

The Advent
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REVIEW AND HERALD

IS THE FIELD
 OF THE WORLD

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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SLAVERY.

BY T. WHITTLE.

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THERE is a slavery that will fill
 The fairest life with darkest ill;
 And while the body moves at will,
 Yet deep within her grave

Freedom may molder, stark and cold,
 A ponderous stone upon her roll'd,
 To keep her in her narrow hold,
 And hide her precious light.

For God has given to man a mind,
 With all its complex powers, designed
 To be unfettered, unconfined,
 To choose the wrong or right.

For him who basely yields the same,
 There is no brand that gives a name
 Expressing the peculiar shame
 Of such a slavish act.

He only can be truly free
 Who holds that freedom is to be,
 In mind and conscience equally,
 From earth and hell intact.

And though the contest seem severe,
 And though it cost the blinding tear,
 Let resolution conquer fear—
 The cause will not be lost.

O heed the signs that thicken fast!
 O heed the warnings of the past!
 That in the conflict at the last
 Thine be the better part.

For he who would in freedom live
 Must guard his soul's prerogative,
 And only to his Maker give
 The service of his heart.

— Bible Echo.

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."—Mat. 3:16.

THE GRACE OF GOD MANIFESTED IN GOOD WORKS.

BY MRS. E. G. WHITE.

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Since we can be saved only through the grace of God, which is a free gift, why is it that man will to his own hurt, lift himself up in pride and take glory to

himself for his supposed good works? The divine favor, the grace of God bestowed upon us through Jesus Christ, is too precious to be given in exchange for any supposed meritorious work on the part of finite, erring man. Man has nothing in himself. The most exalted talent does not originate from man, but is the endowment of his Creator, and can purchase nothing from God. Gold and silver cannot buy the favor of God; nor the wealth of the world is the intrusted talent of the Lord. "Let no one think that costly offerings to benevolent enterprises will elevate him in the sight of God, or purchase for him the favor of Heaven, or procure for him a place in the mansions which Jesus has gone to prepare for those who love him. The precious blood of Christ is wholly efficacious. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." "Ye are not your own, for ye are bought with a price."

The resurrection of Christ from the dead was the Father's seal to the mission of Christ. It was a public expression of his entire satisfaction in the atoning work. He accepted the sacrifice that Jesus had made on our behalf. It was everything that God required, perfect and complete. No human being by any work of his own could piece out the work of Christ. When on the cross Jesus uttered the cry, "It is finished!" glory and joy thrilled heaven, and discomfiture fell upon the confederacy of evil. After that triumphant cry, the world's Redeemer bowed his head and died, and to all appearance the Captain of our salvation was conquered; but by his death he was a conqueror, and he has opened the gates of eternal glory so that all who believe in him may not perish, but have everlasting life.

The sinner's only hope is to rely wholly upon Jesus Christ. "Whatsoever is not of faith is sin." Our acceptance with God is sure only through his beloved Son, and good works are but the result of the working of his sin-pardoning love. They are no credit to us, and we have nothing accorded to us for our good works by which we may claim a part in the salvation of our souls. Salvation is God's free gift to the believer, given to him for Christ's sake alone. The troubled soul may find peace through faith in Christ, and his peace will be in proportion to his faith and trust. He cannot present his good works as a plea for the salvation of his soul.

But are good works of no real value? Is the sinner who commits sin every day with impunity, regarded of God with the same favor as the one who through faith in Christ tries to work in his integrity? The Scripture answers, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In his divine arrangement, through his unmerited favor, the Lord has ordained that good works shall be rewarded. We are accepted through Christ's merit alone; and the acts of mercy, the deeds of charity, which we perform, are the fruits of faith; and they become a blessing to us; for

men are to be rewarded according to their works. It is the fragrance of the merit of Christ that makes our good works acceptable to God, and it is grace that enables us to do the works for which he rewards us. Our works in and of themselves have no merit. When we have done all that it is possible for us to do, we are to count ourselves as unprofitable servants. We deserve no thanks from God. We have only done what it was our duty to do, and our works could not have been performed in the strength of our own sinful natures.

The Lord has bidden us to draw nigh to him and he will draw nigh to us; and drawing nigh to him, we receive the grace by which to do those works which will be rewarded at his hands. The reward, the glories of heaven, bestowed upon the overcomers, will be proportionate to the degree in which they have represented the character of Christ to the world. "He which soweth sparingly shall reap also sparingly." Thank God that it is our privilege to sow on earth the seed that will be harvested in eternity. The crown of life will be bright or dim, will glitter with many stars, or be lighted by few gems, in accordance with our own course of action. Day by day we may be laying up a good foundation against the time to come. By self-denial, by the exercise of the missionary spirit, by crowding all the good works possible into our life, by seeking so to represent Christ in character that we shall win many souls to the truth, we shall have respect unto the recompense of reward. It rests with us to walk in the light, to make the most of every opportunity and privilege, to grow in grace and in the knowledge of our Lord Jesus Christ, and so we shall work the works of Christ, and insure for ourselves treasure in the heavens.

Jesus says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit;

so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

From the testimony of Christ we can see that we are regarded by the Lord according to the kind of fruit we bring forth, the kind of works we perform; for they are an index of the way in which we regard Christ. "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. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." These were Christ's words during the last interviews he had with his disciples before his death. The fruits of the life testify to the state of the heart. Jesus said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Christians are to be indeed the representatives of Jesus Christ; they are not to be pretenders. Shall the world form its conceptions of God by the course of those who only take the name of Christ, and do not his works? Shall they point to those who claim to be believers, but who are not believers at heart, who betray sacred trusts, and work the works of the enemy, and say, "O these are Christians, and they will cheat and lie, and they cannot be trusted"? These are not the ones who truly represent God. But God will not leave the world to be deceived. The Lord has a peculiar people on the earth, and he is not ashamed to call them brethren; for they do the works of Christ. They make it manifest that they love God, because they keep his commandments. They bear the divine image. They are a spectacle unto the world, to angels, and to men. They co-operate with heavenly intelligences, and the Lord is most honored and glorified by those who do the most good works.

True piety of heart is made manifest by good words and good works, and men see the works of those who love God, and they are led thereby to glorify God. The true Christian abounds in good works; he brings forth much fruit. He feeds the hungry, clothes the naked, visits the sick, and ministers to the afflicted. Christians take a heart-felt interest in the children that are about them, who, through the subtle temptations of the enemy, are ready to perish. Fathers and mothers, if you have guarded your own children from the wiles of the foe, look about you to save the souls of the children who have not such care. Have an interest in the souls of those for whom Christ died. There are youth all around us to whom the members of the church owe a duty; for Christ has died for them upon the cross of Calvary to purchase for them the gift of salvation. They are precious in the sight of God, and he desires their eternal happiness. The saving work of Christ is complete only when the members of the church do their part, arising and shining because

their light is come, and the glory of the Lord is risen upon them. Christ calls for voluntary co-operation on the part of his agents in doing earnest, consistent work for the salvation of souls.

THE POWER WITHIN.

BY J. T. CROCKETT.
(Nashville, Tenn.)

EVERY object possessing life contains a hidden power that develops its true nature, and no outward force can change the nature of that object. For illustration, take two little seeds and plant them side by side. Cultivate them carefully; prune them closely as they grow up. After awhile the one develops into a poisonous plant, while the other yields luscious fruits. What has made the great difference?—It was the different natures of the germ—the power within those seeds. So with the same instruction one man develops a Judas Iscariot character, and basely betrays his Lord and Master, while another develops a character like that of the meek and lowly Saviour, and is ready finally to lay down his life for the Master. Where, again, is the difference?—The one has kept self within as the controlling power, and developed self; the other dethroned self, and opened his heart to the Saviour, and by this power within grew up into the image of the divine Master. How dangerous it is to encourage selfish feelings! How important it is to let Jesus rule in and control our hearts! "Keep thy heart with all diligence; for out of it are the issues of life." It is the power within that enables a man to live a Christian life.

A Christian is one who is Christlike; and to be Christlike we must have Christ dwelling in our hearts by faith. Then we shall live the life of Jesus; or rather, as Paul says, "Yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." And Paul prayed, "That Christ may dwell in your hearts by faith," and "that ye might be filled with all the fullness of God." Our Saviour also prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." When any one is thus united with both the Father and the Son, he lives the life of Christ, which was a life of obedience to all his Father's commandments. Jesus himself says, "I have kept my Father's commandments, and abide in his love."

Again: "He that saith he abideth in him ought himself also so to walk, even as he walked." The action is in harmony with the motive power, and as Christ is "the power of God" when he comes into the heart, he is the motive power within, that helps on the Christian life in harmony with his own life, and thus the actions will be in harmony with that propelling power. The life one then lives will be the life of Jesus. "Yet not I, but Christ liveth in me." As Christ thus lives in us, we will live pure and holy lives.

Here, then, we find the motive power: It is the love of God in Christ, shed abroad in our hearts by the Holy Spirit. Those who have this power within delight to keep the law of God. But some one may ask, How can I get this power in my heart? It is necessary to study the Scriptures, and "let the word of Christ dwell in you richly in all wisdom." Dwell in you how!—Richly. How important, then, that we study the word of God daily. Jesus prayed, "Sanctify them through thy truth; thy word is truth." Therefore if we would be sanctified, we must not neglect the word of God. When we consider that the Lord is there speaking directly

to us for our instruction, that these are the words of God to us personally, we will then learn many precious lessons. As we open our Bibles, let us say with David, "I will hear what God the Lord will speak," and as we do so, we will find that "he will speak peace unto his people, and to his saints."

Again: If we would receive this power of "Christ in us," we must give up our will as he did his. In the most trying night of his life, when he knew that even his disciples would soon forsake him, he was still so perfectly resigned and submissive to his Father's will that he exclaimed, "Nevertheless, not what I will, but what thou wilt." It was not only death that stared him in the face, but the guilt of the world was about to be laid upon him, and he was to bear it alone, for he was to be "made sin" for us; yet he did not draw back, but said, "Thy will be done. O, that we were all filled with his Spirit! Praise the Lord, he is ready to give us an abundant outpouring of his Spirit."

WHO IS IN COMMAND, CHRIST OR SATAN?

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

It was said of a certain regiment during the war, and doubtless could be as appropriately said of other troops, "They do not know when they are whipped." The thought that comes in this connection is, What a good thing it would be if some of us who claim to be Christians could be as fully oblivious to defeat.

Those of us who by chance wore either the blue or the gray in times ago know full well that the charge, "guilty of unsoldierly conduct in the presence of the enemy," was a very grave and humiliating one. The true soldier was not expected to manifest any fear in the presence of the enemy, no matter how much he might feel it.

It seems to me if some of us so-called Christians were more thoroughly disciplined, we would not so frequently present a pitiful spectacle of inefficiency and cowardice before both angels and men, nor so justly merit the accusation of unchristlike conduct in the presence of our enemy. Many of us have been too prone to run at the first fire, even before the battle was on at all. The enemy perhaps saw we were ready to fall back even before his bugles had sounded the "advance." We have often beaten a shameful retreat when nothing more than a thin skirmish line had been thrown out by our great and skillful adversary, merely to discover our strength; and "unsoldierly conduct in the presence of the enemy" has been the truthful report written over against our names in the books of judgment.

Many of us may as well confess that Satan has stolen many a march upon us. After we have fallen back, with but a feeble resistance, he has come gloatingly to us and told us to our faces he had again terribly defeated us, and we have owned up to it with an alacrity unbecoming a soldier, to say nothing of a Christian. During the late war we used to feel pretty sure of victory if we could once get the other side "on the run," as we termed a retreat.

So it is in the battle of life. Let us by word or manner give evidence of weakness, wavering, trembling, or irresolution,—no matter how slight it may be,—and the enemy of souls, a general of at least six thousand years' experience, knows it at once. If a weak place is discovered, the battle is ordered pressed just a little harder at that point, until we finally cast away our confidence, throw down our armor, turn, and flee! He then has us "on the run," and nothing can save us from everlasting overthrow but the Captain of the Lord's host.

If that part of the line upon which we stand has been "driven in," as is often the case in carnal warfare, it has been because we thought we could wage a valiant and successful conflict

in our own strength and by our own prowess. We may at such times not only believe we are defeated, but *know* it for a certainty; and, what makes matters worse, by some movement or word on our part we are sure to make Satan know it also.

The battle is the Lord's. If he is in command of the forces in which we are enlisted, let us not be any longer fearful and unbelieving. The generalship is in his hands, and we would better leave it there. Let us listen for and promptly obey his every command. If we do, we may with his assisting grace keep step to the drum-beats of salvation, and in his name march on from victory to victory beneath his goodly banner bearing upon its gleaming folds the cheering words, "Justification by faith," "Christ and his Righteousness."

"WE KNOW."

BY ELDER EUGENE LELAND,
(Millington, Mich.)

"But *we know* that the law is good, if a man use it lawfully." How, then, shall we use this good law lawfully, so as to get out of it the good there is in it? and what is the law good for? "And the commandment which was ordained unto life, I found to be unto death." Rom. 7:10. Had the commandment been used lawfully, it would have given life, for that was what it was ordained for; but Paul found it to be unto death, because he had used it unlawfully. It was not the good commandment that killed Paul, but it was his unlawful use of it. It was his transgression of it that slew him. It was sin that put him to death. "For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Verses 11-13.

Then there is another thing that "*we know*:" "For *we know* that the law is spiritual; but I am carnal, sold under sin." Verse 14. I am not able to meet the requirements of the law, which is spiritual. What, then, can we do?—Call for a settlement with your task-master, sin, receive his "wages," "death;" then renounce him forever, and accept "the gift of God," which is "eternal life through Jesus Christ our Lord." Chapter 6:23. By this means we will use the law lawfully, and thus get out of it the good which is in it.

Again: we find something further that "*we know*." Chapter 3:19. "Now *we know* that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." "What things soever the law saith." That surely includes what the law says about the seventh-day Sabbath. But "what things soever the law saith, it saith to them who are under the law." Why does the law do this?—"That every mouth may be stopped, and all the world may become guilty before God." Then "all the world" is made to "become guilty before God," by "what things soever the law saith." And further, this law by which "*we know*" that "all the world may become guilty before God," by "what things soever the law saith," is the ten commandments, and nothing more; for, if it included anything else in "what things soever the law saith," as circumcision, for instance, then we would have all the world become guilty before God for neglecting to perform the rite of circumcision. But this is manifestly absurd, for Paul says plainly: "Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God." 1 Cor. 7:19. Therefore it is clearly evident that the Scriptures recognize two laws,

and that by "what things soever" one of them "saith," "all the world may become guilty before God," and "*we know*" it; while the other law, regulating circumcision, sacrificial offerings, etc., is "blotted out," and gone. Col. 2:14.

"MY PEACE I GIVE UNTO YOU."

BY MRS. P. ALDERMAN,
(Madison, O.)

He giveth peace— not as the world,
With evil mixed, and sorrow hurled,
To taunt the soul with doubt and fear;
He soothes it all, and fills us here
With his sweet peace.

His own, his gentle, restful peace,
From every trouble brings release;
And o'er the soul a quiet joy
And comfort brings without alloy.
Such is God's peace.

Then we can rest secure in Him
Who pardons guilt and cleanses sin;
Who takes away our filthy dress,
And clothes us in his righteousness
And whispers, "Peace."

I love Him for his wondrous love;
My soul is charmed to look above.
With wounded hands he pleads for me;
The Father hears, and I am free,
And filled with peace.

Such peace as this will Jesus give,
And sin-sick souls may come and live;
Yes; from the depths of sin and shame
Be raised to glorify his name,
And know his peace.

A LESSON FROM MICAH.

BY ELDER F. D. STARR,
(Battle Creek, Mich.)

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." Micah 7:18. The true God is here contrasted with false gods in the matter of forgiving iniquity. Heathen systems of religion teach nothing, or next to nothing, in reference to the forgiveness of sins. In Jer. 10:10-12 the true God is set forth as the One who has created heaven and earth, while false gods can create nothing. This is indeed a very striking contrast, but it is not more so than the distinction brought out in Micah in reference to his power to forgive sins.

Of course there is really only one God (1 Cor. 8:4-6; 1 Tim. 2:5; Eph. 4:6), yet to accommodate divine truth to the conception of even a heathen mind, the Lord comes so near man in his benighted condition as to contrast himself, Jehovah, the true God, with the objects that man recognizes and adores as gods. Even granting that there are actually other gods, yet where is the God who in the mind of the idolater has this characteristic of power and willingness to forgive sin?

Perhaps it is not the so-called heathen mind alone that is in error in reference to the nature and character of the true God. The heathen makes an idol that represents outwardly the being whom he worships as God. That object illustrates his conception of God; his idea is a very erroneous one. God is not such a being as he conceives him to be, nor as he represents him to be by the idol he has made. Now we all have in mind some idea of what God is. Have we correct ideas? Have we the true conception of God in reference to the matter of forgiveness of sins? Have we comprehended in our minds this wonderful characteristic of the divine Being who is the embodiment of love? or is our conception of him that he is simply a being of stern justice and severity? Do we think him to be in reality a hard master? If we have such thoughts concerning God, we would do well to contrast the

God whom our minds place before us with the God that Micah describes.

As precious as this Scripture has been to the child of God in every age since it was written, we think there are reasons for believing that it especially applies at this time. In the first verse of the chapter the prophet breaks forth in this language, "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat; my soul desired the first ripe fruit." To more fully understand the feelings expressed here, we will simply turn to the experience of our Saviour, as recorded in Mark 11:12-14: "And on the morrow, when they were come from Bethany, he was hungry; and seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it." The Saviour was hungry. How gladly would he have eaten of the luscious ripe fruit. Note his disappointment at finding no fruit to satisfy his desire. Just such a feeling the prophet describes, like one desiring to eat the first ripe fruit and finding nothing, not even a berry after the gleanings.

This is an illustration. What does it illustrate? We will read the second verse and see: "The good man is perished out of the earth; and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net." The application is that good men have perished from the earth, the people have so generally become wicked. No doubt this state of things existed in the days of the prophet, but we ask, as we look around us, Cannot the duplicate of this condition be seen at this time? Has there not been a startling moral declension?

We proceed with the description: "That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up." Wickedness is entered upon with such earnestness that it is stated that they "do evil with both hands earnestly." "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10. This is what the laborer in the cause of God should do; but those who are working on the opposite side take hold to do evil with both hands. While they are manifesting such energy, should the zeal of the worker for Christ be less than theirs?

The different branches of the government are represented as having departed from the ways of truth and righteousness. The prince, the representative of the executive power, asks for reward, and the judge, the representative of the judicial department of the government, asks for reward. For the reward of money, popularity, or position they will allow judgment to be perverted. Constitutional requirements and solemn oaths of office to support the same are disregarded. But there is another class of individuals also involved in this. "The great man, he uttereth his mischievous desire." What class of leaders is represented by the term "great man"? Turning to Jer. 5:5, we read: "I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God." It seems from this and other Scriptures that the great men are those who are supposed to know and teach the people the things of God. In other words, they are the religious teachers.

What have these religious teachers, these great men, done in the matter? They have joined heart and hand with the civil rulers and have perverted judgment, uttering their mischievous desires, and so "they wrap it up." Civil and ecclesiastical rulers have gone into a confederation and combination together as they did when the priests and elders, Herod and Pon-

tius Pilate, with the Gentiles and the people of Israel, united against Christ and his cause. Acts 4:1, 27.

The description continues in startling terms: "The best of them is as a brier; the most upright is sharper than a thorn hedge." What assistance or consolation is to be derived from such a source? How much confidence can be placed in men of such description?

The remainder of verse 4 will help us to locate the time of the application of this language: "The day of thy watchmen and thy visitation cometh; now shall be their perplexity." The great difficulty with the professed people of God when our Saviour was here upon the earth, was that they did not know the day of their visitation. Luke 19:44. While he was with them, they were blessed with the visitation of mercy, but rejecting that, their portion was a visitation of wrath, the destruction of their city, and the desolation of their land. So it will be in the days preceding the coming of the Son of man. The world is receiving a favorable visitation of mercy in the threefold message of warning to prepare the people for the great day; but rejecting that, the consequences will be a visitation of the judgments of God as contained in the seven last plagues.

"Now shall be their perplexity." We read in Luke 21:25-27 of this fearful time of perplexity. Perplexity and dismay are already seizing upon the nations of the earth, upon both sovereigns and people; and while in this trying time confidence cannot be reposed in "the prince," "the judge," or the "great man," the popular civil and religious leaders, where shall we turn for security? Where is the man in whom we can trust? Surely we have some friends, some spiritual leaders, in whose judgment and guidance we may confide. But hold, listen to the warning that follows: "Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom." Verse 5. How many are doing the very thing here forbidden! We are not to understand that the Lord teaches us by this Scripture to suspect that our friends are unfaithful or hypocritical, but he desires to show us the folly of putting our trust and confidence in any human being. It is a sad fact that some have already made shipwreck of faith whose unlimited confidence had been placed in some friend or brother, or in some spiritual guide, and that confidence being shaken, the belief of the individual in the truth of God has also been shaken, and as a consequence, he renounced his faith. Are there those to-day who adhere to the unpopular truths of the third angel's message just because some near relative, perhaps some member of the family, does so, and who, in the event of the opposition of said friend or relative, would themselves also turn away from the truth? If there are such, this warning is for them. Trying times are before us. Read the history of the church during its more than 1200 years of persecution, in verse 6: "For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house." Our Saviour makes application of this verse in his prediction concerning the treatment of his followers in this dispensation. (See Luke 12:53 and 21:16.) A taste at least of persecution is yet to be experienced by the church. These same experiences will be repeated. How would we stand if those very friends or relatives in whom we have put such confidence should turn against us, and betray us, and deliver us up to be condemned? Our trust and confidence must be placed elsewhere. The prophetic testimony expressed in the next verse should be made our own: "Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." Not in any human being but in Him, and him alone, may our confidence be reposed without any danger of its being betrayed.

THE LIFE OF FAITH.

BY ELDER C. H. KESLAKE.
(Plymouth, Eng.)

THE life of the Christian is a life of faith. The apostle Paul says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Of the gospel, which is the power of God, it is said: "For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Rom. 1:17.

It is of the highest importance that one should have a right understanding concerning faith. The only faith that is worth anything at all comes from the word of God. "So then faith cometh by hearing, and hearing by the word of God." Chapter 10:17. Giving a definition of true faith, Paul in Heb. 11:1 says: "Faith is the substance of things hoped for, the evidence of things not seen." "Substance" is "that which underlies all outward manifestations; substratum; real or existing essence; the most important element in any existence," etc.

Faith being the substratum, the real or existing essence, the most important element in any existence, it is not only a real thing itself, but makes real to us the things for which we hope. As concerning the things not seen, faith is its own evidence—the evidence of things that are eternal. "The things which are not seen are eternal." 2 Cor. 4:17, 18. The life of a Christian being a life of faith, and faith being the substance of eternal things, it must follow that the Christian must live daily and hourly with the consciousness that everything he does and says relates to eternal affairs. The things only that are not seen are enduring; the things that *are* seen are temporal, and will soon vanish away. That being so, what a fearful blunder the person makes who in all his transactions—business or otherwise—is only concerned with the things that are temporal.

This does not mean that he is to have nothing to do with temporal matters. But the only legitimate use the Christian can have for them is to use them in relation to eternity. In every move he is inclined to make, he should first seek to ascertain whether it will be conducive to his spiritual interest, or, on the other hand, be a source of stumbling to him, and cause him to fail at last of eternal life. He should ever bear in mind that whatever would be a blessing to him would also be to the glory of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Man needs to learn that true prosperity, both in this life and in the next, is insured only as he takes God into his counsels. Humble reliance upon God is his only safety, and his prayer will continually be, "Lord, what wilt thou have me to do?" But reliance upon God is an utter impossibility where there is no faith. Before sin entered, our first parents were granted communion with their Maker with no obscuring veil between. But in a subtle manner Satan beguiled Eve, and she chose to believe him and disbelieve God. Since then men have thought it was in themselves to direct their way, confident that their way was always right. It is of man's own ways that Prov. 14:12 speaks: "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Of another way it is said, "In the way of righteousness is life; and in the pathway thereof there is no death." Chapter 12:28. This is God's way. True faith always testifies that God's way is right. True faith is the evidence of things not seen, and one of the things that is unseen is God's way, unseen and unintelligible to the natural man (1 Cor. 2:14), but always grasped and understood by faith.

There is a wide difference between God's way and man's way, God's thoughts and man's thoughts. It is, therefore, impossible for a person to have full confidence and faith in God, and yet in any degree rely upon himself. Paul speaks of this point in Phil. 3:3: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." It will be seen that the Christian's experience will be one of continual yielding up to God; one of implicit faith and confidence in his word. This being true, it follows that true faith finds its greatest perfection when it is able to trust God's word when everything else is swept from under us. It is to this experience that God in his infinite wisdom must lead his people.

A striking illustration of faith is given in the case of Abraham. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11:8. Abraham had no idea where he was going, or how he should subsist in the meantime; but the voice of God had called him, and that was sufficient. In heeding that call, Abraham grasped by faith the fact that God was responsible for all his needs, and with that he could go forth from his kindred and friends, resting wholly upon the bare word of God. But the crowning act in Abraham's faith was when God called upon him to offer up Isaac. Let it be borne in mind that Isaac was the child of promise; that through him Christ, the promised Seed, should come (Gal. 3:16); and that through Christ the promises to Abraham were to be fulfilled, including his salvation; "for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

But while the flesh could see in the act of Abraham nothing but defeat and eternal loss, faith in God's word could see a glorious triumph and eternal gain. Faith could grasp the power of the Eternal, and believe that God could fulfill his promise by raising Isaac from the dead. "By faith Abraham, when he was tried, offered up Isaac; . . . accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure." Heb. 11:17, 18. Abraham's chances of salvation were apparently against him when he offered up Isaac at the express command of God. But after God had spoken the word, Abraham's salvation depended upon implicit obedience to it, leaving all the consequences in the hands of God. This example of faith is put upon record for the benefit of the people of God in the last days.

As in the case of Abraham, so will it be with the people of God—their faith in God's unerring word will bring them where, in the eyes of the world, they will meet with ignominious defeat, which will in reality be a most triumphant victory. "The darkest hour is just before the dawn." At the most critical point it will be seen that God has not left them. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66:5. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad, and rejoice in his salvation." Chapter 25:9.

That which will enable the child of God to pass through that trying time will be the possession of the true faith which cometh by the word of God, and which is thus spoken of: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12)—a perfect obedience because of a perfect faith, even the faith of Jesus. This, and this only, is the true, saving faith.

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.

NO PLACE FOR BOYS.

THERE'S a place for the boys. They will find it somewhere;
And if our own homes are too daintily fair
For the touch of their fingers, the tread of their feet,
They'll find it, and find it, alas! in the street,
Mid the gildings of sin and the glitter of vice;
And with heartaches and longing we pay a dear price
For the getting of gain that our lifetime employs,
If we fail to provide a place for the boys.

Ah, what if they should? What if your boy or mine
Should cross o'er the threshold which marks out the line
Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?
O, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting joys
To make round our hearthstone a place for the boys?

A place for the boys — dear mother, I pray,
As cares settle down round our short earthly way,
Do n't let us forget, by our kind, loving deeds,
To show we remember their pleasures and needs;
Though our souls may be vexed with problems of life,
And worn with besetments and toiling and strife,
Our hearts will keep younger — your tired heart and mine —
If we give them a place in the innermost shrine;
And to life's latest hour, 't will be one of our joys
That we kept a small corner — a place for the boys.
— Selected.

SABBATH AT BROTHER BREWSTER'S.

THE Brewster household consists of father, mother, two sons of sixteen and twelve, a daughter of ten, and little Daisy, a two-year-old. Six mornings in a week things are stirring about the premises bright and early. The sleepy children are routed out by the vigorous command of the mother, for there is much to be done, and time is fleeting. But upon Sabbath morning there is a lull. It is not the calm, quiet spirit of devotion that pervades the place, but the dull, heavy, senseless stupor of sleep, that makes the very air thick, until the patient cattle and the impatient horses in their stalls wonder if they will ever receive the attention they need so badly, and old Rover becomes as hungry as a dog, and joins heartily with the rest of the brute portion of the family in wishing that there was n't any such thing as Sabbath morning.

At last, by a mighty effort, brother Brewster throws off the incubus of the drowsy god, awakes to a sense of the situation, and is provoked at his wife and children for over-sleeping. The truants are quickly turned out, and for the next two hours it is anything but Sabbath there.

In that time all the chores, out-of- and in-doors, must be done, breakfast prepared, and dishes put away. Clean clothes got out and put on. Bathing, combing, brushing, a pretense of prayers, Sabbath-school lessons learned, and lesson papers lost; Bible can't be found; and no end of the rush, hurry, and trouble. George blames Willie for losing the blacking-brush, and Willie declares it was Mary had it. Daisy cries, and Mother, having no time to be pleasant, slaps her to make her quiet. Father scolds because he cannot find his boots, and then they are not blackened, and mother replies that she doesn't black boots for a living.

But the clock goes right along, and now it is Sabbath-school time, and they have nearly a half mile to go. George and Will, being boys, get off on time. Father doesn't see why it need take a woman forever to get ready, and finally leaves Mother and Mary to bring the baby as best they can. He believes in being on time.

At church the boys sit by the stove and make a disturbance, Mary sits with Polly Jenkins, Mother holds the baby, and Father sits up forward with the rest of the good people; and as the discourse doesn't seem applicable to his case, he takes a nap.

The Sabbath-school is lengthened by a discussion in general exercises to an hour and a half. The minister does not come very often, and in order to make it up, preaches two hours. Then follows a social meeting for an hour more. In the meantime Willie had exhausted his schemes of amusement and gone to sleep. George whispers, whittles, and wishes the meeting would ever end, and declares he never was so hungry. Even Mary forgets to whisper in her hunger and weariness.

Meeting was out at last, but every one was so tired and ravenous that the good lessons were forgotten till the stomach was satisfied. This was overdone, and the stupid god again took possession of the premises until the decline of the sun aroused their worldly senses to keen activity for another six days' campaign. G. C. T.

A BOY'S BEDTIME.

HE was about seven years old, and his bedtime had come. His mother took him on her lap and began to undress him. He yawned and stretched wearily. He had been "so busy" all day, he said.

"Why, Johnnie," his mother suddenly asked, "what made that cut over your left eye?"

"Jimmy Higgins frowed a tomato can, and hit me."

"What did you do to Jimmy?"

"I frowed the can back."

"But what did you do before Jimmy threw the can?"

"O, I just said, 'Jimmy's mad and I'm glad, and I know what'll please 'im, a bottle of ink to —'"

"You ought not to have teased Jimmy by saying that. How did you get this black-and-blue place on your leg?"

"O, Joey Smif and me was seeing which could pinch ach over the longest and hardest wivout hollerin', 'Ouch!' Joey hollered first."

"O Johnnie, Johnnie! mama doesn't like to have her little boy do such things. Has your nose been bleeding?"

"Yeth, ma'am. I fell off the fenth, and it bled a lot."

"What were you doing on the fence?"

"O, I was just daring the boy what lives in the new house across the street to come half way over here!"

"And did he come?"

"Yeth, ma'am. That's how I got them squatches on my face."

"Why, I thought I saw you and that little boy playing together this afternoon."

"Yeth, ma'am, but we fought first. He's a real nice little boy, and I gueth his father is awful wick, 'cause they had turkey for dinner today, and it ain't Christmas nor Thanksgiving."

"How did you get this great hole in your jacket?"

"Climbin' up a tree, and I tored the hole in the other sleeve climbin' down. Its fun to climb."

"It is n't any fun to mend torn clothes."

"I'll take off my jacket next time, mama."

"Then you'll tear your waist. What's all this in your pockets?"

"O, just some stones and spools and strings and keel and a buckle and a big nail and a key and my real agate marble and a shooter, and, O mama! I've got the *cunnin'est* dead mousie in one of my pockets."

"You must not carry such things in your pockets. Now say your prayers, John. You must be a better boy to-morrow."

"Yeth, ma'am, I will."

But his to-morrow is like the to-morrows of we children of a larger growth, the to-morrows that end in failure or forgetfulness of the promises of yesterday, and leave us to confess the defeat and failure of the day to the Father of us all.—J. L. Harbour.

FILTERS.

THE process of filtering, while it removes from water the suspended impurities, including a considerable portion of the micro-organisms, takes out only a small part of the dissolved organic matter. The result may be a liquid as clear as crystal and as harmful as before filtering. If the water contains germs of infectious diseases, as typhoid fever, the filter is no protection whatever.

A good filter recently cleansed will remove as much as 80 per cent of the micro-organisms and a considerable portion of the dissolved matter; but after a week's use the filtering material is so full of micro-organisms and their products that it becomes an additional source of contamination. The claims of some manufacturers that their filters are "self-cleansing" are not to be relied on. There is no such thing as a self-cleansing filter. A filter which is not thoroughly cleansed at short intervals is worse than no filter. With the best of filters it is a good practice to boil the water after filtering, especially where it is necessary to use water which is seriously contaminated or which comes from a suspicious source.

Filters are constructed with a medium of porous nature to permit the passage of water while retaining the solid matter. Various substances, as felt, sponge, sand, spongy iron, unglazed earthenware, porous stone, charcoal, etc., have been used in their manufacture.

Charcoal has the property of holding within its pores a large quantity of oxygen in an active state, the oxygen breaking up organic matter which comes in contact with it. Charcoal is in this way a valuable deodorizer when spread over a mass of decaying animal or vegetable matter, the oxygen held by the charcoal destroying the noxious gases as they are given off. This quality makes charcoal valuable as a filter, for when fresh it acts not only mechanically in removing suspended matter, but also chemically in destroying organic impurities. After use for some time in a filter this oxygen is lost, but may be renewed by heating the charcoal to redness, with the air excluded to prevent burning. This process restores the oxygen and destroys the accumulated micro-organisms. When renewing the charcoal, the sand, gravel, or other substance used in connection with the charcoal as filtering material should be boiled, and the vessel should be thoroughly washed with boiling water.

A cheap but serviceable filter may be made of a stoneware jar having an opening near the bottom for drawing off the water. The jar should be filled two-thirds full with the filtering material, which should consist of a layer of gravel around the outlet, a layer of sharp sand over this, then charcoal, and finally a layer of fine gravel. The greater the depth of these layers, especially the layer of charcoal, the more perfect will be the filtering. A vessel a foot in diameter and twenty inches high would give a fair filtering bed. The vessel should be placed with the outlet over another jar which will act as a reservoir for the filtered water.

In purchasing a filter the following qualities should be sought for:—

1. Every part of the filter should be accessible for cleansing.
2. There should be nothing in filter or filtering medium capable of undergoing putrefaction or of yielding impurities to the water.
3. The medium should be one which will retain all the suspended matter and a large percentage of soluble matter, and at the same time allow the passage of the water with a fair degree of rapidity.

It should be remembered that, as a general rule, the slower the water passes through the filter, the more perfectly it is filtered, and that increased capacity is better gained by increasing the filtering surface than by decreasing the depth, or thickness, of the filtering bed.—*Pacific Health Journal*.

HAND RUBBING.

To give a hand rub it is not necessary for the operator to understand how to give massage as would a trained professional nurse; but he should remember a few simple principles: first, that a light, brisk, to-and-fro dry rub will warm a chilled and bloodless surface and bring a glow to the skin after any cold-water treatment much sooner than one given more forcibly but more slowly. Secondly, always rub from the circumference toward the center of the body, following the returning blood flow through the veins, when operating to relieve any congested organ. Thus, in case of varicose veins of the legs and feet, or congestion from standing or sitting, rub briskly and firmly upward; for the same condition of the hands and arms, rub upward toward the shoulder; for congestion of the head and neck and the upper part of the spine, rub downward toward the heart; for the lower hips and abdomen, rub backward toward the spine. This is called centripetal rubbing, because the stroking follows the current of the venous blood toward the center of circulation—the heart.

To relieve the stagnation of blood due to remaining in one position too long a time, as of the back in long illness, turn the patient on one side and rub the spine briskly with the hand. This treatment repeated every few hours will not only prevent bed sores, but also the stagnation of blood in the lower portion of the lungs, of the liver, and of other internal organs. Inflamed and rheumatic joints, especially when the disease is of a sub-acute or chronic form, can be relieved from pain and heat by elevating the part and rubbing it until it becomes cool and the pain is relieved. Gentle stroking of the head and spine will often relieve nervousness, and put a tired, restless patient to sleep. Every observing nurse knows that she can often relieve colic in infants by rubbing the abdomen and stomach, thus causing the gas to move off.

In fever cases, where, for any reason, water treatment cannot be easily applied, the heated surface may often be cooled and the temperature lowered by uncovering the patient and giving him a quick, gentle, to-and-fro, or centripetal rub in the cool air. The writer has often quieted a nervous fever patient in this way, and has had the satisfaction of seeing the skin become moist, the temperature fall a degree or more, and the patient drop off to sleep.

Always avoid harsh, heavy rubbing, especially over sensitive organs. Briskness and evenness of motion will warm a surface quicker than slow, heavy rubbing. When rubbing toward the center of the body, the stroke should be steady and firm. A rub after any treatment should be kept up until all damp, chilly feelings disappear. The warming, stimulating effects of surface friction may be increased by using a flesh-brush or a Turkish or crash towel.

As every person always has the means for applying this treatment, and every one can keep in practice by treating himself, there is no valid reason why any one should be unable to relieve pain and discomfort, to sooth the nervous, or to reduce pain and swelling in a sprained ankle by this simple treatment. A course of instruction in massage is very desirable, but do not think that because you are not an expert in this line you cannot give any treatment. By carefully following the above directions and using common sense in their application, a person of ordinary intelligence can give these treatments very successfully.—*Good Health*.

THE SANITARIUM COOKING SCHOOL.

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

THE Sanitarium School of Hygienic Cookery some time ago outgrew its apartments, but has continued business, admitting only those who are being educated for missionary work. By close management from one hundred and fifty to two hundred persons have been under instruction all the time, but the practical work had to be done in sections of twelve. Now the managers have cheerfully granted us the basement of the Hospital for a workshop, and it is being conveniently fitted up so that thirty-four persons may practice simultaneously. Each one is provided with a single-burner gas stove, two persons having the use of one oven. Numbered table-kitchens are so fitted up that all the utensils necessary for ordinary cooking are within arm's reach. At the south end of the room is a large cabinet in which are exhibited curious foods from our own and many foreign countries. In another is a large exhibit of Mexican cooking utensils brought from that country by Dr. Kellogg three years ago.

Adjoining the class-room is a dining-room, where the Hospital patients take their meals when able to leave their rooms, their cooking being done in a special kitchen by delegated members of the various training classes who have previously had more or less instruction in the principles and practice of preparing hygienic food.

In another kitchen is carried on a rather more advanced line of cookery, from which the food is taken on trays to the patients in the surgical ward. In still another is carried on the experimental work of the school proper. By this we mean the material working out of recipes which may originate with the superintendent, Mrs. E. E. Kellogg, the teachers in charge, or with others who may suggest them.

After having completed the preliminary course of instruction, the missionary nurses are given responsible work for a certain number of weeks, first taking in charge the care of the dining-room where the Hospital patients are served, then in turn the two lines of cooking and the experimental work, each being taught and expected properly and thoroughly to care for his own department, to be economical in use of material, to plan wisely, and execute with dispatch.

Connected with these is what is known as the "Basket Room," in which the bulk foods remaining from the serving in the larger kitchens of the institution are placed in baskets and carried to the poor of the city by members of the Sanitarium family.

We mentioned our cabinet of curious foods, etc. If any of our readers find any rare specimens of food material, we would be glad to add them to our list. We would also be pleased to receive contributions to another branch of our museum, which consists of relics and utensils of those practices in cookery which are now abandoned by those who provide hygienic food. We scarcely need to enumerate pepper-boxes, frying-pans, and a long list of now, as we hope, laid away articles.

BATHING IN HEALTH.

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

SEVERAL pounds of fluid are thrown out through the skin every day in the form of sensible or insensible perspiration. Every ounce of this is heavily charged with poisonous matter the most of which remains behind on the surface of the skin. If bathing is not practiced frequently so as to remove these poisonous substances, they will accumulate, and the clothing will absorb a large share, but much of it will be taken back

into the blood, and the system will do all it can to eliminate it in some other way. This explains why one may neglect bathing, as is frequently done, and yet for a long time receive no apparent injury. But if the same person, through breaking some more of nature's laws, cripples other eliminating organs, he will discover that there is a limit beyond which physical law can no longer be broken with impunity.

Persons in health should bathe as often as twice a week, but there are many who are so situated that they cannot enjoy the blessings of a general bath. For such an excellent substitute is a hand or sponge bath upon retiring at night or arising in the morning. All the apparatus necessary is a wash bowl, some water a little below the temperature of the body, and a coarse towel. After applying the water to every part of the body, the skin should then be thoroughly rubbed to produce a good glow. All who neglect frequent bathing are depriving themselves of many blessings that God desires them to enjoy. Bathing soothes the nerves, quickens the circulation; it helps the bowels, stomach, and liver, giving energy and new life to each. The mind and the body are alike invigorated, the intellect is made brighter, and every faculty becomes livelier.

Special Attention.

IS NEW YORK CITY REFORMED?

THE reform elements of New York City are seething with excitement over the sale of liquor on Sunday. After the city had been "Parkhurst" and "Lexowed" and a clean reform ticket had been elected, it was supposed that it would closely resemble the garden of Eden before the fall of man. But the actual facts in the case show that political reforms, like human beauty, are only skin deep. Mr. Strong, the new reform mayor of New York, thinks that the question of liquor-selling on Sunday can be best settled by allowing the saloons to remain open during a part of the day. He has made a public announcement of his mind on this subject; and so, although the law now says no liquor shall be sold on Sunday, since the reform mayor thinks it may be done with impunity, the saloon men do not fear arrest very much. Sunday, Jan. 19, was expected to be a very dry day in New York City, and Superintendent Byrnes had given orders to arrest all violators of the excise law. Nevertheless 5000 saloons did a rushing side-door business all day, and there were only 173 arrests made.

Various reasons may be given for the paucity in numbers of those who were arrested for breaches of the excise law. The saloon man, or some one well acquainted with those who patronize his place, stood guard at the side door, and allowed only those to enter who were known to be regular *habitues* of such places. The police are not always Argus-eyed, and can hardly be expected to see through their backs, which is that portion of their bodies which they generally turn toward saloons. More than all, public opinion in New York City does not yet favor the closing of saloons on one day more than another, and it is very difficult to enforce an unpopular law. The clergy and the W. C. T. U. are protesting vigorously, but no apparent effect is yet perceivable; and this is probably all that the Parkhurst crusade and the Lexow investigation will accomplish, so far as the sale of liquor is concerned. It shows what we have often pointed out in these columns,—the utter hollow-

ness and transient character of political reforms. The soul of the reform was all in the breasts of a very few men. The rest were for awhile carried away with the storm of enthusiasm, but the majority are like the fishes to which the saint preached. They listened attentively, but when the sermon was over,—

“The pikes went on stealing;
The eels went on eeling;
Much delighted were they,
But preferred the old way.”

When laws do not receive the support of the majority of the people, they are a dead letter, and a law *generally* broken ought not to be on the statute books; for contempt toward a poor and unwise law may lead to the same feeling toward the best and wisest measures. The limitation of the sale and consumption of liquor is a consummation “devoutly to be wished;” but it can only be entirely restrained when the appetite for it in poor depraved human nature has been taken entirely away. The gospel is the all-powerful and only sufficient remedy, but since all men will not receive the gospel, the probability that liquor-drinking will entirely cease is not very great.

M. E. K.

THE BROOKLYN STRIKE.

THE year 1895 is ushered in with a great strike of the street railway employees in Brooklyn, N. Y. About 7000 men went out at first, and others have since joined them. The grievances of the strikers are irregularity of time, over-work, without remuneration, insufficiency of pay for work done, and the hiring of many extra men for short time service,—“trippers” they are called, because they take only a trip or two at a time, but they take the pay from the regular workmen. The street-car companies refused to accede to the request of the men, and the strike resulted. As is usual in strikes, the strikers were not well pleased to see the companies operate their roads with other men, and large bodies of the strikers and their sympathizers gathered at different places, and by threats and sometimes by the use of stones and brickbats interrupted the operation of the roads. For awhile the police were able to protect the property of the car companies and to keep the lines of traffic open; but the strike so gained the sympathy of the people, that the police were unable to cope with them, and the militia force of the city was called out. Several encounters took place, and as the soldiers confined their efforts to protecting the property of the companies and did not fire upon the mobs, not many were hurt, though many soldiers have been struck with flying missiles and some of the mob have felt the prick of the bayonet.

Meanwhile business along the lines of the car routes is almost paralyzed, and merchants and business men are appealing to the courts to compel the roads to make some settlement so that traffic and business may be resumed. A committee of the strikers held several interviews with the representatives of the street-car companies, but no satisfactory arrangement has yet been made. The strikers demanded that the new hands employed since the trouble began should be turned off; the companies objected to this. Finally, the militia of New York City was called out, and several encounters have taken place between the troops and the mobs, in which blood has been shed, the troops repeatedly

charging the mobs, and sometimes firing upon them. The militia at Albany has been ordered in readiness to move. About 8000 soldiers are now in Brooklyn. The companies are hiring many new men, and the probability at this writing is that the strikers have lost the battle.

M. E. K.

A LIFE OF TRUST.

THE *Missionary Review* for February gives considerable space to the annual report of the venerable George Müller, with whom the Christian world at large is acquainted through his humane work at Bristol, England. There for fifty-five years an orphanage, constantly increasing in proportions, has been sustained by trust in the providence of God. Prayer is and has been the sole reliance of this man of faith. Dr. Pierson says: “I have stood in awe in the sacred room where three prayer-meetings are held every week; and besides these, Mr. Müller and James Wright pray day by day together, and Mrs. Müller and her husband at least twice daily together, and often as many as six times; and this does not include Mr. Müller’s individual prayers often repeated daily.”

It is a rule with Mr. Müller never to make his wants known to any person. He tells them to God only. At the time when he began his work, there was charitable provision made for 3600 orphans in England, and the prisons contained over 6000 orphans under eight years of age. Now there is provision made in England for 100,000 orphans. Since 1834 nearly \$4,500,000 has been given Mr. Müller for the orphanage work without any one having been personally applied to. The number of persons taught in the schools is 120,092. The orphanage now consists of five large houses erected and fitted up at a cost of \$570,000, which accommodate 2050 children and 112 helpers at a time.

This work is only a portion of the labor done by Mr. Müller, for he is greatly interested in missionary work at home and abroad. During the time mentioned above he has received for other objects than that specified \$1,850,000. As his means came in, he has enlarged his work instead of hoarding it, so that he has continually to look to God for support and guidance.

G. C. T.

THE NEW FRENCH PRESIDENT.

THAT France can have a cabinet crisis so acute that not only the ministers but the president himself resigns; that a new president can be elected at once, and everything in connection with the government go on as before, is a striking evidence of the stability and probable permanency of the republic; and the doleful remark of the Duke of Orleans, that the republic in France can never be other than a “provisional régime,” is as untrue as the statements of such royal pretenders quite generally are, when their fancied rights of royalty are concerned. The two pretenders to the vacant throne of France,—one of the Orleans family and the other a Bonaparte,—are reported to have watched affairs in France lately with intense interest. The Duke of Orleans even hurried from his home at Stowe House, London, down to Dover; but like another king of France, who “marched up the hill with forty thousand men, and then marched

down again,” he returned, having made himself the laughing-stock of the world.

The general opinion in regard to M. Felix Faure, the new president of France, is that he is an able man, nearer in capacity to the late President Carnot than any other man in France, and that he has executive abilities of a high order. Born in Paris, he has grown up through many positions of honor and trust, until now he has attained the highest office in the gift of his country.

M. Faure is particularly intelligent in regard to French colonial affairs, and it is thought this had much to do with his election, as France is now rivaling England in the extent of her colonial interests. No country is more prosperous than France. Complaints of hunger and starvation are rarely heard of there. Since the mistaken investment in Panama canal stock, her frugal and industrious peasants have refilled their stockings with money, and general prosperity smiles upon her. Surely no nation has the recuperative energy of France, and she will undoubtedly figure largely in the future history of Europe and the world.

M. E. K.

THE EASTERN WAR.

SOME points of interest have developed in the Eastern war during the past week. The Chinese have not given any evidence that they are improving in the art of war. They are divided in their councils, and jealous of each other. They have cut off the heads of several of their generals who manifested incompetency. A doleful proclamation of the emperor has lately been given to the public. He accuses his generals of cowardice, and his soldiers of insubordination; asks that his mother, the dowager empress, be cared for, and says that he will die with his people. Many of the Chinese soldiers have become robbers, and they are more feared by the Chinese people than are the Japanese.

Although the severity of the winter makes military operations very difficult, the Japanese are active. An army of 10,000 Chinese was lately put to flight, almost without a battle. The most important late event of the war is the movement of a third Japanese army into China. This army of 25,000 men has landed under cover of its fleet, on the Shan Tung peninsula, near Wei-Hai-Wei, which is a strongly fortified fort. It is evidently their intention to invest the place by sea and land, cut it off from Peking by the army, and either take it by storm, as they did Port Arthur, or reduce it by siege. The remnant of the Chinese fleet is cooped up in this harbor, and if the place falls, the whole fleet will be lost. The Christian missionaries who went from this country and were operating at Wei-Hai-Wei have gone on board the United States ship of war “Yorktown.” England is watching the conflict very closely, and has forbidden the Japanese to enter the Yang-tse-Kiang River, though what right she has thus to interfere is not very clear. Mr. Foster, who goes from this country as independent counsel for China in the arrangements for peace, has arrived at Hiroshima, Japan, where he will await the arrival of the accredited representative of China to Japan who is now on his way to Japan. His name is Chan Yung Hwan. He has been Chinese minister to this country, and is said to be a man with some experience of the way national affairs are conducted by other nations than China.

M. E. K.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 29, 1895.

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Letter 28.—Round About Jerusalem— The Mosque of Omar.

THE temple platform, on which the Mosque of Omar stands, occupies the southeastern quarter of the modern city. This is regarded by the Moslems as, next after Mecca, the most holy spot on earth. This is why they so long refused all Christians access to the place. On the other hand, the Jews have never sought access to it, fearing lest they might tread on the spot where the Holy of holies of Solomon's temple used to stand.

The temple area is an irregular quadrangle. The west side is 536 yards, the east side, 518 yards, the north side, 351 yards, and the south side, 309 yards, in length. The area is not entirely level, the northwestern corner being about ten feet higher than the others. The west and north sides are partly flanked with houses. The east side is bounded by a wall. This area is entered from the city by seven gates. The original temple built by Solomon, rebuilt by the Jews, and lastly by Herod, was destroyed by Titus in A. D. 70; but the substructions of massive stones which supported the temple could not be destroyed. On the site of the ancient temple Hadrian, the Roman emperor, erected a large temple of Jupiter containing a statue of that god and one of himself. What buildings were afterward erected on the spot is a matter of uncertainty. Arabian authors relate that Omar requested the Christian patriarch to conduct him to the spot where the ancient temple of Solomon stood, and he found it covered with rubbish thrown there by Christians in contempt of the Jews. The present building has existed since the year 913 with improvements made in its exterior as late as 1561.

Of the form of the building it is not necessary to speak, as all readers of the REVIEW have so often seen illustrations of it. Each of its eight sides is sixty-six feet, seven inches in length. From these a roof extends to a central clear-story sixty-six feet in diameter and some twenty feet in height, surmounted by a dome of the same width and thirty-nine feet in height, being ninety-nine feet from the ground. In dimensions, the mosque, of course, is far inferior to the temple of Solomon, whose site it occupies, and indeed, some buildings in the city now are larger than this. The church of the Holy Sepulcher, for instance, has a dome larger than the dome of the mosque. But in finish and decorations the latter is surpassingly grand. This cannot properly be shown in any illustration. The exterior walls, down as far as the window-sills, are covered with porcelain tiles, the effect of which is remarkably fine, the subdued blue contrasting with the white, and with the green-and-white squares on the edges. Passages from the Koran beautifully inscribed in interwoven characters, run around the building like a frieze. Each tile has been written upon and burned

separately. But when we go inside, we enter indeed a fairy scene,—the floor spread with Persian rugs, a gift from the sultan, marble pillars, and ornamented arches supporting others above them; but more particularly, all the walls are covered with mosaics composed of small bits of differently colored glass, put together so as to form the richest combination of coloring, and designs of great boldness and beauty. They consist of fantastic lines interwoven with great skill, and wreaths of flowers and fruit, all beautifully and elaborately executed. The rich and variegated designs of this mosque are not easily described. The tiers of windows, composed of the most brilliantly colored glass, with small panes and elaborate designs, add to the beauty of the scene, while the galleries and lofty dome, ornamented to its very apex, complete the picture.

In the center beneath the dome, is the top of the bare rock which constituted the summit of Mt. Moriah, and hence the building is often called "The Dome of the Rock." The portion of the rock shown is fifty-seven feet long and forty-three feet wide, and rises about six and one-half feet above the surrounding pavement. According to Jewish tradition Abraham and Melchisedec here offered their sacrifices. Here Abraham was on the point of offering Isaac; and this was the threshing-floor of Araunah, which David purchased, and upon which he offered sacrifices to cause the plague in Jerusalem to be stayed.

The Crusaders, when they occupied Jerusalem, converted this Mosque into a Christian church, and made this rock the great altar, and built around it an iron screen, which still remains. The rock is now further inclosed by a wooden screen, but space is left to walk around between it and the iron one. The great altar of Jewish sacrifices is supposed to have stood here, and there are traces of a channel for carrying off the blood into some cavity beneath. Excavations, if permitted, would probably show that the natural hollow underneath the stone goes deeper into the earth, and is really a cistern.

But we need not dwell longer upon such particulars as these. A little attention must be given to the fantastic and puerile superstitions which the Mohammedans entertain with respect to Mohammed and this place. Of these there seems to be no end. For instance, the Mosque is approached by three flights of steps from the west, two from the north and south, and one from the east. These steps terminate in elegant arcades, or scales, because they say that at the day of judgment, the scales of judgment are to be suspended here.

Again: in the front of the north entrance there is let into the paved floor a slab of jasper into which Mohammed drove nineteen golden nails to mark the duration of time. One of these nails is said to fall out at the end of every epoch; but one day the devil got access to them and had pulled out all but three and a half, when Gabriel fortunately discovered him and put a stop to his work. Had he not been discovered, he would have pulled them all out and brought the end of the world instant. As it is, only three and one-half epochs remain from that time until the end. The Mosque attendant was very importunate that each one of our party should leave a piece of coin upon that jasper tablet, assuring us that it would secure to us a certain entrance into heaven. But we did not choose to take passage on that kind of ticket.

Another marvel with reference to Mohammed is held by the faithful as follows: Mohammed never was in Jerusalem except in a dream, when he had one foot in Mecca and the other on the Dome of the Rock in Jerusalem. He was then taken to heaven, and so the Moslems claim that he ascended from that rock; and when he went up, the rock wanted to go with him and started; but Gabriel was around and did not see fit to let the rock go, so caught it and held it down; and we are reverently shown, behind a screen, the prints of Gabriel's thumb and fingers when he seized the rock, and held it back. But they say the rock never went back to its original place, but remains suspended, hanging upon nothing, over the abyss. This they claim can be proved by a subterranean chamber where they strike upon the plaster of the wall and produce a hollow sound—caused, however, not by the rock being suspended and resting on nothing, but by the plaster cleaving off from the rock. Places are shown in this lower chamber where Abraham, David, Solomon, and Elijah were in the habit of praying; and where Mohammed once rising up suddenly from his prayers, knocked his head against the solid rock above, and left its impression by a large indentation in the stone.

In about the center of this room the guide will stamp his foot upon a round stone plate and produce a hollow sound, indicating that a cavity exists beneath. The Mohammedans call this "The Well of Souls," where the souls of the deceased assemble to pray twice weekly; and they will therefore suffer no excavations to be made, lest a hole should be knocked through into that well, and these souls be released to play havoc with mankind.

In the southwestern corner of the Mosque, under a small gilded tower, is shown the footprint of the prophet. In the Middle Ages it was claimed to be the footprint of Christ, so accommodating are these phenomena.

In a small steel chest, inside the inner screen that surrounds the Dome of the Rock, is preserved a hair from the beard of Mohammed, which they claim is to be stretched across the valley of Jehoshaphat to the top of the Mount of Olives, and the holy Mohammedans will be able to walk across and so be saved, while the others will fall off. But all these will be saved also, though in an inferior manner. They will be turned into fleas, and Mohammed will be turned into a bear; and the fleas will all jump onto the bear and so be carried into Paradise. How does such a method of salvation compare with the blessed way of life revealed in the Bible? It is one of the anomalies of the human mind that those who have strength of intellect and skill sufficient to erect large and imposing structures, and beautify and embellish them with the art shown in the Mosque of Omar, can yet be so weak in another direction as to entertain all these whimsical and foolish notions.

On the south side of the Dome of the Rock is a strong iron chest containing the banners of Mohammed and Omar. The tradition concerning these is that they are not again to be unfurled until the last conflict comes between Mohammedanism and Christendom—a conflict of extermination. They believe that the Christians are finally to take Jerusalem, but every Mohammedan must nevertheless fight until he sheds the last drop of blood in his veins. In their view of the final loss of Jerusalem, they are correct; and they will not have to wait until the three and one-half golden nails left in the jasper tablet, above

referred to, are taken out; for the time is not distant when "he shall come to his end, and none shall help him."

CIVIL WAR.

CIVIL war, as distinguished from foreign war, is war between different factions of the same people. It is internal strife—a kingdom divided against itself. As a nation we know what nearly every other nation has also learned by experience, that civil war is the most dreadful of all kinds of strife. It is cruel not only in the horrid features of ordinary warfare, but far more cruel in its rending of mutual interests, of the ties of brotherhood; and its desolation of the best principles of humanity. It tears down in an hour the toil of ages, lays waste the prospects of the future, and blocks every avenue of progress. By division, it neutralizes the strength of a nation and exhausts its stores of energy and vitality in the work of self-destruction.

But civil war is Satan's favorite amusement. He spares no pains to stir it up in every possible place. Not only does he delight in national civil strife, he gloats over it in the church, in the family, in the individual heart. He does not fail to keep as many people at war as possible. He is well pleased to set a man at war with himself, and will, if possible, keep him at it all his life. Civil war in the individual heart is as fatal to every good interest as it is in the nation.

James draws a lively picture of this unhappy state: "From whence come wars and fightings among [within] you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain." Paul, too, speaks of it thus: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Again, speaking of the struggles of awakened but unconverted man, he says: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

To the state above depicted, we are not all of us strangers. The most of us know the horrible havoc that civil war has made in our Christian experiences. We know that our time, strength, and all our resources have been swallowed up in a profitless strife with the evil within, in which victory was too often with the evil, while all around us souls were perishing for the help we felt we could not give them. We could not help others, because we were miserable and helpless ourselves, and under a load of condemnation. We knew we were harboring an enemy whom we hated and God hated; and yet we would not or could not cast him out.

But such is not the Christian's portion. "Peace I leave with you, my peace I give unto you," says the Master. "He is our peace." And James says: "The fruit of righteousness is sown in peace of them that make peace." The greatest peace-maker this world ever saw was Jesus. He not only makes man to be at peace with his brother, he goes to the root of all strife, and sets a man at peace with God and with his own heart; and he who has peace in his heart will be at peace with all around him.

Paul writes: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." To be justified is to be made

righteous; hence, being made righteous we have peace. In beautiful harmony with this is Isa. 32:17: "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

Some people become heart-sick over the terrible strife, and hope to secure peace by surrendering to the devil. But "there is no peace, saith my Lord, unto the wicked." Many can testify of the perfect peace they have found by surrendering to Christ. His sweet Spirit renovates the heart, takes out the elements of bitterness, fills every nook and corner with his own bright presence, and O what a change! In the world there may be tribulation; but in Christ we may have peace. We can face an outward strife if we may but have an inward peace. But to be distracted and torn by inward strivings and tumult, to be compelled to bear about the consciousness of innate war and weakness, and the humiliation of defeat,—how terrible is the load! There is power in the name of Him who stilled the stormy wind with his word. He says he will keep him in perfect peace whose mind is stayed on Him. G. C. T.

RELIGIOUS REFORMATIONS BY CIVIL LAW.

THE opinion prevails with many that religious reformations are greatly aided by the civil power, and that it is one of the functions of civil government to enhance religious reforms. The Roman Church has always held this position. Thus the pope lately stated that it is the "duty of rulers to lend their support to religious creeds." Many professed Protestants hold to the same mistaken idea. As an illustration of this position, there lately appeared in a paper devoted to the work of religious reform by civil law, the following report of a statement made at a large convention by one who favored this idea. The report reads thus: "Mr. R. M. Downey gave an address upon the topic, 'From what source have the genuine reformations of the world proceeded?' He maintained that there has never yet been a genuine reformation in which the State did not bear a most conspicuous part. Neither in the Bible nor in uninspired history is there a record of any."

Let us now test this position by the manner in which the greatest reformation that the world ever saw was brought about. Jesus Christ came into the world as a great reformer; and it is generally conceded that the reform which he inaugurated, and which was carried on for some time by his followers, was the most perfect reformation that ever was known in the world. It was an example and a type of what all religious reformations should be. The elements of true reformation may have entered into many public efforts of reform, but this one, instituted by Christ, was absolutely perfect in its inception and the methods used and advocated. By it thousands were turned from the power of Satan to God, and as early as the year A. D. 58, only about twenty-seven years after, it was charged against one of his apostles, who closely followed the methods of his Master, that he "throughout all Asia, . . . hath persuaded and turned away much people, saying that they be no gods, which are made with hands." Now the question to be determined is this: What part did the State take in this great reformation? In response, a few Bible facts are herewith submitted.

The ruling king of that State where this great Reformer began his work, tried to kill him when he was an infant, and although he was miraculously preserved, and against the wishes of the ruler escaped death, hundreds of innocent babes were put to death, so anxious was the State to get rid of the prospective Reformer. Later, when his work began to tell, and many believers were added to Him, the leaders of the Jewish State conspired together against him, and delivered him to the officials of the Roman State, who put him to death. This was the "conspicuous part" borne by the State in relation to the work of this, the greatest Reformer. But he arose from the dead, much against the wishes of the State, and his disciples took up the work of reformation under his direction, guided by his Spirit, and carried it on. How were they treated by the State? The leaders and representatives of the State summoned the apostles before them. They were threatened, beaten, and commanded not to speak any more in his name. This is a further proof of the "conspicuous part" acted by the State in this great reformation. Shortly after James was put to death, and Peter was thrust into prison. But God having a greater interest in this reformation than the State had, Peter was delivered. Paul was seized by the Jewish State, with the intention and purpose of putting him to death; but he escaped by placing himself in the hands of the Roman State, which, several years later, finding that the work of Paul and his fellow reformers was taking root in the Roman empire, took Paul's life.

Many more such cases as this might be adduced from the history of this great reformation to show the decidedly "conspicuous part" taken therein by the State at that time, and not until the doctrines of Christ and his apostles had become corrupted, not until the pure gold of the gospel was tarnished with heathen philosophy and "commandments of men that turn from the truth," was the State inclined to help it along.

The author of the above statement, if questioned, would be forced to admit that in numerous instances where the State has attempted religious reforms, it has made a miserable failure. The reformations in England and Germany may be cited as proofs that the State is a help in reformations, but they may rather be referred to as evidences that a reformation which succeeds by the help of the State is thereby shorn of much of its power, and is prevented from going on to a full return to God's word.

That reformations were carried on before the advent of Christ, partially by the help of the State, does not affect the point at issue, neither does the fact that from the fourth century to the present day it has been thought to be the duty of the State to do the same, affect the argument. The fact that neither the world nor any part of the world is now governed by a theocracy destroys the argument founded on this point from the Old Testament; besides, the miserable results of governmental religious reformations in modern history constitute a sufficient proof that this is not the gospel plan wherein is contained the citadel of truth on this point; namely, that the greatest Reformer ever known, who is our Example, carried on his work not only without the help and co-operation of the State, but with the State squarely opposed to it; and his disciples for hundreds of years had the same experience, yet never was the work of

the gospel so successful as in those days.

From these considerations the following principles may be deduced:—

1. Genuine reformations, being reformations of individual lives, are best carried on by men acting as teachers of spiritual truth, through whom God communicates his will.

2. When in the order of God's providence the time comes for such a reform, the State is very often intensely hostile and endeavors to prevent it.

3. Sometimes when a reformation is in progress that has in it many elements of a genuine work, the leaders of the State, seeing in it the evidences of success, endeavor to throw the State *en rapport* with it, and in doing so get the credit of doing the work. But really in such a case the State becomes a curse rather than a blessing; since it thereby obtains a position from which it is able to dictate to the reformers, and often prevents the completion of their work, as was the case in the reformations in England and Germany.

Finally, it is all told in the words of the prophet, "Not by might, nor by power, but by my Spirit, saith the Lord." And again by the words of Jesus, "If my kingdom were of this world, then would my servants fight [use civil power to enforce my doctrines], but now is my kingdom not from hence." M. E. K.

ANSWERS TO CORRESPONDENTS.

477.—ALLOWING OTHERS TO WORK ON THE SABBATH.

Would it be right to let a saw-mill to parties who worked it on the Sabbath if they sawed by the thousand? Would it be right to hire men to chop wood by the cord and allow them to work on the Sabbath?

C. R. C.

It is usually held by our people that it is not right to allow people to work on our premises on the Sabbath. And this would apply to both the cases mentioned if the work were done on premises occupied by us. But in case a farm, forest, or mill is rented or hired by others, and we do not occupy them, and have no control or interest other than the hire, we are not responsible for the work that may be done on the Sabbath.

478.—DIFFERENT QUERIES.

1. When did the Mosaic dispensation end, and the Christian begin? 2. Did Christ know that he was the Son of God before the Holy Spirit as a dove rested upon him? 3. As Christ did no sin, why is it a sin to kill and eat, when Christ ate fish?

J. D.

1. At the crucifixion of Christ. 2. It is probable that he did. (See Luke 2:49.) The REVIEW does not teach that it is necessarily sin to kill animals for the purpose of eating them. It is wrong uselessly to sacrifice innocent life when other and better food may be had in abundance.

479.—WINGS IN THE OTHER WORLD.

1. Is there any Scriptural proof for the generally accepted belief that angels have wings? 2. Will the redeemed have wings with which to transport themselves? If so, does redemption mean more than to purchase back? Please give Bible proof.

H. W. M.

We preface our direct answer to that question by saying that the Bible is a revelation of infinite things to finite minds. As such it represents its subjects in a manner to be comprehended by the finite mind. Even God, the incomprehensible One, thus reveals himself as pleased or displeased with us, glorified or dishonored by us, and in many ways by infinite condescension brings his love, his unspeakable qualities and majesty within the range of our

thoughts. It may be thus that heaven is revealed to us.

In those instances where angels have appeared, there is, I think, no mention made of their having wings. But that is not definite proof that they do not possess them, for the forms in which they appeared might have been assumed. On the other hand, cherubim, a class of angels, are represented with wings. So were the "Living Ones" which Ezekiel saw, as recorded in his first chapter, and John saw. Revelation 4. And we would expect to see the other angels represented in the same way. The angel Gabriel speaks of being "caused to fly swiftly" as though he had wings. In sacred poetry God is represented as having wings. (See Ps. 17:8; 57:1; 91:4; and others.) But we justly regard these as figurative expressions. In regard to the righteous it is said, "They shall mount up with wings as eagles." Isa. 40:31.

And yet though the Spirit of God represents heavenly beings as possessed of wings, it may be that it is to accommodate our comprehensions, and that we shall have no use for that cumbersome mode of transportation, for from what we have learned of the movements of spiritual beings, they move more rapidly than material wings could propel them.

480.—RE-ELECTION OF OFFICERS. PAYING TITHES ON THE SABBATH.

1. Can an elder and a deacon administer the ordinances without being re-elected? 2. Is it right to take tithes on the Sabbath from those who cannot attend business meeting or see the treasurer on other days?

C. I.

1. We suppose the question relates to the expiration of the year. Yes; they hold their offices until their successors are chosen. 2. In cases where members live at a distance from the treasurer, we would not regard it wrong simply to hand the tithes in an envelope or other package to that officer on the Sabbath and receive the receipt by mail at another time.

481.—ANOTHER DAY.

What is meant by appointing another day? Heb. 4:8-10. Margin says, "Another Sabbath." L. W. E.

We fear our correspondent is not very good at quoting Scripture, for in no version to which we have access is there such a reading or any such thing in the margin. "Again, he limiteth a certain day," verse 7, is the nearest it comes to it, and the reference is given to Psalm 95. The day here referred to is the day of grace and salvation, as the context both here and in the psalm clearly shows. "Jesus," in verse 8, is *Joshua* in the margin, and means the son of Nun. The argument is that the Israelites, having failed to enter the earthly rest, there still remains a rest, "a keeping of the Sabbath," of which the Edenic Sabbath was a type. There is not the slightest allusion to a change of the Sabbath or to Sunday in word or thought.

482.—MIXED MULTITUDE.

What is meant by the mixed multitude in Ex. 12:38; Num. 11:4?

H. P. D.

A large number who, having seen the desolation of the country and the wonders done for Israel, were induced to go along with the Israelites, though they had no knowledge of God, nor any real regard for him, nor confidence in his work. Being irresponsible to God or man, they soon and often broke out in murmuring against their experiences and the whole enterprise. In our day the "mixed multitude" means about the same thing. There are plenty of people who want a liberal portion of any good thing that is coming; but are ready with, "I told you so," when matters are not quite plain, or the way is hard.

G. C. T.

Progress of the Cause.

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

TELL TO THE WORLD THE STORY.

BY MRS. DORA A. GRANT.
(Patten, Me.)

AWAKE, O church of God! arise! put on thy garments white,—
The garments of his righteousness, and Christ shall give thee light;
He'll "purely purge away the dross and take away the tin;"
Why linger in the valleys when we the heights may win?
Tell to the world the story, although 't is written plain,
That Christ the Prince of glory is coming soon again;
The signs that mark his coming, in thunder tones declare;
The western sun is sinking, the day of God is near.
The story of His love repeat; O tell it yet once more
To sinners who have heard it many, many times before;
It may be that some gem of light from out the casket fair
Will shine into a darkened mind and find a welcome there.

MINNESOTA.

MOOSE LAKE, PINE CITY, ST. PAUL.—According to previous appointment, I met with the believers at Pine City, Dec. 12-18. The enemy has tried hard to destroy the work at this place; yet by the grace of God a standard has been set up by the organization of a church of eight members and the organization of a tract society. Steps were taken to seat the church, and trustees were elected to hold the church property. After the organization we celebrated the ordinances of the Lord's house. The Holy Spirit was with us, and the occasion seemed a solemn one. Notwithstanding the discouragements of the past, if those who have taken upon themselves the responsibilities of church membership will press together in the work of God, they will see better things.

Dec. 19 I went to Moose Lake, and spent five days with that church. The preaching was close and practical, and the Spirit of God was with us in a marked manner. Those who had taken their stand at the previous visit were strengthened and settled in the work; the church was edified and built up. Several names were added to the Sabbath-school, and five members were added to the tract society.

The first Sabbath in the new year was the quarterly occasion for the church in St. Paul. The Spirit of the blessed Lord was with us. Perfect harmony prevailed from first to last. This will be better understood when I say that three new officers were elected; a treasurer, a clerk, and a librarian of the tract society. All was done with gratitude on the part of the retiring officers, and perfect harmony in the selection of the new officers. This is the way it should be.

Our State tract society sent the *American Sentinel* to all our State representatives, and the first part of December I was engaged in writing to these. Inclosed in the letter, I sent "Now in Jail," etc.; asking a careful consideration of the same. I have received quite a number of replies, expressing most all shades of sentiment; some are quite encouraging.

I am now sending the same leaflet to the various newspapers in the State, inclosing with it a letter asking for editorial comments regarding the same. I am confident that this will be seed sown which will bring forth fruit after many days. I ask the prayers of the people of God for this work. I am of good courage in the Lord; and why should it be otherwise? For my congregation of 100,000 readers, approximately, of the various papers for which I have been writing, remains still unbroken. To the Lord of the harvest be all the praise.

H. F. PHELPS.

ONTARIO.

SELTON.—Since my last report, the church building has been made ready for the masons. We have built the church so that it is very warm, though it is unplastered. It is now more than six months since we put up our tent here. Now we have a good substantial set of buildings; the house is 24ft. x 38ft.; the shed, 22ft. x 96ft. The latter is all completed, and we have lined up one end of it and put in a chimney and windows, and are living in it very comfortably. The people want to put up a plain cottage for us, what they call a parsonage. We found it to be a necessity to remain among them. From almost the first there has been a steady war against us with the most unreasonable opposition, which still continues. Our opponents taught that the ten commandments are abolished. Our experience is that it is best not to notice these "lawless" men, unless the public really demands it.

There are more than thirty adults resting on the Sabbath, and we have a Sabbath-school of about fifty members, sometimes more. Four men have begun to keep the Sabbath since we began to build the church. It was necessary to go into the woods and take nearly everything from the tree. This has made our work more difficult. This is the tenth set of church buildings that I have helped put up, but with none have I had so many obstacles as here. We expected prosecutions for Sunday labor, but there seems to be a power that has held all opposing forces at bay. Nearly every one at Albuna has sent us cash contributions, and one—brother Conrad Knister—gave money and also came and worked upon the buildings nearly six weeks. His daily life had a good influence upon all who worked on the structures.

Some four weeks since, brother Howe was called to Michigan on account of sickness. Since then I have held meetings three evenings each week besides the Sabbath services. There seems to be a steady growth of grace with this people. Tobacco, tea, coffee, pork, etc., are disappearing, but this people move slowly, and there is much to be done for them yet.

We have experienced much of the blessing of God during these months, but we daily realize a need of still more. We are so glad that we are permitted to labor with him and win souls for the heavenly garner. If any of the scattered brethren in this province know of openings for meetings, will they please correspond with me about it.

A. O. BURRILL.

Selton, Ontario, Jan. 18.

KENTUCKY.

MARION.—I began a series of meetings in this place, Dec. 8, and closed Jan. 13, after a stay of thirty-six days. The number of meetings held during this time was fifty-one. The attendance was not as large as it would have been had the weather been less stormy and not so cold. Sabbath, Jan. 12, the thermometer went as low as eighteen degrees below zero, which is a little too cold for people of this climate to venture out very much. So far it has been the coldest winter that has been experienced here for many years.

For about nine years this place has had but one witness for present truth. She has kept the light of truth burning upon her altar. It was in response to a letter from her that this series of meetings was held. There are ten Sabbath-keepers here now, with many others convinced of their duty, but who have not the faith to obey. A Sabbath-school has been organized, also a missionary society and a weekly prayer-meeting. For whatever good has been accomplished, the Lord certainly has the glory and to his precious name be the praise.

For the past two or three years much has been done in Memphis, Tenn., in getting our bound books into many homes. Several visits have

been made there by the president of this Conference, but the way was never opened so fully as now for ministerial help. The demand for this kind of labor must be supplied. And as this responsibility is now placed upon me, I feel the need of the prayers of my brethren who may be interested in this city. Thanks be to God that his grace is sufficient, even for me.

Jan. 14.

H. W. REED.

NEW ENGLAND.

THE work in Worcester, Mass., recently reached an interesting event. In answer to an invitation from many friends of the cause, Elder Geo. E. Fifield gave two lectures there on religious liberty. The audience at the first lecture was about six hundred. Elder Porter was present. The subject, True Americanism, was ably treated, and received with frequent and vigorous applause. The second meeting was still more enthusiastic over the portrayal of how the papacy was first formed and is now being exalted again. The Worcester church is expecting great developments, as the lectures are resumed.

Brother J. R. Israel devotes several evenings a week to giving Bible readings among some Christian workers. One of them has taken his stand for the truth. I spent part of the week of prayer with the Amherst, N. H., church.

I have just spent three days in company with brother Eugene Basquin, visiting his former fields of labor as a French Baptist missionary, in Putnam and Danielsonville, Conn., and Webster, Mass. We made twenty-one visits, gave seven Bible talks from the prophetic chart, sold nine books, and took two subscriptions for *Les Signes*. The truth was well received, and it is expected that several souls will be gathered soon in these places by the sickle of present truth.

I am now again in Woonsocket, R. I.

Jan. 16.

JEAN VUILLEUMIER.

NORTH CAROLINA.

SINCE my last report, which left me at the close of our meeting at Asheville, I have passed through some fifteen counties in this State, mostly in my buggy, in company with Mrs. Shireman and brother A. W. Sanborn. We have taken pains to become acquainted with those who have embraced the third angel's message without seeing or hearing the living minister. Never have we had so many openings as at this time. The harvest is white; may we all cry to the Lord of the harvest to send out laborers into the wide fields of ripening grain.

How can men and women having the solemn truths of the last message of mercy to this generation, with a knowledge of the judgments that the Lord will bring upon the people now living, remain idle? How can they feel clear, and not help to warn the world? There are plenty of men who are able to fill their places on the farm, in the shops, and in the store; why not cut loose and go to fill these openings? Yet we would not ask those to go who are no help in their own community, and who rush into the work without any forethought or advice. We say that they should take this matter to the Lord, then counsel with their brethren and with those in the field to which they desire to go. By doing this, they will be less apt to make mistakes, and trouble will be saved in many cases. It is no small matter to make such a change. When we go out in this work, people,—fathers, mothers, and children—look to us for an example. We do not want to discourage any one from going into the work; far from it. Let us do the work nearest to us well, and the Lord will lead us in the path of duty, and make it plain before us. There are many places in this southern field as well as other parts of the earth for such workers. Truly we can say that the Lord is leading in this work.

D. T. SHIREMAN.

MICHIGAN.

SINCE the Lansing camp-meeting illness in my family has prevented me from giving all my time to the cause of God. What time I have been able to spend has been devoted to labor principally among our own people. Nov. 1-12 I was with the company at Prattville, Hillsdale Co. I held fourteen meetings, and the Lord greatly blessed in the labor bestowed. Five were baptized, two of whom had but recently begun the observance of the Sabbath. The Spirit of Jesus was in all our meetings, and we felt that it was good to wait upon the Lord and to have our strength renewed in him.

I then visited the company at Waverly, Van Buren Co. Here we were favored with the presence of Elders Fargo and Edgar, who rendered valuable help in our meetings and also assisted in organizing a church of seventeen members. Two elders and a deacon were chosen and set apart by the laying on of hands. These, with a treasurer and a clerk, provided a full corps of officers for the church.

By request I gave a few lectures on religious liberty at Pine Grove, which were well received and created an interest on the part of some to hear more. The most of the week of prayer was spent with the Allegan, Otsego, and Monterey churches, with good results. I was with the Monterey church at the time of its annual election of church officers, Jan. 5. The deep moving of God's Spirit was manifest in a marked manner, and all felt that they had been following the Lord at too great a distance. Heartfelt confessions, both public and private, were made, and it was clearly manifest to all that the Lord was leading, and giving this one more opportunity to come to him ere he should return and remove their candlestick out of its place. God grant that a clear light may shine from this church till Jesus comes. Some who had once known the Lord, but had turned away from him, manifested a strong desire to return to their Father's house.

R. C. HORTON.

Jan. 13.

BIDWELL SCHOOL-HOUSE.—This school-house is twelve miles southeast of Saginaw, in Saginaw county. Brother H. C. Goodrich and I held a course of meetings continuing three weeks, in a school-house one and one-half miles north of here last spring just before tent season. But the work was not completed then, and I returned about five weeks after camp-meeting to follow up the interest. Brother M. C. Guild was with me four weeks. The meetings were continued until the close of the week of prayer. There was a fair interest from the start, the house being comfortably filled nearly every evening until toward the last, when the testing truths had been presented. The Protestant Methodists have a church in the neighborhood, and they kept up a revival service until the last week of our meetings. Of course this kept some away, but notwithstanding several accepted the truth, and others are halting between two opinions. The meetings resulted in strengthening and instructing those who took their stand with us last spring. In fact, it was largely for their benefit that the meetings were held. A Sabbath-school was organized and equipped with the necessary supplies. The average attendance of Sabbath-keepers is about thirty. The interest is good. Several who do not keep the Sabbath usually attend the school and the meeting which follows.

I began work, Jan. 1, in the Phelps school-house, four miles north of the Bidwell district, and eight miles southeast of Saginaw, just off the old Flint and Saginaw plank road. The people here are mostly non-professors, but the attendance and attention have been good thus far. Last evening the first sermon on the Sabbath question was given. I expect to remain here until the General Conference institute. Brother Guild

joined me about a week ago, and will probably remain until the close. S. M. BUTLER.

Jan. 17.

WISCONSIN.

SINCE Dec. 1 I have visited the German brethren at Maiden Rock and Whitehall. On account of a death in one place, and the scattered condition of the brethren in the other, our meetings were somewhat broken up; but we enjoyed the blessing of God in our meetings. During the week of prayer I met with the churches at New London, Clintonville, and Antigo. At these places the Lord drew very near by his Holy Spirit. The tearful eye frequently gave evidence that the Spirit of God was working through the readings as counsel, reproof, and encouragement were given. It was a week to be remembered, and I trust it is only the beginning of a work that will increase in depth, and that another week of prayer may witness more abundant showers of the latter rain.

Jan. 3-7 I was with the church at Ogdensburg, where we enjoyed some good meetings together. A few hours' visit at the Conference school at Oshkosh, Jan. 11, was enough to convince me that the Lord was present. Upward of forty students were in attendance, eager to learn more of the precious word of God. May God greatly bless in preparing workers for his cause.

On returning to Sheboygan, I found that the few who had taken hold of the truth as the result of the tent effort last summer, are growing in grace and in the knowledge of the truth. I praise God for his goodness and love to me.

Jan. 20.

J. W. WESTPHAL.

OKLAHOMA.

SINCE my last report I have visited and labored with the churches and companies at Talala, Ringo, Oklahoma City, Anvil, Elk, and Downs. Meetings at each of the above-named places were well attended by our brethren, and at most of them a good interest was manifested by those not of our faith. This was especially so at Anvil, where we have two churches,—one American and one German. The American church held its election and the new officers were ordained, the first ordained officers the church has had since its organization. The ordinances were celebrated, and five were added to the church,—two by letter and three by vote.

At Elk, in the Chickasaw Nation, the meetings were good on account of the presence of the Lord by his Spirit. One young man accepted the truth and united with the church. At Downs the brethren had just completed a new house of worship, which we dedicated to the Lord, Jan. 13. Here, as at other places, the Lord witnessed by his Spirit. Four young people were converted and baptized, and united with the church. In the past few weeks Elders Russell, Brock, and the writer have visited every church in the Conference except two, which will be visited in the near future.

Taking the field all over, we are very much encouraged. Our churches are in harmony, with a very few exceptions. Thus far we have built four new meeting-houses this winter, and they are all paid for. We now have seventeen churches in the Conference, of which six are composed of Germans. The Conference now numbers 500, 200 being Germans. There are more than 150 scattered Sabbath-keepers who have not as yet united with any of our churches. The cry that comes from every quarter is, "Come over . . . and help us." Our prayers are that our plans for carrying on the work in this new country may be in harmony with God's plans, and if they are, we are certain that no mistakes will be made.

The week of prayer has been fraught with many blessings to our churches. Our donations to foreign missions have not been large on account of there being so little money in the Territory, yet our brethren in almost every case have done what they could. For the results and prosperity of the work here, we take courage and will labor on. J. M. REES.

KANSAS.

Some Notes From the Week of Prayer.

IN some of our churches prayer and Bible study were begun a week previous to the time appointed for the week of prayer as a preparation for the study of the lessons to be read then.

This was especially true at Topeka. As a result, the Spirit of God came in, some were converted, and a deep sense of conviction came upon many. We never experienced such a week of prayer before. The interest is such that the meetings still continue with a good prospect of a number of additions to the church. Nine have been added. At Wichita at least twenty were added to the church during the week of prayer and the week following. At Kansas City, Kan., a deep feeling was manifested, and one or two united with the church. From all over the State comes the cheering news of renewed consecration and conversion of sinners.

At Ottawa a struggle was experienced, and the point of victory seemed not to be reached in some cases, so they continued one week longer, which resulted in a real victory, and now the church has decided to have a month of practice and has gone to work to carry the warning to the city. One very encouraging feature was that a number of the workers were hindered from going to the work assigned them for the week of prayer by interests in new fields where they were engaged. Notwithstanding the extreme drouth and unprecedented hard times, the donations are coming in very encouragingly, and promise to be but little below what they were last year.

Many of our churches are taking hold of the work nobly, and calls are coming from many places for ministers to teach the truth. Many of these calls must be filled by those who are not numbered in the ranks of the ministry, but who, having a burden for souls and the help of the Spirit of God, go to teach the people around their firesides. Some are doing this with good success. Who will say to the Lord, "Here am I, send me?" and not be waiting for some Conference to say, Go, and we will give you so much a week. May God give us the true missionary spirit. C. McREYNOLDS.

Jan. 13.

FLORIDA PERSECUTION.

ON Sunday, Jan. 13, brother H. S. Giddings, of Orlando, Fla., was arrested for laboring on Sunday, he being engaged in building a chimney inside the house, and not making any disturbance. The officer who arrested him threatened to lock him up, but finally agreed to take his word as a bond for his appearance before the police court at 10 A. M., the next day. On his arrival at the police station the following day, he was informed that he would be tried before the criminal court, which was in session; and at 3 P. M., his case was called. The charge was for working on the day commonly called Sunday. Brother Giddings pleaded guilty, stating that he had observed the seventh day as the Sabbath for a number of years, and had followed his usual avocation on Sunday, believing it to be a rival of the Lord's Sabbath, and that to observe it was to pay homage to the power that set it up.

The judge then read a section of the laws of Florida, which imposes a fine of \$50 for doing manual labor on the first day of the week, commonly called Sunday, and said: "I suppose

you did not know there was such a law. You would not persist in working on Sunday after knowing that this law exists, would you?"

Brother Giddings stated that he understood there was such a law, and that he would never think of breaking one of the State laws unless it came in conflict with the law of God, which, in this case, it did. He thereupon read from the Bible Ex. 20:8-11, showing his authority for observing the seventh day; and after showing that Sunday was a sign of the power designated as the beast, he read Rev. 14:9-11, setting forth the judgment to be visited on all who knowingly worship the beast. He then referred them to the case of the three Hebrew children, stating that his case was a parallel one, and that he could only answer as they did.

By this time the majority of the people present began to see that there was something unusual presented in this case, and the signs of levity which were general when brother Giddings began his defense, had all disappeared. The judge also seemed much impressed, and stated that he would postpone sentence in this case until next court and take the matter into consideration.

Brethren, we have come to the time when we shall have to defend the position we hold before the rulers of the land. May the Lord fill us with his wisdom and guide us in all things to his glory. ALEX. MITCHELL.

WISCONSIN FRENCH MISSION SCHOOL.

FORT HOWARD.—Sabbath, Sept. 22, 1894, at a meeting of the French brethren of Brown County, Wis., held in the French meeting-house at Robinson, a special outpouring of the Holy Spirit was graciously bestowed upon the congregation, uniting hearts that had previously been at variance, and leading all to consecrate themselves anew unto the Lord. Under these circumstances, with a sense of the languishing condition of the French cause in America, the writer was deeply penetrated with the conviction that a special effort should immediately be made for the education of our French American youth in the most practical branches taught in our schools, and in the different branches of missionary work, both in their own and in the English language; that French workers might be prepared for home missionary work and to enter French fields, or fields in which both French and English are spoken.

Early in the month following, this idea, more fully developed, and reduced to a more definite plan, was expressed to, and heartily sanctioned by, the leading brethren of the Wisconsin Conference; and it was soon decided that the proposed plan be carried out by starting a French mission school at Fort Howard, Wis., in the month of December.

We have fifteen students, who appreciate the privileges of the school. As some of our French students are but beginners, and others cannot even speak their mother tongue, and the burden of teaching so many branches weighed rather heavily upon me, I arranged to use the most advanced students for teachers, and the plan works well, not only for me, but also for those who help me.

While the principal burden of study is in the French tongue, the English language receives some attention, and our evening family worship,—embracing singing, reading, explaining a prophetic portion of Scripture, and prayer,—is in English. Some practical lessons in English grammar are embraced in the plan of our school. This we regard as a necessity in this country, in which the French are generally scattered among the English-speaking element which is so overwhelmingly in the majority that it is very rare that a French interest can be raised independently of those who speak the English tongue; and to send French workers into the field without a knowledge of the English

language, would be placing them in a very embarrassing position in which their influence and success would be more or less crippled. Then we have much precious literature in the English that we have not in the French, and that our French people can have a better knowledge of, if the English is taught in our schools to a certain extent; for the students will communicate what they know to others.

Largely as the result of our limited effort in this direction, our French students generally read English about as well as Americans. Their knowledge of the English will also enable them to connect with our English work and workers, without which this would often be impossible. For these and other reasons, we take this broad view of the subject, being careful to shut out the Belgian dialect, which is not good French, and we urge our students to speak French in the home.

Practical instructions on healthful cookery and house-keeping are daily given to the ladies, while to the gentlemen is given each day the privilege of indulging in physical exercise in useful work, all of which proves to be very profitable. A portion of each day is devoted to missionary work, new and grand opportunities for doing that kind of work being given by an intensifying agitation on the legal enforcement of Sunday, in which Catholics and Protestants are uniting and acting as never before. This has led to the raising of a fund with which to procure religious liberty publications, that we may distribute them freely and do a work for Fort Howard and Green Bay that has long been neglected.

The blessing of God rests on our school; the students are progressing finely; and Christian love, sweet peace, and harmony reign in our mission family, which will ere long consist of at least twenty workers, including Mrs. Bourdeau and myself, and which, with the continued blessing of God, will furnish French workers, both for home missionary work and for new fields. Pray that this our ardent desire may be realized.

Jan. 17.

D. T. BOURDEAU.

UNION COLLEGE.

A PRIVATE letter just received from the president of Union College, College View, Neb., says:—

“Our work is prospering very nicely, and the outlook is as encouraging as it has ever been in the history of the school. The week of prayer did much for us, and we are still reaping the fruits of the work done then, in the form of conversions among the students. After the week of prayer closed, we decided to carry forward a special work for some time. This has not closed yet, and will not till we are satisfied that all is done that can be reasonably expected at this time.”

NOTE FROM ELDER HAYSMER.

THE following is an extract from a letter received at this Office from Elder Haysmer, our missionary to Jamaica Island:—

“Persecution is arising here. A mob followed me yesterday, but the Lord protected me. Three were baptized at Kingston last Sabbath, and others are ready to be baptized near Kingston soon. If we had a family of experience to lead, we should organize a church in a neighborhood near Kingston right away, but as it is we will have to wait awhile.

“I do wish our brethren in America could realize the need of coming to these needy fields to hold up the standard of truth, and act as leaders in the little companies that are raised up. I think something will arise that will scatter them before long.”

News of the Week.

FOR WEEK ENDING JANUARY 26, 1895.

NEWS NOTES.

American horse-racers, learning that bull-fights had been prohibited in Mexico, thought it would be a good place for their business. To this end a fine track was laid out near the City of Mexico, and many race-horses were taken there. The amusement proved to be too flat and tame for the Mexican people, and the enterprise financially was a complete failure. There was no bloodshed to please the Mexican eye. Bull-fighting has now been restored.

Guatemala, not having given such a reply to Mexico as the latter country desired in regard to the border difficulties, there is at present a prospect of war between the two countries. The students of the schools in the City of Mexico paraded the streets in front of the president's house, Jan. 25, and clamored for war. President Diaz declares that Mexico will not yield an iota of her claims. Preparations for war are being made throughout Mexico. She now has 12,000 troops on the border, and all officers who are off duty have been ordered to report for orders. The latest news is that Guatemala has yielded to the Mexican demands.

As was expected, the attempted revolution in Hawaii stirred up the United States Congress. The opponents of the policy of the President find fault because there was no United States ship-of-war at Honolulu; but it is said that Mr. Dole, president of the Hawaiian republic, is glad no ship was there, as he has now demonstrated the ability of the government to sustain itself. The press of this country, as might be expected, takes sides in regard to the question of the advisability of the annexation of the islands to the United States. Those in favor claim that revolutions would thus be avoided, and those opposed think it would be bad policy to annex so unsettled and revolutionary a country. The secretary of the navy has ordered a ship-of-war to go from Mare Island, San Francisco, to Honolulu to protect the lives and property of American subjects should they be endangered.

The Nicaragua canal bill passed the Senate, Jan. 26, by a vote of 31 to 21. The bill provides for the issue of \$70,000,000 in Nicaragua canal bonds. These bonds shall be guaranteed by the United States government. Then the canal company may issue \$30,000,000 without the government guaranty. The total sum thus obtained, \$100,000,000, will be used to build the canal. The work is to be under the supervision of the Secretary of the Treasury. A board of directors of ten, not more than two of which shall be from any one State, are to be appointed by the President of the United States. The United States is to receive \$70,000,000 of the stock in return for guaranteeing the bonds, and is to hold a mortgage on all the canal property. The bill now goes to the House. The general impression seems to be that the bill, in its present form at least, will not pass that body.

It will be remembered that at the time of the November elections there was much indignation felt by Democratic Catholics in the Eastern States, particularly in New York, at the course of Archbishop Ireland, of St. Paul, for taking that time for a visit to the East, and saying in public speeches that a Republican was not necessarily an A. P. A. Bishop Mc Quaid, of Rochester, N. Y., publicly assailed the archbishop in a sermon preached in the cathedral in Rochester and denounced his conduct in unmeasured terms. This caused a great scandal in the Catholic Church, as it was well-known that Corrigan, of New York, stood back of Mc Quaid. It would appear that the two American archbishops, Corrigan and Ireland, are too strong for Satolli to settle their difficulties, so the matter was referred to the pope. He has now spoken, condemning Mc Quaid for attacking the archbishop. Reporters have called upon Mc Quaid, but he is not to be seen.

A subject of international interest has arisen between Great Britain, the Hawaiian republic, and the United States. Shortly after the revolution, Necker Island, one of the islands of the Hawaiian group, which had not previously been thought to be of much account, was taken possession of by the Hawaiian government. It was reported at the time that the British government wanted it, and that there was much disappointment at the failure to secure it. Now England wants to lease the island for a resting-place in mid-ocean for her proposed new cable from Vancouver to Australia. Hawaii cannot grant this request without the permission of the United States, for by treaty she is forbidden to grant favors to any foreign power without the consent of the United States. Hawaii has therefore appealed to this government for permission to

lease the island to England. Mr. Cleveland has placed the matter before Congress, but there is much opposition to it. Americans seem to fear that if the island is leased to England, she will strongly fortify it, and then keep it.

A case of extradition involving the relations of the States of Kentucky and Ohio is attracting considerable attention and newspaper comment. A Kentucky Negro was indicted by the law of that State charged with shooting with intent to kill. He fled to Ohio, and the governor of Kentucky demanded his extradition of the governor of Ohio. Governor Mc Kinley acceded to the request, but the Ohio judge before whom he was arraigned, refused to deliver him until the governor of Kentucky and the sheriff to whom he is to be delivered shall sign a written guaranty that he shall not be lynched but shall have a fair trial. The judge does this because a former colored prisoner who was once so delivered from Ohio to Kentucky was lynched. Governor Brown refuses to give such a guaranty, and the people of Kentucky are very indignant at the Ohio judge. But even some of the Kentucky papers declare that the frequent lynchings in that State are beginning to react, and that the judge is right.

A remarkable union has lately been formed at Bay City, Mich. It is a union of the Catholic priests and the Protestant clergy. The subjects this society propose to discuss and act upon are Christian unity, Christian tolerance, and Christian charity. The object of the union is held by its members to be the extermination of religious intolerance and bigotry. It is especially aimed against anything that looks like infidelity, and whatever the members think will weaken the cause of Christianity as they understand it. As there is nothing religious about infidelity, it is not clear how that a war against religious bigotry will affect infidels. It may easily be inferred that the “tolerance” and the “charity” will be expended upon members of the society, and will not be shown to those who do not hold the same views that the society does. A society with such a purpose is itself permeated with the spirit of bigotry to such an extent that no society of infidels can ever hope to compete with it in genuine intolerance and bigotry.

The suffering in Newfoundland and the general cessation of all business there have naturally revived the question of its union with the other American provinces of the British empire. Newfoundland purposely avoided being included in the confederation when the several provinces in North America were joined together in the Dominion of Canada. The people of Canada have been anxious to have her join them, but she has preferred to remain apart. Now that union is again proposed, the premier of Canada objects. Among his reasons are that the deplorable condition of Newfoundland is such that no strength will be added to the Dominion; the strong desire of many of the people of the island for annexation to the United States; and especially he objects on account of the claims of France to certain rights on the shore. He anticipates that the French Canadians of Quebec, on account of race and religion, would sympathize with France in her claim on the shore of Newfoundland, and thus prevent a settlement of the vexed question.

DOMESTIC.

—Racine, Wis., is having a struggle over the enforcement of the Sunday law.

—Dr. Parkhurst is in Chicago, telling the Chicago people how he has reformed New York City.

—The boiler of a brewery in Mendota, Ill., blew up, Jan. 26. Seven men were killed and many injured.

—A special tax is to be raised in South Dakota to make up the deficiency caused by Taylor's \$350,000 steal.

—Dr. Paul Paquin, of the St. Louis Medical Society, thinks that he has discovered an anti-consumption serum.

—Jan. 22, at a mass-meeting held at Pana, Ill., thirty car-loads of coal and provisions were raised for drouth sufferers.

—A bill providing for competent teachers of military drill for the public schools of the country is now before Congress.

—The Supreme Court of the United States, Jan. 22, ordered that Eugene Debs and his associates be admitted to bail in the sum of \$2000 each.

—The Missouri House Committee on criminal jurisprudence recommends making train robbery a capital offense and punishable by hanging.

—There was a heavy fall of snow in California, Jan. 20. In some places the snow is seventeen feet deep. Railroad traffic is much interrupted.

—An Ohio River steamer, the “State of Missouri,” struck a rock and went to the bottom at Wolf Creek, the evening of Jan. 19. Forty persons are said to have been drowned.

— Judge Hayner, of the District of Columbia supreme court, has dismissed the petition of John G. Moore, asking for an injunction to prevent the collection from him of an income tax.

— Forty persons are implicated in the murder of Barrett Scott in Nebraska. Their names are now known to the authorities; some of them are said to be ex-members of the Nebraska legislature.

— A bill introduced into the Indiana legislature, appropriating money for the purchase of flags for school-houses and the erection of a monument at Gettysburg, Pa., was voted down, Jan. 22.

— Plans for the improvement of the currency are being submitted to Congress by many members. In the meantime the gold is being drawn out of the Treasury until now there is only \$58,000,000 remaining.

— John Alexander Dowie, divine (?) healer, now operating in Chicago, is having trouble from many sources. A Chicago court has just rendered a verdict compelling him to give up a note for \$3,262 43, which a lady had placed in his hands.

— The New York City reformers, Parkhurst, Platt, and Strong, are quarreling among themselves, and Parkhurst lately said before the New York Presbytery, "There is no immediate prospect that this city is going to get what it voted for on Nov. 6."

— Representative Meyers, of Brown Co., Neb., Jan. 24, introduced into the legislature of that State a resolution reciting the danger to the liberties of this country caused by the presence of Satolli, and asking that he be removed from the borders of this country.

— The highest wind but one ever recorded at the Chicago Signal Service Station raged over the plains, Jan. 21. At Chicago one man was blown from his wagon, and his neck was broken. Fourteen other persons were injured in various ways because of the wind.

— During a session of the Chicago board of aldermen, Jan. 21, political divisions concerning questions of finance led to a most disgraceful fight, in which the city fathers of the second city in the Union pommelled each other without respect to the rules which govern the ordinary prize fighter.

— The body of Barrett Scott, the defaulting treasurer of Holt county, Neb., who was fired upon New-Year's day while out riding with his family, and then taken away across the country, has been found in the Niobrara River. There was a rope around his neck, and his hands were tied.

— A general cold wave, accompanied with much snow, and a wind which amounted to a blizzard in some places, spread itself over the Northern and Western States, Jan. 26. The wind blew a gale across the prairies, and snow fell to the depth of a foot. This is the first fall of anything like moisture in Nebraska since March, and the people are glad of it.

— The lake steamer "Chicora," from Milwaukee to St. Joseph, has not been seen since she left there, Jan. 14, and wreckage found upon the shore at South Haven, Mich., makes it certain that she has gone to the bottom of the lake. There were twenty-six persons on board, all of whom are supposed to have perished. The vessel was valued at \$160,000 and the cargo at \$20,000.

FOREIGN.

— Jan. 22, the Danish minister to the United States sent in a protest to this government against the sugar duty.

— The Japanese government has bought the Chilean warship, "Esmeralda," and it is at Honolulu on its way to Japan.

— It is now said that the chief reason for the resignation of Casimir Perier is that he is seeking a divorce from his wife.

— The latest news from China is to the effect that many missionaries are going on board United States ships-of-war for protection.

— Lord Randolph Churchill, one of the ablest men in the British Parliament, and a man of great promise as a statesman, died Jan. 24.

— The British ship "Escorial" went down in a storm off Port Reath, Cornwall, Jan. 25. Twelve seamen were drowned. Eight were saved.

— Several of the unsuccessful Chinese generals have lost their heads because of their defeats; others are hiding for fear of meeting the same fate.

— The city of Kuchan, Persia, which was destroyed by an earthquake fourteen months ago, and was rebuilt, was again destroyed in a similar manner, Jan. 17, with great loss of life.

RELIGIOUS.

— Bishop Phelau has prohibited the priests of the Roman Catholic diocese of Pittsburg from attending foot-ball or base-ball games or theaters.

— A colony of one hundred members of the Reorganized Church of the Latter-day Saints has settled in Bay City, Mich., and will build a house of worship there.

— The papal encyclical to America arrived at New York, Jan. 26. It was in a heavy box. The document is in Latin, and two weeks will be required in its translation.

— The New York Presbytery, in a resolution directed against the sale of liquor on Sunday, makes a direct quotation from the fourth commandment as the foundation and origin of keeping Sunday.

Publishers' Department.

"HISTORY OF THE SABBATH."

THERE are a few of our people who are not acquainted with that most excellent work by Elder J. N. Andrews, entitled, "The History of the Sabbath." Believing that many of our people who have not been able to purchase the subscription edition would appreciate it in cheap form, we have published an edition of it in a series of three pamphlets. The pamphlets retail at 35 cents each, or \$1 for the three. Of course it takes the three pamphlets to make the complete book. In view of the fact that the Sabbath question is coming so prominently to the front, and that it will be the leading issue from now until the end of time, it is very important that all our people should inform themselves in regard to the historical facts connected with this important question.

Elder Andrews, in preparing this history, studied the question exhaustively, consulting the best libraries that are to be found, and the publication is the result of his research. We are much pleased to give our brethren and sisters an opportunity thus to purchase this most valuable publication in this cheap form, which in cloth binding sells for \$2.

Send all of your orders to your State tract society secretary, or to the REVIEW AND HERALD, Battle Creek, Mich. A. O. TAIT.

The Sabbath-School.

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

LESSONS ON THE SANCTUARY.

Lesson 6.—The Offerings for Sin.

(Additional Notes, Sabbath, Feb. 9.)

FOUR parties were recognized in the law regarding offerings for sin: The priest, the congregation, the ruler, and the common people.

In each case the offender (in the case of the congregation, the elders) placed his hand on the head of the offering. By this act the sinful condition was transferred from the real sinner to the substitute. And the innocent substitute who "knew no sin" became sin in the sight of the law. For that sin he died, and his innocence went to the offering sinner. See how this prefigures the wonderful facts stated in 2 Cor. 5:21.

The Disposal of the Sin-offering.—A portion of the blood of the sin-offerings of the priests and of the congregation was taken into the sanctuary, placed upon the horns of the altar of incense, and sprinkled seven times before the Lord, before the veil. The remainder of the blood was poured out at the foot of the altar. The fat was burnt upon the altar of burnt-offerings, and the carcass was burned without the camp. The priest occupied a holy and exalted place as a representative of the people at large. As occupying such a place, sin was more heinous in him. In his sins the whole congregation was involved, and they had a national significance. Accordingly they were treated as sins of the whole body were treated. A deeper sacrifice, so to speak, was demanded for them. Not only so, but the sins of this character being those of the community, there was not the representation of individual accountability that was manifested in the other classes.

Another consideration that makes the sin of the priest here referred to a community sin is the reading of the Revised Version, which is, "If the anointed priest [probably the high-priest] shall so sin as to bring guilt on the people." Dr. Clarke remarks that reliable authorities give this as the sense. So the sin becomes a national one, because it is one into which the priest leads the people.

Sin-offerings for Rulers and Common People.—A marked difference is made in the manner of disposing of these offerings from that in which the others were disposed of. None of the blood was carried into the sanctuary. A little was placed upon the horns of the altar of burnt-offering, and the rest was poured out at the bottom of

that altar. The fat was burned upon the altar. But the flesh, instead of being burned without the camp, was eaten by the priest. And this was not as the eating of ordinary food, for the law declared that "whatsoever shall touch the flesh thereof shall be holy;" and again, "It is most holy." Lev. 6:25-30; 10:16-20. In the latter text Moses is cited as saying to Aaron, "Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation." Thus the sinner transferred his guilt to the offering. The priest ate the offering, and thus bore the guilt in his own person, as he ministered before the altar. Here again is set forth in a lively manner the way in which we as individuals are represented before God in the person of his Son, who verily took upon himself the seed of Abraham, and bears our infirmities in his own body. It is in this sense that God looks upon us in the person of his Son. Not only was his blood spilt for us, but he took our nature, and can be touched with the feeling of our infirmities. G. C. T.

Appointments.

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

MEETING OF THE GENERAL CONFERENCE.

THE thirty-first session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Feb. 15 to March 4, 1895, in the Tabernacle, beginning Friday, Feb. 15, at 10 A. M., for the election of officers and the transaction of such other business as may come before the Conference.

O. A. OLSEN, Pres.

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,
LYCURGUS 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. TYSKIEWICZ,
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.—A brother desires to hire a farm of a Seventh-day Adventist in Kansas or Nebraska. Can give good references. Address Albert Cooper, North Branch, Kan.

WANTED.—At the Sanitarium, a strong Swedish or German girl to do house cleaning. A permanent position is offered. Address Sanitarium, Battle Creek, Mich.

WANTED.—A place to work on a farm for a Seventh-day Adventist, in Indiana or eastern Illinois. Address O. C. Thomas, Fairbanks, Sullivan Co., Ind.

WANTED.—A practical tailor who is a Seventh-day Adventist. Steady employment. Address W. H. Walker, Bakersfield, Cal.

ADDRESS.

THE address of Elder G. T. Wilson and wife is Bank's Terrace, Wellington, N. Z.

DISCONTINUE PAPERS.

MRS. JENNIE S. TUCKER has all the papers she wants.

Obituary Notices.

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

CUSHMAN.—Fell asleep in Jesus, Jan. 15, 1895, sister Cushman, of Otisville, aged fifty-one years. Discourse by Elder Mitchell (Methodist). Text, Heb. 11: 16. Mrs. A. LOSER.

FRYE.—Died in West Wilton, N. H., Jan. 6, 1895, of membranous croup, Ruby R. Frye, youngest daughter of Harvey T. H. and Abbie L. Frye, aged eighteen months. F. W. MAJOR.

HUFFMAN.—Died at Eaton Rapids, Mich., Jan. 18, 1895, Claud W., infant son of L. and B. Huffman, aged 4 months and 24 days. Words of comfort were spoken by the writer. C. B. CHILDS.

EASTLAND.—Died at his home in Richland Center, Wis., Dec. 26, 1894, of la grippe, David Eastland, aged eighty years. A wife and seven children mourn his loss. Discourse by the writer, from John 11: 35. F. W. PHELPS.

BETHEL.—Died at Louisville, Ky., Jan. 10, 1895, Bertha Bethel, aged 9 years, 11 months, and 4 days. Although young in years, she gave evidence that she believed in the Lord and trusted him fully. She leaves a widowed mother to mourn her loss. Services were conducted by the writer. J. W. COLLIE.

LANTZ.—Died Dec. 31, 1894, Lovey Myrtle Lantz, daughter of Madison and Catharine Lantz, aged 20 years, 9 months, and 19 days. She united with the Seventh-day Adventist church three years ago, and has since led an exemplary Christian life. She leaves a father, mother, brother, and sister. O. LANTZ.

BRAUDER.—Died Jan. 5, 1895, in Kansas City, Mo., of consumption, J. Donald Brauder, aged 17 years, 9 months, and 2 days. Brother Don was an excellent young man and gave good evidence of his acceptance by the Lord. His last days were spent in almost constant communion with the Lord. W. S. HYATT.

McHENRY.—Died at Wawpecong, Ind., Dec. 28, 1894, Mrs. Mary Mc Henry, aged 62 years, 5 months, and 7 days. Sister Mc Henry was a member of the church at Denver, Ind. She died in full faith of the truths we hold. The funeral services were held in the United Brethren church, and conducted by the writer. O. S. HADLEY.

WILSON.—Died at South Woodstock, Me., Jan. 4, 1895, of pneumonia, brother H. D. Wilson, aged 54 years, 9 months, and 10 days. Brother Wilson observed the Sabbath about eighteen years. He has been deacon of the church here for some years, and has been earnest in his work to help forward the third angel's message. He leaves a wife, three sons, and three daughters to mourn. Sermon by the writer, from Rev. 14: 13. P. B. OSBORNE.

DELAND.—Died Dec. 31, 1894, at Memphis, Macomb Co., Mich., of consumption, sister Susie C. Deland, aged 29 years, 4 months, and 4 days. She leaves a husband and four children to mourn. Words of comfort were spoken from 1 Thess. 4: 18, by the writer, assisted by a resident pastor of that place. H. M. KENYON.

SAXTON.—Died near St. Joseph, Mo., Oct. 24, 1894, Mrs. Rosetta Saxton, aged 102 years and 12 days. Grandma Saxton was born at Ferrisburg, Vt., Oct. 12, 1792. Her maiden name was Rosetta Shellhouse. About twenty years ago, she was baptized near Palermo, Kan., by Elder Lawrence. Words of comfort were spoken at the funeral by Elder Santee. M.

FULLER.—Died at Spencer, Medina Co., O., Dec. 22, 1894, Moses Fuller, aged 70 years, 10 months, and 19 days. He was born in the State of New York, Feb. 3, 1824. He was a kind husband and father. He was a soldier in the Union army, and received a wound which finally resulted in his death. A wife and six children are left to mourn. Discourse by Elder Gray. MARY J. FULLER.

FREIZE.—Died at Grass Valley, Cal., Dec. 20, 1894, of stomach trouble, Philip Freize, aged 75 years and 10 days. About eighteen months ago he was led to accept present truth, since which time he has ever been found rejoicing in the blessed hope of immortality. Many times during his illness he could be heard praising God for the light on the holy Sabbath. Services were conducted by the writer. T. R. ANGOVE.

GOSNELL.—Died Jan. 2, 1895, at Grand Junction, Col., of heart troubles, our dear father, Wm. S. Gosnell, aged sixty-seven years. He embraced the truth of the third angel's message about seventeen years ago. He died at a union prayer-meeting in the Presbyterian church, speaking of the goodness of Christ. He leaves a wife and seven children to mourn. Words of comfort were spoken by Rev. T. A. Meredith (Presbyterian). D. M. GOSNELL.

HENDERSON.—Died Dec. 12, 1894, at the home of her daughter, Mrs. C. Tisdale, in Traverse City, Mich., Celesta Henderson, aged eighty-four years. Sister Henderson and husband, who died ten years ago, were Christians from their youth. They embraced present truth under the labors of brethren Ostrander and Weeks, at Reese, in 1882, and joined the Seventh-day Adventist church, of which they were loved members. M. C. B.

HEWITT.—Died Dec. 8, 1894, at Hewitt, Minn., of consumption, Martha Hewitt, aged fifty-two years. Sister Hewitt embraced present truth fourteen years ago, at which time she became a member of the Stowe Prairie Seventh-day Adventist church. She died as she had lived, having a good hope, and trusting in the merits of her Saviour. She leaves a husband and three children. Discourse by the writer, from Job 14: 14. E. A. CURTIS.

LYNCH.—Fell asleep in Jesus, at her home in Bourbon, Ind., Jan. 1, 1895, Cynthia, wife of Anderson Lynch, aged sixty-two years. Sister Lynch embraced present truth under the labors of Elder S. H. Lane, in 1874. She was confined to her bed only about one week, during which time her sufferings were very great, but borne with Christian patience. Funeral services were conducted by the writer, from 2 Tim. 4: 7, 8. L. F. ELLIOTT.

TOWLE.—Died in Auburn, Me., Dec. 27, 1894, sister Ellen S. Towle, aged 55 years, 3 months, and 7 days. Sister Towle was a member of the Auburn church, and had been a believer in present truth for about twenty-six years. She had been confined to her bed for the past ten months. She leaves a husband, four sons, and four daughters to mourn. Funeral services were conducted by the writer, assisted by Elder M. G. Huffman. P. B. OSBORNE.

MAUTNER.—Died Nov. 5, 1894, at Hewitt, Minn., of brain fever, Kate Mautner, aged twenty-three years. Sister Mautner was converted and accepted the faith of Seventh-day Adventists about one year ago, and with her husband was baptized and united with the Stowe Prairie church, in May. She was earnest and faithful, and beloved by all. Her husband and one little boy are left lonely and sad, but rejoice in the hope of a reunion when the Master comes. E. A. CURTIS.

LAWRENCE.—Died in Pittsfield, Brown Co., Wis., Dec. 10, 1894, after an illness of only a few hours, Gardner S. Lawrence, aged 57 years, 5 months, and 6 days. He embraced present truth and experienced conversion about twelve years ago. He seemed to be ripening for his change; and his last words to the Flintville church, of which he was elder, made a deep impression. He leaves a wife, a daughter, one son in Iowa, and another in Oregon, and an adopted daughter to mourn. Discourse by the writer. D. T. BOURDEAU.

BUXTON.—Died at his home at Chandler, O. T., Feb. 14, 1894, of chronic Bright's disease of the kidneys, after an illness of eighteen months, my dear companion, Henry G. Buxton. He united with the Congregational Church when sixteen years old. Hearing the truth on the advent and kindred subjects a few years later, he gladly accepted it. He labored in the Illinois, Iowa, and Kansas Conferences, and expected to go out to labor here, but sickness prevented. His last words were, "I would liked to have seen the end of the conflict." His trust was in his Saviour, and he had no fear of death. Mrs. L. E. BUXTON.

CALDWELL.—Died at the home of her daughter, in Oakland, Cal., Sept. 27, 1894, of peritonitis is the result of being thrown from a wagon, Melvina N. Caldwell, wife of C. B. Caldwell, aged 49 years, 1 month, and 28 days. She was born July 29, 1845, at Germantown, Ind., and was early left motherless. By her help the family was kept together, and she grew up loved and respected by all. She accepted the truth fully in 1884. Her faith in the Lord was strong, and she died in hope of his soon coming. She leaves a husband and four children, besides many relatives and friends to mourn their loss. M. C. WILCOX.

Travelers' 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, Ad'nt' Express).

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. Trains on Battle Creek Division depart at 8:10 a.m. and 4:35 p.m., and arrive at 12:10 p.m. and 6:35 p.m. daily except Sunday.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST (Read Down), STATIONS, and GOING WEST (Read Up), listing train times and stops.

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, Ass't. 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., JANUARY 29, 1895.

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The Editor, since his arrival at home, has experienced a reaction of weakness and exhaustion to which he was hardly aware that his weary travels and uncertain fare following his severe illness in Syria, had reduced him. He is now taking a few days' recuperative rest and treatment at the Sanitarium before resuming active work.

An institute for workers has lately been held in Helsingfors, Finland. The Lord's blessing was with them. Fifteen canvassers go from the meeting to disseminate the printed truth in that country. One half of them are able to work in the Finnish language; the others labor for Swedes only. During the past year over \$6300 worth of books have been sold in Finland.

Our esteemed friend, the *Sabbath Recorder*, changed its place of publication the first of the year from Alfred Center, N. Y., to Plainfield, N. J. It also put on a brand new suit of clothes, which we must say, without reflecting on the old, greatly improves its appearance. In new quarters, on clear white paper, with plain new type, an attractive cover, and an interesting make-up, the *Recorder* is more than ever entitled to a field of increasing breadth and usefulness. This we sincerely hope it may enjoy.

Before another REVIEW reaches our readers, the biennial meeting of the institute and general council preliminary to the General Conference will have opened. Representatives of the work in distant lands will be here, and the progress and wants of the cause in various parts of the earth will be rehearsed and considered. But how vain are human plans; how shortsighted is the wisdom of men! "Except the Lord build the house, they labor in vain that build it." He is ready to co-operate with his people; and we are confident that the Spirit of wisdom, of counsel, "of power, and of love, and of a sound mind," will be given to his servants as they convene in his name. The Lord blesses his people in answer to prayer. The minds of

our brethren and sisters throughout the world will turn this way with anxious interest. Let them not fail to pray that God will bestow upon this meeting the grace of his presence and power.

One of our exchanges accounts for the easy defeat of the Chinese by the Japanese on the ground that the Chinese have no Sabbath! After the writer had penned this idea, he seems to have bethought himself that the Japanese are as Sabbathless as the Chinese. He therefore qualified by saying that although the Japanese have no Sabbath, they have been "touched by the edge of the Sabbath spirit!" Appearances indicate that Japan has been touched by the edge of the military spirit, received from Germany and France, two countries that are generally looked upon as Sabbathless. The true Sabbath spirit is not a fighting spirit.

PROGRAM FOR GENERAL CONFERENCE INSTITUTE.

It has been arranged to hold two meetings of the Institute daily,—one in the forenoon, and one in the evening, leaving the afternoon open for council and special meetings. The following is an outline of the program:—

Devotional exercises.....	9:30-10	A. M.
Bible study.....	10	-10:55 A. M.
Health study.....	11:05-12	M.
Council (REVIEW AND HERALD Chapel).....	3	- 4:30 P. M.
Bible study.....	7	- 9 P. M.

The Bible study in the forenoon will be conducted by Elder J. H. Durland, subject, The Epistle to the Colossians. Dr. J. H. Kellogg will conduct the health study. In the evening two lessons will be given, the first by Professor Prescott, and the second by Elder A. T. Jones. This arrangement for the evening lessons will be varied somewhat as occasion may require.

The line of work to be followed in the forenoon each day during the Institute, will, of course, have to be discontinued during the session of the General Conference. But the evening work of the Institute will be continued during the General Conference. Therefore, it will be important for those who expect to get special benefit from the Bible study during the General Conference, to be present at the beginning of the Institute, and follow the connection of the studies presented. This is an important consideration, and it is desired that all interested should give the matter due attention. O. A. O.

ARE REVIEWS PROFITABLE?

ON account of frequent requests that come to us to review certain books or articles, and reviews that are proffered for publication, we take this opportunity to make a few observations on the matter. There may be, and doubtless are circumstances when such reviews are profitable, but generally they are not.

In cases of obscure articles or books, a review is unprofitable, because the wants of our readers as a whole must be considered, and not those of a single community. A review can only take up isolated passages and statements, and the way they are quoted seldom does justice to the writer. The reviewer takes up what are to him the most salient points, or perhaps the most vulnerable ones, while the author would be sure to wish other points to be considered. It is well nigh impos-

sible to quote detached passages from a writing so as to create an interest in the mind of the reader in the article under review as well as in the review, but this is necessary to render a review successful; and unless it be done, no one reads the review with profit or interest. Therefore, it is better in most cases clearly to state our convictions, without attempting to place them in contrast with something in which the reader has no interest.

Again: the review of another man's work, which necessarily contains personal allusions, is almost universally taken as an affront by the individual and his friends. It gives grounds for complaints of unfairness, and it almost always takes the coloring of a war on men, rather than of a dignified and candid annunciation and defense of sound principles.

Except when the article is well known, we believe that the only fair and successful way to conduct a review is to give the author an equal chance, and place his entire production before the reader, with our comments for comparison. A discourse may be reviewed with real profit only before the same audience that heard it. The same principle applies generally to articles.

G. C. T.

PERSONALS.

Elder E. H. Gates is visiting friends in Colorado on his way to the Institute and Conference.

Elder A. J. Read and wife, from Tahiti, have reached California, on their way to the General Conference.

We learn with regret of the severe illness of Elder Wm. Healey, of Oregon, but are glad to report that he is recovering. We hope to see him at the Conference.

Among those who have already arrived in this city to attend the general meetings, are Elders D. A. Robinson, London; H. P. Holser, Basel; F. J. Hutchins and wife, Honduras.

The General Conference Committee opened its meetings on Friday, the 25th, with Elders J. N. Loughborough, A. J. Breed, I. D. Van Horn, and D. A. Robinson from their respective districts in attendance.

Private letters from brother John Mc Carthy state that he is located in Montevideo, Uruguay, in charge of a sailors' home, where he is doing well pecuniarily and is of good courage in the Lord. His wife's health is much improved since leaving this country.

From the *Bible Echo* we learn that brother W. C. Sisley arrived in Melbourne, Dec. 17, from South Africa. He was accompanied by Mrs. Wessels, her two sons, and son-in-law, H. Lindsay, and his wife. The Wessels party are on their way to the General Conference, and will probably reach here about the 20th of next month.

THE GENERAL CONFERENCE "BULLETIN."

WE have tried to keep before our people the fact that we are to publish a General Conference *Bulletin* during the General Conference and institute now about to convene in Battle Creek, and we have been gratified by the promptness with which so many have responded. Those who delay to subscribe now, will probably be disappointed, because it will be impossible to supply them with all of the copies from the beginning. Any who have not ordered up to the present time would better send their orders direct to the International Tract Society, Battle Creek, Mich., for if you send them through your tract society, they may reach us too late. The subscription price is 50 cents. A. O. TAIT.