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

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TRIUMPH.

BY ANNA C. KING.

(Battle Creek, Mich.)

O TIME, do thou thy worst!
 Relentlessly deal out the storms
 And chilling blasts of wintry age.
 Furrow the forehead, dim the eye,
 The step enfeebled, bow the frame,
 For when thy race is run, and thou
 Hast filled the sum of all thy deeds,
 Then shall be ushered in a day
 Of glad eternity.

No more shall death take hold
 To prey upon our mortal frame,
 For these vile bodies shall be changed
 To bright immortal spirits,
 Subject not to death or time.
 They're victorious o'er the grave,
 Being ransomed by His might
 Who holds within his power the key
 To those dark portals of the dead.

Then speed, ye days and years!
 In thy swift current bear us on
 To that blest land thy waters lave,
 Where blooms eternal youth.
 Our wondering eyes shall then behold
 The paradise of God so fair,
 And we shall eat of life's fair tree,
 And drink from living streams
 Whose crystal waters ceaseless flow
 From out the throne of God.

Our Contributors.

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

FOLLOWERS OF CHRIST WILL BE MISSIONARIES.

BY MRS. E. G. WHITE.

THOSE who love Christ will be imbued with the Holy Spirit, and whether they be at home or afar off, they will do missionary work. It is essential to devise plans, to advance money for the progress of the cause of God, but even more than this is required. Personal effort must be put forth to interest souls in the church, to attract the children and the youth. Missionaries must visit families, and become acquainted with every member of the home-circle, so working that they will awaken an interest in every one to love the truth. This kind of work will not be in vain, but will leave results that will be as lasting as eternity. This is true home missionary work.

At present there is not the interest that should be manifested toward those for whom Christ died. The youth are passed by, and be-

cause no one seems to have an interest in them, they become reckless and irreligious. Those who love God ought to feed both the sheep and the lambs. They are God's agents to do this very work. With busy hands, with sensitive hearts, with tongues that are as the pen of a ready writer, they are to win the unconcerned and unbelieving, and inspire their brethren and sisters with a missionary spirit. They are not to say "go on," but "come on." As yet not one hundredth part of the efforts that should be made have been made in our large cities to diffuse the light of truth, yet the Lord holds the church accountable for the souls of those who are in darkness, who have not yet heard the warning message.

There is altogether too much self-indulgence, too much investing of money in houses, in adornments, in buying unnecessary things for display; and souls are perishing out of Christ. Men, women, and youth, according to their capacity, should be engaged in some part of the Lord's vineyard. Now is our time and opportunity; we are now in the midst of our God-given probation, in which we are to develop character after Christ's order.

A mere profession of faith does not make us Christians. The vital question is, Have we the mind of Christ? Our Heavenly Father gave Christ to our world as a sin-bearer, in order that he who would believe in him should not perish, but have everlasting life. Having made so priceless a donation to men, will he not with Christ freely give us all things? In the gift of his Son, all heaven was opened up, that its priceless treasures might enrich men and women of faith. The love of God has been revealed to the hearts of believers, that they should diffuse the light of heaven, and not spend their time and money in lands and their cultivation, and in taking pleasure in the things which their imaginations might picture as being desirable, as did the inhabitants of the Noachic world.

Let every believer act his faith, and thus give a testimony to the unbelieving world that he does believe that the end of all things is at hand. "Ye are my witnesses, saith the Lord." Self is not to figure so largely in the plans of those who claim to believe the truth. The truth for this time is a testing truth, which should stimulate the mind, purify the soul, and sanctify the desires. Its reality should be demonstrated in saving those who are perishing out of Christ. God's work is to be done in his way and in his Spirit. In various places small companies are to consecrate themselves to God, body, soul, and spirit; and laying hold of the throne of God by faith they are to work zealously, keeping their souls in the love of God. The vital current of his love will make itself felt, and will be recognized as from heaven in the good works of his people. Those little companies who know the truth, with one voice should bid their minister go to the lost sheep of the house of Israel. Each one should seek to do individual work for another. Not one who has tasted the goodness, the mercy, and the love of God, can be excused from working for the souls of others.

What a large amount of the talents that God

has given to his people are now bound up and buried in the earth; but let every slothful man, woman, or youth who is not employing his talents by putting them out to the exchangers, remember that he will lose the precious treasure, God's gift to him. Talents that are not improved by men will be taken from them, and given to those who will make use of the heaven-intrusted capability. The people of God should realize the fact that God has not given them talents for the purpose of enriching themselves with earthly goods, but in order that they may lay up in store a good foundation against the time to come, even for eternal life.

Let the churches say to those who preach the word: "Go into the cities and villages, and preach the warning. You are God's watchmen on the walls of Zion, and however much we should be gratified to have your labors, we shall not hold you with us. We shall draw for ourselves from the treasure house of heaven by living faith. We shall not take upon ourselves the work of sermonizing, but we will fear God and serve him, and speak often one to another. Not one of us shall be guilty of seeking the supremacy, or of cherishing a burning zeal for speechifying; but in humility of mind, we shall speak often one to another of our individual experiences in our daily life, and shall present the precious things we have found in the word of God by digging for it as for hidden treasure. We shall work in simplicity, and shall pray much, that as sharp sickles our prayers may follow God's delegated sowers and reapers as they go forth into the harvest-field.

In this kind of work the church will flourish in the Lord. They will have a growing experience in learning how to work, and how to honor God with their self-denial, gifts, and offerings. They will learn how to help those who are weak, and lame, and deficient. By being witnesses for Christ, by their example in the faithful discharge of every duty, making manifest the fact that they are good servants, serving the Lord in singleness of heart, they will reveal to all that they are living out the truth which they profess to believe. In letting their light shine in the home missionary work, they will accomplish great results. Their earnest zeal will encourage the messenger for God as he labors for the conversion of sinners, proclaiming to the unbelieving the message of warning, and bidding men, women, youth, and children to escape from the wrath of God that is coming upon all who do not love and obey the truth. Will not the large and small churches awake to their God-given responsibilities? Will they not love God in deed and in truth and their fellow-men as themselves? Will not they open the door of their hearts to Jesus, that he may come in and abide with them, and as a heavenly guest accompany them wherever they shall go, that they may introduce him to others? Shall not the people of God show forth the praises of Him who has called them out of darkness into his marvelous light? To be a child of God means to be perfectly obedient to his words, to learn of Christ, and to teach others that which you have been taught. To be a child of God means to be constantly receiving grace, and constantly imparting it to others. You will

then understand what these words mean, "grace for grace."

The young man who came to Jesus asked what he should do that he might inherit eternal life. Jesus told him to keep the commandments, and enumerated several of the precepts of the law. The young man said, "All these things have I kept from my youth up; what lack I yet?" The first four commandments enjoin upon man the duty of loving God supremely, and the last six present the requirement of loving our neighbors as ourselves. How many are truly, sincerely, and whole-heartedly doing this? The Lord is coming in a little while, and are we performing the duties that result from righteousness? Love is the basis of godliness. No man has love to God, no matter what his profession may be, unless he has unselfish love for his brother. As we love God because he first loved us, we shall love all for whom Christ died. We shall not feel like letting the soul who is in the greatest peril and in the greatest need, go unlabored for and uncared for. We shall not feel like holding the erring off, or letting them alone to plunge into further unhappiness and discouragement, and to fall on Satan's battle ground. But the spirit that has largely pervaded the church is an offense to God. Every one who has been free to condemn, to dishearten, and to discourage; who has failed to give tender kindness, sympathy, and compassion to the tempted and the tried, will in his own experience be brought over the ground which others have passed, and will feel what others have suffered because of his want and sympathy, until he shall abhor his hardness of heart and open the door for Jesus to come in. The converting power of God must come to every soul who has any connection with the work and cause of God, that each one may be filled with the love and compassion of Christ, or many will never see the kingdom of heaven. The mutual admiration that is manifested among special friends will not abide the test of trial; for it is not of a holy character. When Christ abides in the soul, he will be revealed in the uplifting of those who most need uplifting. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God. We have not seen the good Samaritan largely represented in our churches, or in our offices of publication. We have not seen the men who are reckoned to be God-fearing, manifesting tender compassion for needy souls who are straying away from Christ. Many who claim to have been God's servants have been indifferent, unfeeling, and hard. O that all who claim to be serving God would be baptized with the tenderness, the compassion of Christ, in order that they may feel for those who need words of love and acts of compassion!

(To be continued.)

BRINGING IN A BETTER HOPE.

BY ELDER J. G. MATTESON.
(College View, Neb.)

"For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7:19.

The law here spoken of is the law regulating the priesthood. In the twelfth verse we read: "For the priesthood being changed, there is made of necessity a change also of the law." The law regulating our duties to God and to our fellow-men is not dependent on the priesthood, nor does it ordain anything concerning the priesthood. It concerns all men alike. "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

This the Lord required before there was any Levitical priesthood. This he required during all the time of the old covenant, and this he still requires. Only he who will do justly, love mercy, and walk humbly with his God can be a disciple of Jesus Christ.

The law which of necessity was changed, or done away, with the priesthood could be none other than the law relating specially to the priesthood, the law of sacrifices. This was the law which contained a shadow of good things to come, nothing else. Heb. 10:1. Sacrifices and offerings were taken away. "He taketh away the first, that he may establish the second." Verses 8, 9. That which has been established in the place of the shadow is the will of God through the sacrifice of Jesus Christ. Verses 9, 10.

The law of sacrifices was carnal, weak, unprofitable, and made nothing perfect. Heb. 7:16, 18, 19. The law of God has very different attributes. It is spiritual, holy, righteous, good, and perfect. Rom. 7:12, 14; Ps. 19:7. The sum of this law is found in the ten commandments. Rom. 7:7. One and the same law cannot at the same time be carnal and spiritual, good and unprofitable, perfect and imperfect. Nor is it possible that a holy, good, and perfect God can abolish that which is holy, good, and perfect. But that God should do away with the law regulating the work of a priesthood which was done away is consistent and easily understood.

The sacrificial service brought hope to the people as it pointed to the coming Messiah, and this was the best that could be done before the Saviour himself came. A photograph of a beloved friend may be dear to us, although it by no means can have the same value as the person himself. A heavenly light shone through the old shadows, and brought hope to believing souls. But when Christ was made flesh and dwelt among us, life and light from God came to this earth. When Jesus, the Son of God, died on the cross for our sins, rose from the dead, and became our high-priest, mediator, and advocate in heaven, then a better hope was truly brought in, by which we draw nigh unto God.

This better hope which does not point to temporal and earthly, but to spiritual and heavenly, things is founded upon the priesthood of Christ. This was brought in to do what the law could not do, and to bring blessings which the law could not bring. One of these blessings is mentioned in close connection with the hope,—that we by this better hope "draw nigh unto God." Heb. 7:19. The hope is Christ himself. The Scriptures call him "God our Saviour, and Lord Jesus Christ, which is our hope" (1 Tim. 1:1); and "the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:27. Having this hope, Jesus dwelling in us by faith, we can draw nigh unto God through our High-priest who has entered into the holy places, and ever liveth to make intercession for us. Heb. 7:25.

All things are made by the Word of God. This is also true of the priesthood of Christ. It is made by the word and oath of the Lord. "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec." Ps. 110:4. These words the Lord spoke by David about five hundred years after the law had been proclaimed on Sinai. "For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Heb. 7:28.

Moses wrote of the Lord's promise and covenant with Abraham. "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. This covenant the Lord calls an "everlasting covenant" (not a new covenant). Chapter 17:7. From this spring both the old and new covenants, for it was necessary that God should preserve the Israelites as a nation, in order that Jesus could

be the seed of Abraham. And it was also necessary that Jesus should be the sacrifice and high-priest of the new covenant, that all people might be blessed in him, and that those who believe might obtain eternal life.

Moses wrote of the word of the Lord to Abraham concerning the everlasting covenant. David wrote five hundred years later of the word and oath of the Lord concerning the priesthood of Christ after the order of Melchisedec, and this is the only word we know whereupon the priesthood of Christ is founded. About two hundred and forty years later Isaiah wrote the promise of the Lord about the new earth, and this is the only direct promise on this subject. Isa. 65:17-19; 2 Peter 3:13. Fifty-four years later, 606 B. C., Jeremiah wrote the word of the Lord concerning the new covenant (Jer. 31:31-34) which should be proclaimed and introduced, first by Christ himself and afterward by the apostles. Dan. 9:27; Luke 22:19, 20.

All this was contained in the mystery of godliness which was introduced into the plan of God from the beginning, but it pleased God to reveal it by his prophets at different times.

Let us rejoice that we have such a high-priest "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26), and let us live in daily communion with him, that we also may be made holy, harmless, undefiled, and separate from sinners, and at last may sit with Jesus on his throne. Rev. 3:21.

OUR STRENGTH AND THE LAW.

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

THE law is a measure of strength; but of what strength is it the measure? The conclusion at which we arrive regarding this question is to each of us a matter of vast importance.

We have tried, many of us, to make it the measure of our strength. We were required to do our utmost, and the law marked out for us what that should be; and by really doing the very best that we could, we would be able to meet exactly its requirements. Thus the law became the measure of our strength toward God. So we have thought; but the theory did not quite give satisfaction as a rule of life. We never did quite as well as we knew we ought to do. Still, we could always do a little better if we only would; so this, ever and anon, we resolved to do.

But ah,—we were looking at the law from the wrong side. The law does not present the same aspect from every standpoint. Seen from the standpoint of faith in Christ—the only right one—the law appears as the measure of God's power toward us. This is vastly different from being the measure of our power toward him. The commandment of God is the power of God. This the Saviour affirmed when he spoke to the Jews of his death and resurrection. "I lay down my life," he said, "that I might take it again. . . . I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." That commandment was like all God's commandments; they are power—his power. They present to us the standard to which he will raise the lives of those in whom he is allowed freedom to live his life.

In Christ the law does not speak to us with the terrors of Sinai. In him the weakness and sinfulness of the flesh find a remedy; we see that we are "not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest," but "unto the city of the living God, the heavenly Jerusalem," "and to God the Judge of all," "and to Jesus the mediator of the new covenant." Heb. 12:18-24. We are come to the throne of God, and to "Him that speaketh," "whose voice then shook the earth."

The "devouring fire" has changed to the rainbow; the words that could not be endured (verse 20) have become words of promise. We can rejoice in the perfection of the law, for we can say, This power (to be perfect) have I received of my Father. Christ is the power of God. 1 Cor. 1:24. He is "the end of the law for righteousness to every one that believeth." "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 10:4; 8:3, 4.

MYSTERY OF HIS WILL.

BY ELDER J. H. DURLAND.
(Battle Creek, Mich.)

"HAVING made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. 1:9, 10.

Mystery Made Known.—A mystery is something into the knowledge of which one must, in order to understand it, be initiated; secret information communicated to the initiated which in turn is to be kept secret. The original word does not denote that which is wholly withdrawn from knowledge, or cannot be known, but a knowledge of hidden things not understood without a special communication. The apostle says this mystery was made known to him by revelation. Eph. 3:3. It was not only made known to him, but according to his statement in Col. 1:26, it was revealed to all the saints.

What is this Mystery?—"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:27. And, he says, "Which in other ages was not made known unto the sons of men, as it is now revealed unto his only apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3:5, 6.

That the Gentiles could have a living connection with God was indeed a mystery. That the Jew needed more than a dry formalism to save him must be given by revelation. All this had been revealed to the apostle, not in theory alone, but by the personal presence of Christ in his heart. "Christ in you the hope of glory," was what he had received, and what those for whom he had labored, had been led to experience. This was the mystery that had been revealed, and it was the gospel he had preached.

The Wonderful Mystery.—In writing to Timothy the apostle says, "Great is the mystery of godliness." But godliness is just what the gospel reveals. The gospel is the power of God unto salvation to every one that believeth. None can be saved but the godly. But who is godly?—He who has a character like God. But "all have sinned, and come short of the glory of God." Rom. 3:23. The glory of God is his character. There is no sin in his character, therefore all that have sinned have come short of the standard. Then how can sinful man be saved?—"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. To justify is to declare righteous. To declare a sinner righteous is to declare him what he is not. But this is the mystery of God in the gospel.

God Manifest in the Flesh.—When Jesus came into this world as a weak infant, men could not understand how it was possible for

God, the Son, to leave heaven and come to this world and live in the flesh. It was a mystery then, and it still remains a mystery. It was a mystery to the world for ages that he could come to save men. But that he did come was revealed in the days of the apostles, for he had come and lived the life, passed through the tomb, and rose triumphant, breaking the power of Satan over death.

When he came, search was not made for a family whose flesh he could take, that should be above reproach, but "was made of the seed of David according to the flesh." The history of David and his descendants, who were the ancestors of the flesh which Christ took, shows that from the human standpoint our Lord was as fettered by his ancestry as any one in this world could be. Encompassed with all these infirmities, Jesus did no sin. 1 Peter 2:22. God was manifest in the flesh, and the divine controlled the human. This shows that the power of the gospel can triumph over heredity, and save men in the lowest condition of life.

This Jesus, who conquered sin in the flesh, and took the humanity, in which he lived, through the tomb and into glory, still lives. "I am he that liveth, and was dead; and, behold, I am alive forevermore." Rev. 1:18. The flesh which he took was weak, sinful, and had no power to save itself. But when the Son of God lived in it, he ransomed it from the power of sin, kept it in temptation, and took it into the presence of God. He made it godly so that it had the character of God; for that was his character. "In him dwelleth all the fullness of the Godhead bodily." God has concentrated and personified in Christ all his own strength, love, and help for you and me. This is the living Christ that wishes to come into our sinful flesh, live the godly life again, and take us through to the eternal home of the saved.

Christ in us.—We are not left to look up to heaven and see Christ surrounded by all the retinue of angels, and enthroned above all power and dominion. That is all ours; but there is something better for the present time. In the Epistle to the Ephesians the apostle prays that the eyes of the understanding may be opened, that we might see Christ as he is. He bids us put the glass to our eyes and look. Do you see that cloud? See how it ascends. Christ is above the tomb; he is above the earthly fetters; he is above the power of death; he is above the forces of nature; he is higher than the ranks of angels; he is above all the things that could harm and hurt us. And so we can follow him with the glass of faith, far above all principalities, and power, and dominion, and every name that is named. That is one vision. If you read further, you will see another. I pray that you may be "strengthened with might by his Spirit in the inner man" for something higher and grander. What is it? "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Thus is the mystery of God revealed to us. There is a divinity awaiting our reception who will live a godly life in us. There is a power that can meet Satan in our weak flesh, and subdue him in every conflict. This power is Jesus Christ as revealed in the gospel. He is a new life in the believer and a power to the soul. He will cleanse you, and let you share his life in you. It is not possible to explain this to one who does not know anything at all of it. But there is such a sense of its being a life that does not belong to you. When we thus receive Christ, there is no sense of elevation, of pride, or of our own goodness; but we feel like lying in the dust, and saying, "I am nothing but the chief of sinners." But we can be conscious that

the blessed stream of peace and purity is flowing through every avenue of our being. "He is our peace."

Gathering all in Christ.—This blessed gospel is sent out to gather all things together in one, and give all an inheritance in the kingdom of God. God made this plan in the beginning, and it will be perfected in his time. He predestinated that his universe should be filled with faithful, trusting, loyal ones, and he is able to carry it out. To the unbelieving world it has always been a mystery. But to those who believe it is a reality. "In whom ye also, having heard the word of truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." Eph. 1:13, 14, R. V.

THE TEMPORAL MILLENNIUM.

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

(Concluded.)

CONTINUING the examination of scriptures that reveal the condition of the world in the last days; we next notice Matt. 24:30, 31: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The application of this text cannot be mistaken. The scenes brought to view are those of the advent. But how are the tribes of the earth affected by that event? Are they rejoiced at the coming of their Lord? Do they say, "Lo, this is our God; we have waited for him, and he will save us"?—No; they mourn bitterly. Neither are they insignificant in number, for they are spoken of as "the tribes of the earth." They are the *multitude*, compared with the elect who are the *few*. Such facts cannot be reconciled with the theory that during the one thousand years just preceding the coming of Christ, the masses of mankind will be brought within the pale of the church.

Luke 17:26-30: "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

In the passage given above, our Lord directed his attention particularly to the moral condition of society at the time of the advent. What does he say in regard to it? Does he represent the time as being characterized by godliness? On the contrary, he says it shall be as in the days of Noah and in the days of Sodom. How was it in the days of Noah?—Men knew not until the flood came and swept them all away. How was it in the days of Sodom?—They were swallowed up in their lusts, and dreamed not of danger until the fiery storm burst upon their heads. So, he says, it shall be when the Son of man cometh.

In the same connection he goes on to describe the separation which will then take place between the righteous and the wicked. To avoid the necessary inference from this text and others, some have adopted the view that there will be a

falling away after the millennium, and the devil will deceive multitudes who were formerly Christians. With this theory, what becomes of the doctrine, "Once in grace always in grace"?

Again: what sort of Christians were these who were so easily overthrown after so long an experience? But, finally, the basis of this idea is Rev. 20:7, 8. There we learn that the great deception is to occur after the resurrection. In the passage before us, our Lord locates its application indisputably this side of the resurrection, unless it can be shown that there will be eating and drinking, marrying and giving in marriage, after the resurrection.

Evils Which Flow out of the Doctrine.—All error is injurious. We are taught to "seek for truth as for hid treasures." The millennium error works mischief in the following ways: First, It is based upon a mistaken notion of God's plan, and leads Christians to shape their efforts for the conversion of the world,—a thing which can never be accomplished. In this way they lose much of their labor and expenditure. Secondly, It deprives them of all of the power that accompanies faith in the near advent. Thirdly, It becomes an easy-chair to believers and unbelievers, since the one, conceiving the time is long, works faintly, and the other postpones repentance. Fourthly, It develops the peace-and-safety cry. Fifthly, It deceives mankind,—who naturally rely upon the teachings of Christians in these matters,—and produces that condition of mind in which the world will be unprepared for the second advent.

DIVERS AND STRANGE DOCTRINES.

BY M. B. DUFFIE.
(Battle Creek, Mich.)

THE other evening as the writer was turning over the leaves of a friend's well-worn Bible, his eye caught a marked passage in Heb. 13:9, the first clause of which bears the injunction, "Be not carried about with divers and strange doctrines." Now this friend is an observer of the first day of the week, and probably like many others, has been led to believe that to question its right to the term "Sabbath," or even to listen to the claims of the seventh day, would be a long step in the direction of being carried about by strange doctrines.

One of the marginal references to that verse reads as follows: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

Paul leaves on record the fact that even as early as his own day the mystery of iniquity had already begun to work. 2 Thess. 2:7. And that inspired writer looking down the stream of time had presented before him a view of the difficulties and dangers which should beset those who would live godly in Christ Jesus. He saw that men would arise, speaking perverse things to draw away disciples after them. He of course had his eye upon the "man of sin," of which the prophet Daniel in his seventh chapter and twenty-fifth verse had so long ago spoken. He who should "seek to change times and laws" would endeavor to bury beneath an avalanche of tradition the Sabbath of Jehovah, and erect upon its site the man-made and counterfeit institution which has so long masqueraded in sabbatic robes,—the "strange doctrine" of a first-day, Sunday Sabbath.

He also saw that this same power would stand ready to sustain Satan who declared to Adam and Eve in the garden, "Ye shall not surely die" (Gen. 3:4), in contradiction to the words of the Lord, "Thou shalt surely die," as found in Gen. 2:17, another "strange doctrine."

He saw that this same power would bring in another "strange doctrine," in regard to baptism, and teach that it was no longer necessary

for the follower of Christ to be buried with him by baptism, but a few drops of water sprinkled upon his head from out a bowl would do just as well, and meet the specifications. The Bible bears us out in the assertion that Paul and his followers observed the good old Bible Sabbath. He himself had been definitely and divinely instructed in all things pertaining to life and godliness, and he knew whereof he did affirm.

The very diverse and strange doctrines by which so many seem to fear lest they be carried about, seem to have been unwittingly imbibed and accepted, and many are now clinging to them with eyes apparently closed and ears plugged up. It surely should not be regarded as "strange doctrine" to follow and obey that which the Lord has plainly commanded in his word. The strange doctrines referred to must be those practices which cannot be sustained thereby, and are at variance therewith. In Christ's day there were those of whom he said, "Why do ye also transgress the commandment of God by your tradition?" Matt. 15:3. "Thus have ye made the commandment of God of none effect by your tradition." Verse 6. "But in vain they do worship me, teaching for doctrines the commandments of men." Verse 9.

If we are practicing these or any other strange doctrines,—strange because not substantiated by God's word,—this is a good time to call a halt and about face. Let us seek to build upon the rock of truth instead of upon the sands of tradition. If we do, when the winds blow and the floods come, we will stand. We may know how we have builded if we will, for the Guide Book has said, "If they speak not according to this word, it is because there is no light in them." Isa. 8:20.

THE ARMENIAN CHURCH AND HER SISTER CHURCHES.

BY L. J. CALDWELL.
(Battle Creek, Mich.)

THE recent Turkish massacres of the Armenians bring that obscure sect into passing notice; and a short study of church history with the Armenians for a text may be found interesting and useful in these days when "old controversies shall be renewed." The controversy concerning the nature and person of Christ caused in early days a division of Christendom into three parts, as follows:—

The Nestorian Church in Persia decided in A. D. 431, that Christ has two natures and two persons, human and divine, conjoined in an un-mixed union. (Duophysitism, or Nestorianism.)

The Coptic—Abyssinian Church in Egypt decided in 537 A. D. and the Armenian Church in eastern Turkey decided in A. D. 552, that Christ has but one nature and one person, the divine absorbing the human. (Monophysitism, or Eutychnianism.)

The Greek Church in eastern Europe and the Roman Church in western Europe agreed in 451 that Christ has two natures in one divine person. (Chalcedonism.)

This contest was waged with tongue, pen, and sword for nearly 300 years. All of the others reject Rome's doctrine of the *filioque*, or double procession of the Holy Ghost from both Father and Son, and limit its sending to the Father alone. All of them but the Nestorians accept Rome's *theotokos*, or *mother of God*, as a title of the Virgin Mary. The Nestorians say she was the mother of Christ, but not of God. The fact that these eastern churches still live with almost all their old beliefs and customs is a proof that Rome herself adduces of her age and orthodoxy as against the Reformation churches. But they prove more, aye, too much for Rome's proud claims; they prove that Rome is an aftergrowth, a later, if more vigorous, offshoot from the oriental apostolic believers.

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.

FOR THE NEXT ONE THAT PASSES THIS WAY.

BY MRS. ANNIE LOHR STREETER.
(Lusk, Wyo.)

["Passing through the valley of Baca make it a well." Ps. 84:6.]

We all find this life rough and rugged,
Many thorns in the pathway abound;
Disappointments and trials and sorrows
At each step of the journey are found.
Then strive as you press your way onward
To brighten the path when you may,
Thus smoothing out some rough places
For the next one that passes this way.

We all have a burden to carry,
But our neighbors' may be heavier than ours;
Then remove some sharp thorns from the
pathway,
And take heed not to tread on the flowers.
Scatter kind words all around you,—
Kind words are so easy to say,—
And how much they may brighten the journey
For the next one that passes this way!

Stop and cast out the stones of stumbling,
Over which you yourself almost fell;
Just how much this may help those who follow,
Eternity only can tell.
All along the rough, toilsome journey
Do some act of kindness each day,
Leaving sunshine and gladness behind you
For the next one that passes this way.

FAITH AN ELEMENT IN CHILD CULTURE.

BY MRS. E. H. WHITNEY.
(Battle Creek, Mich.)
(Concluded.)

THERE is one suggestion that I would gladly impress upon young mothers whose little ones are yet plastic in their hands, and I am not sure that mothers of older children cannot profit by it as well, and that is that we never need hesitate, through fear of failure, to undertake anything with our children that really ought to be done. We must study well and lay our plans carefully, but take up the task courageously, trusting in God to give success. To illustrate: A mother whose children were half grown was confiding to a friend her regret that she had not succeeded as well with them in certain directions as she desired. "I believe," replied her friend, "that if you had attempted this thing with the same courage and faith that you have other things in their training, you would have succeeded as well."

It was a revelation to the mother, and proved a key to many another problem that had puzzled her sorely. It was true that she had set out to accomplish certain things with her children with a strong assurance of success and some knowledge of the methods which would lead to it. To this knowledge she had further added by gleaning from every accessible source. Success in these directions, too, had seemed to her absolutely indispensable to her children's future usefulness and happiness. So she had studied and prayed and worked without ceasing, believing that with God's help she should accomplish her purpose, and she had already abundant encouragement.

In the other matter she saw that she had worked half-heartedly, contenting herself with trying to check somewhat the wrong tendency, which she considered hereditary, feeling helpless and almost hopeless of seeing it fully eradicated till the children should as they grew older see for themselves the necessity of overcoming it. It is true her task would not have been easy, but if she had set her aim as high, and worked with the same intelligence and continuity of effort as in

the other case, I believed, with her friend, that she would have succeeded.

It is often the hardest part of a mother's work to wait, when she has done all she can for her children, impatient to see great results accomplished. A gospel worker who has met with unusual success was once asked by an anxious friend why he did not urge certain ones for whose souls he was working to a decision. He replied, "I have learned this lesson: that there are some things that only the Spirit of God can do, and the best place for me to work in such a crisis is on my knees." It is a wise mother who recognizes these crises in the lives of her children, and thus avoids the danger of letting her anxiety degenerate into a spirit of worry and fret, and perhaps even of "nagging" in her efforts to get her children to do what she feels sure is the best for them. To be patient with children is not simply to keep our temper under provocation, but often it means to wait quietly and even smilingly when our hearts are swelling with anxiety.

Frances Ridley Havergal, in a beautiful poem, the "Message of the Æolian Harp," develops this lesson of faith. A mother talking with a close friend of her hopes and fears for her only child, confides to this friend her burden that with all her care her son had not yet matured into Christian life. Her friend, instead of chiding her for her anxiety, tells her the story of her Æolian harp, a recent gift. On receiving it she tried in vain to wake the music that the giver had said it contained, with her fingers, but finally following the instructions, placed the little instrument under the window sash where the entering breezes sweeping over it awakened its mute strings to exquisite melody. In conclusion she said:—

"The wind that 'bloweth where it listeth' brought
The glory of harp-music,—not my skill or thought,
and the anxious mother accepting the lesson,
answered,—

"I, too, have tried
My finger skill in vain. But opening now
My window, like wise Daniel, I will set
My little harp therein, and listening, wait
The breath of heaven, the Spirit of our God."

So we mothers need to learn to do our part of the work and be content to let God do his, tuning our harps and placing them where his Spirit can touch them, trustfully biding his own time to awaken them to life.

The work of child training is God's work in which we are the instruments; but important as is our part, there are a thousand other instrumentalities unseen and unrecognized, often, by us, which he is bringing to our aid. If our eyes were opened like those of the prophet's servant of old, we might see not only the evil influences and the dangers which beset our way, but also the mountain full of the Lord's chariots and horsemen round about us and ours. Let the assurance, then, that we are co-laborers with God in this work be our inspiration and the ground of our faith. "Fear not, for they that be with us are more than they that be with them."

"HUSBANDS, LOVE YOUR WIVES."

THIS is the repeated injunction of Scripture. If we may judge by actions, many men look upon the matter of procuring a wife as they would upon purchasing any other chattel property. It is to them a question of value in dollars and cents, of convenience and worldly utility. If the investment proves a good one, because the wife affords the help and gratification that is expected of her, well and good; she has value. But any failure in any direction is set down to her discredit. It detracts from her value, as a blemish detracts from the value of a horse. And there are thousands of husbands (so-called) who go through life pitying themselves because of their unfortunate investment, never pausing to reflect that they have received what they asked for, and

what they solemnly promised to love and cherish, never thinking that it is their privilege and duty to sacrifice their own will and peculiarities to the extent that will enable their interests and welfare to blend into one.

The apostle sets forth the relation which the husband sustains to the wife in the following words: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones." Eph. 5: 25, 28-30.

True marriage is not a bargain, nor even a partnership; it is a merging of two lives into one; not simply for mutual interest, but for the formation of a perfect life by the union of two parts. By it the wife becomes one in body, flesh, and bones with the husband; consequently one in sympathy, care, and love.

Our Saviour bears the same testimony: "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh." Nothing short of this is marriage, as God designed it should be. But, regarded in this light, thousands of professedly Christian men and women have been and are living together who were never married. The law sanctions their relations, but God never blessed or sanctioned it, because there is no blending. They are twain as distinctly as before they were acquainted; and God's blessing never has smiled upon their family relations.

Perhaps the woman after days of hesitation gets her courage up to the point of asking the man for a little money. "Where's the dollar I gave you?" is the imperious reply,—as though the wife had no claims on the purse, and all she gets is dead loss! Shame on such a performance! Must every whim and caprice of a rude, thoughtless man be ground into the tender feelings of a wife's heart until she becomes a slave, a dog, to be kicked or blamed because his every wish is not gratified? Must her wishes, her feelings, her happiness, be sacrificed to please the man because, forsooth, he "pays the bill"? The man who so regards his wife is groveling in a low selfishness that is unworthy of his race. Let the husband give "honor unto the wife, as unto the weaker vessel." It should be a husband's joy to share his purse, his heart, his strength, with the one who has intrusted to his keeping all her life. G. C. T.

WINTER IS BUT A SLEEP.

THE year used once to begin in March. That was simple and natural—to let it start on its course with the first warmer breath of returning spring. It begins now in January, which has nothing to recommend it. I am not sure that nature does not show us it really begins on the first of October.

"October!" you cry, "when all is changing and dying! when trees shed their leaves, when creepers crimson, when summer singers desert our woods, when flowers grow scanty in field or hedge-row! What promise, then, of spring? What glad signs of a beginning?"

Even so things look at a superficial glance. Autumn, you would think, is the season of decay, of death, of dissolution, the end of all things, without hope or symbol of rejuvenescence. Yet look a little closer as you walk along the lanes, between the golden bracken, more glorious as it fades, and you will soon see that the cycle of the year's life begins much more truly in October than at any other date in the shifting twelve-month you can easily fix for it. Then the round of one year's history draws to a beautiful close, while the round of another is well on the way to its newest avatar.

Look at the knobs which line the wand-like stems and boughs of the willows. Buds, you say; yes, leaves for next spring, ready-made in advance, and curled up in embryo, awaiting the summer. If you unfold them carefully with a needle and pocket lens, you will find each miniature leaf is fully formed beforehand; the spring has even now begun by anticipation; it only waits for the sun to unfold and realize itself. Or, see once more the big, sticky buds on the twigs of the horse-chestnut. How tightly and well they protect the new leaves; and notice at the same time the quaint horseshoe scar, with marks as of nails left where the old leaves have just now fallen off; the nails being, in point of fact, the relics of the vascular bundles. Death, says the old proverb, is the gate of life. "*Le roi est mort; vive le roi!*" No sooner is one summer fairly over than another summer begins to be, under the eyes of the observer.

To those among us who shrink with dread from the Stygian gloom of winter, there is something most consoling in this cheerful idea of prophetic autumn—this sense that winter is but a temporary sleep, during which the life already formed and well on its way to flower and foliage just holds its breath while in expectation of warmer weather. Nay, more, the fresh young life of the new year has even begun in part to show itself already. Autumn, not spring, is the real season of seedlings.

Even the animals in like manner are busy with their domestic preparations for next summer. The foundress wasps, already fertilized by the autumn brood of drones, are retiring with their internal store of eggs to warm winter quarters, ready to lay and rear them in the earliest May weather. The dormouse is on the lookout for a snug hiding-place in the hazels. The caterpillars are spinning cocoons or incasing themselves in iridescent chrysalis shells, from which to emerge in April as full-fledged moths or gay cabbage butterflies. Everything is preparing for next summer's idyl. Winter is but a sleep, if even that. Thank heaven, I see in autumn the "promise and potency" of all that makes June sweet or April vocal.—*The Household.*

MEANING OF "COLDS."

BY DAVID PAULSON, M. D.
(Sanitarium.)

DURING the Dark Ages disease was looked upon as possessing a personality of its own, so that it was able to come and go as it was bidden by some higher power. Most of the heathen nations still hold to the same notion, so their methods of treatment are not directed to curing the patient as much as they are to performing some ceremony whereby the unwelcome visitor can be induced to depart; and frequently the means used are so destructive to life that the patient is murdered in the attempt.

We know that disease is merely an effort of nature to rid the system of poisonous material. The body is constantly producing poisons, just as a furnace produces ashes. As long as the ashes are cleared away daily, so long the furnace burns brightly; but let them accumulate, and soon it begins to burn low. As long as our skin and other organs of elimination are doing their appointed duty, and other parts of the body are in a normal condition, we enjoy health; but let the opposite condition be true, and we soon have fevers and disease.

What is the meaning of the "colds" with which we all are more or less familiar? Perhaps we sit down in a draught or a cold room when weary or when perspiring; in these conditions the body is very susceptible to sudden changes in the temperature around us. The blood is chilled back from the surface and is crowded upon the internal organs, producing more or less congestion. This congestion will manifest itself where we are

the most feeble. If this happens to be the mucous membrane of the nose, we say that we have "a cold in the head." On the other hand, those people who have weak lungs will invariably suffer there first. For the same reason others have stomach and bowel troubles when they contract a cold.

This condition not only causes us distress, but if allowed to continue a few days, so interferes with the elimination of poisons from the body that fever is set up, and frequently the way is paved for a train of evils that too often end in serious illness and perhaps in death.

Is all this misery necessary?—Not at all. If we understand what a "cold" means, then the treatment is perfectly simple: Do all that can be done to bring the blood back to the surface, and thus relieve the internal organs. If healthy and strong, the best thing to do is to take vigorous exercise in the open-air. This in many cases will have the desired effect, as the circulation will in this way be quickened and tend to equalize itself. Often it will be necessary to take some treatment which will bring the blood to the surface, and produce profuse perspiration. For this purpose give a hot blanket pack or hot bath, or any method of heat applied to the surface that will produce active sweating. This will be materially aided by drinking an abundance of hot water at the same time. Care should be used to avoid exposures to cold air immediately after treatment.

Careful examination into the history of the most serious diseases will generally reveal the fact that it began in a "cold" that was neglected. Is not, then, a neglect in this direction a sin in the sight of God?

HOW TO SECURE IT.

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

To some the thought may occur that there will be too much of a sameness if we depend largely on wheat as a grain. But this is a mistake; for there are many preparations of this the most excellent grain to be found in the market. Among them we might mention pearled, cracked, and rolled wheat, graham grits, farina, farinose, and graham flour. These in the numerous ways in which they may be cooked and with the various dressings which may be employed, give variety sufficient for several days. Other grains may be interspersed for change, but wheat is a staple. It is found almost everywhere, and as shown last week, perfectly meets the wants of the system.

The matter of expense may seem a formidable objection, although the average will be some less than five cents per pound. At this price it is cheaper than flesh food, because pound for pound it contains three times as much nutrition, and all purchasers of food supplies recognize the fact that it is little flesh food which can be bought at the price of grain.

Again we are ready to help you out of the difficulty, for if you possess that relic of old bad habits,—a coffee-mill,—it may be cleaned and used to grind your wheat. It takes only a short time to grind enough for quite a good-sized family, and you can suit yourself as to the degree of coarseness or fineness. Another advantage is that the grain may be washed and thoroughly freed of light kernels or foreign substances. Some time must, however, be allowed it to dry, so it will grind easily and evenly. The best of wheat should be secured, and a large quantity may be washed and also ground at a time.

Much better than the coffee-mill is a family grist-mill, which may be had for from \$2 to \$5. Montgomery, Ward & Co., of Chicago, say of their mill: "If you own one of these mills, you can have at all times fresh graham flour, fresh corn meal, fresh hominy, split peas, cracked wheat,

fine table salt, or butter salt. In fact, everything that is ground at a custom mill except fine bolted family flour." Price \$4.10.

Boiled wheat is an excellent food, except for those whose alimentary canals are so easily irritated that the bran is too harsh. The best results are obtained if the well-washed wheat be soaked over night, then put in fresh water and slowly cooked several hours,—six or eight will not be too long and at some seasons of the year not sufficient, since the grain hardens with age. It should not be put dry into hot water, as that coagulates the gluten near the surface, and thus prevents the starchy portion from expanding. When cooked, it may be passed through a colander, and you have a fine food known as wheat pulp.

The mills mentioned above are useful for any grain that it is desired to cook. They are especially nice to grind samp. It is an old-fashioned dish but as good as ancient. In the fall of the year, when the corn is still somewhat damp, grind some quite coarsely, add to it six or seven times as much cold water; on the top will float the light portions of the kernel. Pour this off through a colander, return the water to the samp, stir, pour off again and again until no light substances rise. Now put the water over the fire, and as soon as it boils, drop the samp in, and stir until it boils again. Cook slowly from eight to ten hours. The quantity of liquid will vary somewhat with the manner of cooking and the coarseness of the samp.

Many times others might be induced to try some of these good foods, if we would invite them to come and use our mill. I am told that this has been the case at our mission in Basel, Switzerland.

Special Mention.

THE ARMENIAN TROUBLE.

AUTHENTIC reports from the scene of the Armenian massacres come to us slowly. They have to run the gauntlet of a jealous, dark-minded government that seeks to walk in darkness because its deeds are evil. But so far as can be ascertained, the first reports seem to have been only too well founded. They are confirmed in every harrowing detail of fiendishness, and swelled in regard to the numbers of victims. It is now stated that 15,000 persons were brutally murdered by the Kurds. From the standpoint of the latter party the dark picture may be relieved somewhat by the fact that there had been previous trouble. There had been some resistance on the part of the Armenians to the oppressive taxation of the Turkish authorities, instances of which in other localities have been cited by our Editorial Correspondence. In the *mélées* some Kurds lost their lives. And when the retaliatory slaughter broke out, some defended their lives, thus exasperating the revengeful and predominating party that did not hesitate to take many-fold vengeance. The Mussulman has but little conscience in the matter of shedding infidel blood, and all who are not Mussulmans are infidels.

Some religious bodies and papers in our country are urging the government to insist upon investigating the matter for ourselves, while others feel as expressed in these columns last week, that we would better look at home. The appointment of an international commission to investigate the lynching custom in this country has, we understand, been seriously proposed in the Old World. It is reported on good authority that 209 Negroes were snatched from the

hands of the law and murdered during 1894. Women were tortured. Not only in the South does this heathen lawlessness prevail, but throughout a great portion of the country, as witness the late lynching of Barrett Scott in Nebraska. Let us clear up our own premises before we undertake to teach the Turk.

G. C. T.

THE POPE'S SUCCESSOR.

THE question of who will be the successor of the present pope begins to agitate the governments of Europe. The pope is a very aged man, and his successor is liable to be called for any time. Who will be the successors to the various kings of the world is generally known long before they take the throne, and their succession can only affect in a limited manner countries outside of the country they rule. With the papacy this is different. It is not positively known who will succeed the pope, and his influence is not confined to one country, but it affects the whole Roman Catholic Church and every country where that church exists, and to some extent, at least, the whole world. No one knows this better than the European statesmen. Popes are no more liable to overcome human nature than other men are, perhaps not so much; they must be of some nationality, and this means a leaning toward that nation. As a matter of fact the popes have generally been Italians, because they are chosen by the College of cardinals, most of whom are Italians. But there have been French and German popes.

At the present time, with Europe divided between the Triple Alliance on one side and France and possibly Russia with her on the other, it becomes a matter of the utmost importance to the Triple Alliance that a Frenchman shall not be chosen as pope. The French of course are equally anxious that a German shall not be chosen. The present pope is an Italian, and is decidedly opposed to the Italian government, which is one of the parties of the Alliance. This was unavoidable, as the Alliance was formed long after Leo XIII. took the pontifical throne; but now it would please the Alliance very much to have a German become the next head of the church. To this end Count Kalnoky has announced in the Austrian Diet that Austria claims her ancient right to veto the nomination of any cardinal to the papacy whom she does not wish to see elected. This takes the absolute independence of the cardinals away, circumscribing their freedom within certain limits, beyond which they cannot go.

Immediately following this statement by Count Kalnoky, France and Spain put forward the same claim. This claim was put forth by Spain, and successfully, too, as late as 1830. The reply by the papal organ in Rome to these declarations is very interesting. It claims that this right of veto, once recognized, is now void; that it has lapsed from disuse; that it was only conceded to these powers "as an act of extreme condescension to the three powers in question when the latter were essentially Catholic States, and their laws dominated by the spirit of Catholicism;" that the "altered political and social conditions of Austria, France, and Spain" will not allow them the right in this matter that they once had; in short, a strong effort to maintain the absolute independence of the See of Rome is put forth. As far as Spain is concerned, she is as Catholic as ever, but if her

claim is allowed, that of Austria must be allowed, and this the pope is determined not to do, because Austria is in alliance with Protestant Germany, and with Italy, whose government is decidedly anti-papal. Take it altogether, the question is one of intense interest, the present pope throwing his influence rather in favor of France and against the Triple Alliance, since the king of Italy is one of the tripartite parties to the Alliance, and he is decidedly against the pope, holding what the pope claims belongs to him. The question of the independence of the Papal See and what its attitude will be toward the government of Italy will be the question before the College of Cardinals when the successor to Leo XIII. shall be chosen. M. E. K.

CONSEQUENCE OF A RELIGIOUS LAW.

THAT several men indicted for murder in the State of Tennessee, of whom there was a reasonable certainty that they were guilty, as charged, were declared by the jury to be "not guilty," is a matter of public knowledge and general notoriety. The peculiar point in Tennessee law by which they were cleared is one that well illustrates the folly of religious laws as applied to the affairs of a civil commonwealth.

There was one witness by whom the State could have established the guilt of the arrested parties, but the State by an act of legislative folly had deprived itself of his testimony. Tennessee law provides that the testimony of an atheist shall not be received in court. This man, to save his friends who were under arrest, promptly took advantage of this law, declared himself to be an atheist, and robbed the State of justice!

Concerning this affair, two questions might be raised,—first, Why a man who professes to believe in God is believed and his word allowed weight in a Tennessee court, no matter what his life may be; while disbelief in God alone, is sufficient to debar his testimony from court; second, If a man cannot be believed because he is an atheist, how can it be certain that he is an atheist because he says he is? M. E. K.

BEING PRESIDENT.

THE most enthusiastic admirer of the plan upon which our government is established and administered must be made vividly conscious of the fact that like all earthly objects it has its defects. The peculiar situation in which President Cleveland finds himself situated at the present juncture is an instance. Here is a chief executive in whose hands, to a great extent, the welfare of the country is supposed to be placed. At least he is held accountable for its prosperity. Adverse times are charged to his administration. He is the chief officer of sixty-five million people. He has definite ideas of how matters should be managed. He was elected by people who intrusted to him the carrying out of a favorite policy. But he is as powerless to command the ship of State as is the figurehead at the bow of a ship at sea to order the crew.

He has surrounded himself with a competent cabinet of advisers; they, too, sit and pipe, but no one dances. Congress, if so disposed, can effectually block the wheels of progress, and is under no obligation to heed the call of the President or the demands of the people. That Congress is so disposed, is evident enough from its previous record. And now, defeated in the late

election, many of them relegated to private life, they smart under this blighting of their aspirations, and it would not be beneath many of the defeated demagogues to seek retribution at the hands of the country that has thus shown its lack of appreciation of their past services.

The Treasury is being drained of its gold, and repeated issues of bonds only feed the increasing demands upon it. The country is flooded with paper money not redeemable at present, which threatens to place gold at a premium. In addition there is \$500,000,000 in gold notes that are liable to be presented for redemption. The President desires to relieve the Treasury. He and his cabinet urge the adoption of better financial schemes. They are anxious to redeem their administration; but they are powerless. None of them have a voice in Congress. They may advise, request, and urge Congress to act, but their appeals have no effect. We may conclude that being President is not always what it is popularly supposed to be. G. C. T.

THE EFFECTS OF THE SUMMER'S DROUTH.

LAST summer is well-known to have been one of protracted drouth in many parts of our country. Especially was this true of portions of South Dakota, Nebraska, and Kansas. On sections of country hundreds of miles square no rain fell during the entire summer. Since the passing of the summer, light showers have fallen in some places, starting the grass and furnishing a little feed for the farmer's stock; but in other sections, particularly in western Nebraska, no rain has fallen for five months. The discouragements of farmers who try to raise crops in such a country may well be imagined. It may easily be seen why the first travelers, who doubtless crossed these plains during one of these rainless seasons, named the country the "American Desert," as it used to be called in our geographies.

But this year does not stand alone as a year of drouth; it is but an aggravation of other drouths nearly as bad. Only three crops have been raised in some parts of Nebraska in nine years, so that it is impossible for farmers, with the present low price of grain, to save anything for the unfavorable years. This season has demonstrated that the successful cultivation of these arid plains cannot be accomplished without irrigation. Some efforts have been made by the people who live near the rivers, toward irrigation, and many of the farmers have worked, with their teams, at an extra expense to themselves much of the past summer making ditches; but they got no pay for their work, and have received as yet no benefit from the irrigating ditches, which are only partially done, so that they are now worse off than they would have been had they not made the attempt at irrigation.

With the present winter comes to these people great distress, and thousands are deserting their homes. There has been some desertion of worn-out and rocky farms in New England, but those who left them never suffered a tenth of the hardships that have befallen these victims of the arid, treeless, rainless, and we had almost said, lifeless plains of the West. There will be an opportunity for much philanthropic work in those sections of the country the present winter; and the States, as States, which have induced people to settle upon these lands, many of whom have left much more comfortable homes in other localities to do so, should feel some responsibility in caring for these unfortunates within

their own borders. And if those States hope to retain these people in their present locations, they will not only have to see that their present wants are supplied, but they will have to apply the energies and the wealth of the State to furnish water, which, when plentifully supplied, makes even the American Desert to yield a bounteous harvest. M. E. K.

SOMETHING TO BE ASHAMED OF.

At a convention in the interests of those who desire the strict enforcement of the Sunday law, which was held at Greensburg, Pa., about the middle of last month, there were a few Seventh-day Adventists present, and of course they distributed some literature bearing upon the question discussed, as they had a perfect right to do. This greatly displeased some of the divines (?) present; and one of them must have become quite excited, judging by the report of what he said, which appeared in the columns of an approving paper, the *Political Dissenter*. Below is a portion of the report:—

"It was noticed from the first that a number of Seventh-day Adventists were in the audience. Mr. Marquiss began by saying that when people want to violate a law, they will look around to find a religious reason for doing it. The Seventh-day Adventists are an insignificant handful, bearing about the same relation in numbers to the population of the country as Coxey's army did. Yet they are at all such conventions as this distributing their literature. Are they able to bear all the financial burden thus assumed? Their close alliance on this topic with infidels creates a suspicion."

The candid reader will have no difficulty to discern in the above the *spirit* that lies back of this religio-political Sunday crusade. Like James and John, they would call down fire upon those who stand in the way of the propagation of their opinions. Daniel might have been as justly accused of "looking around to find a religious reason" for not ceasing to pray at the command of King Darius, or the three worthies charged with the same, when, for a "religious reason," they refused to worship the golden image. The worthies were not required to cease praying to God; they were only asked to divide their worship, even as we are asked, after we have kept the Sabbath of the Lord in honor of him, to keep a counterfeit day in honor of another power, thus dividing the allegiance that we owe to God. Should we do this, should we hold God's law thus cheaply, we should not be worthy to rank with those of past ages, who through faith "wrought righteousness, obtained promises, . . . escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And since we are accused of looking around for a religious reason for not keeping Sunday, we are glad we can find one without looking farther than the word of God, which prescribes the whole duty of man.

We are yet a small people in number, perhaps, like Israel, the fewest of any; but somehow, though we are so weak, the truth we have greatly disturbs the equanimity of people who far outnumber us. "Coxey's army" was used as an illustration of our inferiority of numbers, but Gideon's army would have been a happier expression; for Coxey's army did not last long nor win any victories, but the truth we hold has done both, and the end is not yet.

Again: Seventh-day Adventists bear their own expenses. It troubles some people very much because we do it so well. We certainly are not like Coxey's army in this respect. The Sunday advocates have been to Washington in a body to ask, yes, demand, what they wanted. This was very similar to Coxey's army! So did not we. On the whole, we think this "reverend" gentleman in his excitement said some things that he ought to be ashamed of, and we feel kindly enough toward him to hope that he is so by this time. M. E. K.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 8, 1895.

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Letter 25.—From Beyrout to Jaffa and
Jerusalem.—Round about the
City.

LEAVING Beyrout Nov. 21, we reached Jaffa the next forenoon at ten o'clock. The sea was quite rough during most of the passage, and it was doubtful whether we would be able to land; for, as is generally known, Jaffa has no harbor, and a dangerous rocky reef nearly incloses the only landing-place. And at this season it frequently happens that ships cannot anchor, and if they could, boats would be unable to go to them from the shore. But before we reached the place, the storm somewhat modified, and boats came out to take passengers ashore, though there was not much margin to spare inside the line of safety. The waves had washed away a portion of the dock, leaving but two narrow and irregular steps between the sea and a perpendicular wall. How this was to be passed over seemed at first like quite a difficult problem; but it was soon solved. It took but a few minutes to be shouldered onto the back of a stalwart Arab and borne around a place where a cat could scarcely maintain her footing, to a broader portion of the wharf. This furnished an experience quite novel, if not particularly dignified.

In Jaffa we again met Mr. Abraham Lyons, our dragoman, who, while we were detained in Beyrout, had returned to his home in the former place; and here we will take occasion to say to any of our American friends who may at any time need the services of a dragoman in this country, that, if they can procure the services of this man, they will be sure of the best help that can be rendered. He has received from Americans favors which have been rendered by no other class of people, which he highly appreciates; and this has given America a very warm place in his heart. In his remembrance of these acts of kindness and in his feelings of gratitude for the same, he is prepared to serve Americans with feelings such as no other dragoman can exercise.

On the 23d, by the Jaffa railway, we came to Jerusalem. This road is not yet paying expenses, and some think it will not do so until a good harbor is formed at Jaffa, so that passengers and freight can be sure of being landed in all weathers. But the Turkish government says if the people want anything, they may pay for it; and the people are most of them too willing to let things remain as their fathers and forefathers had them, and say if the government wants any of these improvements, the government may make them. So between them both, nothing is done. A harbor will probably not be built in Jaffa until the Turk moves the seat of his government to Jerusalem, or some foreign company sees, or thinks it sees, enough in it to reimburse it for the outlay. If the people were enterprising and alive to their own future interests, or the government had a particle of regard for its own development, important public works would be speedily pushed forward.

But the Turks never do any such thing voluntarily. How, then, did it happen that the government built a carriage road from Jaffa to Jerusalem, and from Jerusalem to Hebron? It happened on this wise. The emperor of Austria visited Judea. He found no carriage road from Jaffa to Jerusalem. He thought one should be built, and brought a pressure upon the Turkish government to do the work. Later the emperor of Germany visited this country, and thought it a shame that no carriage road existed between such important points as Jerusalem and Hebron. And thus, under the instigation of these two emperors, these works were undertaken. But how was the task accomplished?—The government compelled the people living along the lines to contribute gratuitous labor sufficient to build these highways; and if any could not put in the labor, they were to pay so much money. So the roads cost the government nothing; and when repairs are needed, the people on the line must meet that expense also. Then the government turned around and imposed toll upon the roads and pocketed the whole amount of money thus obtained itself. It secures, however, only a portion of it; for this, like most everything else, is farmed out. A person will offer the government a certain sum for the tolls for a year, putting the figures at about one half, or at least much below, what the tolls will probably amount to. He pays cash down, and collects the toll himself. The government gets its amount of money and has nothing further to do; and that is what suits the Turk; and the speculator enriches himself. Thus the poor people have paid their money, that the government may derive some benefit from what has cost it nothing; and the speculator reaps still larger benefits.

The soil of the country is generally good, and with only the natural rainfall produces, or would produce, if wisely worked, very good crops; and where it can be irrigated, the product is immense. But the farmer has no ambition to try to improve his calling, for in one way or another he is robbed of nearly all the proceeds. Thus the speculator who has bought the taxes goes around before the crops are ripe, when no proper estimate can be made of the product, and tells the farmer that he must have so much out of his grain crops, or olives, etc. It is ostensibly one tenth that is demanded; but the tax shark puts his own estimate on the crop, and so can make the supposed one tenth as large as he chooses. Then if the rains fail, or a hot wind dries up vegetation, perhaps the whole yield will not be equal to the estimated one tenth. Then if the laborer protests that the amount demanded is more than his field has produced, the tax man replies that that cannot be so, and that he has secretly stolen or disposed of a part of his crop, and he must have the amount stated. And it frequently happens that the farmer in addition to giving up all his own crop is obliged to purchase from another source an amount sufficient to make up this supposed one tenth. Under these circumstances the people say that it is no use to work that others may have all the profit, and so idleness, poverty, and beggary abound. Under a good government Palestine might even now become, as it was anciently, a land flowing with milk and honey; but not while the unspeakable and intolerable Turk sits upon the throne.

We have been interested in responses from various sources to the inquiry as to the relative importance which Jerusalem holds among the

cities of the sultan's empire outside of Europe, in the minds of the Turks themselves, and at what point they would be most likely to fix the seat of their government if obliged to evacuate Constantinople. Various opinions exist on this question. Some think it would be at Scutari, right across the straits of the Bosphorus. Some say at Smyrna. But when the Turks are confined to their Asiatic possessions, both these points would be too extremely to one side to offer any likelihood of being chosen. Some think Mecca would be the place; but this is as much too far away the other side. Damascus is also named; but that is too far inland. And Beyrout is also taken into the account; but that is comparatively a modern city, and has no particular prestige. The more general opinion is that Jerusalem would be the chosen spot; but they who hold this also think that when the Turks are obliged to give up Constantinople, they will be obliged also to give up Jerusalem. And so, according to the prophecy, they will very shortly, but not necessarily at the same time. With a good harbor at Jaffa, Jerusalem would become a city of considerable commercial importance. In exterior appearance it surpasses any city we have seen in Syria or Palestine, especially outside the walls, where are the spacious and imposing Russian buildings, the Latin and the Greek buildings, the English hospital for lepers, the French caravansary which can entertain 7000 pilgrims at Easter, the German and Jewish colonies, etc. And there are splendid sites both inside and outside the walls for the palaces of the sultan.

Another interesting question is, What are the prospects for the return of the Jews to this city? The population of Jerusalem is now something like 60,000. Of these 8000 are Moslems, 12,000 Christians, and 40,000 Jews. During the late persecution of the Jews in Russia, they came to Jerusalem by the hundred, some four or five hundred per week. The Moslems became alarmed and protested to the sultan that they were overrunning the place and absorbing all the opportunities of employment; whereupon a decree came from Constantinople forbidding any more Jews to settle in Jerusalem or Palestine, or to bring their families here. They may come on a pilgrimage, but must bind themselves to leave the country within three months. A few bribe the authorities with twenty or twenty-five dollars and are allowed to remain; but not many. It is the opinion of careful observers here that the Jews will not return to Palestine unless driven out of the other countries where they now are, and not only have permission to settle here, but have some special inducements offered to bring them to this land. Such is the condition of this question at the present time.

But this letter is already too long, and nothing yet said of the interior of the city. That will be the topic of a future number.

Jerusalem, Nov. 29.

IMPUTED AND IMPARTED STRENGTH.

THAT is a great and practical truth which is stated by our Saviour in the words, "Without me ye can do nothing." Repeated failures ought by this time to have convinced us all that in our flesh there dwelleth no good thing. Some seem to have learned it, others have not; but it is sure to come to us sooner or later. God grant we all may learn our perfect weakness in contending with sin before it be too late to remedy

the fatal delusion that overcoming is a work to be accomplished by our own unaided efforts.

But while many labor fruitlessly under that delusion, others are under the almost equally fatal delusion that as without Christ we can do nothing, so *with* him we *need* to do nothing. They assume a supine attitude, and choose "only to lie at his feet, an *empty* and broken vessel," and sing, O to be "nothing." They talk about "resting" a great deal, and they see nothing to do, since "Christ has done it all." It is to them as though Christ had lifted them out of the pit of human depravity and weakness into the lap of a luxurious do-nothing inactivity. Henceforth they have only to sail to heaven on flowery beds of ease.

The effect of such a doctrine soon becomes perceptible in its practical effect upon the life of the individual, as well as upon that of the church that is composed of such individuals. Indolence takes the place of labor; ease in Zion takes the place of travail of soul; presumption overgrows faith; and hard, earnest work is neglected for a sentimentalism that is a miserable burlesque on true Christianity. The ultimate fruit is antinomianism of a dangerous quality, and a faith that is dead because it is alone.

Good people fall into this undesirable state because of their misapprehension of the great and glorious truth of imputed strength and righteousness. The utter weakness and unprofitableness of human nature or attainments cannot be too strongly stated. Paul counted all that he had as a minus quantity,—less than nothing,—a damage and a disgrace. He gladly shuffled off the filthy rags of his own doings, in order that he might put on Christ. The only thing he gloried in was his own nothingness—his infirmity—because thus the strength of Christ was made perfect; and God was glorified in saving a wretched, helpless sinner, bound in the chains of Satan under sin and death. Such are we all.

How can we ever speak the praise of that matchless grace, that infinite love, that substituted for us in that lost condition, the spotless Son of God, who, in taking upon himself the nature of fallen man, did not degrade divinity, but elevated humanity to God and his throne! In him we are complete. In his mortal body divinity was veiled in the likeness of sinful flesh, in order that in our mortal flesh the divine image might appear. Through Christ, righteousness and strength are not only imputed, they are *imparted*.

But when this wonderful work has been done in us, how does it affect our activities? Are we put out like a snuffed-out candle when we put on Christ?—Yes, *we* go out; but Christ comes in. And then, "as he was, so are we in this world." (Syriac Version.) That is, Christ left to his people the work and the relations which he sustained. We are to follow his steps; to do the work he did; to live as he lived; and to exert the influence he exerted. If any one thinks he can imitate Christ without doing some good hard work, he is mistaken. If any one imagines that following Christ is a sinecure profession, he certainly has not learned it of Him who went about doing good.

How the grace of God shed abroad in our hearts will affect us, is shown in many scriptures, a few of which we allude to. Instead of "simply resting" Paul says of his ministry of the "mystery," "which is Christ in you the hope of glory:" "Whereunto I also labor, striv-

ing according to his working, which *worketh in me mightily*." "I can do all things through Christ which strengtheneth me." "Strengthened with might by his Spirit in the inner man." "Therefore we both labor and suffer reproach, because we trust in the living God." Christ says: "Greater works than these shall ye do; because I go unto my Father." "Herein is my Father glorified, that ye bear much fruit." Through the prophet he says: "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right arm of my righteousness." As is often remarked, the Christian's experience is full of paradoxes. He finds rest in toil; peace in strife; strength in weakness; life in death. It is not a passive process carried on without his will and co-operation; but it is a mighty warfare carried on through a weak instrument by infinite power.

So far, then, as helping ourselves out of the entanglement of sin we can do nothing. Christ will do that, and place our feet upon the rock. Our sinfulness is lost in his righteousness; our weakness is exchanged for his strength. We put off the garments of earthly distinction for the armor of God. Then it is that we are prepared for work. Clad in the armor of truth, shielded by faith, and shod with the gospel of peace; girded with strength and animated with the love of Christ, why should not the Christian work? Why this heavenly endowment of strength if it be not for work? That is what we are here for.

We have rest from the burdens of unpardoned sin; we have peace with God; but as laborers with him we should not receive the grace of God in vain. There is stalwart work to be done. Kingdoms, principalities, and powers oppose; and the Spirit of God tells us that "*watch, pray, and work* are the Christian's watch-words."

G. C. T.

REFORMATIONS.

RELIGIOUS reformatations are made necessary by departures from the law of God. These departures are generally made by degrees. The people neglecting to receive the words of the Lord as living realities, they finally become to them but a mere theory. They may hear the words read every Sabbath, and they are to them like a pleasant song, but they do not receive them as directions for duty, to be obeyed and that at once. The longer a law is transgressed, the more difficult it is to convince transgressors that it is binding, and that obedience to it ought not to be delayed. This being true, reformatations are accomplished by God through men upon whom the Holy Spirit has impressed the importance of that part of the law, or religious doctrine, which has been neglected,—men who will accept it themselves, and urge its immediate acceptance by others. Reformatations thus cause a separation among the people. Therefore there are always those who refuse to receive the light, and who cling to the errors of the past. Upon such the word of the Lord makes no lasting impression. To those who have the true spirit of reform, the voice of the Lord is to be obeyed, and it is to be obeyed without delay. As soon as they learn what the Lord requires, they hasten to carry out his will. A few instances of this kind will now be presented from the Scriptures.

In the days of Josiah, king of Judah, the body of the people of God had relapsed into idolatry. The evil influences of Ahab and Marnasseh had permeated the nation. Altars for the worship of Baal were built even in the court of the house of the Lord, and so long a time had elapsed since the word of the Lord had been proclaimed, and so great had been the departure from the Lord, that the majority of the people, and even those who retained a degree of allegiance to the true God, had no clear sense of what the Lord required of them. Then appeared King Josiah, under whose reign a great reform was inaugurated. It began by a restoration of the temple service. While workmen were thus engaged under the direction of Hilkiah the priest, the book of the law was found, and it was immediately taken to the king and read before him. The Lord had prepared the heart of the king gladly to receive his word, and when the king heard the words of the book, they had an immediate effect upon him. "And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes." And it is further stated that the king said, "Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." 2 Kings 22:13. Here was manifested the spirit of a true reformer,—a willingness to receive and immediately apply the words of the Lord. Soon after this the king received a comforting message from the prophetess, Huldah, declaring that because his heart was tender, and he had received the word of the Lord, the blessing of the Lord should rest upon him. This was the beginning of a reformation which extended all through Judah and Benjamin, and all entered into a solemn covenant before the Lord. The sincere repentance manifested by the king, and the haste with which he accepted the word of the Lord himself and urged it upon others, are well worth the consideration of those who claim to be the children of God in this time.

Another case of immediate compliance with the law of God is found in Neh. 13:1: "On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God forever." Now what was to be done? Those who had been living at Jerusalem were allied to the Ammonites. One very prominent Ammonite had had a special room set apart for him. No doubt it had appeared to those at Jerusalem that they could not get along without the Ammonites. But here was the word of the Lord, and Nehemiah, the reformer, was there to press the word of the Lord upon them as something that must be obeyed if they wished to receive the blessing and favor of God. So we read: "Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude." To separate from those with whom they had associated for years, to tell them that they could not allow them to come into their worship, must have been painful; but it was the word of the Lord, and so it was done, and the blessing of the Lord rested upon them for so doing.

There are many such instances recorded in the New Testament. Saul of Tarsus, stricken to the earth by the glory of the presence of Christ, and asking, "What wilt thou have me to do?" when told what his work was to be, went about

it immediately. "And straightway he preached Christ in the synagogues, that he is the Son of God." Acts 9:20. Relating this experience to King Agrippa, he said, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." Chapter 26:19. The eunuch to whom Philip preached Christ out of the Scriptures, convicted of his duty, would not let the first opportunity pass to confess his faith in Christ. "See," said he, "here is water; what doth hinder me to be baptized?" So he was baptized and went on his way rejoicing.

There are many similar records in the book of Acts. Indeed, the suddenness with which men yielded to the claims of God upon them is one of the most noticeable things connected with apostolic preaching. This acceptance of the word always accompanies true reformations. The great reformation of the sixteenth century was an appeal to the word of the Lord, as well as a revolt against the precepts of men. Luther, finding the Bible in the library of the university of Erfurt, was a counterpart to the finding of the "book of the law" by Hilkiah, the priest, and the application of that word to the hearts of the people resulted in the great reformation of the sixteenth century. The Bible was translated and given to the common people, and a whole nation broke the bands of popery and turned to the service of the Lord.

Another of the effects of the word of God in promoting a reformation may be seen in the great advent proclamation begun in 1840, and extending to the present time. The prophecies of Daniel and the Revelation, which had so long been a sealed book, began to be studied and explained. The nearness of the coming of the Lord, as revealed by the fulfillment of prophecy, powerfully affected the people, and thousands turned to the Lord. That reformation is still in progress. It began with the proclamation that the hour of God's judgment had begun (Rev. 14:6), and ends with the warning against the beast, his image, and his mark; and as all true reformations are a return to a closer obedience to the word of God, this message announces a reformation based upon the "commandments of God, and the faith of Jesus." Rev. 14:12. As the work has developed, how many persons have had their attention called to the word of God, and as the claims of God have been shown to them in things before unknown, they have received the word, and the whole current of their lives was changed. Thus the work is going forward, bringing up a people to the divine standard, and preparing them to receive the Master in peace at his coming.

The work of the reformer is a noble work. He works in unison with God, who originates every true reform. He takes his position upon the word of God, which he knows to be a sure foundation. Clad in the panoply of heaven he goes out to battle the darkness and superstition, and the false, unscriptural doctrines, which, during the times of apostasy, have been received "by tradition from the fathers." That all who hear him do not receive his message may cause him sadness, but, strong in his confidence in God and in the righteousness of the cause in which he is engaged, he does not become discouraged, but presses forward in the good work. If God approves his work, if the blessing of the Lord rests upon him, that of itself is sufficient to sustain his ardor, and to raise him above discouragement. Far beyond the vexatious and troublous scenes incident to the life of a true re-

former, there appears ever in view the great white throne of infinite justice, before which he must at last appear; and so to conduct his life *here*, that he may be enabled *there* to hear the Judge say, "Well done," outweighs every consideration of an earthly nature that may be placed before him. In these days of darkness and departure from God, it is good to know that he has such faithful workmen; that their work is being rewarded with success; and that through their efforts, in harmony with the Spirit of the Lord, a people is being prepared to receive the touch of immortality and translation into the kingdom of Jesus Christ when "he shall come to be glorified in his saints."

M. E. K.

CHRISTIAN GIVING.

It may be that some will feel that they have heard sufficiently upon this subject until twelve months shall bring again the season that has been especially devoted to the work of giving to the cause. It is said by some who do not approve of our work, that "giving" is the favorite theme of our leaders; and that it becomes perforce a prominent consideration in our religious life. Except as to the allusion to force we have no burden to dispute that impression, and can only say that we wish the custom of unselfish whole-hearted giving were more thoroughly inculcated and practiced among our people than it now is.

The idea that life consists in the abundance of our possessions, and that the road to success is in getting all we can and keeping all we get, is a false and inadequate view. It entirely excludes any of the higher objects of life, and quenches every lofty motive. It is sordid, narrow, blind. It is of the earth earthy.

We have heard that it is more blessed to give than to receive; but who has experienced it? All who have tried it; but few, however, have tested it to the extent that reveals its true blessedness. Usually, when we speak of giving, the mind goes to the pocket. But really the giving of money is only a subsidiary part of a primary principle that must be recognized and accepted before any gift can be pleasing to God or profitable to the giver. It is this: Since giving originates with God, and salvation is based upon it, it is the essential principle of love and of the gospel. We have nothing that we have not received. Of all we have received, we are stewards rather than owners. It has been given us for use in the Master's service. Using it for this purpose increases rather than diminishes the store.

Our Saviour said to the twelve as he sent them forth, "Freely ye have received, freely give." What had they to give? He was sending them forth without money, bag, staff, shoes, or two coats. They could give only what they had received. But the Lord never gave money to any one as far as we know. Indeed, we have no evidence that he ever possessed to the value of one dollar in all his earthly career. But he is unquestionably, far and above all, the greatest benefactor the world ever saw, because he gave himself first of all, and then in addition gave to mankind all that the Father had given him. He says: "The glory that thou gavest me I have given them."

As for the gift of money, we notice that the two offerings of that kind most noted in the Bible are, the gift of Mary, whose love gave the box of ointment, and that of the widow's two

mites, equal to half a cent. They were the gifts of consecrated hearts. The two mites were "all her living." It is the consecration of heart that sanctifies the gift and makes it precious.

We all have something to give. He who has received the fullness of Christ has those same blessings to bestow upon the world with which Jesus sent forth the twelve. He who freely dispenses the blessings of the gospel of Christ is a benefactor in the best sense of the word. Have we received mercy? dispense it. Have we received grace, strength, loving-kindness, compassion? "Freely ye have received, freely give." As blessings from Heaven have poured into our lives, so pour them out for others.

When we pour pure water into a foul vessel, it does not come forth pure water, but foul and muddy. The vessel needs cleansing. So God pours many blessings into the lives of his children for which they pour out ingratitude, harshness, criticism, fault-finding, stinginess,—a stream of malevolent and ungracious words and deeds. The vessel needs cleansing. The heart is foul; otherwise it would not transform the blessings of God into a curse for mankind. Jesus referred to this when he said, "Ye are the light of the world." And he adds: "If therefore the light that is in thee be darkness, how great is that darkness." To reflect the light of Christ is to pass along to others the blessings we receive from him. To change those blessings to bitterness for others is to turn our light to darkness.

"As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God."

G. C. T.

THE CHURCHES IN SOUTH AFRICA.

OUR meetings at Rokeby continued for a week. This company embraced the truth five years ago, under the labors of brethren Hankins and Fletcher Tarr. They were Methodists, and most of them were those who conducted the service in the absence of the minister. When the truth was presented, they took their stand upon it, but were not burdened with separating themselves from the Methodist connection. Consequently, they continued to attend their meetings as before and took a part in the services, but they did not present anything objectionable to the people. Finally, the minister came and requested all to leave except those of the connection. He said he had brought with him a witness, as there were liars present, and he wished to have an investigation. It began by his asking one of their number if he knew what the Methodist discipline was. One was handed to the minister, showing that they not only knew what it contained, but had it by them. Then they were asked if they were going to work on the Lord's day. He received the prompt answer, No. After repeating this question a number of times and receiving the same answer, one of the brethren said, "I suppose you mean shall we work on Sunday? if so, we say, Yes." Then the officiating officer announced that they were no longer Methodists, and they were requested not to meet with them nor to take any more part in their worship. Those who were observers of the Sabbath were requested to rise; about seventeen rose, and some others took their stand afterward. Besides these were the children, large and small, who were more than as many more. This took nearly all of the church. But others moved in and as the meeting-house had been deeded to the Conference of Methodists,

they held it, although those who were so abruptly turned out were the ones who principally built it. A room was fitted up a short distance from the meeting-house, where they continue to meet until the present day.

Our meetings at this place were held each afternoon and evening. The attendance was good until the close. On Monday one was baptized. One of their number is now in Matabeleland on the General Conference mission farm. A few of the others are living in different parts of Africa.

We trust our meetings were profitable to the church. Brother and sister Robinson and the writer took the train on Wednesday, Nov. 21, for Cape Town. Thus closed a visit among the churches in South Africa. The numbers are not large, but the experience of our brethren and sisters in this country is the experience of those in different portions of the world who take their stand upon the commandments of God and the faith of Jesus. Satan is wroth with such. It is a strange thing that in the nineteenth century there should be that animosity even among professed Christians, because some believe they should keep all the ten commandments as they read in the Scriptures. If it were a question of an open violation of any one of the commandments, then it would not be so strange. But while the only accusation is that they do not keep the rules of the Methodist Church or some other church, the only crime being a strict observance of the fourth commandment, it is sufficient even without a trial to excommunicate them. This was characteristic of the Pharisees of old. (See John 9 : 27-35.) In some instances, as it is at Rokeby, they would not give them so much as a trial, though they had broken none of the commandments. It reveals a hatred against God's law, which could only originate and live in the heart of Satan, who is the author of all sin. It also reveals the influence Satan has not only over the world but the various religious bodies of the present day.

The final conflict is right before us. It is not strange that under these circumstances those who take their stand upon God's law should in their zeal educate themselves for controversy and even become expert in debate; but now, as we enter the final issue, the gospel of peace should reign in all our hearts. Peter drew his sword and cut off the high-priest's servant's right ear; and had he received the least encouragement from his Lord and Saviour, he doubtless could have slain the entire company, who had come out against the Saviour with swords and staves. But the last act of miraculous power on the part of Christ, as recorded, was to heal the ear of this man, who was one of them that had come out to take him and crucify him. O what love is this! What, then, should be our attitude in the conflict upon which we have actually entered? Our brethren are being unjustly arrested as was Christ. They are convicted, placed in prison, and suffer imprisonment, and no doubt some will suffer death. Nothing but love and tenderness should in all of this be manifested toward our enemies. Our victory is in conceding selfish interests for Christ's sake and maintaining an uncompromising integrity for the truth of God. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

S. N. H.

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.

MANY I LOVE NEVER COME.

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

"I go to prepare a place for you." John 14:2.

There is joy in those mansions of splendor
Where the blood-washed in glory shall meet,
With a love that is radiant and tender,
A communion most perfect and sweet.
That home of the soul they inherit,
And joyful they enter their home;
But a sadness comes over my spirit,
For many I love never come.

My words are of Christ and his pleading,
But they fall on indifferent ears,
All the offers of mercy unheeding,
Though I water the seed with my tears.
I rejoice in the Saviour's salvation,
But my joy with a sadness is crossed;
For I know that when endeth probation,
So many I love will be lost.

They are lost, though the Saviour's inviting
And calling the sinner to-day;
The offer of mercy they're slighting,
Till the angels turn sadly away;
Their hearts growing hard by resistance;
Their loves growing selfish and cold,
While there, gleaming bright in the distance,
Is the jasper, the pearl, and the gold.

With them is the truth unavailing,
No help in the hour of need;
There's a harvest of "weeping and wailing,"
And my loved ones are sowing the seed;
But Christ will descend in his splendor,
While the earth by convulsions is tossed;
Just judgment to each he will render,
But many I love will be lost.

I think of the families broken,
Parting to meet nevermore;
Unto some will the dread words be spoken,
"Depart, there is mercy no more;"
While some that are "blessed of the Father"
Are welcomed to heaven and home.
O the tears in my eyes thickly gather,
For many I love will not come.

FROM THE "PITCAIRN."

ALTHOUGH our good little ship is safely at home again, the following in reference to some portions of her later experiences will be of interest to our readers:—

We reached Papeete, Oct. 30, in twelve days' sailing from Raratonga. The winds were squally and ahead, and at times the sea was quite high, so that the vessel would dive her jib-boom into the water, and the spray would fly all over her; but the weather and the water are warm, so we do not mind a little salt spray. As we had only two passengers, brother and sister Read, there was not so much seasickness as at other times, but the quality was about the same. We are now lying in the quiet harbor at Papeete, and to see the "Pitcairn" now, one would not think that she could behave so badly.

Our passenger list is reduced to nothing, and it will seem rather lonely for a time, but the thought of going home will drive the gloom away. We got into the harbor at 9 A. M., and by the time we had let our anchor go, we saw brother Chapman on the shore, so we lowered the small boat and sent it for him.

You remember that I wrote you when here that the governor had requested us to defer our visit to Raiatea, or rather, that it would not be pleasing to him if we should go there, at this time. We desired very much to go to Raiatea to land the freight we have for brethren Cady and Wellman, so I could not be satisfied till we had called on the governor. The afternoon of the day that we reached here, brother Read and I went to see the governor again. He received us very kindly, asked about our cruise, and

where we had been, which gave me an opportunity to say just what I wanted to. I told him that we had been to Huahine, Rurutu, and Raratonga; that we had been nearly two weeks on the way from Raratonga; and that on the way we came by Raiatea, and though we had freight for that place and had desired to call there, I would not do so without first conferring with him. He seemed pleased to know that we had regarded his request, and said, "Uteroa is an open port, and you have a right to go there if you wish." I replied, "Yes, sir, I know that we have a commercial right to go there, and will be pleased to do so with your permission." He then said, "Yes, you have my permission to go to Uteroa and do as you wish there, and I will write a letter to the Resident for you, or about your visit there." He then said, "Please do not go to Avora," the native village. We assured him that we would not. As the governor cannot speak English, we had of course to speak through an interpreter. The Lord has truly blessed in giving us favor with the authorities, and though we know that the French missionaries are doing all they can to prejudice the governor against us, I think that he begins to see that we are not so bad as we have been represented to be. Being in favor with the authorities here means much more than in the United States. There are many regulations regarding governmental matters, and the officials seem to have it in their power to enforce them or not, as they feel toward an individual.

JOHN E. GRAHAM.

IN THE SOUTH.

AFTER the Florida camp-meeting, I remained several days at Tampa, in company with Elders Crisler and Collie, organizing a church. The tent-meetings held by Elder Collie during the summer greatly increased their numbers, and the instruction they received during the camp-meeting was a blessing to the believers. Twenty-one were united in full fellowship. Several others who were not ready have been added to their numbers since. The baptisms were administered at the close of the camp-meeting by Elders Crisler and Collie.

Nov. 24-26, I met brother B. L. Dieffenbacher at Headland, Ala., where we labored for those who have accepted the truth under his labors the past season. Thirteen willing souls were baptized, and a church of eighteen members was organized. They have a commodious house of worship, but it is not yet fully completed. They were compelled to build this structure while the first series of meetings was in progress, because every other place was closed by the bitter opposition arrayed against the messenger and the truth he was presenting. This has subsided now, to some extent, and the house was well filled during our meetings with interested hearers.

Nov. 28 to Dec. 3 I was at Montgomery, Ala., where I was enabled also to organize another church, the second Seventh-day Adventist church in that State. This company is the result of the labors of our canvassers who were sent there about one year ago, and is composed of some of the first families in that city. The instruction was imparted by Bible readings and house-to-house work. They have had but little ministerial labor, yet we found them well instructed on all points of present truth and in the knowledge of Christ. Eleven adults were united in one body. Several others are obeying the truth, and will unite soon; there are others wholly in sympathy with us. The Lord is at work in that city. Brother Dieffenbacher will labor there some this winter, and we look for further results.

Dec. 8-11, I was with Elder Shaw at Lexington, Ky. Here a company of believers had been waiting for some time for organization, the result of brother Barry's labors. We were most

happy to perfect a church organization here of eighteen intelligent people, who are united in full fellowship. Six were baptized. With the social standing and influence that these members have in that city, we have reason to hope that with the blessing of God, some more good work will be accomplished. As at Montgomery, these brethren are compelled to meet in private houses. They need meeting-houses at both places, if they would reach the people, who will not attend services in private houses as they would in public places.

From there I went to Louisville to assist Elder J. W. Collie, who has gone there to awaken a greater interest in that city. We now have offered to us the free use of a meeting-house in the center of the city, with a seating capacity of about 400 persons. The house is owned by private parties. For years a few believers there have been calling for help. We are glad that the time has come when the work can be entered upon. May the Lord bless the effort and the workers, and save some souls in Louisville.

During the week of prayer, I was three days at Chattanooga. Here, again, the believers have increased sufficiently to call for a church organization in that city. Two years ago there was but one Sabbath-keeper there. We were happy to be able during our visit to organize a church of twelve members. Others living there will unite with it soon.

The latter part of the week I was with the Graysville church, and at the Cove, five miles north of Graysville, where a company of believers are living out the truth. This company was raised up by brother Grant Adkins and wife about four years ago. Since that time they have held membership at Graysville. They now have a neat little church building, finished and free from debt. It was thought best that a separate organization should be effected there. Accordingly, another church of twelve members was formed there yesterday. When we realize the condition in which many of this company were before they received the truth, we know the Lord has truly wrought for them. Thank the Lord, he has put a new song in their mouth, even praise to our God; for he has saved them. With all of these six churches we left a corps of competent ordained officers who will be able to carry on the work, lead the believers still higher in the divine life, administer the ordinances, etc.

From what we have heard, the results of the week of prayer are cheering. The brethren are all thankful for the rich instruction received from the readings, and as they drew nigh to God, they realized the fulfillment of his promise, I will draw nigh to them. Notwithstanding the stringency of money matters and the cry of "hard times," the annual offering from the membership at Graysville is larger than it was last year, though some of our members were absent. Our prayer is that God may bring on the glad day.

R. M. KILGORE.

LOUISIANA.

AFTER the Nashville camp-meeting I spent a short time in Chattanooga, where my family is located. The last day of October I left for Jewella, La., where a company of fourteen have recently embraced the truth under the labors of brother Shaw. I found them all rejoicing in the truth. Some others are interested. A tithe treasurer and a librarian were selected, and one sister was baptized.

I next visited Marthaville, where we have a church of some twenty members. Our meetings were held in a union meeting-house. Other appointments were voluntarily withdrawn, and I was urged to use the time, which I did, to interested congregations. At Lake Charles there are five or six sisters with their children, who keep up a Sabbath-school.

I have found no place for years where I have

heard less complaints about hard times than I heard in this part of Louisiana, and no place where I think one or two good families of our people could be of more benefit to the cause than at Lake Charles. I believe a church could be raised up and a meeting-house built here soon, if we had a brother or two to lead out.

At Welsh we have a church of some twenty members. Prejudice has been very strong against the truth here, but it seems to be giving way somewhat. The Methodist church, which formerly could not be had by us, was freely given for our use, and some of their oldest and most influential members attended and spoke in the highest terms of our meetings. One was baptized here.

At Evergreen I stopped one day, all the time that I could spare, and reach my next appointment. I held three meetings and baptized three persons, and a more encouraging visit I never made. My next visit was at Hope Villa and Galvez.

On the whole, I am favorably impressed with Louisiana as a field of labor. The absence of a Sunday law and the influx of northern people, especially to southwestern Louisiana, makes it seem more like Kansas and Colorado than any place I have been in since leaving those States.

SMITH SHARP.

23 Earley St., Chattanooga, Tenn., Dec. 28.

OHIO.

NEWARK.—I have now been in this city four months, following the interest developed by the State camp-meeting. Brother Edward Casey, sister Talmage, Stephen Haughey, and Wm. Woodford were associated with me for different periods of time. Brother Haughey was with me during most of the meetings. There is a greater interest now than ever. More than 100 Bible readings have been held, nearly 500 calls made, eighteen subscriptions for periodicals taken, nearly \$150 worth of books sold, about 1000 periodicals and over 5000 pages of tracts given away, and 8000 pages loaned. One hundred and seventy-two sermons have been preached, and a number of social meetings held. Donations for all purposes were about \$160.

Fifteen have thus far united with the church; others are now ready, and thirteen more have signed the covenant. This has been a rich experience to me, for which I express thanks to God. I return home for a few days to attend the quarterly meeting, after which I will go to Holgate, Henry Co., to finish the work begun there by brother J. S. Iles and myself before the camp-meeting. I visited the field there for two days after the camp-meeting, rented a hall for a year, organized a school of thirty-five members, and started Sabbath meetings.

To write all the very interesting features of the Newark meetings would make a small volume. Only one minister preached on the Sabbath question, and his position was, The Sabbath was changed at the exode, then again at the resurrection. We put out about 600 leaflets, and they have resulted in good and an increased interest to hear.

D. E. LINDSEY.

Nov. 23 I began a meeting in the school-house at Fullertown. The weather and roads were quite unfavorable, yet a fair attendance greeted us. The interest seemed to be of a healthy character from the first. After the first week brother Underwood joined me and remained three weeks, when he left me to visit some of the churches in northeastern Ohio during the week of prayer. The lady with whom we made our home was a devoted Disciple. She attended every meeting during our stay of over five weeks. We had some very interesting experiences, one of which I will relate.

This sister asked me if I would care if she should invite her minister to her house to spend the day, to which I replied, "Ask him by all

means." He and his wife, who is also a preacher, came. After dinner the sister told them she had sent for them to come to talk over the Sabbath question with me. We had quite a lively time, but the next Sabbath the sister said she had decided to keep God's day hereafter.

Last Monday evening the Free Methodist minister, who has had an appointment here for a year past, asked the privilege to speak on the immortality question. I granted his request, and then replied to him the second night. He then asked for a second reply, but put it on Sunday evening, when I hoped to close our meeting. He held that Mal. 4:1 referred to the destruction of Jerusalem, and took some other equally absurd positions; he said the book of Jude was an old Jewish fable, etc. At the close of his meeting I asked all who would like to hear me to be seated. All but four or five did so, these being some who had never attended our meetings.

I spoke for an hour, showing the contrast between truth and error. It was a grand victory for the truth, as was evidenced by the expressions on every hand at the close of the meeting.

Last Sabbath we had our Sabbath-school at a private house with seven adults present, all of whom are earnest in their defense of the Lord's Sabbath. We feel quite confident that there are several others who will yet obey the truth. The Lord has been exceedingly good as we have presented the stirring truths for these times. We have endeavored to make every discourse a practical one.

I expect brother Underwood to return next week, when we hope to put forth an effort four miles from here, where we have had an urgent call to come; and at the same time we will try to follow up the work here. I have never realized what a precious truth we have as during these meetings. My daily prayer is that I may keep humble so I may be intrusted with his Spirit.

C. P. HASKELL.

Fullertown, Dec. 31.

IOWA.

DEC. 4-13 I held meetings with the church at Audubon. As a result, ten united with the church, and seven were baptized. From Dec. 13-16 a general meeting was held at Mt. Pleasant. There was a good attendance from the neighboring churches. The week after, I visited the churches at Afton, Clarinda, Osceola, and Grinnell. At all these meetings we have realized the special blessing of God. I was with the Des Moines church a part of the time during the week of prayer. At first the work went hard. There did not seem to be that earnestness and devotion that we would have been pleased to see. On Friday and Sabbath the Lord came very near, and some very humble confessions were made. We trust this week of prayer has been the best ever held in the State. We hear good reports from our workers, and we are all of good courage.

E. G. OLSEN.

MILTON AND TROY.—At the time of our last report to the REVIEW, we were at Milton engaged in tent-meetings. There were five at Milton who expressed a determination to keep all the commandments of God, and have commenced the observance of the Sabbath.

After the close of this meeting we pitched our tent at Troy. Our attendance at this place and from the surrounding country was very good. After the close of the tent-meetings a few meetings were held in a hall in Troy. At this time four persons expressed a determination to keep all the commands of God. Many seem almost persuaded to heed the message. We trust that seeds of truth are sown in this new field which will bear fruit after a time. Brother M. Stuckrath was with us and assisted in the meetings at Milton and Troy.

Jan. 1.

C. A. WASHBURN,
F. A. WASHBURN.

TEXAS.

NAVASOTA.—During the week of prayer Elder W. S. Greer, from Keene, Tex., the president of the Texas Conference, and Elder A. J. Breed, of Minnesota, were with us two days. They were full of the Spirit of the Lord, and we were made to rejoice and thank the Lord for the light of the gospel that they imparted to us.

IRA M. CAMP.

IDAHO.

RATHDRUM.—After spending most of the summer in tent labor in Walla Walla, and a short time assisting in the work in Spokane, I came to this place, a small town of 300 people. There were a few scattered Sabbath-keepers in the vicinity, but there was no church building of our own. We secured the use of the Baptist church for one month; and after that we rented a hall to use whenever needed. I also held meetings a few days in a school-house a few miles from town. As a result of both meetings, nineteen have covenanted together to keep all of God's commandments. Some of these brethren live ten miles away, so the work goes rather slowly; but we hope to have a church organized before spring. We have a commodious church building nearly completed. It is in a desirable location near the center of the town. We have a Sabbath-school of thirty-five members, and are of good courage in the Lord.

D. E. SCOLES.

Dec. 27.

KANSAS.

GENEVA.—Since our good camp-meeting at Emporia, I have been laboring at this place most of the time, building up the newly organized church here. My work has been mostly in visiting and holding Bible readings from house to house with those who have not yet taken a stand with the people of God, but are much interested in present truth, and in holding services on the Sabbath. This church was formed as a result of a tent effort at this place and Neosho Falls last summer by brother J. R. Bagby and the writer. The Lord is blessing this little company as fast as they step out on the promises of God.

We have a good Sabbath-school organized here, which is an encouraging feature for this company. During the week of prayer I visited the churches at Atchison and Leavenworth. At the former place sickness kept about half of the members from enjoying the precious seasons that the remainder enjoyed. The blessing of the Lord was with us. At Leavenworth I found the little company already seeking the Lord and holding meetings regularly. We had a few precious meetings together. This week of prayer has been a feast to my soul and to those in attendance at our meetings. Truly the Lord is to be praised for such great blessings. I expect to begin a series of meetings in the near future near Yates Center. My courage in the Lord is good, and I trust him for his blessing in my future work.

J. B. ASHCRAFT.

Jan. 2.

AT THE SANITARIUM.

The following kindly and appreciative words in regard to the Sanitarium here appeared in a late number of the *Christian Herald*, of Detroit, organ of the Baptists of this State. The writer, Rev. S. Haskell, of Kalamazoo, is only one of hundreds who come to this "Bethesda," and are blessed and benefited in mind and body:—

"Driven by stress of buffetings, I am here in this haven of quiet and of repair of overwrenched or overaged soul vessels. Whether I shall again be made seaworthy, or if so, how soon, are unsolved problems. Surgical treatment without anesthetics, and the hourly tortures of a persistent malady, are educating me to know what it will mean when it shall be said, 'Neither shall there be any more pain.' The hundreds of impotent folk

waiting around this Bethesda give brightness to that counterpart of the scene on which it is written, 'The inhabitants shall no more say, I am sick.'

"I am deeply moved by what I here see and experience. This great homogeneous Christian community, with its humanitarian and evangelizing institutions! Four hundred helpers on day and night duty, every one of whom is in the same church with their leaders,—the physicians, the teachers, the managers of the orphanage, and other charitable and business enterprises. Three hundred in the training school for missionary nurses! The Christmas gift of the church here for missions a year ago was \$3800 cash, and other property valued at \$5000.

"It is a new experience (where can it be duplicated?) to find no one in any position who is not avowedly on the Lord's side and on the side of all about him. And I have seen only evidences of modest sincerity and cheerful helpfulness toward sufferers. Indeed, scores of times I have asked myself, Have I reached the visional land in which—

"Every man in every face
Beholds a brother-friend" ?

News of the Week.

FOR WEEK ENDING JANUARY 5, 1895.

NEWS NOTES.

The Legislature of Newfoundland is discussing proposals for guaranteeing the notes of the suspended banks. The British government has offered a loan large enough to cover all the losses if the people will surrender the charter of self-government. Many favor this plan. Meanwhile the distress continues. There is dreadful destitution and actual starvation in some cases.

The potato crop of Ireland was a failure the past season, and as a result there is now much suffering for lack of provisions. The chief secretary of Ireland, Mr. Morley, has notified the cabinet that the distress is great, and that they are in urgent need of food. The Irish papers show that this condition of things is widespread, and that the poor laws are totally inadequate to meet the wants of the people.

The Vatican treasures loaned to the United States for the Columbian exposition, and about which the Catholic papers have made such complaint because they were not returned, have been delivered at Rome by the officers of the United States steamer "Detroit," who went from Naples to Rome in a body for that purpose. They were granted an audience by the pope, who spoke to them through an interpreter, taking pains to tell of his great interest in all things American. Only one of the officers was a Catholic, but the pope was equally kind to them all, and gave them all his blessing.

The Dominion Line steamship "Sarnia," from Halifax to Liverpool, after having caused much anxiety by being five days overdue, reached Belfast, Ireland, Jan. 2. Dec. 22 her rudder was carried away by a heavy sea. She drifted for several days, then was taken in tow by the Anchor Line steamer "Anchoria." During a heavy gale the hawsers parted, and although the "Sarnia" signaled the "Anchoria" not to leave her, she was left to drift two days and nights in a terrible hurricane. Finally the Allen Line steamer "Norwegian" took her in tow and brought her in. During the voyage the "Sarnia" lost 150 sheep and 97 head of cattle.

Some weeks ago the pope, by an encyclical letter, condemned the secret orders of Knights of Pythias, Odd-Fellows and Sons of Temperance, placing them under the ban of the church, as the Freemasons have been for a long time. This has given rise to much discussion, as many Catholics belong to these orders, and very naturally do not want to leave them. Some of the American bishops are writing to the pope in reference to it, seeming to be desirous to avoid enforcing the decree. Others are at once declaring the decree to their flocks and enjoining them to obey. The bishop of Delaware says that "when Christ speaks through his vicar, there can be no question as to the purport of the utterance."

The question of the proposed Nicaragua canal is being brought before Congress. Mr. Morgan, of Alabama, is pushing the bill in the Senate. There is a strong sentiment all through the United States that this government should in some way favor the canal, and should control it after it is built, as England does the Suez canal. The estimated cost is \$75,000,000. This canal would shorten the distance from New York City to San Francisco from 14,840 miles to 4946,—a gain of 9894 miles. The distance between New Orleans and San Francisco would be shortened over 11,005 miles. It also

greatly shortens the distance between European ports and China and Japan. This is all very easy, but with the disastrous spectacle of the Panama canal before their eyes, people will not move very rapidly to invest money in another undertaking of the same kind.

Among the proposed new laws for Germany, which are proposed with the consent of the emperor, if indeed not by his express wish and direction, is one by which the liberty of the press and of free speech will be greatly restricted. The proposed law forbids any one by speech or by print, whether drunk or sober, from voicing any sentiment in any place contrary to monarchy, marriage, family, the institution of property, etc., making these offenses punishable as criminal crimes. It can be easily seen that such a law may be made the means of great restrictions of liberty, and that it may be so construed by judges as to become a means of absolute tyranny. Many Germans look at it in this way, and there will be a determined fight against it, and if it passes, it may lead to revolution.

At the funeral of the late Sir John Thompson, which took place at Quebec, Dec. 28, Father Rossback, the priest who conducted the services, took occasion to tell of Sir John's conversion from Protestantism to Catholicism, and to say that if the premier were now alive, he would declare that the Catholic Church was the only true church, and that all others were shams and frauds. This caused great indignation among the Protestants present, and also in many Catholics, so much so that the cardinal appointed another priest, Dr. O'Reilly, of New York, who was visiting Quebec, to reply to these remarks later in another church. The doctor declared that the feelings of the Catholics were deeply wounded by the slanderous statements, and that they were repudiated by the Catholic clergy of every degree.

DOMESTIC.

—The United States North Atlantic squadron will soon go on a long cruise for drill.

—Many of the settlers of the Oklahoma Strip are suffering for the necessities of life.

—Mrs. Amelia Bloomer, originator of the bloomer costume, died at Council Bluffs, Ia., Dec. 30.

—The Delevan House at Albany, N. Y., was lately burned, and it is believed that about twenty persons perished in the flames.

—John Mc'Bride, of Massillon, O., has been elected president of the American Federation of Labor, succeeding Samuel Gompers.

—A lamp exploded at a Christmas festival at Silver Lake, Ore., setting fire to the building. Forty-one persons were burned to death and five injured.

—The charges made against Dr. Pickin of hypnotizing two young ladies at Eau Claire, Wis., have been withdrawn. His son, who it was claimed was accessory, is still in prison.

—*Harper's Weekly* of Jan. 5 compares the United States system of banking with that of Canada, and shows that our system compares very unfavorably with that of our northern neighbor.

—The heavy wind over the Niagara River, below the falls, Dec. 28, lowered the water twenty feet, disclosing many rocks that are generally unseen. This has not occurred before for twenty years.

—As a result of small-pox treated by "Christian science" in Detroit, there is something of a scare there. The sick who had not been reported to the health officers have now been removed to a hospital.

—No part of the country is more prompt to come to the relief of the sufferers from the drouth than is the South. Farmers in Georgia and North Carolina are contributing car-loads of corn and other provisions to the Nebraska sufferers.

—Governor Morton, of New York, in his inaugural message to the New York Assembly, declared that in view of the revised constitution, great care was needed to carry out its provisions. He said that the State was entirely free from debt.

—Superintendent Byrnes, who has been on the police force of New York City for thirty-two years, and has been superintendent since April 12, 1892, has resigned his position. No evidence has been found implicating Byrnes in any of the New York City scandals.

—The President is reported to be highly displeased with the New York bankers who have asked that Secretary Carlisle be dismissed from the cabinet. The President has full confidence in Mr. Carlisle's honesty and capability to manage the finances of the country.

—The sudden and severe cold has made havoc with the orange crop. It is estimated that 1,800,000 boxes of unpicked oranges in Florida are frozen solid; and that 300,000 boxes in warehouses are also ruined. A great amount of fruit of all kinds and vegetables have also been ruined by the cold. Six inches of snow fell at New Orleans.

— Withdrawals of gold from the United States Treasury since the issue of the last bonds now amount to \$40,000,000.

— There are 4000 cases of measles in Indianapolis, Ind. Doctors say this is the worst epidemic of the disease for years.

— Preparations for collecting the income tax are now made, and blanks are being sent to the collectors of the internal revenue all through the United States.

— The workmen at Braddock and Homestead, Pa., most of whom are Hungarians, and whose wages have lately been cut down, are feeling quite ugly, and trouble is feared.

FOREIGN.

— Deep snow has fallen in Germany and in many parts of Europe.

— There are now six United States war vessels in Chinese waters.

— Germany has induced Belgium to exclude American meats from her markets.

— Russia is making concessions to England in the settlement of the Pamir question.

— Emperor William is very angry that his offer to increase the salary of Prince Hohenlohe has been given to the public.

— Fifteen persons, including a number of Germans and Italians, have been expelled from France by government decree.

— At a cabinet council held by Leopold, king of Belgium, Jan. 4, it was decided to annex the Congo Free State to Belgium.

— Reports now indicate that as many as 300 fishermen have been drowned during the late storm on the coast of Great Britain.

— The queen of the Hovas has sent urgent appeals to Germany, England, and the United States against the occupation of Madagascar by France.

— Tonsin Pasha, Turkish governor of Bitlis, Armenia, is reported to have been assassinated by an Armenian, who afterward committed suicide.

— Mrs. Caroline E. Haskell, of Chicago, has given \$20,000 to establish a course of lectures in Bombay, India, upon the relations of the religions of the world.

— Premier Wekerle, of the Hungarian cabinet, has resigned, because, as he says, he did not have the full confidence of the crown; but the measures he advocated have become law.

— The French government is constructing, with all possible rapidity, twelve gunboats and forty-six barges, which will be sent in sections to Madagascar for the use of the French expedition.

— In retaliation for an attack made upon a Belgian outpost in the Congo country, the Belgians attacked the natives, killed 100 of them, and destroyed the village from whence the attacking party came.

— The premier of the Hovas, who is also the prince consort, has declared that they will resist the French invasion of Madagascar to the utmost extremity. Trade in the island is now nearly suspended.

— Late dispatches from St. Petersburg are to the effect that the czar will soon introduce some important reforms in the administration of the government, the principal one being parliamentary representation.

— A dispatch from Peking says that the ex-vice-roy of Nankin, Lin Kun Yi, has been appointed to the chief command of all the Chinese forces, superseding Li Hung Chang, and Prince Kung, the emperor's uncle.

— The Turkish cabinet has adopted a new plan for the government of those districts in Armenia which were the scene of the late massacres. This plan will undoubtedly be submitted to the Powers for their approval.

— Mexico has made a demand of Guatemala for \$1,868,544, for damages caused by the invading Guatemalans on the border. There is reason to believe that Guatemala is trying to secure a general union of all the Central American States against Mexico.

— Citizens of this country have purchased a large tract of land on the Isthmus of Tehuantepec, Central America. It comprises 45,000 acres, half of which is cleared. It also has on it 150 families and several thousand head of stock of different kinds.

— The dissatisfaction in southern Germany at the emperor's autocratic ways is increasing. Some of the southern German press urge the king of Wurtemberg, who is notorious as an opponent of the emperor, to place himself at the head of the anti-Prussian Germans.

— Alarmed at the position of England and Russia over the Armenian affair, and the evidence that these two powers are working together in the matter, the Porte has appealed to France, Austria, Germany, and Italy; the other signatories of the treaty of Berlin, to use their good offices to placate England and Russia and to cause them to moderate their demands.

— The pope is extremely vexed that the emperor of Austria has signed the Wekerle ecclesiastical laws. Instructions have been sent to the papal nuncio to protest in the name of the Holy See.

— The peace commissioners of China are moving very slowly, and the Japanese are reported as getting impatient over the delay; they will probably press the battle harder. The Liberal party of Japan especially declares that Peking must be taken before the terms of peace shall be established.

RELIGIOUS.

— There are 400 Protestant missionaries in South America and 20,000 communicants in Protestant churches.

— The pope has called a meeting of the cardinals to consider whether Catholics shall vote in the event of a general election.

— Father Hughes, a scholarly Jesuit of St. Louis, has been summoned to Rome to work in the interests of theology, philosophy, and science.

— It is stated in the *Northwestern Christian Advocate* that J. H. Jacquith, of Elkhart, Ind., has bequeathed his property, valued at \$7000, to the Seventh-day Adventist Publishing Association at Battle Creek, Mich.

— St. Paul's Catholic church was dedicated at Washington, D. C., Dec. 30. Very many high ecclesiastics of the Catholic Church were present. The papal legate, Satolli, and Cardinal Gibbons took charge of the exercises.

— Superstitious peasants in Bohemia, having congregated in great numbers in a wood, where some one claimed to have seen an apparition of the Virgin Mary, were dispersed by a government force of police, but not without bloodshed.

— Dr. Talmage has made arrangements to preach in the academy of music in New York City every Sunday afternoon. He has received calls from many churches in this country, and also one from England, and many offers for lecture courses; but he says he will preach the gospel.

The Sabbath-School.

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

LESSONS ON THE SANCTUARY.

Lesson 3.—Earthly Sanctuary.—Continued.

(Additional Notes, Sabbath, Jan. 19.)

HAVING studied of the walls of the sanctuary, we now consider its coverings. Of these there were four. Ex. 26:1, 7, 14. The inner one of fine twined linen. Next to that one of goats' hair; then one of rams' skins; an outward one of badgers' skins. The inner curtain was very costly and beautiful. On a groundwork of blue, were wrought in purple and scarlet the images of heavenly beings. The length of this curtain, twenty-eight cubits, was such as to extend to within a cubit of the ground on either side; and its width of forty cubits would carry it nearly to the ground on the west end, besides leaving a width to fold back or loop up in front. From this some have supposed that the curtain was suspended inside the walls. But this is hardly supposable, since the golden lining of the walls was expressive of the glory of the heavenly places, as well as was the magnificent curtain whose cherubic figures represented the attendants in the heavenly sanctuary.

The appearance of this glorious place is thus described in "Patriarchs and Prophets," p. 349.

"No language can describe the glory of the scene presented within the sanctuary,—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains, with their shining angels, the table, and the altar of incense glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy shekinah, the visible manifestation of Jehovah's presence,—all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."

Above the inner curtain, which probably was drawn straight across from wall to wall, was the goats' hair curtain, two cubits longer, which it is thought, with the others, passed over an elevated ridge. But of this there is no positive knowledge, though the five pillars in front have been taken as an evidence that the center one was the tallest and supported a ridge.

Above and outside the goats' hair curtain were those of rams' skins and badgers' skins.

There is no doubt that while utility was aimed at in all these provisions, at the same time there was latent in them the mysterious significance of the great truths of redemption. In proportions, materials, and designs

all bore testimony to the great work of expiation to which the sanctuary itself was devoted.

What these are have been the study of the curious and the devout. Without giving way to imagination there are many lessons of righteousness, of purity, and of glory to be learned by the humble student of the sacred Word.

G. C. T.

Publishers' Department.

THE "CONVERTED CATHOLIC."

The *Converted-Catholic* is a monthly magazine edited by James O'Connor, New York, price \$1, and contains not a little matter calculated to extend the call to Babylon, "Come out of her, my people." The editor was once a papal priest, but was converted years ago; and most of his articles breathe a spirit of religious fervor and dependence upon God that is found in but few of the religious periodicals of the day.

The current issue of the journal contains the first of a series of articles by Mr. O'Connor; viz., "Reasons for Renouncing Romanism, and withdrawing from the Priesthood;" and has the following significant point. Referring to Butler's Catechism, he says:—

"Furthermore I was taught by this catechism that the gravity of an evil action was intensified by being perpetrated on Sunday. The question was, 'Is the sin the greater for being committed on Sunday?' and the answer was, 'Most certainly.'"

The writer then shows "that this is still the teaching of the Roman Catholic Church," by giving an interview between himself and a priest of New York City, in which the latter said in substance:—

"A Catholic boy who had done wrong, or was guilty of sin, would realize the gravity of the offense more keenly if told by his teacher that the day in which the transgression occurred was, for example, Good Friday, the day on which our Lord died, or the Lord's day, Sunday. That, said he, would be an appeal to the boy's faith that would restrain him from future transgressions. 'Don't you think so?' he said to me. Very quickly and forcibly I replied, 'Not at all. . . . A sin is a sin, whether committed on Friday, Sunday, Monday, or any other day of the week.'"

While it was probably not the writer's intention to call particular attention to the fact that the only sanctity that Sunday has is what it has received from the papacy, it is true that those who are bringing their lives more and more into harmony with the word of God have less and less attachment for this papal institution; while those who are flattering the papacy and catering to its claims, pretend to see more and more sacredness in this offspring of the Catholic Church, the Sunday.

"CHRIST OUR ADVOCATE."

This is the title of a new pamphlet of 132 pages, written by Elder M. H. Brown, and issued by the Pacific Press, Oakland, Cal. No subject is of greater moment to every Seventh-day Adventist than this, and none more necessary for every one to understand. The author has, in the above-named pamphlet, treated the subject quite fully. That our readers may form an idea of its contents, the following chapter headings are given: The Ancient Tabernacle and its Furniture; The Priesthood and the Service of the Tabernacle; The True Tabernacle and its Service; The Time of the Judgment—a Wonderful Prophecy; A Time Message; Finishing the Mystery of God; and The Last Message and the Closing Scenes. Price 10 cents. Usual discounts to the tract societies.

"The Field Laborers' Daily Record" is meeting many kind words from ministers and others. One of the main features of the diary is that it can be commenced at any day in the year, and will serve for fifty-four weeks from the date of beginning, so those who have been delayed in getting the book can get just as much service from the Record as though they had begun Jan. 1. All styles of binding are now at hand, and the books may be ordered at any time.

Appointments.

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

THE quarterly meeting for the Ellicottsville, N. Y., church will be held Jan. 11 and 12. Let as many from Salamanca, East Otto, and Ashford meet with us as can do so, and let those who have not paid their Christmas offering bring it in at this time. D. A. BALL.

NOTICE!

WANTED.—A home among Sabbath-keepers for a girl twelve years of age. She is strong, quick to learn, and anxious to get an education. Any one wishing such a girl will be required to show a recommend from a Seventh-day Adventist church. Address Mrs. L. M. Payne, Elba, Lapeer Co., Mich.

Obituary Notices.

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

MAXSON.—Died at Gretna, Neb., Sept. 7, 1894, Flora M., daughter of G. S. and A. F. Maxson, aged 3 months and 15 days. G. E. LANGDON.

WHEELER.—Richard Arnold, son of Edd and Ella Wheeler, died at Appleton, Wis., Nov. 29, 1894, of diphtheritic croup, aged 1 year, 2 months, and 11 days. * * *

BATES.—Nellie Bates, daughter of O. E. and Delilah Bates, died Dec. 1, 1894, of bronchial pneumonia, aged 1 year and 5 days. Discourse by Elder H. V. Spear (Protestant Methodist). * * *

NEAL.—Died near Gates, Ore., Dec. 27, 1894, of general debility, Mollie, daughter of brother J. S. and sister S. J. Neal, aged 2 years and 11 months. Funeral services by the writer, from Matt. 19:14. J. J. ELLYSON.

McKAY.—Died at her home in Longmont, Col., Nov. 9, 1894, Mrs. Emma McKay, wife of J. R. McKay, aged 23 years, 8 months, and 9 days. Words of comfort were spoken by the writer. V. H. LUCAS.

BOYER.—Died at Harrisburg, Pa., Dec. 24, 1894, of croupous pneumonia, Harry Edwin, infant son of sister Lizzie Boyer, aged 2 years and 10 months. Services at the house conducted by brother Morris Lukens. GEO. L. MILLER.

FORD.—Died at Battle Creek, Mich., Oct. 26, 1894, brother Geo. W. Ford, aged 47 years, 4 months, and 19 days. He leaves a wife and two little boys to mourn. Words of comfort were spoken from Prov. 14:32. H. NICOLA.

WAKEHAM.—Died at Battle Creek, Mich., Nov. 6, 1894, sister Nellie Wakeham, aged 29 years, 1 month, and 18 days. She leaves a husband, a little boy, and other relatives to mourn her loss. Funeral conducted by the writer. H. NICOLA.

WISWALL.—Died of pneumonia at Longmont, Col., Nov. 14, 1894, Lawrence Delos, little son of Ferris and Ellen Wiswall, aged 2 years, 6 months, and 10 days. Services were conducted by the writer, assisted by Elder E. F. Harris, of the Christian church. V. H. LUCAS.

BARBERICK.—Died in Marlow, N. H., Oct. 22, 1894, my daughter, Mrs. Lucia A. Barberick, wife of Mont Clair Barberick, aged thirty-seven years. Her death was caused by the removal of a tumor. She leaves a loving husband and one child three years old. JOSHUA PHILBRICK.

SMITH.—Died at his home in South Monterey, Allegan Co., Mich., Nov. 3, 1894, of diabetes, George S. Smith, aged 81 years, 5 months, and 3 days. Father was one of those who looked for the Lord's coming in 1844. Funeral discourse by Elder Tyndalle Lloyd. ALICE PORTER.

PATON.—Died at the home of her uncle, C. N. Ransom, at Falls City, Neb., of consumption, Georgiana May, wife of brother Alex. Paton, of Lodi, Wis. She was born in St. Albans, Me. Since 1880 she has lived the present truth. Discourse by the writer, from Eccl. 9:10. I. SANBORN.

DYKE.—Sister E. A. Dyke was born in New York, and died Dec. 29, 1894, of a complication of diseases, at the home of her only daughter, Mrs. Stevens, in San Francisco, Cal., aged 61 years, 3 months, and 21 days. Sister Dyke was a devoted sister in the church, ever ready to do for the good of others, even to the utmost limit of her strength and ability. We cherish the blessed hope that she sleeps in Jesus, and her works will follow her. Funeral services were conducted by the writer. Text, Ps. 116:15. H. A. ST. JOHN.

GARVER.—Died at Fontanelle, Ia., Dec. 1, 1894, of rheumatism of the heart, Mrs. Minnie Garver, in the thirty-third year of her age. She leaves a husband and four children. Funeral services conducted by the writer, assisted by Rev. C. B. Taylor, of the Congregational church. J. O. BEARD.

WILSON.—Died at Vacaville, Cal., Dec. 15, 1894, of heart-disease, James Pitman Wilson, aged 75 years and 8 months. He was a member of the Vacaville church, and has ever lived a consistent member. He leaves a wife and six children to mourn. Discourse at the funeral from Rom. 6:23. WM. INGS.

GUILD.—Died at Logan, S. Dak., Oct. 28, 1894, W. G. A. Guild, aged 75 years, 3 months, and 11 days. In early life he made a profession of religion and united with the Baptist Church. A few years since he embraced the religious views held by Seventh-day Adventists. Funeral services were conducted by H. E. Norton. MRS. E. E. GUILD.

ROBINSON.—Orin Robinson was born in Ontario county, N. Y., May 26, 1828. His death occurred Dec. 21, 1894, making him at the time of his death, 66 years, 6 months, and 25 days of age. He rests in hope of the resurrection. This is the third death that has occurred in this family within seven months. A companion and two daughters are left to mourn. F. M. WILCOX.

WILCH.—Died at Elmwood, Tuscola Co., Mich., Nov. 23, 1894, of inflammation of the lungs, Elizabeth Wilch, aged 80 years and 5 months. She accepted the third angel's message under the labors of Elder M. E. Cornell about 1855, since which time she has walked in the advancing light of God's truth. Remarks at the funeral by the writer, from Hosea 13:14. H. D. DAY.

ROGERS.—Died of consumption at Atchison, Kan., Dec. 27, 1894, sister May D. Rogers, aged 26 years, 9 months, and 11 days. She embraced present truth seven years ago, and has been a faithful follower of the Lord since, especially during the last few years of her life. She leaves a husband and four little ones to mourn. Remarks by the writer from Ps. 39:4, 5. J. B. ASHCRAFT.

PIKE.—Died in Jamaica, Vt., Dec. 7, 1894, Henry K. Pike, aged 58 years, 5 months, and 18 days. Brother Pike has been a faithful member of the Seventh-day Adventist church of Jamaica for thirty-two years, and elder of the same nearly twenty-five years of the time. A faithful wife and daughter and a large circle of relatives are left to mourn, but in the fullness of the gospel hope. Services by the writer. WM. COVERT.

PAUL.—Died at Birmingham, Ala., of diphtheria, our two boys, Arthur and Raymond, the first aged 7 years, 1 month, and 17 days, and the second, aged 5 years, 10 months, and 29 days. We buried the first Sabbath, Dec. 15, and the second Sabbath, Dec. 22. We had just come to this State from Erie, Pa. We look forward to the coming of the Lord when we will meet our dear children again. JOHN C. AND SUSAN S. PAUL.

HOUSE.—Died at Newark, W. Va., Dec. 1, 1894, of a complication of diseases, brother Nathaniel House, in the twenty-fourth year of his age. At the time of his death, he was employed as one of the teachers in the West Virginia preparatory school. All in the school had learned to love him, and his labors were highly appreciated by those connected with the school. He was a member of the Hollandville, Del. church. Discourse by Elder H. E. Robinson. D. C. BABCOCK.

BURTON.—Died at Duffield, Mich., Nov. 24, 1894, of fatty degeneracy of the heart, terminating in paralysis, Cynthia C. Burton. In 1884 she embraced the truths of the third angel's message under the labor of Elders I. H. Evans and H. P. Holser, and remained faithful to the day of her death. She leaves a husband, six children, three sisters, and a brother to mourn. The funeral services were conducted by Rev. R. E. Merrick, of the Methodist Episcopal church. H. P. HOLSER.

SLAGHT.—Died Sept. 10, 1894, at Cassville, Wis., of abscess of the lungs and liver, our dear father, Henry C. Slight, aged 52 years, 2 months, and 27 days, after an illness of about eight weeks. He embraced the present truth some ten years ago. He was deacon of the Waterloo church for about eight years. He leaves a wife, three sons, and one daughter to mourn. We are comforted by the words, "Blessed are the dead which die in the Lord." Words of comfort were spoken by Rev. Evans (Baptist), from John 11:25. MRS. EMMA ALCORN.

BOYER.—Died at Columbus, O., Dec. 21, 1894, of pleural pneumonia, C. W. Boyer, aged 64 years, 9 months, and 2 days. He first learned the Sabbath truth by reading a copy of the REVIEW. He gave up his position in the employ of a railroad company at Bellville, O., and moved to Columbus, where he united with the Seventh-day Adventist church, of which he remained a faithful and devoted member till his decease. He leaves a wife and three daughters. S. G. HAUGHEY.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

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.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., N.Y. & Eastern Express, and Atlantic Express. Lists stations like Chicago, Detroit, Buffalo, Rochester, New York, Boston, etc.

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

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect Nov. 18, 1894. Includes logo for Chicago Grand Trunk Ry.

Table with columns for GOING EAST (Head Down) and GOING WEST (Head up). Lists stations like Chicago, South Bend, Cassopolis, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Imlay City, Pt. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, Boston.

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

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 8, 1895.

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We did not discontinue the publication of the Sabbath-school lessons as given in the pamphlet because they lacked value, but because they may be so easily obtained in a form convenient for use and preservation. The little book costs only 5 cents; and it would seem that all would want it, even though we printed the lessons. So we concluded that we could serve our readers better by giving additional notes on the lessons in the space occupied by the regular lessons. Lesson books may be obtained of your Sabbath-school secretaries, of tract societies, or of any office of publication. Price 5 cents post-paid.

Several of our churches are engaged in gathering up clothing and other supplies for the suffering people on the western prairies. This is a noble work. It is practical missionary work. Doubtless others would be glad to do the same, but do not know just who or where the needy ones are. We take the liberty to suggest that our ministers in Dakota, Nebraska, Kansas, or other places where destitution exists, especially the presidents of those Conferences, write us particulars of what is needed and to whom it should be sent; and churches who can assist in gathering and forwarding needed help may also give us their names, and we shall take pleasure in bringing the donors and the needy into communication.

We take this opportunity to state that the sensational report of the meeting in the Tabernacle at the time of our annual offerings published in numerous papers, is a fabrication of falsehood from first to last. The congregation was only an ordinary one in respect to size. The discourse was not of the nature outlined. The collection was taken by ushers as quietly as one could be taken. No one moved from his seat, nor were any gifts presented that did not go into the ordinary contribution box. These consisted exclusively of cash and a few pledges. There was no excitement; the platform was not cleared, nor was there the first thing "piled"

upon it. Those reports were written for the city papers on Friday, two days before the meeting took place; and the man that wrote them cared more for a sensation than for the truth.

In the article of Elder F. D. Starr of Jan. 1, some of the first papers printed, contained the expression "beloved of Christ," when it should have read "blood of Christ."

We are informed that thirty-four persons were recently arrested for Sunday work in College Place, Wash. Only one of them was of our people, and the cases were dismissed. The particulars have not reached us.

The last day of the week of prayer in Battle Creek was spent as the previous days had been—an excellent devotional meeting in the REVIEW Office chapel at 7 A. M., division meetings at 5 P. M., and a discourse by Elder Olsen in the Tabernacle at seven o'clock on the lines of the readings for that day, which was prepared by the speaker. At this meeting the annual offerings were taken up and amounted to \$2400, including donations at the Sanitarium and College.

It was thought best to continue meetings through the week. General services in the Tabernacle and division meetings were held on alternate evenings. Professor Prescott conducted the former, and many impressive and practical truths concerning the heavenly sanctuary and its relation to the work on earth at the present time were elicited. We hope to receive reports of the week of prayer from other localities.

THE GENERAL CONFERENCE.

As before announced, the thirty-first session of the Seventh-day Adventist General Conference will be held in Battle Creek, Mich., Feb. 15 to March 4, 1895. The first meeting of the session will convene Friday, Feb. 15, at 10 A. M. A general institute, continuing from Feb. 1-14, will precede the General Conference, the first meeting being held Friday, Feb. 1, at 10 A. M.

Each local Conference is entitled to one delegate, and an additional delegate for every 400 members. We have been asked if it is desired that there should be an attendance at the institute or General Conference outside of the regular delegate representation. Considering the circumstances, it hardly seems consistent for us to recommend a large attendance outside of those regularly appointed as delegates to the departments of the institute or the regular session of the General Conference. Of course none are forbidden to attend, but it will readily be seen that it would be impracticable for large numbers of our workers to leave their fields to come here to remain during such an extended series of meetings.

Entertainment for delegates and others who may come, has been arranged for among the families of members of the Battle Creek church. The rates are \$2.50 per week for lodgings and meals. On arrival in the city all should report at the north vestry of the Tabernacle, where they will be waited on by the committee having the matter of entertainment in charge.

Our regularly authorized workers, to whom the courtesy of half-fare permits is usually extended by the railroad companies, but who do not have annual permits covering the lines traversed in coming to this place, should apply

to one of the following-named General Conference transportation agents, for trip permits over lines reaching this city: Elder R. C. Porter, South Lancaster, Mass., or T. A. Kilgore, 43 Bond St., New York City, for the eastern field; A. R. Henry, Battle Creek, Mich., for the central field; and Allen Moon, Room 7, 185 Dearborn St., Chicago, Ill., for the western field.

O. A. OLSEN, Pres. Gen. Conf.

RENEW! RENEW!

OUR subscription clerk informs us that though new names are being added to the list, several hundred have been cut off after having received the first number beyond the point to which their subscription extended. We put in an earnest plea that they might be spared one more number. So hundreds will receive this paper whose subscriptions expired with the year. Now, dear friends, we do not wish to part with you. "Come thou with us, and we will do thee good."

And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

If any desire to continue their papers who have not the ready means, but expect to be able to pay soon, it is our custom to retain such names, and we are glad to continue to do so. But we must be notified. In view of the responsibilities and duties of the hour, and the continual development of the work all over the world, with the importance of our receiving the light as it graciously comes to the people of God, we urge upon our people to deny themselves of almost anything else rather than the medium through which the knowledge of these things is conveyed to them. The local Conference papers were not designed to displace the REVIEW; and wherever they are permitted to do so, it will be at an irreparable loss. To any who may have decided not to take the REVIEW this year, we speak these words of encouragement and exhortation. Reverse the decision, and stand by the word.

TWO THOUSAND PEOPLE WHO NEED NOT READ THIS NOTE.

THE two thousand people referred to in the above heading are the ones who have already sent us their subscriptions to the next General Conference *Bulletin*. It is now only about three weeks until the institute begins; and if you have not already subscribed for the *Bulletin*, subscribe now, because we know you are planning to take it sooner or later. If you do not send your subscription until after the institute and Conference begin, and we are therefore unable to supply you with the back numbers, we shall follow the custom to charge the full price for a portion of the numbers the same as if you had received them all. The extra trouble that it makes us in receiving late subscriptions will quite fully offset the difference in cost between a complete set of the *Bulletins* and a partial one, and there is no reason why any should be late in sending us their orders. Let us have your order for the *Bulletin* without delay.

Where a number in the same church or company desire to subscribe for the *Bulletin*, they may send their subscriptions together. Remember that the subscription price is 50 cents for the whole time, and that your orders may be sent to your tract society secretary or to the International Tract Society, Battle Creek, Mich.

A. O. TART.