, Ralph Turner, aged nineteen years. He was baptized at the Lansing camp-meeting two years ago, uniting with the Battle Creek church. His life was an earnest, consistent one. Memorial services were held in the Tabernacle, Nov. 18. A father and mother sorrow at the loss of their only child, but the burden is lightened in the assurance of the happy reunion.

F. M. WILCOX.

CLEARWATER.—Died Oct. 21, 1894, Elizabeth Clearwater, widow of Levi Clearwater. She was a member of the church at Knoxville, Ia. She was a faithful servant of the Lord. Words of comfort were spoken at the funeral by Rev. Fred Harris (Methodist).

A. J. STIFFLER.

RATHBUN.—Died at Bancroft, Mich., Nov. 19, 1894, of consumption, L. E. Rathbun, aged 46 years, 6 months, and 22 days. At the time of his death he held the position of local elder of the Bancroft church. He leaves a companion and two daughters. The funeral was attended by the writer. Text, 1 Thess. 4: 15-17.

F. D. STARR.

BAKER.—Died at Wichita, Kan., Oct. 22, 1894, of heart-disease and intermittent fever, Elizabeth S., wife of J. H. Baker, in the fifty-ninth year of her age. Sister Baker was converted at the age of fifteen. In 1878 they embraced present truth, and united with the Seventh-day Adventists. Brother and sister Baker were the pioneers of the work in Wichita. The husband and four children remain to mourn, but with a confident hope.

S. B. WHITNEY.

JOHNSON.—Died Oct. 11, 1894, of membranous croup, Charlie W., son of Warrior J., and Phoebe J. Johnson, aged 2 years, 7 months, and 12 days. Little Charlie had often suffered from this dread disease, and had many times lived when all hope seemed gone. He was very patient and uncomplaining through his sickness, although suffering intensely for three days and nights. Remarks and prayer at the grave by brother Floyd (Baptist).

WARRIOR J. AND PHOEBE J. JOHNSON.

GARRETT.—Died Nov. 9, 1894, of bilious fever, at the home of brother E. R. Gillett, in Graysville, Tenn., Eliza A. Garrett, aged 17 years, 8 months, and 17 days. She was the daughter of Elder and sister R. G. Garrett, of Hart county, Ky. Sister Eliza was converted at the age of fourteen, and continued faithful to the last. Prior to her sickness, she was attending our school at Graysville, where her daily Christian life won for her the esteem of all who knew her. The funeral took place at Graysville, after which her parents took her to their home in Kentucky for burial.

H. S. SHAW.

ADDRESSES.

The address of Elder J. W. Collie, until further notice, will be 1620 Jackson St., Louisville, Ky.

PERIODICALS WANTED.

The Maine Tract Society desires clean periodicals of any kind of our publications, for missionary purposes. Send prepaid by freight or express to Maine Tract Society, Westbrook Junction, Deering, Me.

Appointments.

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

BROTHER R. A. HART, of Battle Creek, appoints to speak in the Convis Seventh-day Adventist church next Sabbath, Dec. 22. Let there be a full attendance.

PROF. P. T. MAGAN will preach at Bedford, Mich., Sabbath, Dec. 22.

ANNUAL HALF-RATE EXCURSIONS TO CANADA.

Via Chicago & Grand Trunk Railway.

The Chicago & Grand Trunk Railway has arranged for the usual half-rate holiday excursions to principal points in Canada for season of 1894: Wednesday, Dec. 19; Thursday, Dec. 20; Friday, Dec. 21.

Tickets good to return up to and including Jan. 9, 1895. Avail yourself of this opportunity to visit Canada and spend the holidays with the folks at home.

All through trains of the Chicago & Grand Trunk Railway pass through the Great St. Clair Tunnel, one of the wonders of modern engineering skill, and is the only line offering the public advantages of through Pullman-car service to Canadian points.

Excursion tickets on sale at all stations. For further particulars apply to ticket agent.

CHRISTMAS AND NEW-YEAR'S HOLIDAY EXCURSION RATES.

The Chicago & Grand Trunk Railway, Cincinnati, Saginaw & Mackinaw Railway, and Michigan Air Line and Detroit Divisions G. T. Railway, have arranged to sell special holiday excursion tickets at two cents per

mile each way between stations on their lines and also to points on Detroit, Grand Haven & Milwaukee Railway, and Toledo, Saginaw & Muskegon Railway, and connecting lines in Michigan under the following arrangement:—

Christmas tickets will be on sale Dec. 24 and Dec. 25, good to return up to and including Jan. 2, 1895.

New-Year's tickets will be on sale Dec. 31, 1894, and Jan. 1, 1895, good to return up to and including Jan. 2, 1895.

Special return tickets to all Canadian points west of and including Toronto, Niagara Falls, and Buffalo, will be sold on the above dates, and limits at one and one-third far from all stations on the above lines.

THE AMERICAN SENTINEL.

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Devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious. It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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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.	* Atl'tic 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	8.18	5.22	
Jackson.....	4.30	10.00	2.10	4.25	9.35	6.50	
Ann Arbor.....	5.40	11.05	3.50	5.15	10.25	7.47	
Detroit.....	7.10	pm 12.20	5.30	6.15	11.25	9.20	
Buffalo.....				am 12.35	am 6.45	pm 5.30	
Rochester.....				3.38	9.55	8.40	
Syracuse.....				am 5.40	pm 12.15	10.45	
New York.....				pm 1.45	8.45	am 7.00	
Boston.....				3.45	11.45	10.50	
WEST.							
	*Night Express.	*N.Y. Bos. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
STATIONS.							
Boston.....			am 10.30				pm 7.15
New York.....			pm 1.00				9.15
Syracuse.....			8.30				am 7.20
Rochester.....			10.37				9.55
Buffalo.....			11.45				pm 3.40
Detroit.....	pm 8.45	am 6.30	am 7.20	8.30	pm 1.10	pm 4.35	11.10
Ann Arbor.....	10.25	7.30	8.45	9.25	2.12	5.51	am 12.15
Jackson.....	11.40	8.35	10.43	10.30	3.15	7.33	1.25
Battle Creek.....	am 1.17	9.48	pm 12.15	11.43	4.31	9.13	2.55
Kalamazoo.....	2.10	10.27	1.00	pm 12.22	5.19	10.00	3.36
Niles.....	4.00	11.48	3.00	1.40	6.27		5.00
Michigan City.....	5.09	pm 12.50	4.25	2.45	7.22		6.00
Chicago.....	7.10	2.40	6.35	4.30	9.05		7.50

\*Daily. †Daily except Sunday.  
Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday  
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 12.10 p.m. and 6.35 p.m. daily except Sunday.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

GOING EAST.	STATIONS.	GOING WEST.
Read Down.		Read up.
10 M. Ex.		1 M. Ex.
8 Erie Lim.		3 Pay Ex.
4 L't'd Ex.		23 R'd Ex.
6 At. Ex.		7 B. C. Ex.
42 Mix'd Tr'n.		9 Erie Ex.
2 Pt. H. Pass.		9 P'to Ex.
am		pm
8.40	D. Chicago A.	7.28
1.10	Valparaiso.	5.05
2.35	South Bend.	3.10
1.29	Cassopolis.	2.15
2.21	Schoolcraft.	1.20
2.38	Vicksburg.	1.10
3.40	Battle Creek.	12.25
4.38	Charlotte.	11.14
5.10	Lansing.	10.10
6.30	Durand.	9.35
7.30	Flint.	8.35
8.15	Lapeer.	7.49
8.42	Imlay City.	7.28
9.50	Pt. H'n Tunnel.	6.25
9.25	Detroit.	5.40
8.40	Toronto.	10.10
8.05	Montreal.	6.00
8.12	Boston.	7.30
3.05	Susp'n Bridge.	1.20
4.15	Buffalo.	12.00
8.12	New York.	8.20
8.12	Boston.	3.00

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.  
All meals will be served on through trains in Chicago and Grand Trunk dining cars.  
Valparaiso Accommodation daily except Sunday.  
Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.  
Stop only on signal.  
A. B. MCINTYRE, Asst. Supt., Battle Creek  
A. S. PARKER, Pass. Agent, Battle Creek

# The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 18, 1894.

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It has been decided by the managers not to follow our usual custom of omitting a number at the holiday season. Consequently the REVIEW will be on hand to wish its friends a Merry Christmas and a Happy New Year.

We frequently receive long poems, but we seldom find use for them. We have not sufficient room for any except choice poetry, and that is generally brief. Ordinarily, from twenty to thirty lines are better than more.

We are indebted to numerous friends for papers and clippings on various topics of interest. We may not be able to use them directly, but even indirectly they are of much help and value to us. Those who thus favor us have our thanks.

It is gratifying to record that in a competition opened by the *Inland Printer* to the compositors of the United States for the best page of advertising matter composition, the first prize of fifty dollars was awarded by the judges to Chas. E. Wilson of the job department of this Office.

As the time approaches when new diaries will be purchased, we are requested to state that the General Conference has one in preparation that is especially adapted to the use of ministers and other laborers. It will soon be ready for distribution, and will be found to be a great help in the keeping of correct and concise records from which to make out the required reports. Full particulars with prices next week.

Greater interest is being taken in the approaching week of prayer than in any that has preceded it. Conference and church officers are generally awake to the importance of the season, and the readings are being freely taken. When another paper reaches our readers, they will be in the midst of this period of devotion. May it be to us all, individually and collectively, all God desires it shall be.

We have seen a very interesting letter from brother A. La Rue, of Hong-Kong. He tells of the captain of one of the British ships of war on the China station who has embraced the faith held by our people. Four of his men are with him, and they observe the Sabbath as best they can. They cannot resign now while the war continues, but they hope soon to be fighting for Christ against the powers of wickedness. Brother L. also speaks of a Swedish missionary named Pilquist who has embraced the faith and work represented by our people. He is located 1500 miles up the river from Shanghai. And this brother is in communication with the F. M. B., as is also the captain.

One of our brethren while doing colportage in Arkansas recently found himself in a reputed Methodist community. Through the influence of the minister and other Methodist brethren, the brother was shamefully assaulted by the village marshal, who ordered him out of town at the muzzle of a revolver, and kicked him through the streets a distance of three blocks, cursing and swearing. In the evening he was waited on again by the marshal with his revolver and another man with a shot-gun, who demanded to know why he had not left the town. He replied that as a peaceable citizen he should exercise his own judgment in the matter. Whereupon they began to curse and threaten, until finally another citizen interfered, and advised the marshal to be careful.

By the next morning he saw that he had seriously overstepped his prerogatives, and came to the brother with an apology. The tide of opinion turned in favor of the innocent sufferer, and the marshal was fined a substantial sum, though the one who suffered would enter no complaint, nor proceed with a prosecution, as he was requested to do. He replied that he could not learn that the apostles ever prosecuted their tormentors. Nor does he want his name given here. It requires moral courage of a very superior quality to endure such things and not retaliate when a chance is offered.

A correspondent of the Canadian *Baptist* asks the following question: "Did the early Church observe the seventh day of the week (the Jewish Sabbath)? If so, when and why was the day changed?" To this the *Baptist* gives a long quotation from Dr. Francis Wayland, giving the usual arguments for Sunday. But so uncertain was Dr. Wayland of the absolute inerrancy of his arguments, that he says, "If, however, any person be dissatisfied with these reasons, and feel under obligation to observe the seventh day, I see no precept in the word of God to forbid him"! Very true; but there is another side the Doctor did not mention; there is the word of God commanding the observance of the seventh day. At the close of the Doctor's article, the *Baptist* says: "This is, of course, not authoritative." Well, we should say not! This is a good Baptist confession. Not being Scriptural, it cannot be authoritative. The fourth commandment is good authority.

During the last four months 90,000 copies of the little book entitled, "His Glorious Appearing," the revision of "Matthew Twenty-four," have been printed. One gentleman, an evangelist of another denomination, writes in high commendation of the book, and purposes to make a wide use of it in his work.

The friends in Newtown, British Guiana, are building a small chapel. They have it about completed, and it is paid for.

People writing to the REVIEW should endeavor to write proper names clearly, no matter how badly they scrawl the rest. Especially should they sign their own names legibly. An ordinary word may be guessed at, but who can guess at a name? We have several letters that we would be glad to answer, but the combined talent and ingenuity of two hundred and fifty editors, proofreaders, managers, typesetters, and other workers and sympathizers in this Office are not able to decipher the names. If you cannot write your name plainly, get some one else to write it.

## BIBLE STUDY.

The classes organized in the Battle Creek Church for Bible study have now been in operation for over two weeks. We are pleased to report that a very good degree of success attends the work. The interest is good with old and young; all seem glad to engage in the study of God's word. Lessons on health and hygiene are given on Sunday evenings, and the book of James is the basis of study on Tuesday and Thursday evenings. Mention is made of this matter with the hope that other churches may be encouraged to do likewise. We need to become more familiar with the Bible by a close, critical study of the sacred text. Should any of our church officers desire to correspond with us in reference to this matter, it will be a pleasure to give any information or render any assistance that is within our power to do.

G. C. T.

## PERSONALS.

Elder I. E. Kimball is opening a series of meetings at Easley, S. C., with good interest and prospects of success.

Brother J. W. Collie has by the request of the Gen. Conf. Com. removed from Florida to Louisville, Ky., and takes up labor in that important city.

Elder D. H. Lamson has suffered a severe illness with pneumonia in Omaha. Happily he is recovering, and soon expects to visit his home in Hillsdale, Mich.

We learn that Elder Frost of the First-day Adventists, Marblehead, Mass., has embraced the truth, and is laboring with brother H. J. Farman in that Conference.

Elder O. P. Norderhus, of Minnesota, stopped in Battle Creek over Sabbath and Sunday last on his way to Norway, where he goes to labor in the Conference. He will join brother Clausen at Bergen.

Mr. S. S. McCamly, a prominent and highly respected citizen of Kalamazoo, died in New York on the 13th inst., and was buried in Kalamazoo on the 16th. We extend to his wife and daughter, the latter of whom is in Colorado for her health, our deep sympathy in their affliction.

N. Z. Town, General Canvassing Agent in Great Britain, has been afflicted with an old trouble in one of his feet and has suffered amputation of the diseased member. We are glad to learn that he is doing well and hopes to be able to get about with the aid of an artificial foot. Brother Town expects to attend the General Conference.