

The Advent **REVIEW** AND **HERALD** And Sabbath

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

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"FEAR THOU NOT." ZEPH. 3:16, 17, 20.

BY ALBERT CAREY.
 (Adams Mills, O.)

FEAR NOT, O thou Jerusalem;
 Thou Zion, let thy hand
 In works of mercy slacken not,
 Till thou in heaven stand.

The Lord thy God within thy midst
 The mighty conquerer is,
 And he will save. O'er thee with joy
 He shall rejoice in bliss.

In all the fullness of His love
 O'er thee his heart shall rest;
 With joy of singing shall he bring
 His lost ones to his breast.

A name, a praise, a jewel bright,
 His purchased ones shall be,
 When he shall turn them by his might
 From their captivity.

Our Contributors.

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

ORDAINED TO BRING FORTH FRUIT.

BY MRS. E. G. WHITE.

CHRIST says of his followers, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you."

Satan, the great apostate, has drawn the world to himself; but in the gift of the only begotten Son, the Father has provided that divine power shall work in opposition to the powers of darkness. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Satan has placed his seat on the earth, where should be the throne of God, and men prostrate themselves before the prince of evil, rendering to him the homage that belongs alone to God. But the cross of Christ has been erected between earth and heaven, and Jesus, the Prince of life, says: "Through my love, I will draw the idolatrous hearts of men to myself. I will place myself in harmony with human nature, and will engage every holy influence and agency in the universe to array itself against the forces of evil."

The Lord of life and glory came and dwelt among men. Instead of withdrawing himself because of the sinfulness of man, instead of confining his labors to a few congenial spirits,

and leaving those who knew him not, to the blindness and ignorance of their sinful hearts, as they deserved to be left, he came nearer to erring humanity. Though in him dwelt all the fullness of the Godhead bodily, he clothed his divinity with humanity, and established his dwelling-place on the earth, in order that he might demonstrate to men the infinite measure of God's love. He came to reveal to men to what extent the Son of God could submit to humiliation, self-denial, and suffering, in order to accomplish his divine purpose of working out the salvation of men.

The glory of Christ is his character, and it is the character of Christ that draws the hearts of men. Connected with the God of all power, divine sympathy draws minds into harmony with the divine, and imparts fresh impulses to human hearts. The love of Christ draws the hearts of those who contemplate his humiliation and suffering in the sinner's behalf. They are amazed at the spectacle of God becoming a sacrifice for the guilty, and though they cannot fathom the depths of his love, they submit to be drawn to him, and respond to his amazing love, exclaiming, "Thy gentleness hath made me great."

In the plan of restoring in men the divine image, it was provided that the Holy Spirit should move upon human minds, and be as the presence of Christ, a molding agency upon human character. Receiving the truth, men become also recipients of the grace of Christ, and devote their sanctified human ability to the work in which Christ was engaged,—men become laborers together with God. It is to make men agents for God, that divine truth is brought home to their understanding. But I would inquire of the church, Have you answered this purpose? Have you fulfilled the design of God in diffusing the light of divine truth, in scattering abroad the precious jewels of truth?

What must be the thoughts of the angels of God as they look upon the church of Christ, and see how slow is the action of those who profess to be the followers of Christ, to impart the light of truth to the world which lies in moral darkness? Heavenly intelligences know that the cross is the great center of attraction. They know that it is through the cross that fallen man is to receive the atonement, and to be brought into unity with God. The councils of heaven are looking upon you who claim to have accepted Christ as your personal Saviour, to see you make known the salvation of God to those who sit in darkness. They are looking to see you making known the significance of the dispensation of the Holy Spirit; how that through the working of this divine agency, the minds of men, corrupted and defiled by sin, may become disenchanted with the lies and presentations of Satan, and turn to Christ as their only hope, their personal Saviour. Christ says: "I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." As Christ's ambassador, I would entreat of all who read these lines to take heed while it is called to-day. "If ye will hear his voice, harden not your hearts." Without waiting a moment, inquire, What am I to Christ? and what is Christ to me? What is

my work? What is the character of the fruit I bear?

Through the mediumship of truth the character is transformed, and fashioned after the divine similitude. Peter represents Christians as those who have purified their souls through obedience to the truth through the operation of the Holy Spirit. This is confessing Christ. Jesus says: "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." This statement will cause all who conscientiously desire to know the way of the Lord, to fear and tremble. They will carefully consider what it is to confess Christ. The only way to understand what is our duty is to study the Scriptures and to learn perfectly the lessons of Christ, and to make a good confession of faith, not with our lips only, but in spirit, words, and works. The Lord says, "Ye are my witnesses." We do not become witnesses for Christ by maintaining a mere form of godliness, but we are his witnesses when we make that confession of Christ which is approved and accepted of the Father. To make such a confession, we must represent Christ in a holy life and blameless conversation. Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." But no one can confess Christ unless the Spirit of Christ abides within him as a living principle. The conversation and deportment will manifest what is in the heart, giving visible expression to the grace and truth within, or revealing the corruption and unbelief of the soul.

It is the Christian's business to shine. The professed follower of Christ is not fulfilling the requirements of the gospel unless he is ministering to others. He is never to forget that he is to let his light so shine before men that they, seeing his good works, may glorify their Father which is in heaven. His speech is to be always with grace, and in harmony with his profession of faith. His work is to reveal Christ to the world. Jesus Christ and him crucified is his inexhaustible theme, of which he is freely to speak, bringing out of the good treasure of his heart the precious things of the gospel. The heart that is filled with the blessed hope, that is big with immortality and full of glory, cannot be dumb. He who has a realization of the sacred presence of Christ, cannot speak light and trifling words; for his words are to be sober, a savor of life unto life. We are not to be children, tossed to and fro, but we are to be anchored in Jesus Christ, and to have something of solid worth of which to speak. Those with whom the Christian comes in contact have a right to know what has been revealed to the follower of Christ, and he is to make it known both by precept and example. The Christian is to publish the good news of salvation, and he is never to weary of the recital of God's goodness. He is continually to draw with Christ, and continually to draw from Christ, eating the flesh and drinking the blood of the Son of man, which Jesus declares are his words, that are spirit and life. Thus he will always have a fresh supply of heavenly

man. Every Christian, high or low, rich or poor, learned or ignorant, is to talk of the kingdom of God, to speak of Christ and him crucified, to those who are in ignorance and sin. You are to speak to sinners; for you know not but God is moving upon their hearts. Never forget that great responsibility attaches to every word you utter in their presence. Ask yourself the question, How many have I spoken to with my heart filled with the love of Christ, concerning the unspeakable gift of God's mercy and Christ's righteousness? To how many of your friends, relatives, and neighbors, have you written, reaching out in unselfish love, that their souls may be saved? Christ said, "I have declared unto them thy name, and will declare it."

(Concluded next week.)

THE AGE-TO-COME;

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

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

THERE are few portions of the Scriptures that are more intricate in the character of their teachings than is the eleventh chapter of Romans. If Peter's declaration that Paul had written some things that were "hard to be understood" and which some had wrested "to their own destruction" (2 Peter 3:16), does not find an illustration in the chapter in question, it would be difficult to locate its fulfillment anywhere. The most conscientious student of Holy Writ finds it very troublesome to explain some of its utterances to his own satisfaction, while others, hiding behind the obscurity of some of its passages, have made them largely the basis of an argument in favor of the "Age-to-Come theory," the return of the Jews, and the ultimate salvation of the mass of the Jewish race who have lived in the past, who live in the present, and who will live in the future.

The writer, while having serious misgivings in reference to his ability to do anything like justice to the subject, proposes to give a brief running comment on each verse of the chapter, in the hope that he may shed at least a little light on the questions involved.

Verse 1: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

Evidently there were some in Paul's day who believed that the Jews by the crucifixion of Christ and their other sins had given proof that God had utterly cast them off. Such a thought sent a thrill of horror along the nerves of the great apostle, and elicited the solemn ejaculation, "God forbid." Paul did not believe in the utter reprobation of his nation, and proves from his own experience that it could not be true. "I," said he, "also am an Israelite of the seed of Abraham, of the tribe of Benjamin." If the Jews had been cast off as a body, then Paul must have been cast off with them and lost forever. This he knew was not according to the facts, since his miraculous conversion proved the contrary. If he had been accepted by the Lord Jesus, he was convinced that there must be thousands of others in Israel, whose sins were not as great as his own (1 Tim. 1:15), to whom salvation was a possibility.

Verses 2-5: "God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this pres-

ent time also there is a remnant according to the election of grace."

In these verses is found the key-note of the chapter. If those who argue for the conversion, restoration, and salvation of the Jews of all ages, had observed the teachings of these verses carefully, they would have been saved from such a blunder. When the apostle says, "God hath not cast away his people which he foreknew," he makes it very clear that he does not intend to be understood as teaching that none of the Jews had been hopelessly cast off, but simply that in the nation at large there were conscientious souls whom God foreknew and who still remained the subjects of his grace. This view is confirmed by the illustration that the apostle employs; namely, the cases of the seven thousand whom God had reserved unto himself in the days of Elias. To the latter prophet it appeared that he alone had remained faithful out of all Israel. Not so to the Lord; he told Elias, in substance, that there were seven thousand besides him whom he knew to be true and loyal amid the universal apostasy. To this seven thousand, Paul taught that there was an answering multitude of God-fearing Jews at the time that he wrote, who would yet be saved. This circumstance proved that the Jews as individuals were not necessarily rejected. In other words, that if any were cast off, it was because of their personal sins, and not because of their nationality. In verse 5, he styles the faithful Israelites of his day "a remnant according to the election of grace;" *i. e.*, according to the favor of God, that favor being based upon their fidelity to him, and not upon their descent from Abraham. This is manifest inasmuch as the logic of the apostle implies that all but the "remnant of grace" would be lost. But if any of the literal Israel were lost, then salvation was not secure to them by their pedigree.

Verse 6: "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work."

In verse 5 the apostle had stated that, at the time of his writing, there was a "remnant according to the election of grace." In verse 6 he emphasizes the point that the election is by grace and not by works. Grace and works, he reasons, are incompatible with each other, and therefore the remnant are not saved by works, since they are saved by grace, or by the unmerited favor of God. The thought is important in this connection, as it emphasizes the fact that those of Paul's countrymen who belonged to the remnant in question were not in a salvable condition by virtue of the works of the law, or their Jewish descent; but because of the favor shown to them individually by the Almighty. This circumstance should be borne in mind as we proceed.

Verse 7: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

The term "Israel" has a double sense. Sometimes, as in this verse, it signifies merely the literal seed of Jacob, who was finally named Israel on account of his prevalence in prayer; sometimes also it is applied exclusively to those among the literal seed who possessed the spiritual characteristics of their father Jacob; or those who prevailed with God through faith and piety. "Behold Israel after the flesh." 1 Cor. 10:18. "For they are not all Israel, which are of Israel." Rom. 9:6. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is one outwardly in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Chapter 2:28, 29. The teaching of the verse is, therefore, that the literal seed, that, in Paul's day had relied for divine guidance and salvation upon their antecedents as a people, were given over to blindness; while those who had comprehended the true spiritual nature of the law and

lived out its pure precepts, still occupied a position among the election of grace, or those whom God was leading, and who, sooner or later, would see light in his light.

Verses 8-10: "(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear); unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them; let their eyes be darkened, that they may not see, and bow down their back away."

In these verses the fact is brought out that the blindness of the literal Israel, in so far as it existed, was sent upon them by the Almighty. The purpose of such a judgment is made clear in subsequent verses.

Verse 11: "I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."

While it was true that the majority of the literal Israel had stumbled, it was not to be inferred that they had hopelessly fallen. The ulterior design of God in blinding them as he had done, was to bring the gospel more fully before the Gentiles. There was still hope for the blinded Jew, if he would repent and yield his heart to God.

(To be continued.)

THE SANCTUARY AND ITS SERVICES.

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

BY PROF. W. W. PRESCOTT.

(Battle Creek, Mich.)

(Continued.)

THE glory of the Lord rested upon the earthly tabernacle, and could be seen by the people. Ex. 40:33, 34. And just as the glory of God rested upon the earthly tabernacle, and in token of acceptance of the work done, exactly so did the glory of God rest upon Jesus Christ in the flesh, who was himself a representative of humanity, and in the face of Jesus Christ could that glory be seen. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. This glory could be seen by all who believed.

Christ walked upon the earth and among men, and many did not see the glory of God, because they did not believe; but every one who believed was permitted to see in the face of Jesus Christ the glory of God. So Christ, at the close of his work, in his prayer recorded in John 17:22, says: "And the glory which thou gavest me I have given them." That is, it is the privilege of every believer that the glory of God should rest upon him in token of his acceptance with God, just as the glory of God shone in the face of Jesus Christ, and just as the glory of God rested upon the tabernacle in token of God's acceptance of that work. But this thought has more than ordinary meaning to us now, because the word which comes to us now is, "Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee." That is the message for this time; "for, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." Just as his glory was seen upon the earthly tabernacle, just as his glory was seen upon the face of Jesus Christ, so now in a special sense it is time that the glory of God should be seen upon his people.

We read in Ps. 63:1, 2: "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." That is, those who believe see God in the sanctuary. "Philip saith unto him, Lord, show us the Father, and it sufficeth

us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." John 14:8, 9. That is, those who believed were to see God in Christ, as they saw him in the sanctuary. But the same thing is to be true of the believer. "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." 1 Cor. 14:23-25. That is, the character of God is to be so revealed, and the working of God is to be so revealed in the believer, that others who see the outward evidences of such working, will be convinced that God is "in you of a truth;" just as he was in the sanctuary, and they saw him there; just as he was in Christ, and they saw him there.

But the special work in the ministration of the sanctuary was preaching the gospel. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them." Heb. 4:1, 2. Observe the force of the way it is stated. With our ordinary views of their privileges of that time, we should be inclined to say, "For unto them was the gospel preached, as well as unto us." But the scripture does not say so, "For unto us was the gospel preached, as well as unto them." How was it preached to them? What is the gospel?—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." Salvation from what?—From sin. And the ministration of the service in the earthly sanctuary was preaching to the people all the time the gospel of salvation from sin. It preached to them in type; it preached to them in ceremony; it gave a grand object-lesson of the work of God to free man from sin.

Let us note more particularly of that work. We will read Lev. 4:27-31: "And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savor unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him." Now that is simply one of the many ways in which, in the ministration in the sanctuary, the idea of forgiveness was taught, and the gospel of salvation from sin was preached. And the sanctuary in its service suggested continually the idea of a substitute, a sacrifice, freedom from sin through death, atonement, cleansing.

Read it in Lev. 16:30: "For on that day [the tenth day of the seventh month] shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." An atonement, a cleansing, a being clean from sin; and for this work all the efficacy was set forth in the type as being in the blood. "And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place; shall one carry forth without the camp; and they

shall burn in the fire, their skins, and their flesh, and their dung." Verse 27. That is, the efficacy for the atonement, the cleansing, was in the blood. The bodies of such beasts were treated as an accursed thing, carried outside, and burned; but the blood was carried into the sanctuary, and with it the atonement was made.

(Concluded next week.)

PERFECT THROUGH SUFFERING.

[HAVING found much comfort in these lines, I hand them to the REVIEW AND HERALD, hoping they may encourage some one else to "nestle" his hand in the Father's, and sing as he goes, until the consummation of our hope, even the appearing of our Saviour himself.—MRS. IDA V. HADLEY.]

God never would send you the darkness,
If he felt you could bear the light;
But you would not cling to his guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a sharp, cruel thorn-crown
For your tired, aching head to wear;
He knows how few would reach to heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to his feet;
For 't is always so easy to wander
When our ways are glad and sweet.

Then nestle your hand in your Father's
And sing, if you can, as you go;
Your song may cheer some one behind you,
Whose courage is now sinking low;
And, well, if your lips do quiver,
God will love you better so.

PASSING BY TRANSGRESSION.

MICAH 7:18.

BY ELDER F. D. STARR.

(Battle Creek, Mich.)

AFTER mentioning the marvelous things that will yet transpire as a counterpart to the miracles wrought at the time of the deliverance of Israel from Egypt, the prophet speaks of the condition of the nations that have stood in opposition to the work of God. "The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee." Verses 16, 17. This time of terrible dismay and disaster to the great ones of earth is predicted in other portions of Holy Writ. When looking forward to the time of the appearance of the Lord in glory and majesty to shake terribly the earth, the prophet Isaiah says: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:20, 21.

This scene is also described in Rev. 6:15-17. All classes of earth's inhabitants will then flee to the rocks and to the mountains because the great day of the Lord has come. Like worms of the earth, they will seek to hide from the terrible majesty of the Lord, but at that time, when the decree has gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still," the wonderful compassion of God toward his remnant people will be made manifest in a striking manner. Then it is that the pardoning love of God will be made evident to a degree never before surpassed.

The prophet asks: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?" Verse 18. We are very familiar with

the term "remnant," and considerable is said in both the Old and New Testaments concerning the remnant. Isa. 11:11; Joel 2:32; Zeph. 3:13; Rev. 12:17; etc. The remnant of the seed must be the last part of the church, those that live and remain until the coming of the Lord.

After the decree has gone forth, and the doom of all is decided, the Scriptures teach us that the righteous will be here upon the earth during the pouring out of the seven last plagues. The question may be asked, "How can they then stand while there is no mediator?" The expression, "Passeth by the transgression of the remnant of his heritage," is a very striking one. To understand what is meant by passing by transgression, we will turn to Ex. 12:13: "And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." The Lord said, "When I see the blood, I will pass over you." In that fearful night there was a death in every house where the blood of the lamb had not been sprinkled on the lintel and side-posts of the door; but where the blood was seen, the inmates were secure. What did the blood of that lamb represent?—It represented the blood of the Lamb of God, the only blood that can really take away sin; and as stated in Deut. 12:23, "The blood is the life." So when the blood was seen on the door of the house, the life was virtually seen there, and even the life of the Son of God; therefore the individuals who had thus protected themselves were sheltered behind the life of the Son of God. Thus the Lord passed by his people, and did not cause the death penalty of the law to be inflicted on them, as justice might have demanded. This was the origin of the institution called the Pass-over; the Lord passed over his people in mercifully forgiving their sins, and thus he proposes to deal with the remnant of his heritage. He will pass by their transgressions.

"He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depth of the sea." Verse 19. All their iniquities will be cast into oblivion. God has promised that he himself, for his own sake, will remember their sins no more. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43:25.

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Verse 20. Then shall God's everlasting covenant,—the covenant made with Abraham, Isaac, and Jacob,—be established forever. The promises which God has made unto the fathers ever since the plan of redemption was introduced, will be brought to their complete fulfillment. Then shall we have occasion to admire the wonderful love of God in passing by transgression, and this will be the song of the redeemed throughout the ceaseless ages of eternity.

PROPOSED RELIGIOUS LEGISLATION IN THE FIFTY-THIRD CONGRESS.

BY ELDER ALLEN MOON.

(Washington, D. C.)

SINCE the opening of the present Congress, in December, 1894, several bills of a religious character have been introduced and referred to appropriate committees; but notwithstanding persistent efforts have been made on the part of the would-be government reformers to secure favorable action on these bills by the committees, still up to the present time no report on any of these measures has been made to either House.

The first of these to be introduced was the joint resolution proposing an amendment to the Constitution, recognizing God as the ruler of nations, and invoking his guidance of this Chris-

tian (?) nation. This is known at the Capitol as the "God in the Constitution resolution." It was introduced in the Senate by Frye, of Maine, Jan. 25, 1894, and in the House on the same date by Elijah Morse, of Massachusetts, both of whom are pronounced Puritans of the old school.

The resolution was referred to the judiciary committee in each House. Senator Pugh, of Alabama, is chairman of this senate committee, which has eleven members, and is composed of such eminent men as Vilas, of Wisconsin, Hill, of New York, and Hoar, of Massachusetts.

The National Reformers appeared before a sub-committee of the Senate judiciary, of which Senator Vilas is chairman, April 7, 1894, and endeavored to convince the members that they were engaged in a great reform movement; but some questions of Senator Vilas did not receive very satisfactory answers; and when it appeared to the senators that these gentlemen were seeking the passage of a measure that would disfranchise a large class of American citizens, they were not profoundly impressed with the righteousness of their cause. A few days later the chairman rendered an adverse report to the full committee, and this ended the hearing before the Senate committee.

In the House the judiciary committee is presided over by David Culbertson, of Texas, and is composed of seventeen members, many of whom are noted lawyers, as Stockdale, of Mississippi, Boatner, of Louisiana, Powers, of Vermont, and Stone, of Pennsylvania. This committee granted a hearing on the so-called "Christian amendment" to the reformers, April 6, 1894. The speakers were H. H. George, T. P. Stevenson, R. J. George, W. J. Robinson, J. M. Foster, R. C. Wylie, D. B. Wilson, David Mc Allister, and Elijah Morse. The effort was without result as to convincing the committee that the resolution ought to pass, and it still slumbers in the committee room. The next was the District Sunday bill, which was introduced in the Senate, Feb. 15, 1894, by Senator Gallinger, of New Hampshire, and was referred to the committee on education and labor, of which Senator Kyle, of South Dakota, is chairman. Ex-senator Blair once presided over this committee.

The District Sunday bill was introduced in the House, March 10, 1894, by Elijah Morse, of Massachusetts, and was referred to the committee on the District of Columbia, and was by that committee referred to the District commissioners, and after long deliberation by that body the bill was returned to the House committee with an unfavorable report, two of the three commissioners finally opposing the bill. The House committee adopted the report of the commissioners, so the reformers failed to secure a Sunday law for the District of Columbia.

April 5, 1894, Johnson, of North Dakota, offered to the House of Representatives a bill for a national Sunday law, which was referred to the committee on education. This gentleman is the N. M. Johnson, who, a few years ago, while a member of the Constitutional Convention of North Dakota, tried to aid the National Reformers in having the constitution of that new State framed after their ideas of reform, but signally failed.

The chairman of the committee on education of the House is D. A. Enloe, of Tennessee, a man, who, no doubt, would be pleased to see the national Sunday bill enacted into law, but has failed in securing a majority of his committee in its favor. The same bill was introduced in the Senate, April 12, 1894, by Senator Kyle, an ex-Presbyterian minister of South Dakota, and was referred to the committee on education and labor, of which he was chairman.

It is a well-known fact that Senator Kyle would be glad to co-operate with his co-national reformers in their work of reforming the nation after their plan; but unfortunately for their progress, a majority of this committee does not as yet see any reformation in that kind of reform.

When all these bills were tied up, and there remained no more hope of moving them, another attempt was made in an indirect way to advance the Sunday institution. Senator George, of Mississippi, July 17, 1894, introduced a joint resolution, proposing to amend the Constitution so as to prohibit persons being required to labor more than eight hours a day or more than forty-eight hours a week, and requiring Congress to enforce the same by appropriate legislation. It was intended by this means to connect the Sunday institution with the labor interest, and thus secure favor for it. This resolution was referred to the committee on judiciary of the Senate, and has shared the same fate as have all the others.

There is no prospect that we have reached the end of this effort, for since the days of Jefferson this same class of men has not ceased to attempt to pervert the nation, notwithstanding repeated failures.

THE HOME OF THE SAVED.

BY ELDER E. W. WEBSTER.

(Bible School, Battle Creek.)

THE earth as it came from the hand of God was "very good." The garden of Eden was especially beautiful. Happiness and delight were in the very air, and this lovely sphere of ours held its place among the countless, shining, innocent worlds.

But a change came over this fair picture. Man sinned, lost his innocence, and was driven from the presence of his Maker. All had been sold to the Devil, and they who once had ruled the earth, were now slaves to Satan. Man had lost his home and dominion, and must die. Luke 4:5-7; Gen. 2:17. Then a ray of hope gleamed into the darkness. The sad couple saw nothing before them but sorrow, gloom, and death; but in the promised seed they saw a Redeemer, a Restorer.

Time passed by, and God made promise to Abraham and his seed that they should inherit the world. Rom. 4:13. But Stephen afterward bore record that Abraham did not receive enough of the land to set his foot on (Acts 7:5); and Paul says that none of the seed ever received the promise, but saw it *afar off*. Heb. 11:13. So it still remains for them and us. Chapter 11:39, 40. The promise was that the righteous should inherit the land and dwell therein forever; but the wicked should be rooted out of it,—they should not inherit it. Prov. 2:21, 22; 10:30. Also it was to contain "a city which hath foundations, whose builder and maker is God." Heb. 11:9, 10. Peter, after telling of the destruction of the world by the flood, says that this present world will also perish,—this time by fire. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:5, 11-13. Think how much greater would be man's pleasure and delight, if, with his primitive innocence, purity, and nobility, he could be placed once more, not only in the garden which God planted eastward in Eden, but where the whole earth would be one grand garden. His delight would be boundless. What more could he ask for! He would be transported with rapturous joy at the sights which would meet his eyes at every turn; and each new revelation would cause praises to his Creator to burst forth from his lips.

All this does not describe what really will be there. The same garden that God's own hands planted will be there for a model, after which man will fashion this whole planet. Eden will bloom again on earth. We cannot imagine the beauties of the landscapes, pictured with more than all the varied hues of foliage and gorgeous flowers known to man; the fields of majestic golden grain, waving proudly to the glory of King Jesus as the fragrant breezes

float across the land; the luxuriant vine, the numberless varieties of fruit-trees and shrubs, borne down with their ever-ripening fruit,—all these but faintly describe the glories of that future home. There, in a place especially prepared of God for them, will be, not only our domestic animals, but all the wild, ferocious beasts, tame and harmless, and gentle as lambs; all will be together in peace. Isa. 34:16, 17; 35:6; 65:17, 25. Beautiful birds of plumage and sweet-voiced songsters will add to the charms of that glorious abode.

In the midst of a mighty plain, lying four-square in its vast dimensions, of fifteen-hundred miles, and resting its twelve foundations of transparent stones of various colors, with its walls of jasper and its gates of pearl, is the city of God. Its streets of gold, burnished so bright as to reflect the images of all above it, catch the resplendent glory of God and reflect it through the beautiful walls and foundation stones, in rainbow hues, to the enraptured inhabitants. Revelation 21.

Angels will be there, ready and waiting with joyous delight for their Lord's bidding to go on errands of love for their redeemed human brothers. We all will be one family from heaven and from earth, dwelling together in love and union such as man never before has known,—all with our one great blessed Father. Eph. 3:15; Rev. 7:9-17.

This is all grand, sublime. But there is something more. Abraham, Isaac, and Jacob; Noah, Job, and Daniel; patriarchs, prophets, and apostles will be there; and we may talk with them and sit at the same silver table. Matt. 8:11; Luke 22:29, 30. All the faithful of all ages will be there, and we will listen to the history of the world and the story of redemption from lips saved from every generation,—a connected narrative from Adam down. And even the smallest saint will feel perfectly at home with the great and glorious apostles and prophets.

Ah! but this is not all. The best, most glorious,—Jesus will be there. The place will indeed be grand above description. With delight we listen to the redeemed pouring forth their praises to the glorious Redeemer; with reverential awe we feast our eyes on the glories of God and his lovely city and great white throne; with rapture we eat of the tree of life, and drink of the water of the river of life. Rev. 22:1, 2, 17. But these, all these, are for the time forgotten in the inexpressible joy we feel as we come into the very presence of our loving Redeemer, who with his own right hand places upon our immortal heads the starry crowns, and those loving eyes look approvingly down into our very souls, *and we know that we are forever his*.

ITEMS.

BY JOSEPH CLARKE.

(Lowry City, Mo.)

A "STRIKE" is well named, for it is a well-aimed blow at itself and others.

If the oppressed would go to God for redress, and be quiet and harmless, he would soon find work at fair prices.

If millionaires would sympathize with those classes that need help, their millions would become quadrillions in the records of heaven.

There is nothing more still than lightning; yet it is terrible in its course, and is followed by reports louder than the thunder of battle and war.

If the rich would only come right down in their equipage and style of living, and set an example of economy and industry to the poor, and use their means with wise liberality, and cease to long for greater wealth, they would win the favor of God and man, and do infinite good to others.

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.

LOVE UNFAILING.

BY MRS. M. D. AMADON.

(Battle Creek, Mich.)

WE stand on the crest of life's hilltop,
And behind us the eastern slope,
Before us the westerling sunset,
With its radiant pictures of hope.

Away on the far distant landscape,
Lie paths that together we've trod,
And along in the verging and winding,
Are the love and the goodness of God.

But anon as the darkness deepens,
We stand in the valley below;
The gold disappears from the heavens,
No way for our footsteps we know;

But we hear the voice of the Shepherd
Behind us, saying, "This is the way;"
And taking our hand in the darkness,
He leads on to the perfect day.

"I wonder by and by, when our Pilot
We behold on the immortal strand,
And to us, across the dark waters,
He stretches a welcoming hand,"*

What will be the heavenly password,
As with rapture, we catch, by his love,
"Bright glimpses of gardens and fountains,
And shrines in the mansions above;"

As we catch the song of the ransomed,
With victory and triumph replete,
And drink of the rivers of pleasure
That flow from those fountains so sweet.

O love, heavenly love, we shall answer,
As our feet tread the immortal shore,
Love unailing to God and each other,
In his mansions of love evermore.

* Lucile.

ATTRACTIVE HOMES.

BY A. R. WILCOX.

(Athens, Vt.)

HOME is not merely a place where one can eat and sleep; it should mean a great deal more. Many homes are not lacking in attractive features; but the comforts and even luxuries which should be a blessing are guarded with such a jealous care that they prove a curse. The children are often driven into the street, rather than to be permitted to use the things that are carefully hidden behind rich curtains and heavy draperies.

It is no wonder, then, that children become wild and reckless when thus forbidden the attractions of home. The saloon and the theater are always open to receive those for whom no place can be found about the family fireside. With pleasant surroundings these places prove more attractive than the open street.

Many homes are less attractive because the importance of making them desirable and pleasant is not realized as it ought to be. No provisions are made for spending the long evenings and spare moments profitably. When good books at a reasonable price are wanting, the young people soon learn that seductive novels can be purchased for ten cents.

To withhold good wholesome literature is like refusing them food to eat, while they are left to select their own, which is quite as likely to be poisonous as otherwise. A few good books well read are better than many books only half read, or that are not worth reading. Plenty of light, music, pictures, order, cleanliness, and most of all, Christian charity, will promote home happiness.

We hope there are not many homes among us which belong to the poor classes named. Do not take such a course as to drive the dear children from home influences. Keep them by making

home so attractive that they will desire to remain until strength has been gained for the battle with temptation. It is a beautiful sight when parents, brothers, sisters, and friends can gather with one accord around the family fireside. Home is the best place to spend our evenings, except in occasional instances when some profitable attraction or the demands of duty call for our presence elsewhere.

SECONDS.

BY MRS. D. A. FITCH.

(Sanitarium Cooking School.)

BESIDES all the other mill products from wheat which we have and have not mentioned, we would speak of a very excellent one known as "seconds," which may be obtained wherever roller mills are found.

As previously stated, when wheat is ground, the starchy portion pulverizes first and finest so it will pass through the very finest sieve. This product is known as "patent," and its principal value is as fuel in the system and belongs to the carbonaceous elements.

After this first comes the seconds, a coarser, darker, sweeter, and more nitrogenous flour. It contains much more gluten than the former. For the amount of money paid, it is the best we know of. We would not say it is equal to first-class graham or whole-wheat flour, for we need the whole of the wheat kernel; but owing to the difficulty in getting good articles, we can safely recommend the seconds for general use. A portion of bran with it gives it the appearance and taste of good graham.

Bear in mind you cannot secure this article by calling on your grocer for it by the name of "seconds," but you should first ascertain from the miller, whose manufacture of flour you desire to use, the name he gives to his seconds, for each one has his own name the same as for his fine flour. One reason for recommending the above mill product, is that it is accessible to all who are in the vicinity of roller mills, and where there is no danger of fraudulent adulterations, while much that is sold under name of "whole wheat" is only a cheap, dark flour, but sold at a high price because of its name.

BATHING IN DISEASE.

BY DAVID PAULSON, M. D.

(Sanitarium.)

THERE are many persons who bathe regularly in health, but who are advised to cease doing so when they become ill. Sickness means that the system has become overpowered in her efforts to perform her normal duties. A skillful application of water will greatly assist nature at this very time. It is true that many are so feeble that it would not be wise to attempt to give them a general bath. The proper way to treat such is to slip an oilcloth protector under them, and give them a sponge bath while in their beds. Only one part of the body should be exposed at one time, and that should be thoroughly dried and covered before another part is moistened. The water should be of such a temperature as will be agreeable to the patient. The temperature of the room should be so warm that there would be no danger of catching cold from the slight exposure which is necessary. A bath taken with these precautions cannot fail to be of great benefit to the sick, and the soothing effect that follows often induces refreshing sleep.

Fever means that the system has become overcharged with poisons. Probably disease germs have found entrance to the body and are adding their poisonous products to that which the body normally produces, and sickness is the result. If a person should accidentally swallow a drug

which would set up this same condition artificially, he would at once seek to eliminate it from the system. This may be a suggestion to us in the successful treatment of fevers. First study carefully to see if there is not a cause that can be discovered and removed, then be sure that all the eliminating organs of the body are doing their full duty. To encourage the skin to carry off impurities, profuse perspiration should be induced. This may be done by giving some of the various hot baths, or hot blanket packs. Water should be given freely to drink, as this will not only materially aid the perspiration, but will encourage the action of the kidneys as well.

If vigorous means are resorted to, most fevers can be broken up in the early stages. As there is but little danger of catching cold at the beginning of fever, the slight exposure necessary to use water properly need not lead any one to neglect this most valuable of all remedial agents.

In order to obtain the best results, it is absolutely necessary to restrict the diet to a minimum for a few days, until nature has had a chance to rally. If fevers are allowed to go on for some time without any attention, many of them will run their course, and all we can do is to make the patient as comfortable as possible under the circumstances. When we remember that many of the fevers whose names are so common to us all, mean weeks of suffering and possibly death, how important that we should not treat with indifference their first symptoms. They may be danger signals that nature is hanging out to us as a warning of something serious that is about to come, and bidding us take the necessary steps to prevent it.

The Mission Field.

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

BOMBAY TO BARODA.

ON the evening of Dec. 4, I left Bombay for the north of India, as the openings and prospects in that part of this great country are promising, not only for the prosperity of the pioneer work, but also because the pioneer, after being exposed to the burning rays of a torrid sun in southern India for more than a year, feels as though a winter spent in a cooler climate would be a good thing for the physical man. The testimony of those who have been in India for a number of years, is that the second year is by far the hardest, and that a person must take care to avoid exposure to the sun during the middle of the day. At present my health is as good as it was when I landed at Madras, thirteen months ago. Exposure to disease in India is no doubt greater than it would be in some of the more favored portions of the earth; but He that said to his disciples, "Behold, I send you forth as lambs among wolves," gave them power to heal all manner of diseases. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."

I spent Dec. 5 at Bulsar, a native village 125 miles north of Bombay. This village, like most of the Indian villages, has no lack of street peddlers of various kinds; but the traveler's curiosity is aroused by the great number of brass rings worn by the women; some had such numbers on their arms and legs as greatly to hamper the use of their limbs. Much of their silver jewelry, worn about the neck, in the ears and nose, and hung to the hair, was so covered with dirt that had been accumulating for years, as almost totally to conceal the metal.

I found a Christian family of East Indians in this village. They were very hospitable and seemed very glad to have some of our literature. I also sold \$10 worth of our books to the Indians. Missionaries could find plenty to do in this village. I might state in this connection that there is a pressing need of their hav-

ing some of our pioneer books in the Indian language. We feel this need so much when we enter these native villages, and find only a few who can read English, and many other educated, well-to-do persons who can only speak a few words of English, who say, "If you will furnish us that book in our language, we will have a copy." I have met several persons who have asked the privilege of translating the books into the native language, that all might read them.

The journey of forty-seven miles from Bulsar to Surat was pleasant. At Surat I spent five days. The travelers' bungalow was the only place of accommodation in the city. I dare say few would recommend its comforts. This city, on the southern bank of the beautiful Taptee River, is famous in English history as being the first place where the English obtained a permanent connection with India. The city grew in importance until 1668; when the English gained possession of Bombay and removed their interests thither. With their departure the city rapidly fell in importance. At present it presents a very mean appearance and has few good buildings. The only place of interest in this decayed city of 100,000 souls, is the old burying-ground, where some of the first Christian pioneer missionaries, with quite a number of their fellow-countrymen, are sleeping. On one of the tombs I noticed the following: "When this mortal shall put on immortality, I shall awake in his likeness." It is hoped that in the near future, when the third angel's message penetrates India much more thoroughly than the power of Britain has, some from this city will receive the message and be caught up together in the clouds with those who have long been sleeping. After selling a number of books in this city I departed, feeling certain that nothing short of the power of God could ever arouse this people.

Several hours' ride through a beautiful farming district brought me to Broach, one of the oldest seaports in western India. Eighteen hundred years ago it was one of the chief seats of the trade then carried on in India and the ports of western Asia. It is believed by many that King Solomon's navy of ships, which he kept in the Red Sea, came to these ports and obtained the gold of Ophir, which so greatly enriched his kingdom. If the amount of spices now produced in India is an indication of its former richness in this respect, this was a good land for the traffic of Solomon's spice merchants.

Though beautifully located in a fertile district, the city has mostly gone to ruin. Many of the houses, built of mud, are very dilapidated. The historical banyan-tree, with its 350 large trunks and 3000 small ones, known to have furnished shelter for an army of 7000 men, occupies an island in the Narbah River, near the city. During the four hours I stopped at this place I sold \$13 worth of books, but as there was no place in the city where a white man could stay over night, I took the evening train for Baroda, arriving there just one week from the time I left Bombay. In traveling this distance of 250 miles, I passed fifty villages, some of which have a very large population. Judging by those I visited, all are sadly in need of the gospel and the influences of civilization. The sanitary condition of some of these cities and villages is much neglected. Very often the street serves the purpose of a cesspool and a garbage pile. If there is more width to the street than to permit the passage of an ox-cart, a barnyard is furnished, where chickens, ducks, vermin, dogs, oxen, donkeys, goats, and natives of all sizes seem to dwell in common,—a breeding-ground for virulent diseases, which often carry away hundreds of these wretched victims.

How vastly different are the effects of Christianity and Hinduism upon a people. The Christianity which has always marched in the van of human improvements and civilization, would improve the sanitary condition of these cities, mitigate the horrors of disease, and strike off the

chains which have bound the superstitious Hindus to a system of degraded idolatry that has continually debased its devotees for more than a score of centuries. The Bible says, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Hinduism is decidedly the opposite. O could I write so as to fire every reader with a zeal that would put forth a decided effort to break its cruel chains, and give instead the most glorious truths of the gospel of Christ.

WM. LENKER.

COREA.

(Concluded.)

THE homes of the Coreans are flimsy structures made of wood, clay, rice straw, usually thatched, and very imperfectly supplied with windows. The common people are lamentably poor, their dwellings measuring 10ft. x 12ft., with bare floors, in rare instances covered with a very poor kind of mats. No chairs are used, but instead, the floors and beds are miserable spectacles. The principal material from which the clothing of the Corean is made, is cotton cloth, rough in texture and having no natural color. Wide pantaloons and a long vest are the chief articles of attire. Among the higher classes an overcoat is also worn. These the peasants also wear on gala occasions. The ordinary shoe, or sandal, is made of straw, and leaves the great toe exposed; stockings are worn by all. The national hat is made of a frame-work of bamboo, covered with an open kind of hair-cloth. As this protects from neither sun, rain, nor cold, it is altogether very incomplete.

The Coreans being an exclusive people, missionary work has been hindered there. Even to this day the serpent is to them the object of religious superstitions, and instead of killing it, they feed it as we do our domestic animals. Astrologers and fortune-tellers abound. Then the blind make gain of their misfortune, for they are supposed to be endowed with prophetic powers. In Seoul these blind seers are organized into legally recognized corporations, and their services are greatly demanded for disclosing secrets, foretelling future events, and exorcising devils. This last feat is accompanied by noise, by which the frightened spirits are driven into bottles and triumphantly carried off!

In the early history of the nation no form of religion preponderated, but about the fourth century A. D., the time when the several distinct provinces of Corea were consolidated, Buddhist missionaries entered and sowed the seeds of their peculiar belief. These seeds took root and soon sprang up and produced a plant that flourished in the Corean soil for a time. But at length Buddhism was supplanted by Confucianism, which still holds sway over the people. Buddhism still exists, though confined to a few monasteries, whose inmates are looked down upon by the people at large.

Near the close of the seventeenth century, some of the members of the Corean embassy to Peking came in contact with Roman Catholic missionaries and brought that faith with them to Corea. Here it spread rapidly for several reasons, the chiefest of which was that Confucianism in Corea lacked the supernatural element necessary to satisfy the national feeling. But the history of Catholicism in Corea is one of persecution. In 1864 the last king of the Yi dynasty died—a king who not only tolerated Roman Catholics, but who also allowed them to obtain some influence in governmental affairs. A persecution broke out, Bishop Berneux and his associates were killed, and an inquisition was instituted which bade fair to exterminate Christianity. Of the sixty thousand native converts it is supposed that ten thousand were put to death. Even whole villages were put to

the sword. While Catholicism has never rallied from the stroke then received, Protestantism has also been hindered; for the horrors of such a time implanted in the people a dread of foreign religions of any kind.

John Ross, of Moukden, China, was the first to do Protestant missionary work in Corea. He came in contact with some Coreans near the Chinese border, and taking up their language, he studied it until he was able to translate the whole of the New Testament. This task accomplished without his having put foot on Corean soil, he sent the result of his labors, together with numbers of Chinese Bibles, into Corea. His efforts were productive of good results; for when missionaries entered later, they found whole communities who were professing Protestant Christianity, studying the Bible for themselves, and waiting for some one to come and teach them. The first Protestant missionary who did actually work within Corea is Dr. H. W. Allen, who was transferred to that field from China. Later, several others were appointed to that field, but before their arrival a riot occurred in which one of the princes was severely injured. His speedy recovery under the skillful management of Dr. Allen, created such a favorable impression that a government hospital was founded by his majesty, and Dr. Allen was placed at the head.

The first baptism was performed in 1886. The work grew rapidly, and soon a little native church was organized. In 1889 the Methodist school averaged eighty students a year; the Methodist girls' school, twenty-five; and their hospital treated about eight thousand a year. The Presbyterian orphanage contained about forty boys; the girls' school had eight girls, while their government hospital treated about eleven thousand a year. While the work seemed to be progressing rapidly, the Corean government issued an edict forbidding the teaching or preaching of Christianity in Corea. At the time the edict was issued, a party consisting of G. H. Appenzdler, D.D., and others had started a missionary journey to the north of Corea. On their way they received word from the American minister in Seoul, saying that he had received a dispatch from the king to the effect that the work of the missionaries was known; furthermore, that it was objectionable to the government; and as it was not authorized by the treaty, they were asked to desist. They returned home, and all work was temporarily suspended. However, the prompt acquiescence on the part of the missionaries had a good effect, and they were allowed to reopen the work after a few months. There are various opinions as to the effect the present eastern conflict will have upon missionary work in Corea.

The *Church Missionary Intelligencer*, the organ of the Church of England Missionary Society, says: "Christian missions in Corea are in too early a stage for there to be much danger to the converts. After the war is over, Corea is almost certain to be more accessible to Christian effort than has hitherto been the case. Doubtless, whatever the event, the fierceness of man shall turn to God's praise."

Wm. Elliot Griffis, D.D., writing in the *Christian Intelligencer*, says: "The issue of the conflict, I am inclined to believe, will be independence to Corea. Furthermore, I cannot but believe that ultimately the gospel will have free course in all Chinese Asia, when the war clouds shall have blown away."

The *Christian* (London) says: "In the presence of such a calamity as this war, which will retard Eastern development for many a year, we can only comfort ourselves with the thought that God's kingdom, like heaven, is working behind, in spite of all the mistakes and sins of men."

MISS LILLIAN YARNALL.

Healdsburg College, Cal.

Special Attention.

A CAREFUL SHADING.

AN article in the *Christian Statesman* of Feb. 2, under the title, "Can Sunday Laws be Made Efficient?" makes the following statement: "Care must be taken not to shade our civil Sunday law with our religious ideas of proper observance of the day." It is well known that the *Statesman* and those who sustain the movement that it champions, are working for a religious observance of Sunday. They are not satisfied that people should take the day as a holiday; they are decidedly opposed to anything but a purely sabbatic use of the day. But they know that it will hardly do to go before the people with their object so clearly exposed, and so they would keep their religious shadow off their proposed civil-rest day, lest the people become alarmed at the project. But it cannot be disguised from those who understand the animus of their movement. The careful shading cannot hide the religious State sabbath enforced by law.

M. E. K.

FAILURE OF THE PEACE COMMISSION.

THE peace commission sent by China to Japan has proved to be what it was feared from the first that it would be—an entire failure. With characteristic duplicity, the government of China gave her commissioner no power to make peace. He only came commissioned to have a talk to ascertain what Japan is fighting for, and what she wants! It did not take the intelligent ministers of the Mikado long to uncover the deception. The Chinese commissioner was kindly received, but at the first conference he was required to show his credentials and the measure of the powers that had been committed to him. As he had no authority whatever to arrange terms of peace that would in any way bind the Chinese government, the Japanese minister very properly would have nothing further to do with him; and so Chan Yen Huan, with his imposing retinue of fifty-six attendants, was sent back to the flowery kingdom.

This conduct of China is all the more censurable from the fact that this is the second time since the beginning of this war that she has attempted to play upon Japan one of her national tricks. Li Hung Chang first sent Mr. Dietring, a collector of customs, as a peace commissioner, but he was not received, as he had no authority. Now after tedious and unnecessary delays they send another commissioner, who, like the first, has no authority. This is in perfect keeping with Chinese diplomacy. England and France had the same thing to meet, being deceived many times; and it was only when their armies had forced their way to Peking, that the shamming ceased, and China was ready with a forced honesty to conclude a peace. Japan is now having the same experience, but the Japanese are so well acquainted with the Chinese character that they cannot be deceived by China. It is even said that the Chinese commissioner was surprised to find that the credentials given him gave him no authority; but it may be that he also is a party to the deception.

The responsibility of the war from this time on must rest upon China alone. Japan, although victorious in every battle, is ready to treat; but China tries to gain time by deception. It is

probable that now the war will be prosecuted with as much vigor as the weather will permit. Japan is likely to take the rest of the Chinese fleet, and her late successes at Wei-Hai-Wei will keep up the enthusiasm of the people until the coming of spring will allow her armies, now injured to battle and flushed with victory, to concentrate upon Peking, and cause the appointment by China of commissioners whose authority to make a peace shall be unquestioned. Japan has as yet sent to the war but a small portion of her forces. She can, at any time when it is necessary, place 100,000 more troops in China. But at present they are not needed there, and they can be more cheaply kept in their own country.

M. E. K.

A NEW LIBERTY SOCIETY.

THE Civic Federation and the Christian Citizenship movement have begun to bear fruit, though probably in a way not suspected. An association has lately been organized which takes the name of the Personal Liberty Association. The object of the society is to present a united front to the Christian Citizenship and Sunday Observance leagues. The organization of this new society has been begun in Chicago, Ill., and there are now 15,000 members, and the promoters of this movement are confident that by the time of the next election, they will have 50,000 voters in line. They state their purpose to be to "resist all attempts to close on Sunday, barber shops, photograph galleries, grocery stores, cigar stores, saloons, restaurants, and other places of business." The way they are engaged in their work is shown by the following extract from a report of the secretary of the society:—

"Our agents are making a house-to-house canvass in every precinct of every ward. We are thoroughly organized in every ward, and hold weekly meetings. Our success in awakening public interest has astonished the officers of the central committee, which meets weekly and listens to reports from every ward in the city. We want to wipe the intolerant Sunday laws off the statute-books, and we propose to make the fight right now.

"The association is absolutely non-partizan, and we shall require every alderman to pledge himself as with us, or we will defeat him. Our work in the coming municipal campaign will be active from the beginning. The time has come when the encroachments of intolerants must be stopped and stopped once for all. During the last year fanatics have endeavored by ordinances which were passed by the city council, and by meetings called and organized by Christian Citizenship leagues and other alleged reform organizations, to attempt to close on Sundays, barber shops, photograph galleries, groceries, cigar stores, and other places of business. If successful, such ordinances would injure men who depend on their Sunday trade for a living. It is wholly a question of personal liberty. We believe every man has a right to do as he pleases in this regard, so long as he does not interfere with the rights and privileges of others, and we believe laws of the character I mentioned are oppressive and unjust. The interest manifested in the movement is phenomenal, and I can confidently say that our forces will cut a decided figure in the coming and future elections."

It will be seen by the above that the Sunday law, which the Christian Citizenship movement is designed especially to champion, has, by its intrusion upon the principles of liberty, awakened an enemy, which, at least, will make the conflict more serious. This new society has a great field before it, and the agitation of the question of compulsory Sunday-keeping cannot but result in good. It is not likely that the "intolerant Sunday law" will be destroyed; but there is no question but that it ought to go, not only in Illinois but in every other State.

We welcome the increased agitation upon the subject of intolerant laws which this society will surely develop; and while by it many will be enabled to see the iniquity of such laws, we

hope that some will be led to understand the significance of the present conflict, and thus be enabled to see and accept the truth, which alone will preserve us from the general wreck that is impending over this nation and the whole world.

M. E. K.

THE PAPAL ENCYCLICAL AGAIN.

ATTENTION was called in the last issue of the REVIEW to the papal encyclical pertaining to the Catholic Church in America, and especially to such portions as suggested Leo's desire and intention to claim America for the Catholic Church. For many years, and especially of late, the American Catholics have been saying that the Catholic Church had all it wanted in this country; that they had equal rights under the laws, and full liberty to propagate their doctrines, make converts, and establish churches, and that that was all they desired. It was evident all the time that if they were telling the truth about this,—that they were satisfied with a condition of things here which they would not be satisfied with anywhere else, judging by their determined efforts in other countries to keep the entire control of the governments as they had done in the past. How there could be any sincerity in their claim that they had all they wanted here in simple equality and equal liberty, when in other countries such a measure of liberty and equality did not satisfy them at all, has always been a great query with Protestants. Still there is no doubt that many American Catholics believed it, and the fact that they did believe it and were liable to continue to do so, so alarmed Leo that he thought it time for this American but un-Roman idea to be eradicated from their heads; and he therefore made the statement, quoted in the last REVIEW, that the separation of the Church and the State as in this country was not the "most desirable status of the Church."

The *Catholic Mirror* of Feb. 2, commenting editorially upon the encyclical, says that this was a "significant remark." Yes, it was very significant; and what does it signify? It signifies that the position heretofore taken by the Catholics in this country—that liberty and equality with the Protestants is all they want here—is only a pretense and a sham; that the pope is afraid that if the American Catholics are not corrected by his infallible authority, they will soon actually believe themselves that liberty is all they want; and that the time has now arrived when this duplicity need no longer be practiced; but that the truth of the matter—that Catholics want a union with the State here as elsewhere, and the support of the laws of the country—may now be safely declared; that Rome here, in spite of her soft, sweet smiles and honeyed phrases, is the same as she is everywhere; and that she is aiming at nothing less than the complete subjection of this country to her authority. The pope plainly states that the "most desirable status of the Church" is not found here, and surely the most desirable state is none too good to be secured.

If these plain and unequivocal statements of the animus and desire of the Roman Church for a union with this government, contrary to our Constitution and our entire system of government, do not affect and stir to life the lingering sparks of Americanism and Protestantism in our land to a flame of indignant protest, we may conclude that the American people have fallen into a state of languid carelessness, premonitory of utter degeneration and decay, so great that there is no remedy.

M. E. K.

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A SABBATH BOOMERANG.

THE weapons which men try to use against the Sabbath of the Lord, the Scriptures, if carefully read, turn directly against themselves. One of the most threadbare reasons urged against the perpetuity of the Sabbath, as well as all the ten commandments, is the statement made in Deut. 5:15: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm. Therefore the Lord thy God commanded thee to keep the Sabbath day." "Here," says the poor soul who is seeking a way to release his conscience from the claims of the Sabbath, "Here is the proof that the Sabbath was binding only upon the Jews, the nation which was brought out of the land of Egypt."

Now let us look at another scripture in this same connection and see what conclusion we are driven to by this kind of reasoning. In Deut. 11:7, 8, the Lord further addressed Israel, as follows: "But your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it."

Here substantially the same phraseology is applied to all the commandments that is applied in chapter 5 to the Sabbath, only it will be seen that the application is much more restricted. It is to those whose eyes had seen the wonders attending the deliverance from Egypt. While the language of chapter 5 might, with a good deal of stretching on one side, and large concession on the other, be made, in a limited sense, to cover the whole nation whose founders were delivered from Egyptian bondage, by no manner of means can this language of chapter 11, which covers the same principle of obedience, be so applied. This can refer only to those individuals who actually saw the wonders of Egypt. "Your eyes have seen all the great acts," etc.

While Americans of to-day might say that we, as a nation, were delivered from British rule by the war of the Revolution, they could not say, "Our eyes saw the battle of Bunker Hill, and the other engagements by which this was accomplished." So the language of Deut. 11:7, 8 can apply only to those who saw with their own eyes what God did in delivering his people from Egypt. No generation born after that deliverance could say, "Our eyes saw the great acts by which God brought them out."

Now, according to the reasoning applied in reference to chapter 5, the Sabbath, and with it all the other commandments of the decalogue, were binding only on the particular individuals that came out of Egypt, and ceased to be binding with that generation; and the Jews were all out of the way in keeping up the observance of the Sabbath and heeding the other commandments after that generation had passed off the stage, and the prophets were all wrong, and

Christ himself, and the apostles, in still obeying that law and observing the Sabbath.

Are our friends willing to commit themselves to such a course of reasoning, that other equally plain statements of Scripture will drive them to such conclusions? We are charitable enough to believe that no one, after carefully examining the matter, would be willing to stultify himself to such a degree as to try to maintain himself on these grounds. The testimony of both chapter 5 and chapter 11 is evidently simply an appeal to their gratitude, to incline them to obey the Lord on account of the marvelous deliverance he had wrought for them.

HELPING GOD'S WORK UNAWARES.

THE general thought undoubtedly is, that whatever is being done to hasten the consummation of God's purposes in the earth, and carry forward his plans, is being accomplished by God's people alone. But the Scriptures reveal to us the striking fact that he makes all movements and all people contribute to the fulfillment of his designs. Wicked men by their wicked works are only preparing the way and hastening the time when the Lord can complete his great work and redeem his people. Thus the very efforts that men make to crush the truth, are only preparing the way for that truth to triumph. So the statement of the apostle every time comes true, that we can "do nothing against the truth, but for the truth."

The children of Israel, when they came out of Egypt and were established in the land of Canaan, might have been tempted to think that by their own numbers, and strength, and power, and skill, they had wrought the great work and driven out their enemies, and possessed themselves of that land. The Lord, seeing that they would be tempted to indulge in such feelings, addressed them in a way to humble the first risings of pride and take such feelings out of their hearts. Through Moses, as recorded in Deut. 7:6-8, he reminds them of the causes that were operating in their behalf, as follows:—

"For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

And further, to show what bearing the course of the heathen of the land of Canaan had upon the events that were then taking place, he says again (chapter 9:4, 5): "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob."

Here the reason assigned for driving out the nations was not the righteousness and prowess of Israel, but the wickedness of that people. God waited before driving them out, till they should fill to overflowing their cup of iniquity, as stated in Gen. 15:16: "But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." Therefore, every deed of violence and corruption in which those wicked Canaanites indulged was only filling up their cup and hastening the time when God should drive them out in his indignation and give their land to his people, according to his promise; and the more wicked they were, and the deeper-dyed their sins became, the sooner that time would come.

This same principle holds good to-day. It seems sometimes as if the bitter warfare some are waging upon the truth must greatly hinder the work and retard the progress of the cause, but such is not the case. These people are only preparing the way for the triumph of that truth, and the more zealous and bitter they become in their wicked work, the sooner that triumph will be accomplished. They may for awhile apparently have the victory, but the more success they have in their efforts, the sooner will their race be run. When they succeed in placing under interdict, and fine, and imprisonment those who love and obey the truth, they may feel at the time very much elated; but they are only just filling up their cup, and hastening the day when God can interpose, and vindicate his cause. They are thus helping on the work, and hastening on the day. We can say to them, as Christ said to the scribes, Pharisees, and hypocrites of his day, "Fill ye up then the measure of your fathers." And thus Christians go forward through opposition, sacrifices, and trials, and often through seeming defeat, to a real and lasting victory.

EDITORIAL CORRESPONDENCE.

Letter 30.—Round About Jerusalem—Bethany, Bethlehem—the Pools of Solomon.

THE broad macadamized carriage road leading around the southern slope of Olivet to the village of Bethany has already been mentioned. The principal events of importance connected with this place are the raising of Lazarus and the ascension of Christ. The visitor is taken into what is called the tomb of Lazarus. Christians seem to have considered it a sin not to be able to identify every spot where any event mentioned in the Scriptures, connected with the life of Christ, has taken place. Thus in the church of the Holy Sepulcher the so-called exact spot is marked where Mary stood when she addressed Christ after the resurrection, supposing him to have been the gardener, and the exact spot where Christ stood when he in answer spoke the word "Mary" in such a way as to reveal himself to her. John 20:15-17. And in the garden of Gethsemane the exact spot is pointed out where Christ prayed in his agony, the place where the disciples slept, and the spot where Judas betrayed him. Perhaps no particular harm is done by these traditions, the earliest of which cannot be traced back beyond the third or fourth century, and some of them not beyond the Middle Ages and the time of the Crusaders. But what matters it? The general localities are there beyond dispute, and to fix upon the exact spot where the events occurred,

gratifies the passion some men have for deciding such questions, and furnishes food for the credulity of those who wish to believe them.

The identity of the tomb of Lazarus may be correct; for Bethany has passed through fewer changes than the surrounding localities. But it is an underground chamber reached by a long and crooked flight of steps. A little farther up the hillside toward the summit, the spot from which Christ ascended, is claimed to be identified; and so strong was the conviction in the mind of a benevolent English lady, that she erected a nice building on the spot to be used as a school for girls, to be wholly gratuitous, and not to antagonize the Mohammedan faith, but to lift up the poor, ignorant children of the place by imparting to them the principles of general intelligence. But the government was suspicious that the influence would undermine the Mohammedan faith, and forbade the opening of the school, though any one visiting the place and marking the condition of the children would say that such an institution would be one of the greatest blessings they could have.

The most disagreeable feature of a visit to these places is the crowd of beggars that swarm around one's steps. As soon as a visitor appears in sight, especially an American or an Englishman, they pour out from every nook and corner as if springing from the ground, and press around soliciting alms. The little ones who can scarcely walk alone and have learned to speak but one word, are taught to come to the front, and stretching out their little hands lisp the word, "bakshish." Thus the people have come to abandon all idea of depending on any efforts of their own, but cast themselves on the charity of strangers. It makes one indignant to see that the first lesson taught the child is that of beggary. In the crowd are children and youth of all ages up to perhaps sixteen years, and so one hears following on behind him a continual chorus in all keys, intonations, and inflections of voice, the word "bakshish," "bakshish," sounding in his ears. Many of these have sore eyes, most of them in a deplorable condition of disease, and some totally blind; and although benevolent people have established in Jerusalem hospitals for those suffering in this manner, they are either too poor or too indifferent to avail themselves of the opportunities of treatment offered. But these vagrants overdo the matter, for they come in such crowds that an ordinary person can do nothing for them; for if he bestows a gift on one, the others would overwhelm him with their importunity until all had received a like charity; and to give even the merest pittance to them all, would require a larger sum than most people would be prepared to contribute to paupers of a foreign nation.

After Bethany we paid a visit to Bethlehem, six miles from Jerusalem on the fine carriage road that leads to Hebron, before spoken of. Bethlehem is memorable as the residence of Boaz, the place to which Naomi, accompanied by Ruth, returned from the land of Moab, the birthplace of Obed, Jesse, and David, the place where Samuel anointed David to be king, and above all, the place where our Lord was born. The principal object of interest is now of course the "Church of the Nativity," a large building with different apartments and chapels for various bodies of Christians. Here is marked the spot where Christ was born, the place where the manger stood in which he was laid, the place where the wise men stood when they presented their

gifts to the Saviour, and several other such impossible particulars. Here, again, the rival claims of the Greeks and Latins have come into conflict, and brought these two bodies into collision. The Greeks claimed as their prerogative the right to hang a curtain in a certain place, while the Latins claimed the right to hang *their* curtain in the same place. Thereupon, to prevent the Latins from carrying out their purpose, the Greeks got possession of the Latin curtain and burned it up. The Latins then procured another woven of fine wire, which could not be burned, and so carried out their object. In these conflicts several lost their lives. Before we reached Bethlehem, we noticed a solitary telegraph wire running to the village, and on inquiring the object of a wire to so small a place as this, received the information that it was put up by the government for the purpose of hastily summoning troops from Jerusalem, when the Greeks and Latins got into a quarrel, to prevent bloodshed. The wire is not now used, the more effective provision being adopted of keeping a garrison of troops in the place to be always on hand to keep these exemplary and loving Christians from cutting each other's throats. With such an example before them, is it any wonder that no more of the people of the East are won over to the Christian religion? Yet wherever a Christian community is located of the same profession so that they live in peace, their buildings, streets, agricultural operations, sanitary conditions, etc., are immensely superior to those of the Turks around them; and the fine buildings that crown many of the hills of the country, especially on the road to Bethlehem and Hebron, surrounded by flourishing gardens, giving evidence of thrift and prosperity, are the schools, hospitals, and residences built by Christians. If all were united as they should be, and exemplified in their own lives and their relations to others around them, the precepts of the Great Teacher, Christianity would be a great power still in these eastern lands.

Two miles beyond Bethlehem and eight miles from Jerusalem, are the "Pools of Solomon,"—three immense basins connected together, one below the other, constructed of heavy masonry where not cut from the solid rock, and capable, with their contributing springs, of supplying Jerusalem with a sufficiency of the best water. It is estimated that it would cost only about \$200,000 to put the reservoirs and the aqueduct in repair, and thus supply Jerusalem again with pure water. And the query consequently naturally arises why this is not done. It is because the government will not do it itself, and strange to say, will not allow any one else to do it. Recently an Englishman, a friend of Jerusalem, offered to do the work for \$200,000, without the cost of one cent to the government. From the various Christian institutions in Jerusalem, hospitals, schools, churches, etc., he would receive back by their subscriptions \$160,000, and he would contribute from his own pocket the remaining \$40,000, to see this work accomplished; and he, therefore, sought permission from the government to go forward with the work. The government replied, "Give us the money, and we will do the work." But every one knows what that means. It means that the Turks would pocket the money, and that would be the last that would be heard of the pools or the aqueduct. And so the enterprise is not carried out; and Jerusalem, instead of having a constant supply of pure, wholesome spring-water, is obliged to paddle along in rain-

water stored in cisterns, which, before the end of the long, dry season, becomes very low, and more or less polluted and unfit for use, breeding and spreading various forms of diseases. Such is Turkey, and such the condition of Jerusalem under Turkish rule.

THE MEASURE OF OUR ACCEPTANCE.

THERE are many professing Christians whose Christian experience never gets beyond the point of wanting and hoping to be accepted of God. The state of mind in which they live is well expressed by an old hymn which says:—

"T is a point I long to know,
Oft it causes anxious thought;
Do I love the Lord, or no?
Am I his, or am I not?"

A Christian whose experience is as uncertain and wavering as not to know whether he loves the Lord, or whether he is the Lord's or not, certainly cannot bear a very decided testimony for Christ. This uncertainty is not pleasing to Christ; it is not like the experience that the people of God have had in past ages, and which many enjoy at the present time. The patriarch Job declared, "I know that my Redeemer liveth." There is no uncertainty in this language. Job had a Redeemer, and he looked forward with perfect confidence to the time when that Redeemer should stand upon the earth, and when in his flesh he would be able to see God. A few words from the twenty-third psalm show the perfect trust in God that David felt: "The Lord is *my* shepherd; I shall not want. He maketh *me* to lie down in green pastures; he leadeth *me* beside the still waters. . . . Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

There are many other similar expressions in the Psalms, which show a perfect trust and confidence in God. Sometimes dark clouds would obscure the full assurance that God loved him, but his faith soon dissipated the mists, and he would be able to say, "Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." Ps. 42:11.

When the apostles went forth to herald to the world the gospel of the risen Son of God, there was no uncertainty in their minds as to the truthfulness of the resurrection of Jesus, or of his power to save them from their sins. If the reader will study the writings of the apostles with the especial thought to note those expressions that assert with positiveness the certainty of the power of Christ to save from sin, he may be surprised at their frequency. Thus Peter, on the day of Pentecost, declared: "For the promise [of remission of sins and the gift of the Holy Ghost] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. The same Peter speaks of those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Again, speaking of the personal relation the believer sustains to Christ, he said: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." 1 Peter 1:8, 9.

A few texts from the apostle Paul will suffice on this point: "For I *know* whom I have believed, and am persuaded that he is able to

keep that which I have committed unto him against that day." 2 Tim. 1:12. Again, standing as it were beneath the ax of the executioner, and looking at both the past and the future, he exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Chapter 4:7, 8. We could multiply such quotations to a great extent, but the above are sufficient. No, the Lord does not want his children to go stumbling along through their lives in any such uncertain manner. He wants us to enjoy a living connection with him each day,—a connection that will fill our hearts with all comfort, "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:4.

And how may we know this? Can we know that we are the Lord's by our feelings of love toward him, and by the works that we have wrought in his name?—No, we cannot; and we fear that many are making the great mistake of looking at their own works, which is only one way of looking at themselves to see what they have done to merit the love of God so that they can have the assurance that they have it. We may look at ourselves as much as we please, and we shall be unable to see anything in our lives that would cause God to love us, or that would make us acceptable in his sight.

This is not the right way to test our acceptance with God. This is but taking the measure of human frailties and imperfections. How can we expect to satisfy the infinite and holy God in that way? Our love for him must be weak; our work for him must to him look exceedingly small. So, if we have been trying to prove our acceptance with God by our love to him and by what we have been trying to do for him, let us do so no longer. The Lord looks at that, but let us look at his love for us, and what he has done for our salvation. Could a son measure his father's love for him and his acceptance with that father by the way he felt toward that father and the faithfulness or unfaithfulness with which he had served him?—Certainly he could not. A father's love is not dependent upon the conduct of his son. This is true to a far greater degree of the love of God for his erring children. The parable of the prodigal son tells the whole story. The son did nothing to win the love of his father; he turned his back upon him to go where he pleased and to do whatever would afford him pleasure. But the father's love followed him all the way of his careless, sinful life. He loved him all the time he was gone, just as well as he did when he ran to meet him on his return and commanded that he should be clothed and fed.

This parable was designed to teach us that our Father in heaven loves us even when we are sinners. That love led Jesus to come to the earth to die for us. That love placed Jesus, the Son of God and the Son of man, in the place of a mediator between the Father and the sinner. He died for our sins and is risen for our justification. Both his death and his life are therefore for us, and if we believe it and accept him as our Saviour, as sure as we have accepted him, he is our Saviour, our mediator before the Father, and so we may know we are accepted; for the Father has accepted Christ, and Christ stands in our place. This is set forth by Paul in the

following words: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph. 1:3-6.

We are accepted, not because of our love, nor because of our good works, but because of Christ's love for us, and what he has done and is doing for us. He "hath blessed us . . . in Christ." We are accepted, not of ourselves but "in the beloved." A crucified and risen Saviour is the proof of our acceptance. He is the ground of our confidence, the evidence of our acceptance. Let us accept *him* with joy and thankfulness; for he is faithful. "He cannot deny himself." 2 Tim. 2:13.

M. E. K.

GOD MANIFESTED IN THE FLESH.

It has been said that that which can be demonstrated is not faith. Probably this is true in general terms. Faith reaches beyond the realm of visible and tangible things, and makes realities of the unseen. But while faith does not relate to things which do appear, nor teach us truths which the senses demonstrate, yet a faith which is sufficiently lofty and sublime to penetrate heaven and bring us into connection with the infinite God, requires a most substantial basis. The fundamental facts of such a faith must be established beyond all question.

The fact upon which the whole structure of faith in divine things must rest is the existence of God. While there is a flaw or weakness in this fundamental truth, the entire superstructure must be insecure. The apostle states this fact in Heb. 11:6: "For he that cometh to God must believe that he is." There can be no intelligent and acceptable worship of God until faith rests upon the fact of God's existence established by the fullest consent of the mind. We cannot intelligently worship an abstraction. We cannot bow the knee and pray to an overruling influence which we name God, but of whose existence, condition, or attributes we have no conception. Very early in our knowledge of God, probably in early childhood, images of the personality of God become impressed upon the mind. We smile at the fantastic ideas of our children, as they endeavor to bring the knowledge of God within the range of their understanding. They are but obeying a universal law of the mind, a law to which our minds are always subject.

The heathen obey this law as they try to express their ideas of the god they worship in images of wood and stone. They worship, not the inanimate block, but the force, or power, which is there represented in a tangible way. The servants of our God are subject to the same demand of their minds; and the Lord has graciously recognized this call, and met it by revealing himself to his people, not only in his righteous character and his infinite love and mercy, but he has done more, he has revealed his image, his personality. This was done at the outset. Man was made in the image and likeness of his Maker. The statement of this fact was doubtless intended both to confer honor

upon the race and to assist their faith as they should endeavor to render acceptable worship to the great unseen Creator.

Moses was especially favored by being taken into an intimate relation to Deity. God talked with him face to face, as friend talks with friend. But there was one growing desire present with him, he wanted to see God. At last this desire was expressed in the petition, "I beseech thee, show me thy glory." Ex. 33:18. And God caused his image to pass before his servant. This happened not only for Moses's sake, but also for the sake of his people and those who should live afterward.

But the most wonderful manifestation of the divine Personage has been made to mankind through the Son of God. He was the only begotten of the Father. In him dwelt all the "fullness of the Godhead bodily." He was and is God. He is the "brightness of his Father's glory, and the express image of his person." At various times he appeared to his people of old; but to confirm forever in our minds the knowledge and reality of this fundamental truth, Jehovah-Christ came and "dwelt among us, full of grace and truth." Here was "God manifest in the flesh,"—Immanuel, God with us. In him this necessity of the mind was fully and forever met. It appeared in the minds of his disciples, and at one time, while Jesus spoke of the Father, he assured them, "Henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us." It would be all that their faith required if they could but see God. Christ replied, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

From this glorious revelation we learn that God the Father is a living reality. Here is the Majesty of heaven. Here we behold as in a glass the glory of the Lord. In his character we see infinite compassion, patience, meekness, love,—a fit representative of that boundless store of grace from which the child of God may draw supplies without measure or stint. It is not difficult for our faith to clothe such a character with the ineffable glory which veils the eternal throne. We can accept such a one as our Saviour, and we can worship him as our God. In his mission of salvation we perceive the love of an infinite God; and this most blessed assurance becomes the basis of our faith. If we know Christ, we shall know the Father also. No man can come to the Father but by him. He is the incarnate Word. In his divine human form he connects man with God. Standing upon the low level of human nature, Christ represents the majestic Being who claims our worship. He does not represent a mere conception of the mind—a combination of abstract principles and qualities, but a personal Being who has both form and image. Of the glory which veils his presence we cannot now conceive, upon it we could not look and live; but it is promised to the pure in heart that "they shall see God." In our finite existence, constrained by weakness, we cannot measure nor understand infinite and eternal things. It is not necessary that we should. We have this blessed comfort, however, with the psalmist: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness."

But this glorious representation of God in the person of his Son was not designed to fade away from the earth like a passing shadow. To

us, as children of God, is committed the high and holy work of representing God in the flesh. As he was, so are we in this world; and while we anticipate with eager desire the visible glory of God's presence, which we shall share in the world to come, Heaven is deeply interested in the question as to how we will represent the glories of God's character here before men. And this should be to us the great question of all.

G. C. T.

THE WORK IN THE GERMAN EMPIRE.

FIVE years ago the work was permanently begun in this empire, and as we glance back, we have every reason to be grateful for the encouraging results. Then there were only thirty-five members in two churches close together, and Germany was considered a hard field of labor; but during the quarter ending Sept. 30, 1893, we had forty additions, and during the quarter closing New Year's seventy members were added, and three new churches organized. On my return from Russia I stopped first at Gumbinnen, a town of 16,000 inhabitants near the border, and was heartily welcomed by the friends there, who had been waiting for my return. Next morning I went to Sodehnen, where I organized a little church of fourteen members. Sabbath was spent for the same purpose at Gumbinnen. Here I buried four souls in the watery grave, and organized a church of twenty members. From here I went with brother Pieper to Landsberg, a country town near Königsberg, where brother Pieper had been laboring for the last three months, and after baptizing two sisters, organized a church of fourteen members. In all the three churches we found good material for church officers. We began to work here last spring by a visit, and they have since been very active in missionary work, and their first tithe amounts to \$115. Thus they really support the laborer sent here from the very beginning. From here we went to Lötzen, and by stage to Augerburg, from which place a number of Sabbath-keepers had attended my meetings at Sodehnen, ere I left for Russia. The rooms were crowded, and they ordered our books and periodicals. Friday we went still farther in the country, several members from Gumbinnen had come fifty miles by team to assist, and on Sabbath some ninety Sabbath-keepers, who had formerly belonged to Stagnowsky, crowded the little farm-house to the uttermost. Some walked twenty miles to attend this meeting, and they wanted the benefit of it. Thus we began at 9 A. M., and continued with but little interruption till 11 P. M. All the points of our faith were considered, and the most of this company desired to unite with us. But we wish to give them ample time, as we had done where we organized the three churches, and urged them to buy our books and secure our periodicals, which nearly all did. We promised, however, to return in the spring.

Sunday I proceeded again to near Lötzen, where some thirty were gathered, and here also the message found good soil. Brother Pieper proceeded to Gumbinnen, where the Baptist preacher had especially invited our people to listen to a sermon on the Sabbath question. He seemed well supplied on all the current misrepresentations usually hurled against us, such as ascension robes and dress reform; and not only here, but also as he went from place to place in the country, it helped the truth, and even Baptist chapels were opened to answer. He finally

became so afraid, that in one place, after giving out his text, he changed it when he saw brother Pieper entering the door. The result is that fourteen more are ready to unite with the three churches already organized.

Brother Pieper is now beginning the work at Königsberg, the most important city of eastern Germany, having a population of over 170,000. Already four have begun to observe the Sabbath. In one instance where brother Pieper had been visiting a sick man for some time, it happened that he met also the pastor and a deaconess there. When the pastor saw this brother later, he told the man of the house to order him out, and if he would not go after telling him several times, he had full power to call on the police to eject him; but the man informed him that such instruction was not needed, as this man had come for some time, and they enjoyed his visits. As the man would not eject brother Pieper by force, the pastor left in rage and took the deaconess with him.

From here I proceeded to Posen, a city of 70,000 inhabitants, where there are many Poles. Brother B. Jeschke has been laboring here; over thirty-five attended our meetings. Six have since begun the observance of the Sabbath, and brother Krumm has gone to assist there. Here also the pastors tried hard to stop the work. The police regulates the number in attendance from a sanitary standpoint, and as soon as the pastor learned that more attended, he complained; but it has only helped to secure a larger hall. My next stop was at Berlin, where brother Perk has been laboring with good success. The wife of the newly elected elder, an old Baptist, well known, visited her married daughter at Berlin, and when I came there, both attended the meeting. During my recent visit, Jan. 5, the daughter joined, with her husband and six other Baptists. I also baptized three willing souls in a lake near Berlin, after removing the ice. There are now thirty Sabbath-keepers in Berlin, and many more convinced. My next stop was Magdeburg, where brother Klingbeil has been laboring, and a little company has been gathered. During December I visited the churches in Rhenish Prussia and Württemberg, where I had a profitable visit with brother Holser. Elder Frauchiger has been holding meetings at Pfullingen, and several have been added to the two Sabbath-keepers already here. Meanwhile, our chapel at Hamburg was sufficiently advanced to baptize, Dec. 22, eight willing souls there, also to have our meeting. Christmas eve a number from without attended, and over \$150 were given.

We had good quarterly meetings at Harburg and in northern Schleswig, where brother Rasmussen is working. Our week of prayer was well spent in some places, and our donations, in spite of the hard times, are higher than last year. The chapel itself was sufficiently completed to be handed over to us by the builder, Jan. 1, but we shall not use it till spring, it being quite damp yet.

Brother Schuberth had some twenty-four students in the school; since New Year's three have returned to Russia to labor, some eight entered the field in Germany as canvassers and Bible workers, and one returned to Hungary. Brother Spies had a short canvassers' institute at Hamburg, and has taken a company of workers to Dantzic and neighboring towns. Our canvassers have increased to twenty. We have now twelve churches in Germany and one in Rumania; in all 466 members and some 100 more Sabbath-keepers, who are willing to unite with us soon. Our tithe has been nearly \$1500 during the last six months, and with other donations, as for the new chapel and Christmas offerings, the sum is raised to \$2500. We feel thankful to the Lord for his prospering hand, and for the liberal spirit among those embracing the truth. All the laborers are of good courage in the Lord.

L. R. C.

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.

THE BLESSED PROMISE.

BY T. A. ZOLLER.
(Minneapolis, Minn.)

O BLESSED words! our Lord will come again
To take us from this land of death and pain,
To dwell with him in brighter worlds than this,
Where all is joy and peace and perfect bliss!
While we are waiting for that happy time
When Christ shall come in majesty sublime,
'T is not for us to idly pass the hours,
But labor earnestly with all the powers
Which he to us so graciously has given,
To gather precious souls for God and heaven.

O help thy people, Saviour, every one
To faithful be! and when the work is done,—
When all the sheaves are safely garnered in
And thou shalt come to banish death and sin,—
We will look up, and say with rapturous voice,
Lo, this our God has come! we will rejoice
And will be glad in his salvation great,
For he will save us now, no more we'll wait!
Pilgrims and strangers here no more we'll roam,
But with our blessed Lord we'll dwell at home.

IOWA.

SINCE the dedication of the Milford church, which occurred Nov. 18, 1894, I have visited fifteen churches and companies, held seventy-three meetings, and made seventy-eight family visits. In all of my work, both public and private, I have tried to impress our people with the fact that our only safety is in knowing the word of God for ourselves.

In many of these places I found the interest greater than the time allotted me would allow me to develop, and I was loathe to leave for my next appointment. I am glad to report that I found our people generally of good courage, and working to help their neighbors see the truth.

I came to Burlington, Jan. 16, and began meetings the evening of the 17th. The congregations thus far have been very small, due somewhat to sickness, but mostly to prejudice. The workers at this place are well and of good courage.

G. F. WATSON.

OHIO.

SINCE my report last June I have not been actively engaged in the field, owing to sickness; however, I will speak of some things which will be cheering to the readers of the REVIEW. At the close of five weeks' labor in Bowling Green, one of the oldest churches in Ohio, sixteen were added to the church. Fifteen of this number were heads of families; they are all active and able to bear burdens in the church and cause of God. This gives new courage to the few old soldiers of that place.

At our last quarterly meeting, Jan. 1, I was with this church and baptized four others who became members, thus making twenty in all as part of the results of the five weeks' meetings which closed the first of June, 1894. This church is located about two and one-half miles out of town, but we had quite a fair attendance from the city at different times during our meetings. I believe that a course of meetings at the county seat would result in some obeying, as several of the prominent citizens came out to hear.

Since closing meetings at Bowling Green, I have labored in Toledo, Curtice, and Lake View. Those who are laboring faithfully in Toledo in the Bible work are being encouraged by success in their work. They are also a great help to the church. The Sabbath-school is almost as large again as it was when they first went there. The church is of one mind and heart, ready to do all it can to encourage the workers and carry forward

the work all over the great harvest-field. They are alive in the missionary work, and keep a good supply of tracts for general distribution.

The little company at Curtice is of good cheer and doing more or less in the missionary work. While I have been at my old home, I have been invited to occupy the Baptist and also the Methodist church houses, which I did, with good attendance. I spoke four times in each church on civil and religious liberty.

I am now holding a series of meetings in a school-house near my home at Lake View, with a large attendance and good attention. We think several have already decided to obey. How grateful I am for the privilege of meeting those of my school-boy days and seeing them give such good attention to this glorious message of truth. I feel very anxious for my relatives, but they do not attend as regularly as many others. I bless the dear Lord for his mercy and goodness to me, for calling me out of darkness into his marvelous light. O that I might love him as I ought, and fully appreciate his love to me! I long to be more like him; for I want to see him as he is.

Feb. 4.

E. J. VAN HORN.

VERMONT.

THE work in Vermont has been quite encouraging since it was last reported through the REVIEW. All the laborers have been busy, and every one has seen fruit developed during the last few months. Elder Purdon reports quite an interest in Rutland, where he is giving Bible lessons and holding meetings in four places. In Burlington a few have recently embraced the truth, while the prospect is quite good for others to do the same. Three or four have begun to observe the Sabbath at Bordoville within a few months. One family also in Berkshire has decided to obey. A small beginning has also been made in East Concord, where brother H. N. Sisco has labored.

Elder H. W. Pierce also reports that quite a number have taken their stand for the truth in Craftsbury and North Wolcott. He has a round of appointments in Woodbury, Wolcott, Craftsbury, etc., six in all, I believe. He reports an interest in every place, and that seventeen have embraced the Sabbath in North Wolcott and Craftsbury within two months; and these, with others who took their stand previously, are now considering the advisability of building a church house. There were seventeen members in the church recently organized in Woodbury when Elder Purdon last wrote me. It is surely encouraging to see the truth prospering so well in fields where the message was preached in the early part of its history.

WM. COVERT.

NEBRASKA.

DURING the week of prayer, I visited the churches in Cedar Rapids, Petersburg, and Harold. The brethren and sisters seemed to appreciate the readings and the word spoken. At Petersburg cold weather and sickness combined to keep some away from the meetings. At Harold the ordinances were celebrated, and the necessary business pertaining to the Lord's cause was attended to. All seemed to be in harmony, save two who had grown cold, and at their own request were dropped. I then visited some isolated families, and enjoyed some precious seasons with them. Among them was a minister and his family, who have lately accepted the Sabbath truth; also a lady and her children who have begun to walk in the light of the message, by receiving papers from one of our local societies.

Owing to the drouth, money is very scarce in this part of the State, consequently the donations were not large. Many families are having a hard struggle to get food and clothes. In ordinary seasons, hay is abundant and very cheap, and is used quite extensively for fuel. This

year there is not enough for stock; horses and cattle are running on the prairie, living on what they can find. In one little town I was told that 160 families had applied for help; in the next town sixty families had asked for aid. One man took his entire crop of corn to mill in one grain sack. He then drove sixty-five miles over the sand-hills, and returned with a load for a neighbor, for which he received 100 pounds of flour. These are but a few of the many cases of suffering. But withal, the people are willing to divide to the last with each other. Some have received help from friends, some through the aid sent by other States; but many will need much more. Some have had no help at all. The Lord is surely working on the minds of the people to help the needy, and also to investigate the truth for this time.

Feb. 6.

J. W. BOYNTON.

OKLAHOMA.

LINDEN.—Jan. 11 I began meetings near this place, which is only a country post-office. It is located about thirty-five miles southeast of Oklahoma City, and is within the border of the allotments of the Shawnee and Pottawatomie Indians. For this reason there are but few white settlers on one side of the neighborhood. I found five old Sabbath-keepers. They had organized a Sabbath-school, and were doing considerable missionary work; three or four had already decided to keep the Sabbath. I continued the meetings until Jan. 27, when I had to close to attend the General Conference. Eight adults signed the covenant, including those who had recently decided to obey. Others are troubled over the matter, who could not refrain from tears while I conversed with them upon the truth. There are thirteen Sabbath-keepers there now. I expect to return soon and organize them into a church, hoping to see others take hold of the truth and unite with them.

R. H. BROOK.

MAINE.

It has been a number of months since I have reported through the REVIEW. My silence has not been from a lack of something to report, but because I have neglected to do so. After my return from Jersey City last spring, it was decided that I should go to Aroostook county. I labored four weeks at South Presque Isle. The people in general knew but very little about Seventh-day Adventists in that vicinity; but the Lord blessed and a goodly number embraced the truth. The interest was good from first to last. I sold \$15 worth of books, put into circulation over 4000 pages of tracts, and also received between \$50 and \$60 in donations.

Brother W. E. Gerald, my wife, and myself held a series of tent-meetings at Blaine, beginning July 5, and closing Aug. 20. As the result, a number became deeply interested, and some accepted the truth. The brethren and friends purchased the lot upon which our tent was pitched, and have built a nice little edifice 26ft. x 38ft. The church was finished and solemnly set apart to the service of the Lord, Nov. 11, 1894. A few months ago the brethren and sisters were meeting in a private house, and scarcely a person apart from our own faith attended any of the meetings held there. We now see a church building erected in which to worship God,—a place where scores gather to hear the blessed truths of the third angel's message. The house is not only a credit to the community but to present truth as well. Surely the Lord has wrought a wonderful work even in Blaine, and the best of it all is, there are a number of dear souls who have lately accepted the truth and are now rejoicing in the message.

Oct. 4 I was at New Sweden. Three were baptized, and two were added to the church. From there I went to East Washburn, and held

quarterly meeting with the church there. I placed before the brethren the importance and need of a church building, and as they had been thinking for some time that they ought to have a place in which to meet, it did not take long to create an interest in that direction. We raised in pledges some \$500, and the brethren have gone to work in erecting the building. They contemplate having the house finished and ready for dedication by the middle of August. Thus the Lord is greatly blessing his message in the good old State of Maine, for which we all feel to praise his name. I am of good courage, and bless the Lord that he still grants me the privilege of laboring in his vineyard.

M. G. HUFFMAN.

MINNESOTA.

OSAKIS.—Notwithstanding the extreme cold weather, our meetings in this district have been well attended, and the blessing of the Lord has been with us. Some have of late embraced the truth, and others are interested, for which we praise the Lord. We have a general meeting appointed at Sauk Center, Feb. 23, 24. We hope to see a good attendance from all the friends of the cause in that vicinity.

Feb. 5.

W. B. HILL.

VIRGINIA.

THE work in this Conference, though beset with many difficulties and seeming hindrances, is, I think, steadily rising. I cannot report that rapidity of development that is sometimes seen, yet, when we view the situation, I praise God that the work is onward in spite of the hindrances. I have no inclination to doubt the motto that has been chosen for this field: "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. We take these words as a motto, and press forward. It is the word of God, and can never fail. Were it not for this and kindred promises, I might at times lose heart; but with them we are of the best courage, and happy in the Lord.

Virginia is a needy field, but one that will, I believe, yield good returns to well-directed, consecrated efforts. The laborers are of good courage, and ready to do and bear, but are somewhat crippled in their efforts by the low state of our finances. However, we look up, and pray the Lord to send us help, and believe all will be well.

G. B. TRIPP.

GEORGIA.

DIXIE.—I have now been at this place over two Sabbaths, holding meetings Sabbaths and Sundays and some of the evenings, and visiting among the people the rest of the time. This little church being isolated about 300 miles from our other churches in the State, and being to the extreme south of the State, within fifteen miles of the Florida line, has had very little ministerial aid the past year, or as to that matter, since I have been in the State. One visit a year, of one or two weeks' duration, has been the extent of the labor it has had.

Some had become discouraged and backslidden, and others neglectful of duty and unfaithful in the matter of tithes, as publicly confessed on presentation of the straight testimony touching these points. But I am glad to say that as confessions and amends were begun, the Lord's blessing began to come into the heart, the word spoken was responded to, the church as a whole was encouraged and benefited, and a good work was started among the young people of our brethren and sisters. Three young sisters, just entered upon womanhood, and another more aged, were received into the church and baptized yesterday, making a membership now of about

twenty. Some of these recruits wish to enter the canvassing work. There are others of the young for whom we have hopes, and I pray that this work may spread and go deeper with them here yet, and that others for whom we feel anxious may come in. I am glad to be able to say that the brethren have been faithful in maintaining their meetings. The free use of the Christian church in Quitman, the county seat, about seven miles from Dixie, has been secured, where I will now hold a series of meetings and hope to gain some accessions to the truth, which will be a strength to this church and the work in this section. W. A. MC CUTOHEN.

NEW ENGLAND.

It has been some time since my last report, on account of the press of other matters, and it may not be out of place for me to give a brief synopsis of the work in the Conference during the past year.

There has been a steady advance, as the following statement will show: Tithes received during the year 1894, \$10,421.60; first-day offerings, \$585.60; annual offerings, \$1288.96; fourth-Sabbath offerings, \$865.97; Sabbath-school offerings, \$1106.07; tent-and camp-meeting fund, \$1000; South Lancaster Academy, \$4000; and other donations, \$345.21. Total, \$19,613.41; besides \$4661.77 received on book sales. Two new churches have been organized and received into the Conference. The membership of the Conference now is 909, an increase of eighty-eight members during the year. Four new Sabbath-schools have been organized, making our present number of schools in the Conference thirty-five.

The openings for labor in new fields were never more general and more promising than now. The imprisonment of one of our brethren in Massachusetts for Sunday work, together with the general agitation of the Sunday enforcement issue, has given us abundant opportunity through the press and in the lecture field to advocate the true principles of civil and religious liberty.

The Hebrew work has received some attention, and through the labors of brother F. C. Gilbert, a converted Hebrew, who is laboring among that people in Boston, some have accepted the truth, and quite a general interest has been created to study the Bible. The missionary work has received attention, and the brethren and sisters have done good work in this direction. Several have accepted the faith through their labors. The canvassers have left behind them in their work an open field with urgent calls for Bible work. Where we have been able to follow this up, there has been a good interest and in a very short time some accepted the truth.

The work is moving steadily on to victory, and the workers are all of good courage. We are thankful for what has been accomplished, yet we can see that much more can be done the coming year if *all* take hold and labor to the extent of their ability and privileges. Let us all gird ourselves for the conflict, and with the zeal of the Christians in apostolic days, go forward until victory, final and complete, shall turn on Zion's side. R. C. PORTER.

IN THE SOUTH.

JAN. 17-27, in company with Elders Sharp and Purdham, I labored in Louisiana. We enjoyed the meetings in New Orleans very much, and especially our relations with brother Purdham were very pleasant indeed. We were happy to know that he was rejoicing in the third angel's message more than ever. He is making every effort possible to "make straight a highway for our God." He is earnestly laboring to bring to the light those who have been in

sympathy with him for the past three years. The meetings were held in Elder Purdham's house, and the word spoken was received by all who heard us.

The meetings at Hope Villa and Galvez, about one hundred miles north of the city, were interrupted by the inclemency of the weather and the sickness of the families who were in full sympathy with us. We hope and trust for better days in all these places so far as the cause of God is concerned. The poverty of the people caused by high waters in the past in which they lost their crops, and in many cases their stock, called forth our sympathy in their behalf. Many of them are so reduced financially that they are not able to get away if they should try. For miles in every direction, we could see the high-water marks on the trees and houses, which had to be deserted during the overflows. I was told that thousands of cattle perished, and those places where they could stand on high ground were literally stripped of the foliage of the trees and cane on which the increased numbers of cattle and horses were compelled to feed. We can expect but little from our brethren on those lands. Elder Sharp returned with Elder Purdham to New Orleans, where they will labor to raise the standard of present truth, and work for the salvation of souls. Brother Purdham is now willing and ready to do anything and go anywhere that the Lord may send him.

On my way North, I visited Vicksburg, Miss., where I found our missionary steamer, the "Morning Star," lying at the wharf. Brethren J. E. White and W. O. Palmer, with their wives, are just entering upon the missionary work in that city. When they first arrived, the channel of the river was following "Grant's Cut-off," which runs about two miles from the city, but the water rising in the river gave them a chance to land at the foot of Washington street, in the midst of the inhabitants for whom they desired to labor. I enjoyed the privilege of this short visit with this missionary family. Their hearts are fully imbued with the spirit of consecration and devotion to the work of bringing the light of present truth before the colored people for whom they are laboring. We were rejoiced to see some organized effort entered upon to enlighten those who have been so long neglected. They realize that there are no mean proportions to the field opening up before them. The brethren are teaching the truth in every way they can find access to the churches and homes of the people. The sisters are devoting their interests and energies to teaching the children the common branches, as well as the Bible, by means of kindergarten work.

A brief mention of the floating home of these workers might interest our readers. Her length, including the wheel, is eighty-four feet; width, seventeen feet; and she is neatly divided into parlor, state-rooms, dining-room, and kitchen, tastefully arranged so that every foot of space is fully occupied, the boiler and engine occupying only a small space in the center of the boat. By means of a canopy, covering the entire upper deck with walls of canvass, they have ample facilities for seating 200 persons. These workers are laboring under the direction of the General Conference, and thus far they have been signally blessed and favored by the Lord and those with whom they have been laboring. On their way down the river they were detained at Memphis a few weeks, where they succeeded in creating a lively interest among the people. Some of the meeting-houses were opened to them, other meetings were held on the boat, visits were made, and Bible readings were held in more private places. Several embraced the truth, among whom were some prominent persons.

In connection with this enterprise, they have also another boat, a smaller craft without power, fitted up for a company of canvassers that are selling the "Gospel Primer" at the different points as they float down the river.

The unparalleled sale attending this little book is beyond the most sanguine expectations of the publishers. Over ninety thousand have been sold already, and not a year has passed since the little book was first planned. I hope the brethren and sisters will remember these workers in their prayers. On my way from Vicksburg I was delayed twelve hours by a wreck caused by the collision of two freight trains near Tuscaloosa, Ala. This caused me to remain over the Sabbath at home, where we enjoyed some good meetings with the church at Graysville.

Feb. 4 I visited Louisville, Ky., where Elder J. W. Collie is laboring to bring the truth before the people. The storms of snow and frost have greatly interfered with his work. Attractions of various kinds throughout the city are inviting the ears of the people in those directions, but the congregation has increased so that last Sunday over two hundred were present. Brother Collie and those associated with him are greatly encouraged, and they believe that God has much people in this city. R. M. KILGORE.

Feb. 4.

News of the Week.

FOR WEEK ENDING FEBRUARY 9, 1895.

NEWS NOTES.

The Russian government is making a great effort to unite her European dominions to the Pacific coast of her Asiatic borders by rail. One fifth of this road is now laid down, and a great force of men is being employed to push forward the work as fast as possible. The country is too cold for road building in winter, but the supplies and necessary material of all kinds are being transferred to the places where they can be used, and the work will be pushed in the spring. It is expected that the road will be ready for traffic by 1897. The goods of India can then be shipped *via* the China Sea to Russian ports on the Pacific, and go by rail to the great towns of Siberia. It is believed by enthusiastic Russians that when this road is opened, much of the trade that now goes through English cities to Russia will be diverted to this line.

The British Parliament opened Feb. 5. The queen's speech declared that the relations of England with all foreign powers were friendly. The war between China and Japan was alluded to, and the statement was made that the queen would do all that was possible to establish a peace between the two countries. Some attention was given to affairs in Armenia, and it appears that the sultan has promised to punish those who have been guilty of excesses there. The queen is especially pleased that the troubles in Ireland are apparently over, there being fewer offenses against the law there now than have been before for years. One of the most important and significant points in the speech is that a promise is made of a bill for the disestablishment of the Church of England in Wales, showing that the government is convinced that the step can no longer be delayed.

A decision of the Supreme Court of the United States lately delivered has greatly strengthened the Sugar Trust. The decision is that as the Sugar Trust operates among all, or nearly all the States, it is interstate commerce, and as such cannot be touched by a State law, through which it came up to the Supreme Court for decision. Justice Harlan dissented from this opinion of the majority. He held that the regulation of the Trust would not interfere with the interstate commerce, and that if such a rule should prevail, the several States would be at the mercy of the great combinations of wealth, and without any means of redress. He holds that the Trust is itself a violator of the interstate commerce laws, inasmuch as it is an unlawful restraint upon trade. The sympathies of the people are with Justice Harlan. If the majority of the justices are right, there is no way to remedy a gigantic wrong.

The outlook for the cause of temperance throughout the United States is not very encouraging to the lovers of sobriety. In many States the liquor-dealers are waging an aggressive, and what bids fair to be a successful warfare. In Iowa, where liquor-selling is allowed, the question will not be reconsidered. In the two Dakotas, where prohibition prevails, there is a prospect for a reconsideration. Liquor-dealers of California hope to pass a uniform liquor law which will prevent the local

option laws which hamper their business. In New York the fight is also on, with the question of selling liquor on Sunday as well as on other days being the particular point of the contest. Two bills entirely opposite in their nature will be presented to the New York Assembly,—one allowing liquor to be sold on Sunday, the other preventing it. The struggle in New York is, therefore, more for Sunday sacredness than for temperance, but it will doubtless be considered as a temperance measure.

It would appear from current reports that the present *modus vivendi* in relation to pelagic sealing is so far from doing what it was expected to do, that at the present time there is a strong prospect, unless a change soon takes place, of the utter extinction of the fur seals. A high authority declares that the Paris tribunal which regulated the seal capture is a "wretched failure" as far as the protection of the seals is concerned. He estimates that there are now remaining only about 60,000 male and 600,000 female seals, and that at the present rate of capture the entire destruction of the seal in these waters can only be a question of a few more years. To bring this matter before Congress, Mr. Dingley has offered a bill in the House providing for the slaughter of all the seals and the sale of their skins for the benefit of the United States Treasury. He evidently hopes by this means to secure the attention of the House so that something will be done for the preservation of these valuable aquatic mammals.

The latest news from the seat of war in the East is very interesting. The island in the harbor of Wei-Hai-Wei, which had successfully resisted the Japanese attacks, was finally taken Feb. 7. The whole of the town and the forts are now in the hands of the Japanese. It is also reported that the Chinese warships were sunk by Japanese torpedo boats. One of these ships was commanded by an American, and a graduate of the Annapolis naval school. The Chinese are fleeing from the coast toward the interior. They are terribly bitter against all foreigners, and the missionaries are fleeing from the Shan-Tung Peninsula. China is evidently in a terrible state of excitement, and the lives of all foreigners are in a very insecure state. A current report to the effect that England, France, and Russia have entered into agreement to intervene and bring the war to a close, is now being circulated. These powers are evidently fearful of the dismemberment of China.

DOMESTIC.

—All the Brooklyn militia have been ordered back to their armories, and the city is left in the hands of the police.

—Hundreds of children are being turned away from the public schools in Harlem, New York City, because of the lack of room.

—Taylor, the absconding treasurer of South Dakota, is thought to be in South America, out of the reach of any extradition treaty.

—A family who has been for years getting money of railroad companies in damages for pretended injuries was arrested in Chicago, Feb. 6.

—Feb. 2 President Cleveland signed the bill reviving the grade of lieutenant general, and nominated Major-General Scofield for the post.

—A man in Hollandale, Mo., lately found \$60,000 in gold, buried near a sawmill. It is supposed that it was hidden there during the civil war.

—For the first time in seventy-five years Lake Champlain is frozen over its entire length. Ice-harvesting has been suspended, owing to the intensely cold weather.

—The vault of the Milan Banking Company of Sandusky, O., was robbed of \$45,000, Feb. 4. They blew the safe open with explosives. No trace has yet been found of the burglars.

—The French steamer "La Gascogne," from Havre to New York City, was overdue six days, Feb. 9, and grave fears are entertained for her safety. Other ocean vessels are also overdue.

—The severe weather of the past week has been particularly felt in Florida, the mercury going down to eighteen degrees above zero. Millions of dollars worth of fruit-trees have been killed.

—All efforts to find the steamer "Chicora," lost on Lake Michigan, have thus far proved fruitless. It is now believed that she broke up in the middle of the lake, and that none of the crew escaped.

—Feb. 3 John Alexander Dowie was fined \$100 and costs, by Judge Prindville, of Chicago, in the case brought by the State board of health against his "faith healing" establishment on Edgerton avenue.

—Secretary of the Treasury Carlisle holds that the receipts from the duty on sugar and what will be received from the income tax, will soon furnish money enough for the government. He believes that a surplus of \$22,000,000 will be assured for the year 1895.

—Six cars, containing 350 negroes, left New Orleans, Feb. 2, for Mexico. They go as permanent colonists to the northern States of Mexico, where they will be given land on long-time payments. If these are satisfied, others will follow.

—A "regular tidal wave" struck the east coast of North America, Feb. 8. It extended from Nova Scotia to Rhode Island. At Cape Breton, N. S., 200 houses were washed away. Many small vessels were driven ashore, and there was some loss of life.

—A break in the pipe of the Standard Oil Company under the Hudson River, at New York City, has caused the loss in two days of oil to the value of \$600,000. The extreme cold and the ice in the river make it very difficult for the divers to repair the break. The oil is now being carried across the river in barges.

—The Secretary of War has sent to Congress an abstract showing the militia force of the country by States and Territories. The entire force is placed at 116,899, of whom 107,394 are privates and non-commissioned officers, and 9,505 commissioned officers. The unorganized military force of the country numbers 9,582,806.

—The coldest weather of the winter thus far has prevailed over the country generally the past week, and storms and high winds have been felt in most of the Northern States. There are also reports of the same conditions in Europe. There is much suffering among the poor, and loss of life is being reported.

—A Polish farmer, at Green Bay, Wis., being suspected of the murder of his wife, a sheriff feigned himself to be a priest, and the farmer confessed to him his crime. Catholics are much disturbed that any one not a priest should hear a confession, and the Catholic bishop of that section makes a strong protest, calling the trick of the sheriff an infamous sacrilege.

—The United States has purchased of August Belmont & Co., of New York City, on behalf of N. M. Rothschild & Sons, of London, and of J. S. Morgan & Co., London, 3,500,000 ounces of standard gold, to be paid in U. S. 4 per cent bonds. The bonds amount to \$62,500,000. It is specified in the bonds that they shall be paid in coin. The agreement is such that the interest may be reduced to 3 per cent, if Congress shall within ten days allow the word "gold" to be inserted in the bonds in the place of the word "coin."

FOREIGN.

—The rebels in Peru are fast closing in on the capital.

—The czar of Russia declares his intention of visiting England next June.

—The Porte has given permission for reporters to visit any province of Armenia except Bitlis.

—Mexico and Guatemala have not gone to war, and negotiations for peace are being carried on.

—It has been ascertained that the arms that were held by the Hawaiian rebels were made in the United States.

—Great preparations are being made in Germany to celebrate the birthday of Bismarck, which occurs April 1.

—The Kafirs lately attacked the Portuguese camp at Maraqueen, killing seven. They were beaten off with a loss of 200 men.

—The steamer "Cienfuegos" is ashore on Harbor Island, one of the Bahamas, and it is thought by shipmen that she will never float again.

—Queen Liliuokalani has formally abdicated the throne of Hawaii in favor of the republic, and seeks mercy. She will probably be banished.

—The insurrection in Hawaii has been suppressed. Ex-queen Liliuokalani is under arrest, dynamite and arms having been found in her residence.

—It is now said that M. Dupuy through jealousy caused the fall of Casimir Perier, and also started a baseless scandal involving the president's wife.

—An investigation made by the government of Germany to learn if many persons were emigrating from the conquered provinces of Alsace-Lorraine into France, has disclosed that during 1894, 33,000 men and 19,000 women had left these provinces for France.

—Henri Rochefort, who was for many years the editor of a socialist paper in Paris, and who has been suffering banishment from France since 1889, returned to Paris, Feb. 2, under the act of amnesty lately passed by the French Chambers. A great crowd gathered at Amiens to welcome him, and at Paris fully 50,000 people assembled to greet him.

—A French civil engineer, M. Bazin, has projected a plan for a new ship, to be placed upon large, hollow rollers, so that the ship itself is entirely out of the water. A model of such a ship has been exhibited upon a lake near Paris, and has attracted much attention. A larger one will be made to cross the English channel. Some naval experts think it will be a success.

—About 200,000 barrels of apples have been shipped this season from the Annapolis Valley, Nova Scotia, to Europe. The proceeds amount to about \$500,000.

—At Oaxaca, Mexico, earthquake shocks are now very frequent. Smoke is pouring out of the crater of what was supposed to be an extinct volcano near the town.

—The steamer "Amerique," reported in our last issue as wrecked off Cape Augusta, Colombia, is a total loss. All the passengers and crew, except one man, were saved.

RELIGIOUS.

—Owing to the intense anti-foreign feeling in the Shan-Tung Peninsula, American missionaries are fleeing for safety.

—Dr. A. J. Gordon, of Boston, Mass., who is known far and wide as a distinguished Baptist minister, and one of the editors of the *Missionary Review of the World*, died of pneumonia, Feb. 2.

—In southeastern Alaska the Presbyterians occupy Haines, Hoonah, Juneau, Sitka, Mangelé, Klawack, and Jackson. At these places there are five organized churches among the natives, with from 500 to 600 native communicants.

—Missionaries who are laboring in Arabia report an unusual interest among the people to receive and read the Scriptures. They are ready to buy what they read, and twice as many Bibles have been bought the last twelve months as in the same length of time before.

—Hermann Warszwick, whose work among the Hebrews of New York City is well known, has severed his connection with that local movement, in order to make an extended tour through the United States, and inaugurate efforts in behalf of his brethren in all the large centers of population.

—The procurator of the Holy Synod of Russia reports that in spite of the efforts of the Greek Church, the Stundists are increasing in numbers. The dispersal of the Stundists into other provinces has resulted in a great missionary movement; for wherever they have gone, they have preached.

—Dr. Rylance, rector of St. Mark's Episcopal church of New York City, has come out in a letter to the *New York World*, in which he favors what he calls a "rational Sunday." He holds that Sunday is a holiday, and he calls the attempts to make a Sabbath of Sunday an "eccentricity of Puritanism."

—The question as to whether a priest of Rome shall be allowed to ride a bicycle has been carried to the pope for decision by a Hungarian bishop, who had forbidden its use to the priests of his diocese. The pope, replying through Cardinal Isidorus, sustains the bishop in the following words: "We embrace your action and your decision in the above matter, because the decision will save priests from being injured, prohibit them from setting a bad example, and keep them from being joked by fellow-priests." This decision has made quite a sensation, since many priests ride a wheel.

Publishers' Department.

SOVEREIGN PONTIFF AND THE CHURCH OF ROME.

THE above is the title of a lecture which was delivered in the school of theology at Geneva, Oct. 3, 1843, by L. Gaussen, D.D. This lecture, which was published and extensively circulated at the time of its delivery, has been republished as the December number of the *Religious Liberty Library*. The object of the lecture was to show that the papacy is a fulfillment of the prophecies of Daniel, John, and Paul. Fourteen specifications drawn from these inspired writers are made, all of which point unmistakably to the papacy, and they cannot be applied to any other power. The pamphlet contains twenty-nine pages. Price 4 cents. Order of the tract societies.

"DUE PROCESS OF LAW."

THE pamphlet entitled "Due Process of Law" has been advertised very extensively among our people, but we wonder if they really appreciate its value. Recently a leading lawyer from Ohio has been taking treatment at the Sanitarium. A copy of this pamphlet was placed in his hands, and he became so deeply interested in the principles that it sets forth, that he is sending it to his lawyer friends, stating in connection with each pamphlet he sends out, who it is from, and requesting a careful reading of it. We believe that this publication is especially valuable to place in the hands of lawyers and other professional men who think upon these subjects, and know that these Church and State questions are coming more prominently than ever before the public.

Should not every Seventh-day Adventist be thoroughly alive to his opportunities, and faithfully engaged in circulating these publications? And should we not be well informed as to what our publications contain, so that we may know what is best to place before different individuals? If you have not read "Due Process of Law," send 15 cents to your State secretary for a copy. Read it, and then circulate it where it will be read and appreciated. A. O. TAIT.

"RELIGIOUS LIBERTY LIBRARY," VOL. III.

Six numbers of this library, from Nos. 20 to 26, have been compiled into one book of 302 pages. The most important of these publications are "Civil Government and Religion" and "The Legal Sunday." The book is neatly bound in cloth, and contains a large amount of useful information. Those who wish the publications in a shape for permanent reference, should secure this book. Price 75 cents. Order of the tract societies.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

Thirty-fifth Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its thirty-fifth annual session (fourth annual session under the new charter) in Battle Creek, Mich., on Wednesday, Feb. 20, 1895, at the Tabernacle, at 10 A. M., for the election of a Board of Directors for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present has the privilege of selecting and empowering some one, if he has not already done so, to represent him by proxy.

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

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

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

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

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

SEVENTH-DAY ADVENTIST MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

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

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

NOTICES!

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

WANTED.— Work among Seventh-day Adventists by a young man aged twenty-six years, with thirteen years' experience at farming. Address A. F. Hubbard, 1007 Stoughton St., Urbana, Champaign Co., Ill.

WANTED.— To hire a boy about sixteen years old to begin work April 1, for the season. Apply, stating wages wanted, to Julius Sartwell, Hadley, Mass.

WANTED.— A situation with some good Seventh-day Adventist family in Washington. I am used to farm, shop, mill, and office work of various kinds. R. U. Hesselstine, Box 5, Springdale, Wash.

WANTED.— Work on a farm by a man, with wife and one child. Can do carpenter work. Address G. W. Osborn, Marble Corner, Ripley Co., Ind.

WANTED.— Work on a farm by a young man among Seventh-day Adventists. State wages. John W. Bramham, Virginia, Ill.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

WANTED.— Seventh-day Adventist periodicals for missionary work. Address Fred Stevenson, Palmview, Manatee Co., Fla.

Special Notices.

KANSAS, NOTICE!

THERE will be a canvassers' institute and Bible school held at Ottawa, Franklin Co., beginning Feb. 25, and continuing five weeks. Those who agree to canvass six months during the year, and are accepted for that work, will be furnished house-rent, stoves, and fuel free, during the school. They will be boarded for \$1.25 a week, or less, at the dining-hall. Others desiring the benefit of such a school, and not wishing to canvass, will be boarded at reasonable rates, or they can board with private families. All who expect to attend should notify S. C. Osborne, 821 W. Fifth St., Topeka, Kan., at once, that he may know how many to arrange for. Bring "Great Controversy," Vol. IV., and "Patriarchs and Prophets." Come prepared to care for yourselves as far as possible. C. McREYNOLDS, Pres.

Obituary Notices.

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

WOODWARD.— Died at Jacksonville, Morgan Co., Ill., of consumption, Jan. 27, 1895, Lena Woodward, aged fourteen years. She never complained during her sickness, and was patient till the last. She fell asleep with the assurance of acceptance with Jesus. The services were conducted by Rev. F. S. Hayden (Congregationalist). JOHN W. BRAMHAM.

YAGER.— Died Jan. 28, 1895, near Mankato, Minn., of consumption, sister Amelia Yager, aged 20 years, 6 months, and 17 days. During the latter part of her illness, sister Yager gave evidence of her acceptance with the Lord, and she looked forward with joy to the first resurrection. Funeral services were conducted by the writer. C. W. FLAIZ.

CRAMER.— Mary E. Cramer was born May 3, 1819, in Plattsburg, Clinton Co., N. Y., and died Jan. 31, 1895, in Allegan county, Mich. Sister Cramer began the service of the Lord in early life, and in 1850 she embraced the third angel's message, and was faithful to her profession until her death. She sleeps in Jesus. Services by the writer. J. E. EVANS.

WILKINSON.— Ida May and Martha Jane, children of J. T. and S. E. Wilkinson, died near Etna, Wash., Oct. 11 and 17, 1894, of cholera infantum. The first was aged 1 year, 7 months, and 9 days, and the latter 3 years, 5 months, and 4 days. By this stroke the family was deprived of all their children, but they expect to meet them in the morning of the resurrection. M. M. LENGEL.

SOUTHERLAND.— Mary Southerland died at Carleton, Mich., and was buried Jan. 26, 1895, aged seventy-seven years. She accepted the truth last spring, and as her own relatives would no longer give her a home, she found a home among the brethren and died at the home of the writer's father. We believe she sleeps in Jesus. Remarks at the funeral by the writer. FRANK MOSEBAR.

CARL.— Died at her home in Roaring Branch, Pa., of heart-disease and pneumonia, sister Rosaltha Carl, aged 37 years, 6 months, and 10 days. She first embraced the truth of God under the labors of Elder Fero some twelve years ago. The loss of a dear mother is always keenly felt, but is especially so in this family. She leaves a husband and family of children to mourn. Funeral services conducted by the writer, Jan. 31, 1895. Text, Rev. 14: 13. W. F. SCHWARTZ.

SMITH.— Died Dec. 2, 1894, Leora Iona Smith, aged nine years. We have laid our darling away to sleep till Jesus comes. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." DAVID AND SALLIE SMITH.

HANNA.— Died Nov. 3, 1894, near Lebanon, Ind., at the home of his parents, John and Francis S. Hanna, of diphtheria, Morris Hanna, aged 3 years, 10 months, and 21 days. Funeral services were conducted by the writer. Text, Jer. 31: 15. I. S. LLOYD.

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.

Single copy, per year, post-paid, \$1.00. In clubs of ten or more copies, per year, each, 75c. To foreign countries, single subscription, post-paid, 5s. Address AMERICAN SENTINEL, 43 Bond St., New York City.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

Table with columns for EAST, WEST, STATIONS, and various train services (Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Atlantic Express, N.Y. & Bos. & Atl. Sp., N. Shore Limited, Waste'n Express, Kalam. Accom., Paot. Ex.).

*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.

Table with columns for GOING EAST (Read Down), STATIONS, and GOING WEST (Read up). Includes times for Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Imlay City, Ft. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, and Boston.

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

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 12, 1895.

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Our readers will notice the absence of the Sabbath-school notes in this number of the REVIEW. The reason for this omission is because brother Tenney, who has furnished the notes, is engaged in editing the General Conference *Bulletin*, and has not time to continue them.

A Vermont paper reports that five boys in the town of Franklin, in that State, were lately arrested for skating on Sunday. This was undoubtedly the work of some pious (?) person, who hoped by this means to induce the boys to join the church. The boys paid their fines, and the paper stated that they are now watching to catch those who ride for pleasure on Sunday. They will not have to watch very closely to find many who ride for pleasure on Sunday, and on business, too; and among them may be found orthodox church-members. The enforcement of Sunday laws reveals many inconsistencies.

We call the attention of the reader to the article from brother Moon, in another column, entitled, "Proposed Religious Legislation in the Fifty-third Congress," in which he gives a list and brief review of the efforts put forth the past year by the so-called National Reformers, to secure some action from Congress in behalf of their pet villainy, the union of Church and State in this government. It is important to keep track of all their movements, and such recapitulations as this, will aid the reader to do so. This paper should be preserved for future reference. The ignominious failure of their repeated attempts is very gratifying, as it gives the country more time to become acquainted with the nature and animus of their wily schemes. But they will not cease their efforts, for they have given themselves over to the infatuation of Satan, and, blind alike to history, reason, the word of God, the lessons of the past, and the dangers of the future, they will seek to compass the evil end they have in view, which, when accomplished, can result in nothing less than the subversion of the government, though they may think all the while they are doing God's service. Let efforts be redoubled to open the eyes of the people in regard to these things.

Sabbath, Feb. 9, the various services held in the Battle Creek church were of a very interesting and profitable character. At the general meeting in the forenoon, the audience was addressed by Elder H. P. Holser, from Rom. 8: 32. The subject was the inheritance of the saints. The vast inheritance of Christ as the only Son of God, comprising visible and invisible things, and the union of the saints as joint-heirs with him, was set forth in a way to increase the love of every child of God for Christ. In addition to the regular social meetings which are held in the several districts of the church, there were separate meetings of the Scandinavians and of the Germans. There was also a special meeting of all those attending the institute and the delegates. At the same time, Elder E. H. Gates interested an audience in the College by telling them of his experiences among the islands of the sea. Take it altogether, it was a day of unusual interest.

An exchange of strong Protestant tendencies complains that "there is a vast amount of practical Romanism in the Protestant churches to-day." The writer further explains his meaning by contrasting the Catholic with the Protestant position in regard to the Bible. Thus, according to his statement, the position of Rome is, "Whatever is not expressly forbidden in the Scriptures is allowed," and the position of Protestantism is, "Whatever is not commanded in the Scriptures is forbidden." Allowing that these distinctions are true, what becomes of the Sunday, which, as a day of rest and worship, has no countenance in the Scriptures, but rests solely on the authority of the Roman Church? To those who still keep Sunday, but claim to be Protestants, we would say in further words from this exchange: "Let the Protestant church first cast Rome out of herself, and then she may begin to resist Rome successfully."

GENERAL CONFERENCE INSTITUTE NOTES.

MANY of the readers of the REVIEW are doubtless getting the proceedings of the General Conference Institute through the *Bulletin*, but there are, no doubt, many others whose only knowledge on this subject will be obtained from the REVIEW, and for their benefit the following particulars are given.

During the past week, each day has brought in additional delegates and others who have come to attend the general meetings. Our work in all parts of the world is now quite fully represented here, the activity and interest caused by such a large number of workers being very noticeable as well as very gratifying.

The line of work marked out has been as follows:—

At 9:30 each morning general devotional exercises, consisting of prayer- and testimony-meetings, have been held in the Tabernacle. This has been followed by the regular Bible study for the day, from 10 to 11 A. M. Elder J. H. Durland, who is conducting this study, has been taking up the book of Colossians, and much helpful instruction is being given.

The hour from 11 to 12 has been devoted to health and temperance talks during the past week. Dr. J. H. Kellogg has occupied the time, giving much needed information upon the topics of ventilation, right breathing, and diges-

tion. Several interesting experiments were made in regard to the action of oxygen on the blood, the effect different substances have upon digestion, etc.

From 2:30 to 4 P. M., the time has been occupied by meetings of the Council, which have been held in the REVIEW Office chapel. During these meetings various matters connected with the progress of our work have been considered, including medical missionary effort, education, the canvassing work, etc. These meetings have been very interesting from the fact that in the reports presented a general view of the working of these things in different parts of the world could be obtained. Much prayer and thought are being given to the suggestions which have been made by Elder O. A. Olsen, president of the General Conference, in regard to our future work. Every indication shows that the Lord is going out before us as never before, and the prayers of his people everywhere should now be fervent and constant, that the work at this important time shall not be hindered by our neglect or indifference.

The hour from 7 to 8 each evening has been occupied by Prof. W. W. Prescott, until Tuesday night, when Elder H. P. Holser gave a very interesting account of the work in Central Europe. He continued this subject the next evening, giving a description of the recent troubles in Switzerland over the Sunday law, showing the favorable effect these things were having upon the work there. Elder F. J. Hutchins, who has been laboring in the Bay Islands, British Honduras, and the West Indies for the past three years, occupied the time from 7 to 8 Thursday evening, and gave a most interesting description of some of the work in that field. On Friday evening Professor Prescott again took up the line of study connected with the "Divine-Human Family." Eph. 3: 14, 15.

The hour from 8 to 9 each evening has been taken by Elder A. T. Jones in presenting the third angel's message, its present and future prospects, etc.

The regular session of the General Conference will open before another REVIEW reaches its readers, and next week we will endeavor to give the names of all the delegates, together with other interesting information pertaining to the Conference proper. J. W. SCOLES.

AN APPEAL FOR RELIEF.

NEWS continues to reach us of the suffering condition of many of our people in the West. The winter is proving to be one of severity, though the first part was comparatively mild. From what we learn, the greatest need seems to be for food and fuel. These can in most instances be bought on the ground, provided the money could be had, and for the immediate relief necessary, money is absolutely essential in most cases to meet the emergencies that exist. We, therefore, renew the appeals that have already been made, and ask that our churches and individual members interest themselves at once in contributing to this most worthy cause,—the relief of suffering in the drouth-stricken districts, especially in behalf, but not exclusively of those of our own faith. Money for this purpose may be sent to W. H. Edwards, Battle Creek, Mich., or if more convenient, directly to the following authorized agents of relief committees: James Skinner, 1505 E. St., Lincoln, Neb.; E. O. Burgess, Vilas, S. Dak.; Lucy M. Olds, 821 W. Fifth St., Topeka, Kan. O. A. O.