

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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Our Contributors.

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

SPIRIT AND LIFE FOR THE COLORED PEOPLE.

BY MRS. E. G. WHITE.

THE psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." Heavenly intelligences are close by the side of every one who is seeking to open the word of God to the understanding of the simple, or to those who are really desirous of becoming acquainted with the will of God. Those who open the Scripture to others should teach them the word of life, realizing the solemn, sacred work that they are doing; for they are bringing souls in contact with God, and with Jesus Christ whom he has sent. Any trifling, jesting, or joking over the word of God is dishonoring to him, and leaves an influence that is anything but good upon the mind. But if we desire to enlarge a man's mind, let us turn his attention to the Scriptures. In the Bible, we behold Him who is the way, the truth, and the life. Through understanding the word of God, efficiency is obtained for both the practical and the religious life.

Jesus said: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh

my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Jesus explained what he meant by eating his flesh and drinking his blood. He meant that his disciples were to partake of his word. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

The word of Christ is the bread of life that is furnished for every soul that liveth. To refuse to eat this bread is death. He that neglects to partake of the word of God shall not see life. Receiving the word is believing the word, and this is eating Christ's flesh, drinking his blood. To dwell and abide in Christ, is to dwell and abide in his word; it is to bring heart and character into conformity to his commands. In the parable of the vine and the branches, Jesus shows the vital connection that must exist between himself and his followers. He says: "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. Now ye are clean through the word which I have spoken unto you. 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."

The branches represent the believers in Jesus Christ. Those who truly believe, will do the same works that he did. They are united to Christ by the faith that works by love and purifies the soul. As the branch is nourished by the sap which flows from the parent stock, so the believer in Christ is sustained by the life of Christ. The branches represent the very youngest of the followers of Christ, as the branch includes all the tiny tendrils that belong to it. Jesus is our center. He is the parent stock that bears the branches. In him our eternal life is centered. The words that he has spoken unto us are spirit and life, and those who feed upon his word, and are doers of his word, represent him in character. His patience, meekness, humility, and love pervade their hearts. Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are indeed grafted into the True Vine, we shall bear fruit similar to that of the parent stock.

Those who love Christ will do the works of Christ. They will go forth to seek and to save that which was lost. They will not shun those who are despised, and turn aside from the colored race. They will teach them how to read and how to perform manual labor, educating them to till the soil and to follow trades of various kinds. They will put forth painstaking efforts to develop the capabilities of the people. The cotton field will not be the only resource for a livelihood to the colored people. There will be awakened in them the thought that they are of value with God, and that they are esteemed as his property. The work pointed out is a

"WHILE IT WAS YET DARK."

BY FANNIE BOLTON.

(Avaldale, N. S. W., Australia.)

Like the disciples on the morn of sorrow,
 Mourning a buried Saviour, so are we,
 And know not more than they how gloom shall bor-
 row

A radiance from the Light we do not see.
 But while it yet was dark, the night was riven
 By angels brighter than the rays of noon;
 A path of light was cleft to earth from heaven;
 The stone was rolled away from Jesus' tomb.

But while it yet was dark, the guards fell senseless;
 The powers of earth were bound who seemed to reign;

The Sufferer, so lonely and defenseless,
 Who bore to death life's agony of pain,
 Rose a triumphant Conqueror forever,
 The Resurrection and the Life of men,
 While they slept on. The lonely wept as ever,
 And wist not that kind Love had risen for them.

Through the still street, through the yet silent garden,
 Came the sad women bearing fresh perfume,
 Dreading the guard, fearing the Roman warden,
 Wondering who'd roll the stone from Jesus' tomb.
 Their burdened hearts, weighed so with love and longing,
 Conceived not how they walked where angels stopt,
 Knew not how all the firmament was thronging
 With joyful wings, while still they mourned and wept.

But while it yet was dark, while human sorrow
 Pressed sore the hearts who'd loved and lost, Christ
 rose,

The Light of life, the Glory of all morrows,
 The Healer of all sorrows and all woes.
 Little they recked it, but in joy and wonder,
 Singing and praising, afterward they mark
 How e'en the tomb itself was rent asunder,
 And Christ arose while yet to them 't was dark.

And we,— are we not like them in affliction?
 Do we not stand in wonder and in grief,
 Conceiving not that Heaven's benediction
 Has fallen upon us for our quick relief?
 Yet every tomb of grief hath heaven's angels,
 The stone is rolled away could we but see,
 There will be heard the gospel's sweet evangel,
 And Heaven itself give love and sympathy.

There waits our Lord, saying as to the woman,
 "Why weepst thou? Look up, dear heart, and
 mark,

The door of hope is wide for every human,
 The tomb is burst! Hope rose while yet 't was
 dark."

O could we know the love that bendeth o'er us,
 O could we understand the Father's heart,
 Hear how the angels chant their loving chorus
 While down our cheeks the bitter tear-drops start,
 See how all Heaven is moved to consolation,
 And all the mysteries of Calvary mark,
 We should not doubt the coming of salvation,
 Nor think all hope is lost when it is dark!

most needful missionary enterprise. It is the best restitution that can be made to those who have been robbed of their time and deprived of their education. The fact that this is the case leaves a heavy debt upon the American nation. As a nation, we have been made the depository of sacred truth, and we are to impart the precious knowledge of the word of God to others. Every earthly blessing has come to us because of the infinite price that has been paid in our behalf. If it has cost so great a price to redeem man, so that he should not perish, but have everlasting life, how we should rejoice that we are privileged to become co-workers with Christ in saving those for whom he has given his precious life! The Lord Jesus loves those for whom he has made the greatest sacrifice. He gave his own most precious life to bring life and immortality to light to all those who should believe. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Those who receive Christ are in co-partnership with him, and will not mistake their life work. They will heed the words spoken by Christ. They will be guided by the Holy Spirit, and become more and more intelligent in regard to the requirements of God, and will reveal the love and grace that were revealed in the life of Christ toward those with whom he came in contact.

THE VICTORY OF CHRIST.

BY ELDER WILLIAM COVERT.
(Burlington, Vt.)

THE policy pursued by Satan has been to tempt God's children to violate the divine law, and then accuse them before God for yielding to his temptations. In the efforts of the upright to be obedient, Satan has always been present, that he might prevent them from being successful. Zech. 3:1. Satan's accusations have been made in the presence of the angels; therefore, all the heavenly intelligences know them. Verse 2. It is seen, therefore, that these charges have become an open question to be settled in the court of heaven. It is not because the adversary is so anxious to have God's people do right, that he charges up their crooked ways to them; but in these complaints he is impeaching the wisdom and the stability of God's law and government. Jesus says, "The reproaches of them that reproached thee are fallen upon me." Ps. 69:9. The adversary charges all the failures of God's children to the unreasonableness of the law of God. The evil one denies that he is in any way to blame for sin and its results. Christ is by him reproached with it all. The Father had consulted Christ about the creation of man, and the law violated emanated from the same source; therefore, he said, the blame must rest with the Creator.

According to scriptural testimony, this question at some time in the past was so adroitly presented in heaven as to cause some of the angels to sin, and for their sin they were cast out of heaven, and are now reserved unto judgment. 2 Peter 2:4. Jude writes about the same event, as follows: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Verse 6.

To show that all the law is holy and just and good, and for the best interest of the universe, has been the work of Christ. The success of Christ's mission to this earth was, therefore, the effectual overthrow of Satan, as well as a means of atonement for man's transgression. With man's nature upon him, Christ obeyed every requirement of the divine law. In doing this he accomplished what Satan had declared was impossible to be done, and thereby undid all Satan's hopes of establishing his charges against the divine government.

Had Christ come in angelic nature and lived a sinless life upon the earth in the presence of man, this would not have settled the question; therefore, "He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:16, 17. He must be like his brethren in all points as to flesh and temptation, and yet live without sin. In the flesh he must be weak as they, and yet in obedience he must meet the full requirement of the law. He must know the power of sin, and yet be infinitely righteous, in order to be to man and for man all that was required, and at the same time forever settle the great question under controversy. With reference to all this, the apostle writes: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage." Verses 14 and 15.

The perfect life which Christ led while in sinful flesh, and his entire dependence upon the Father in the terrible death that he died, not only brought life to the believer, but also sealed the doom of Satan. Strange it seems that the mightiest victory of the universe should be won by the death of Him who conquered.

Christ's purpose was to show that infinite love and obedience could be rendered by man in sinful flesh. Satan determined that he should not succeed. The great moral conflict of Christ against the hosts of evil while he was upon the earth, is described in Rev. 12:7-9. It is evident, therefore, that if Christ had once let go his trust in the Father, and had taken hold of his own divinity in his contest with darkness, the perfection of the life of faith and trust would have been broken, and the victory for man would have been incomplete. Of course it would have been fatal to himself, and to man also, had he trusted in sinful flesh. It was necessary, therefore, in saving man and destroying the adversary at the same time, for Christ to gain his victory on the same plane and terms in which man was required to act.

From these considerations it would be expected that Satan would try to have Christ either take hold of the weakness of human flesh, or of his own divinity in the great battle with the hosts of sin. In the most terrible conflicts it was frequently proposed to Christ that he resort to the strength of his own divinity for victory. When he was suffering the pangs of human hunger, Satan said, "If thou be the Son of God, command that these stones be made bread," that you may satisfy your hunger. Matt. 4:3. But hungry man could not do this for himself, neither would Jesus. But man can trust in every word of God, as did Jesus. Verse 4. When Christ was suffering on the cross, the tempter said to him, If you are the Son of God, come down from the cross, assert your divinity, and we will believe you; if you permit yourself to perish there, we cannot believe that you are the Son of God. Mark 15:30-32. It was in the power of Christ to have refused, even on the cross, to drink the bitter cup for man; but had he done so, man could not have been saved, and Satan would have triumphed. But thanks be to God, for the victory won by Christ. Our Saviour refused to do for himself anything which had not also been provided for man to do for himself.

Such a scene of amazing love had never been witnessed before, even by the mightiest angels. Before Heaven it shone brighter and stronger than all other power in the universe. Here was the victory of all victories. How many are now ready also to choose the cross of Christ, and

share its victory? Jesus is not ashamed to call those his brethren who make this choice. They can confess his name on the earth before men, and he will confess their name in heaven before his Father and the holy angels. They can sing his praises here, and Christ will sing their praises there; "for both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."

SOMETHING WORTH KNOWING.

BY ELDER W. L. LILES.
(Dayton, O.)

"WE know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. There is a class spoken of in this text who love God, and who are the called according to his purpose, and it is their privilege to know that all things work together for good to them. All do not know this, for they do not love God, neither are they the called according to his purpose, and they cannot know it until they give themselves to Jesus and have him dwelling in them. This text is the language of faith, and faith *knows*. (See Heb. 11:3.) This scripture has been a great comfort to those who have been called upon to pass through trials and afflictions, and it may be a great comfort to us.

Who is it that loves God? "This is the love of God, that we keep his commandments." 1 John 5:3. "If ye love me, keep my commandments." John 14:15. Those who keep the commandments are those who love God. Therefore, all things work together for good to those who keep the commandments. This class are those who heed the warning given by the third angel's message. They are those who refuse to worship the beast and his image, or to accept his mark; and so God says they keep his commandments. If they do worship these powers, known as the "beast and his image," they must disregard the commandments of God, and accept the commandments of men. All things work together for good to them who heed the message, for this class keep the commandments; *i. e.*, they love God.

Let us make a practical application of the text which says that "all things work together for good to them that love God." We take upon us the name of Christ, and profess faith in him. God knows all about us, and therefore he knows just what place he could prepare us to fill in the great temple of his love. We have rough corners, evil traits of character, that we must overcome before we are prepared to fill the place God has for us. In order to develop character, we must have the discipline of affliction, trials, and troubles. These severe trials are the very things we must pass through to develop the image of Christ in us, and in this way God works all things together for our good. Perhaps God sees that the death of a dear friend or companion will have an influence upon us to lead us near to him. Let us learn to thank the Lord for everything that comes to us; for he works good out of it, if we love him.

It is said, "All things work together for good to them who . . . are the called according to His purpose." Who are the called according to his purpose? It is a fact well established by the work of God, that *all* are invited to come to Jesus and find pardon. But "the called according to his purpose" are not all who are invited to come to Jesus; for then all things would work together for good to everybody. We enquire, first, What is God's purpose? secondly, Who are the called according to that purpose? God has what is called in his word an "eternal purpose,"—"according to the eternal purpose which he purposed in

Christ Jesus our Lord." Eph. 3:11. This purpose is in Christ Jesus. What is it? "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Chapter 1:9, 10. God's eternal purpose is that all things shall be in Christ Jesus. Who are the called according to his purpose? They are those who heed the invitation to come to Christ and have him abiding in the heart. They are in him.

"If any man be in Christ, he is a new creature;" he is a part of God's eternal purpose. All things work together for good to them who keep the commandments of God, to them who are in Christ Jesus, or have Christ in the heart. What a happy condition, to know that God overrules everything that comes to us, for our good! And if he calls us to lie down and sleep until the resurrection, we shall then come forth prepared to fill our appointed place in God's eternal purpose. Praise God for trials. It is worth knowing that these work together for our good.

TEMPTATIONS.

BY L. A. REED,
(Jacksonville, Ill.)

TEMPTATION, from the Latin "*tento*," means, primarily, to "stretch," to "strain"; hence, to put to the test, or trial. The most ductile and malleable of metals is gold. It may be beaten out so as to present a surface 650,000 times its original area. For use in dentistry it is beaten into sheets, each one so thin that 280,000 placed one upon the other will make a combined thickness of but one inch. But this wonderful malleability will at once be greatly lessened or well-nigh destroyed by alloying with baser metals. A minute quantity of lead will change its color, and reduce its tenacity from a resistance of eighteen tons a square inch to only five tons. The merest trace of antimony, bismuth, or palladium will render gold intractable; and even the vapor of arsenic will affect the malleability of the precious metal. Indeed, the brittleness of gold is one of the tests of its purity.

So with the Christian. His character, to endure the strain, must be like the pure gold, devoid of the baser metals. Of the character as well as of heaven, it is true that there must "in no wise enter into it anything that defileth." "Blessed are the pure in heart; for they shall see God." "Happy is the man that endureth temptation; for when he is approved, he shall receive the crown of life." Thus might this familiar verse be translated. The very idea of approval implies a trial, a test, and when it is found proof to the test, it is approved. All of us look with earnest longing for the approval of the great Judge, but few welcome the test. But the trial must come, for only one most reckless of results would approve what he had not put to the test. The steam boiler must be rigidly tested to a given capacity, and if it endures the trial, it receives an approval and guarantee in keeping with the test. A bridge must be tried and approved if adequate for its purpose. It must sustain a given amount.

So each one of us must attain a character of a given strength, and that strength a sufficiency for the trials of life. Having stood the test, we shall receive the seal of approval, and be accounted worthy of the kingdom. As a cross borne means a crown to be worn, so the crown worn will mean that the cross has been borne. A place in the palace of the King at some future day, means faithfulness and loyalty now. The days of our sojourn here, with its manifold trials, will never be forgotten by the Master. "These,"

says he, "are they which came out of great tribulation, and have washed their robes and made them white." We must be tried, but "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"But every man is tempted, when he is drawn away of his own lust, and enticed," or as it might be rendered, when of his own inordinate desires he is drawn away and deluded. Like the silly fish that sees the bait, he eagerly grasps it and is drawn away and deluded. No man, did he fully realize his course, would madly rush on in the way of death. He is deluded. He hears only the clamoring of his desires, like the wild mob crying for satisfaction, and it drowns out, or hushes into silence, all other voices. We smile contemptuously at the folly of Esau, who sold his birthright for a mess of pottage, and then madly barter away our own rich inheritance for the wages of sin.

"Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." As another has quaintly said, "Every sinner is the father of his own sin, and the grandfather of his own death." He who tampers with sin does not consider its ultimate end. Even the Devil himself does not consider what it all will mean in the long run. "The pleasures of sin" may be enjoyed, but if so, it is but "for a season." Thousands have followed this *ignis fatuus*, only at last to be drowned in the mud of oblivion. Satan's dreary, ghastly procession of captives has been marching on for nigh six thousand years. They have nearly all passed by. Shall we join our footfalls with the rest, and file on into the darkness that lies just beyond? God forbid! A few more days will pass, and the last soul will have been deluded, the last captive bound. A little from this, they will have all passed by, and the last straggler be gone. And then where once were the ranks of sin, will be naught but oppressive silence—the silence of eternal death.

But the darkness will pass, glorious light will break over the scene, and songs of gladness and unspeakable joy will salute the ear. Soon we shall see the victorious hosts shining in unspeakable splendor, and in their midst, Christ, the wonderful Son of God. May each of us be there to enjoy that eternal glory and that unspeakable joy.

CHARACTER.

BY ELDER J. P. HENDERSON,
(Goodland, Ind.)

CHARACTER is a structure which every person is engaged in building. Every act, word, and thought has a place in its formation. If these are perfect, pure, and noble, the structure will in the end present a perfect outline, and will be honored of God, enduring forever. As the mechanic closely observes the plan of the architect, in order strictly to follow the outlines, so we need to become familiar with our Pattern of righteousness. A rule of life is given in the law of God, but a perfect structure for observation is found in the life of Christ.

Character is the outgrowth of actions performed in daily life; the fruit that ripens from the buds and blossoms of the little things we continually do. As the growth of a child is imperceptible, or the growing of a plant is invisible, so are our principles formed by the daily contact with good and evil. As "a good name is rather to be chosen than great riches," so a righteous character is the most precious thing. The formation of it is the noblest work on earth. Every act in its construction should be the effect of wisdom and good design. Whatever may be the station in life, we should live as for eternity. Character formed by circumstances will change with the change of circumstances; but one that is molded

with design from the divine Pattern by a will-power that resists evil, is a character that will endure.

There are men who make principle depend upon policy. They are honest when it costs nothing; and dishonest when it appears to be for their interests. We may have strong feelings, yet exercise control over them. We may bear a hopeless daily trial, yet remain silent. We may have strong passions, yet remain chaste; and may be keenly sensitive, yet restrain and forgive an injury. We may love riches, yet exercise liberality.

The child of God finds assistance in all these needed powers of restraint, in the love of Christ, which constraineth him. 2 Cor. 5:14. "As many as received him, to them gave he power to become the sons of God." John 1:12. Thus we are thankful not to be left alone in erecting this most important structure of our existence. Wherein we have weaknesses, we are assured that the character and righteousness of our divine Pattern will be accepted in our behalf, so that failure need never be stamped on those who in faithfulness and truth seek rightly to perform this great work.

SOME OF "ALL THINGS" OF ROMANS 8:28.

BY L. A. HANSEN,
(Indianapolis, Ind.)

It is not difficult for us to believe the words, "All things work together for good to them that love God," while everything is with us as it seems to us it should be; but when we cannot see with our natural eyes that all things are working just right, according to our ideas of what is just right, we are often led to question the meaning of the words just quoted. It is to be taken that Rom. 8:28 was written to cover the things that do not at first seem to be for our good, rather than the things in which there is nothing to try our faith. The text says that we know that all things work together for good, but of course it is only in self-application that the knowledge benefits.

The extent of the expression "all things" is not to be limited, any more than is the expression in 1 Cor. 3:21, where it says, "All things are yours," or in 2 Cor. 4:15 where similar language is used. Joseph told his brethren that it was not they that had sent him down into Egypt, but God; and that while they thought evil against him, God meant it for good. Gen. 45:5, 8; 50:19, 20. It was not that God overruled it for good, but that in the very doing of the evil thing, God meant it for good. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18. Then affliction is one of the things that works good. Notice, however, that it is "while we look not at the things which are seen,"—the momentary affliction, the temporal adversity, or the present trial,—"but at the things which are not seen,"—the eternal glory, the immortal life, and the eternal inheritance,—that the good is accomplished. Looking thus, the affliction seems but "light," as indeed it is, compared to what awaits those who endure to the end.

"And though the Lord give you the bread of adversity, and the water of affliction, . . . thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:20, 21. If the Lord gives us adversity and affliction, are they not to be reckoned among the good and perfect gifts from above? "But though he cause grief [from the Lord again], yet will he have compassion according to the multitude of his mercies. For

he doth not afflict willingly, nor grieve the children of men." Lam. 3:32, 33.

The Christian, to be a partaker of the glory of Christ, must also be a partaker of the sufferings of Christ, and the latter is a cause for rejoicing as well as the former (1 Peter 4:13); and the glory cannot be experienced without first having the suffering. If we are joint-heirs with Christ, the suffering is a portion of the legacy. But again we find that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," and even now we can glory in the cross of Christ.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." We are at times liable to shrink from persecution, but it must be a good thing also, or at least work good; for Christ said, "Blessed are ye, when men shall . . . persecute you;" and when we are persecuted for Christ's sake, we are in good company; "for so persecuted they the prophets," and Christ is with us through it all. It cannot separate us from the Lord, but only serves to bring us nearer him. It is something that we can take pleasure in.

Tribulation has also the power of working good, as it is declared "that we must through much tribulation enter into the kingdom of God." Christ said to his disciples, "In the world ye shall have tribulation." He promised, too, though, that in him we should have peace, "not as the world giveth." There is a peace to be had in the world without the tribulation that Christ spoke of, but with Christ, and having the tribulation, there is a different and a better peace.

There are many things that to us seem anything but pleasant and good, but of which God speaks in his word as things that we should be happy for and rejoice over. We are blessed when we mourn, when we hunger, when we weep, and when men revile us and persecute us, and say all manner of evil against us falsely; and we are happy if we suffer for 'righteousness' sake, and if we be reproached. How, then, could it be otherwise than that all these things, of which God speaks in such terms, should "work together for good to them that love God"?

TWO WAYS OF WALKING.

BY H. F. COURTER.
(Oakland, Cal.)

THERE are two ways of walking,—“after the flesh” and “after the Spirit.” The first way of walking is the way of condemnation, of death. “The commandment, which was ordained to life, I found to be unto death;” for “sin is the transgression of the law,” and “the wages of sin is death.” It is stated in Rom. 8:3 that the law was “weak through the flesh.”

“But,” says one, “if this is the law of God, which was pronounced holy, just, and good, how can it be said to be ‘weak’?”—It is weak in that it is unable to save a man that sins; it only condemns him. Through the weakness of the flesh it is unable to carry out the purpose for which it was given; but through Christ it becomes “the law of the Spirit of life,”—the way of life,—for Christ said: “If thou wilt enter into life, keep the commandments.” Matt. 19:17. When Christ has forgiven our sins, we are placed in harmony with the law of God; the law is restored to its former position. It becomes that which was ordained to life. It is the way to heaven; for “blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. 22:14.

David said, after his sins had been forgiven, and he had been restored to harmony with the law of God, “I have chosen the way of truth; thy judgments have I laid before me. . . . I will run the way of thy commandments, when

thou shalt enlarge my heart. . . . Make me to go in the path of thy commandments; for therein do I delight.” Ps. 119:30-35. “The law is spiritual,” and those who walk after the Spirit, will go that way; for “to be spiritually minded is life and peace” (Rom. 8:6); “great peace have they which love thy law; and nothing shall offend them.” Ps. 119:165. “For this is the love of God, that we keep his commandments; and his commandments are not grievous.” 1 John 5:3.

But although one has had his sins forgiven, and therefore has been brought into harmony with the “law of the Spirit of life,” he cannot walk that way alone, because of the weakness of that body, or flesh. He is like one convalescing from a long attack of typhoid fever; he may be placed on his feet in the path, but he cannot walk, because of the weakness of the flesh. “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Christ said: “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.” John 15:5. Since we can do nothing without Christ, it is very evident that we could not keep the commandments, which are spiritual, holy, just, and good, without Christ; but with him the righteousness of the law will “be fulfilled in us, who walk not after the flesh, but after the Spirit.” Paul said: “I can do all things through Christ which strengtheneth me.”

Dear brethren, is not this the cause of so many backslidings, so many failures—even this, that we do not sense, as we should, the words of Christ: “Without me ye can do nothing”? Too often the question is decided in favor of this or that course of action, entirely in accordance to feelings (the flesh), without reference to whether or not it will please God. If every professed Christian would take Paul's motto,—“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God,”—if this were our test, how many dimes foolishly spent would be saved to the cause of God; how much of the adornment in following the fashions of the world would be left off; how many pleasure parties would go by unattended; how many more prayer and social meetings would be well attended; how many more voices would be heard in praise to God; how many more sick would be visited and prayed with; how many more would hear the glad tidings of salvation; how soon Jesus would come; and how soon the church, triumphant, would stand on the sea of glass, and sing the song of Moses and the Lamb! Yes, brethren, let us walk no more after the flesh. Crucify the flesh with the affections and lusts. We must keep our bodies under; that is, we must not let our natural or perverted desires control us in the least as to what we shall do, but let all things be done to God's glory, as dictated in his word.

GOD SPAKE.

BY M. S. BABCOCK.
(Montgomery, Ala.)

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” Heb. 1:1, 2. Since the promise in Eden, the faithful of earth had been looking and longing for the personal appearing of the “seed of the woman.” The first Adam was a son of God, made in the likeness of God, and by him God spoke to the fathers the good news of “the one to come.” But this man was

of the earth, earthy; he was “natural,” not “spiritual;” he was simply a type, a figure of the One to come. Rom. 5:14. By him Jehovah spoke of an Overcomer. The Redeemer of Israel, in establishing a divine-human character, must be tempted on all points, and fail in none. “At sundry times and in diverse manners,” thence onward, God spoke to the fathers by the prophets concerning his will and purpose toward man. In all the revelation the “seed” was the central and abiding theme. Moses heard his voice in the burning bush; the children of Israel heard of him in the miracle wrought in Egypt and on the journey through the wilderness; they heard his voice speak his law and portray his character from quaking Mount Sinai; Elijah heard him in the “still small voice” after the storm had passed;—through all these agencies God spoke to the fathers. The record abounded in testimony to the Hebrews constituting conclusive proof of the inspired teaching by the prophets. Of this the apostle Paul needed no more than make passing mention.

But what about “these last days,” and the speaking of God by his Son? Herein I found the burden of the entire Hebrew letter “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High priest of our profession, Christ Jesus.” Heb. 3:1. Consider him, the High-priest. Moses had seen his glory, and many had seen the workings of his mighty power in time past, but no one had at any time seen him. But now in these last days, by his perfect energy, the Holy Spirit, God speaks him, the living Word (John 1:1, 14), and in him and by him speaks a revelation of the very being and character and fullness of the Almighty Jehovah bodily!

Every word spoken has a meaning. Every true word has a true meaning. All true words may be summed up in one word, and all true meanings may be summed up in one meaning. That one meaning is Omniscience, and that one word is God,—that Word on earth is Jesus Christ, Emmanuel, God with us, “appointed heir of all things,” the brightness of the glory of God, and “the express image of his person.” To the world, he was the living expression and embodiment of the Father himself, obtaining by inheritance his Father's name, God; he in the Father and we in him, humanity redeemed in the Father and before the throne of God (John 14:20), and the head of the serpent bruised beyond recovery.

Believe, not for what the Word says to you of himself, nor for what he says of God, nor for what God says of him alone, but for what the spoken Word does,—“for the very works' sake,” believe. John 14:11; 10:25, 38; 5:36. Here is God's righteousness manifested in personal, human action. Know ye it? Here is God's holy law manifested by and in a visible, fangible life. Here is the power of God and the wisdom of God and all the fullness of God, voiced in the imaged Word of God. By this Word, God “hath in these last days” spoken to us when we were enemies, that being reconciled by the death of his Son, we might be saved by his life. Rom. 5:10.

In the service of God, we should not work supposing that we are helping him, but that he is using us as instruments in his hands, for the work he has for us to do. “Oh,” says one, “you thus make man a mere machine.” Well, that is the kind of machine I would like to be. Such service is always interesting to us, and fruitful to God's cause.

No vacancy can occur; thoughts incessantly flow, and unless they are fully occupied in the effort to obtain pure and useful knowledge or in the pursuit of the necessities of life or in works of usefulness to others, evil flows in.

Special Attention.

DOINGS AT THE CAPITAL.

WITHIN the last few weeks a great tide of virtue has been sweeping over the city of Washington, and as usual it takes the form of zeal for the Sunday institution; but so far as is known, it has been confined in large measure to the clergy and certain religio-political societies organized for the purpose of securing governmental recognition of religion. A few members of Congress have caught the contagion, and have been swept along with the tide.

On Dec. 15, 1895, Senator John Sherman, president of the Sunday League of America, presided at a meeting held in the interest of Sunday legislation at the Metropolitan M. E. Church of Washington. In introducing the speaker of the evening, Mr. Sherman said: "I heartily join in all that can be done favoring the observance of the Christian Sabbath. It is one of the inheritances of our fathers which we should cherish as a part of the institutions of our country." He also referred to the manner in which Sunday was observed in olden times, as follows: "At even on Saturday night all the household affairs were set aside, and nothing was done on the Sabbath that could be done on Saturday. Until six o'clock Sunday evening nothing was done or said but what was proper to be done or said on the Sabbath day. I am opposed to every infringement upon the duties that belong to that holy day. It seems to me that it ought to be observed fully, as our ancestors taught. It is not only important as a religious rule, but as a rule for the people. Every man, every person, ought to have one day when he is released from the duties of labor." The senator said more of like import, but the above is sufficient to indicate the general tenor of his remarks, and to show that Mr. Sherman is in favor of making a rule for the people that will require every one to observe Sunday in the manner in which it was observed by the Puritans.

Before the speaker of the evening was introduced, Representative Dingley, of Maine, who was on the platform, said: "To my mind the preservation of the Christian Sabbath lies at the very foundation of the salvation of the republic, and of the preservation of the institutions of civilization."

The speaker of the evening was Edward Thompson, of New York, who prefaced his remarks by saying: "In order to realize the effect of this day's work, we must bear in mind that twenty other pulpits have thundered on this question to-day in the city of Washington. All over the country the people are beginning to think on this question." And after delivering a eulogy upon "the Gladstone of America," as he called Mr. Sherman, he proceeded to regale the audience with an account of the wonderful achievements of the Sunday League in New York, and of the flood of righteousness that had followed in the wake of the Roosevelt administration in the city of New York. The speaker then portrayed what the Sunday League proposed to do for other cities, for the country, and for the nation, and concluded with the Catholic definition of true liberty: "True liberty is that liberty that is restrained and regulated by law." The Sunday League of America is willing and anxious to suggest the laws to be enacted, by which the people of this country

may finally come into the enjoyment of true liberty. Already Congress has the benefit of these suggestions, in the religious measures now before it, and if it should appear that Congress is composed of many members holding the same views as the members above mentioned, the country at large may soon be treated to an old-time Puritan Sunday law.

One feature of the National Reform Convention at Baltimore, held Dec. 12 and 13, and the many efforts to hold mass-meetings in the city of Washington, was that there has been very little enthusiasm manifested by the laity, which is evidently a source of grief to those who are so anxious to secure for the masses of the people the liberty of which Dr. Thompson speaks.

A. M.

THE NATIONS ARE ANGRY.

THE Revelation, under the sounding of the seventh trumpet, the close of the series, referring to the closing scenes of probation, says: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." The investigative judgment of the dead is, we believe, now going on. It requires but a glance at existing circumstances to convince one that it is also true that the nations are angry. Just what they are angry about, or who they are angry with, is not so clear. It is first one thing, and then another thing. It is first with one nation, and then with another nation. The Greek word for "angry," in this case, seems to indicate an irritable and irritating state,— "to make angry, to provoke, to irritate." It is some such state as we see in a crowded barnyard on a cold morning, where each creature irritates and hooks his neighbor. The bonds of friendship between nations at present are of the slenderest possible character. They admit of not the least strain. Two nations may be very friendly this week, because their interests in a certain issue are common. But next week a new issue may place them in an attitude of war with each other.

This has been illustrated very lately. When the Venezuelan question was hotly discussed, the Continental nations sided with England, because it was for their interest. The next week a similar cause arose in South Africa, when France and Germany sprang at England in a rage. Beneath the thin pretense of respect and cordiality, there exists between nations a deep distrust of one another, which shows itself in anger at a slight demonstration of a selfish policy likely to infringe upon the schemes of a neighbor.

THE TRANSVAAL.

THE trouble which has arisen in South Africa brings this little country into prominence. Its chosen name is the "South African Republic." But "Transvaal" has the precedence in popular usage, as being the older and more convenient title. The state was founded by the Boers, who, in 1835, left Cape Colony when it became attached to the British crown. Its independence was acknowledged by Great Britain in 1852, but in 1877 it was annexed by that power. In 1880 the Boers arose in arms, and in the following year self-government was again granted to them as far as internal affairs were concerned, but the suzerainty of the English government was established over all outside relations, and a British resident was settled in the country. This

arrangement has since been modified because of the discontent and restlessness of the Boers.

This term, pronounced "boor," is the Dutch word for "farmer." The Boers are of Holland descent, and speak an idiom of the Holland language. They are a brave, hardy, intelligent class, and entertain a dislike for British rule.

The Transvaal is wholly inland, being separated from the Indian Ocean by Zululand and the Portuguese territory. It is bounded on the south by the Vaal River, and on the north by the Limpopo. It has an area of 119,139 square miles, or nearly as large as Iowa and Missouri combined. The population numbers, as estimated in 1894, 370,000, mostly natives. The white population, up to 1890, numbered probably less than 100,000, of whom nine tenths were Dutch. The country is noted for its desirable climate and fertile soil.

In late years it has been discovered that the country is rich in coal, gold, and other minerals. This has called in a large number of strangers, and has no doubt excited the longings of English capitalists and statesmen for the possession of so rich a prize. But Germany, Portugal, Holland, and France have extensive interests in that part of the world, and they emphatically object to the aggrandizement of England, which would lessen their prospects for gain.

GOOD SENSE.

SENATOR DAVID HILL may have endangered his reputation for gallantry by the following explosion of sentiment published in the *Brooklyn Eagle*, but the country at large will look upon it as an expression of very good sense. There is no doubt that sensuous pleasures to a great extent hold our lawmakers in thrall, to the peril and sacrifice of public interests.

"I think it would be a mighty good idea if the women were packed away and sent out of Washington, and the men left alone here to attend to the business that they are sent here for by the country. The trouble is, there are too many dinners and too much social dissipation in official circles at the capital. No man can go to these fashionable dinners night after night and sit up until morning attending to social functions, and be in any condition to grapple with the knotty problems of finance and affairs that are at this time forced upon the consideration of our public men. I know that I am called a crusty old bachelor; but if any sane man will think over what I have said, I believe he will agree with me, and acknowledge that I am right. This criticism applies to members of the Senate and of Congress, and to officials of the administration. I attribute a good many foolish blunders made by the public men of late to just these things,—too much society and not enough attention to, and study of, public affairs."

NOW CALL A PEACE CONGRESS.

A FEW years ago there was considerable talk about a permanent establishment of peace between nations. For a time the prospects seemed to be quite flattering for that happy state when nations would learn war no more and national selfishness would be a thing forgotten! That was a very favorable time for peace talk. No one was looked to with more confidence as a firm friend and staunch promoter of the desired end, than the young emperor of Germany, unless it was the President of these United States. But alas for human hopes based on human nature! The kaiser doesn't wear a peaceful countenance just now; nor do the rattle and bang of our navy yards sound as though this country was ready to go into the non-combatant state just yet. It is very well to talk of peace until some one treads on our corns. Then look out. We need a peace congress.

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.

WE THANK THEE.

BY GERTIE DORSEY.
(Coshocton, O.)

For the past year's blessings,
For the goodness and love,
And that mercy that falleth
Like rain from above;
For the words we have heard
Of the righteous reward;
For the hope that we have
In the soon-coming Lord,
Father, we thank thee.

That thy truth and gospel
Were made free for all,
And thy word giveth light
Where without it we fall;
For that we were led
From the pathway of night,
By thy hand, and that now
We behold the clear light,
Kind Father, we thank thee.

"OUR SONS AND DAUGHTERS."

BY E. R. CARO, M. D.
(Medical Missionary College.)

NEVER, since creation, was there a time when the direct command of Jehovah, concerning the relation of a child to its parents, was disregarded as at the present day. "Honor thy father and thy mother," means absolutely nothing to many worldly youth, whom the Lord has branded as "lovers of pleasure more than lovers of God." Let it not be so among our boys and girls, to whom God has revealed the binding nature of his law.

A parent's toil, a parent's anxiety, a parent's self-sacrifice, the young can never know; but it is their privilege to help fathers and mothers by their own obedience and goodly deportment.

Daughters, let not your mother do all the hard work, while you play on the piano, read, or visit, to but little profit. Share your mother's burdens, and in most instances, a bond of love and unity will exist between you which nothing but the grave can sever.

Sons, forget not that you owe everything to your parents. Make the most of the opportunities which they offer you, often at great sacrifice, for becoming noble, well-trained men. Your father and your mother have passed the sunny portion of life; too often hard labor, grief, anxiety, and disappointment have made them weary of this world. God forbid that you should add one jot of sorrow to their lives. No! let them lean upon your strength as their own begins to falter; let your courage, your obedience, and your Christian fervor cheer up and sustain their drooping spirits.

To every boy, to every girl, God has appointed a work to do in this world. Waste not the precious moments of youth. Those things which you neglect now, when opportunities so freely offer, must be learned in after years amid difficulties and discouraging circumstances.

Your parents are striving to provide for you a happy home. How many of our young men and women realize that they are equally called upon to make that home a pleasant one for their worn-out parents and for each other? I have entered dwellings where none but tender words were spoken, where loving deeds were done, where smiles and merry laughter chased sorrow and trouble away; and my soul was cheered. I long to see such homes in every place where the people of God dwell, whether it be in this country or abroad, whether in mansion or in cottage. Let father, mother, sons, and daughters unite in their prayers to God, that each may do his part, and do it well.

"It was shown to me that the youth must

take a higher stand, and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. . . . Satan is leading the young captive. O, what can I say to lead them to break his power of infatuation! He is a skillful charmer, luring them on to perdition. . . . If the youth live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they are seeking for the things of the world, pleasing their great adversary, and separating themselves from the Father; and when these things that are sought after pass away, their hopes are blasted, and their expectations perish. Separated from God, they will then bitterly repent their folly in serving their own pleasure, gratifying their own desires, and for a few frivolous enjoyments, selling a life of bliss that they might have enjoyed forever."—"Testimonies for the Church," Vol. I, pp. 497, 499.

THE CHRISTIAN HELP INSTITUTE.

BY ROSA B. SMITH.
(Sanitarium.)

WE have watched, with a deep sense of gratitude, the growing interest in health principles. Those who stand at the head of the medical missionary work have long felt the need of sending properly trained persons to labor among the churches, such persons to be able to instruct the people in healthful living, and to teach the causes, prevention, and treatment of the common diseases.

It has been interesting to witness the unfolding and development of plans leading up to such a step as this; and when, at the last session of the General Conference Association, a resolution was passed to receive such persons into the Conferences for this purpose, it seemed that a new era in the progress of the message was just dawning, and that the time had come when medical missionary work was to occupy the position it deserves.

When this demand for medical missionaries arose, the need of the adoption of measures whereby a corps of experienced nurses might receive special preparation for the same, was at once recognized. This preparation must cover the different lines of work upon which instruction was expected to be given, being principally a *resumé* of subjects previously studied in the training course, with the addition of appropriate Bible study, and instruction in Christian help work.

Accordingly, a Christian Help Institute was organized, Nov. 10, and it continued for a period of about five weeks. The Institute opened Nov. 11, with a company of twenty-five men and women nurses with note-books and pencils in hand, eager to drink in the truths, both new and old, as they were presented by Dr. Paulson. Studies from the Bible and the "Testimonies" were at once begun, and kept at the front all through the Institute. These studies consisted of such subjects as, What is the whole law? Physical preparation; The law of health the law of God; The example of ancient Israel, and the relation we sustain to them. These and similar topics were canvassed from the Bible and the "Testimonies," and all seemed inspired with renewed courage and missionary zeal, as new light shone upon the sacred page. As each learner lifted his heart to God in silent prayer for wisdom, it seemed that the Spirit of God was present to impress the sacred principles upon his mind.

Some time was devoted to practical as well as to theoretical instruction in the cooking-school, under the direction of Mrs. D. A. Fitch. We believe that good, wholesome food, conscientiously prepared in a careful and economical manner, contains considerable gospel.

Four hours each day, two in the morning and two in the afternoon, were spent in the class-

rooms nearly all through the Institute. The subjects under consideration varied from day to day. Reviews upon general nursing, simple treatments, emergencies, children's diseases, fevers, sanitary science, and drugs were conducted by a number of the resident physicians and medical matrons.

The subject of nursing was presented from the elevated standpoint of Christ, our pattern. He went about doing good, healing the sick and ministering to the poor and needy. No one was too low for him to lift up, no one too deep in sin for him to point heavenward. Jesus was, in the truest sense, a medical missionary, and it is his example we wish to follow.

The subjects of physical culture and healthful dress were by no means overlooked; for, indeed, they deserve an important place in the preparation for work. Both were presented first from the Bible standpoint, and then were considered physiologically.

A complete normal course in kitchen-garden and sewing sloyd for children was given by Mrs. S. M. Baker, from Chicago. Each course was presented in the most practical manner. Considerable attention was given to the best manner of conducting parents' meetings. Instruction along this line of work was given by Mrs. E. E. Kellogg and Mrs. E. H. Whitney.

Dr. J. H. Kellogg addressed the Institute on the subject of the organization of Christian Help Bands, giving invaluable instruction, which can merely receive mention here.

The demands for workers in the field became so urgent that many were obliged to leave in the midst of the Institute, some going to Minneapolis, others to College View, Milwaukee, Walla Walla, or Chicago.

We received much of the blessing of God as we studied upon the various subjects under consideration, as well as when studying the Bible and the "Testimonies"; for we knew it was the Lord's work we were preparing to do, and all our preparation could not but meet his approval. We found that there was no branch of work taken up during the entire session that is not well defined in the testimonies the Lord gave us thirty years ago. How dilatory we have been to learn the lessons God would have us learn, and to live out the light that has so long been shining from the spirit of prophecy!

All the members of the Institute felt exceedingly grateful for the privileges and blessings enjoyed at this time, and expressed their appreciation of the same at our last gathering, when we met in the capacity of a social meeting, Friday evening, Dec. 12.

TREATMENT OF FROST-BITE.

BY A. B. OLSEN, M. D.
(Medical Missionary College.)

At this season of the year, frost-bites are not unfrequent occurrences in northern climates. Even death by freezing is not unknown, especially on the great plains of the Northwest, where the cruel blizzard rages in its fierce career, unchecked by mountain ridge or forest.

The extremities, being least protected, suffer most frequently, so the ears, nose, feet, and hands are the parts most often touched by frost. If the freezing is not severe, no great harm need result, provided the proper treatment is applied. The main thing to be avoided is getting warm too soon. Sudden change from extreme cold to heat is always fraught with great danger. Keep away from the fire, and thus avoid serious, and possibly fatal, results.

As long as the ears tingle and smart with pain, the frost has not nipped them; but as soon as the pain ceases and all feeling has left, then it is that the cold is doing its work, and congealing the tissues. When the feet no longer feel cold and ache, they are freezing. Actual freezing itself is not painful, because the nerves are par-

lyzed, and no longer carry sensation. Hence it is that intense drowsiness seizes a person when he is freezing to death. All the tissues become numb, all the senses are blunted, and an indescribable sensation of almost comfort or well-being takes possession of the victim. This must be resisted by every effort possible, or the consequences will be fatal. Never give way to this feeling of sleepiness, but stir about, keep moving, and thus try to preserve life by exercise.

The more gradually the frozen part can be thawed, the better. The object is to get the part to thaw from within outward, and thus allow the circulation to return gradually. The tissues of the body are everywhere permeated by numerous minute channels, which carry blood and lymph. When the tissue freezes, these fluids become solid, and no longer circulate. If heat is applied, the surface thaws first. The rapid thawing causes a rush of blood to the part, and the already injured channels burst, allowing the blood to escape into the surrounding tissues. This engorgement of the tissues produces the marked swelling so familiar to all. As a result of this condition, intense pain is felt. This is caused by the stretching and squeezing of the delicate nerves.

On the other hand, if life returns gradually, the blood is carried away almost as fast as the tissue thaws, and this prevents both inflammation and pain. Further, the part returns to its normal condition much sooner, and destruction of tissue, with resulting abscess, is not so likely to take place.

Therefore the treatment is very simple. Place the person who has suffered from cold, in a room where the temperature is little above freezing. If the freezing is but slight, gentle rubbing with snow is an excellent means for restoring life to the part. If the feet are frozen, place them in a bucket of ice-water, and raise the temperature very gradually, or rub them briskly with snow. This treatment may seem heroic to some, but it is quite comfortable to the patient, and it brings the best results. The snow, which seems cold to us, feels warm to the frozen part, since its temperature is above freezing.

A frozen nose or ears are treated by gentle friction with snow. Great care must be taken not to handle them roughly, and thus injure them. The intense pain that ordinarily results from freezing can to a large extent be prevented by these simple measures.

After the part has entirely thawed, and the circulation has been restored so far as possible, the treatment is the same as that for ordinary inflammations. Now is the time to apply fomentations to relieve the pain and swelling, which will be present to a greater or less extent.

DRIED FRUIT.

THE one essential in preparing desiccated fruit is jealousy to preserve every atom and hint of flavor, and at the same time, to restore it as far as possible to its pristine fresh and juicy condition before exposing it to the action of heat. To the end that no impurities or foreign bodies may interfere with this plan, special care must be exercised in looking it over. With a sharp-bladed penknife cut off each bit that is bruised or discolored, worm-eaten or moldy, and when every piece has run the gauntlet of your critical eyes, plunge the whole into a large pan of clear, cold water, and deftly and swiftly go through the process of washing it most thoroughly. Transfer it quickly to a colander, and after it drains for a moment, rinse it through a second water as expeditiously as possible.

The next process is that of soaking, which is necessary in order to restore to the fruit, as far as may be, the moisture of which it is deprived in the course of desiccation. As it required time to remove this moisture, so it will require time to put it back, and from twenty-four to thirty-six hours is none too long to allow for

this part of the program. Use a large granite-ware or crockery dish and a generous quantity of water,—enough to cover the fruit to the depth of at least an inch,—and then, in order to admit the air and at the same time keep out every particle of dust, cover the whole with a clean cloth, first laying a slender stick across the top of the dish to prevent the cloth from “sagging” into the water.

If you put the fruit to soak before breakfast one day, it will be ready to stew during the next forenoon, when it should be taken carefully out of the water, handful by handful, and put in a crock, or a granite-ware or porcelain-lined kettle. The water left in the pan should be allowed to settle, and then be poured carefully off the dregs into the cooking kettle, and more be added if necessary, remembering that the fruit—unless you are preparing it for pies, puddings, or butter—should be just covered with liquid while cooking.

An hour's gentle boiling on the back of the range, where there is no danger of that dreadful catastrophe, “catching on,” will be found sufficient for nearly all kinds of fruit. Add sugar very sparingly, since fruit prepared in this way needs little if any, and only a few minutes before removing your kettle from the stove. Use a silver spoon, and stir it in gently, in order not to “stodge” your fruit, which, properly treated, will be nearly as perfect in form as it is in flavor. Let it boil up once or twice, and your work is done.

Apricots treated in this way are simply delicious—luscious, golden yellow slices half submerged in a rich amber syrup, to which any addition of sugar seems to those who appreciate the flavor of this most delightful combination of the best qualities of peach and plum wholly superfluous. Peaches are also most satisfactorily prepared in this way, but should generally be cooked about fifteen minutes longer.

About apples and pears one has to be a little careful, as there is a great deal of difference in the quality of these fruits, some kinds being sharply acid, and others being so tasteless that lemon as well as sugar is necessary to make them palatable. Tasting, after the fruit is thoroughly stewed, is the only way to decide what additions are necessary, as no general rule can possibly cover such uneven ground. It is to be especially noted, however, that where lemon is to be added (the juice and grated yellow rind being preferable to slices always), it should be added *after* the sugar has been put in and thoroughly dissolved. This rule applies equally well to the making of lemonade, since adding the lemon to the water first, makes a chemical change therein which gives to it a hard and acrid quality, to overcome which an excessive amount of sugar has to be used. Try both ways, and see for yourself.

Prunes prepared according to the foregoing instructions are a positive revelation to those who have known them only in the dry, hard, shriveled, and generally repellent form in which they usually appear. They assume a gracious plumpness of physique, a smooth and shining complexion, and a juiciness and melting tenderness of disposition which render them captivating in the extreme, and even the most inveterate of prune haters—and they are many—is conquered when he or she beholds them in this most attractive form, and, “having tasted, tastes and tastes again.”

Raisins, dried grapes, cherries, and dried berries are all very satisfactorily treated as herein indicated, and excellent pies and puddings can be made from all varieties of stewed dried fruit, remembering only that in preparing it for such purposes you should use much less water, just sufficient to soak it thoroughly, and leave enough in the dish to keep it from burning on during the cooking.

Delicious butters can be made from all kinds of fruits by stewing them as directed, then

passing them through a coarse sieve, and returning the smooth pulp to the kettle, boiling it, with constant stirring, until it is of the right consistency, and adding the sugar a few minutes before removing from the range.

Marmalade is made in the same way, but must be boiled much longer, as it is to be much thicker, and sugar must be used in the proportion of a pint to a pint of pulp, after which it must be cooked at least five minutes, being careful to stir up from the bottom without cessation, as it scorches very readily.

A very delicious variation from stewed fruit may be made by cleaning and soaking as directed, and then putting the fruit in a deep earthen baking dish or crock, with a cupful of sugar to a pound (dried), and water enough to cover it to the depth of at least two inches. Cover this closely and put it in the oven and let it stay, exposed to a gentle baking heat all day long, or until the juice becomes a syrup-like jelly. The product evolved will be found to have a special flavor and consistency which will commend it to the most critical palate.

Now, dear women friends, do just try my way of cooking dried fruits this winter, and if you follow directions implicitly, I am sure that you will spend far less time over your range in the agonies of “putting up things” next summer, and far less money for sugar and jars, while your household will be quite as well pleased with their bill of fare as they are under the present régime.—*Florence Matheson, in Good House-keeping.*

A RESPONSE.

DEAR REVIEW: God bless you and the truth you teach. I have read your pages for twenty-three years; and as I read your call for the Home department, inviting those who could speak from education, situation, or experience, to write, I thought, I have not the first two; but the Lord has given me some of the last. I was born in 1820, and when six years old my father moved his family to Weston, Vt. We went four miles into the woods and rolled up a log house. There we lived, and my parents reared a family of eleven children. The older ones had no schooling, for there were no schools. Wild beasts were so plenty that children had to be kept indoors.

Sometimes we were short for food. There was twice when for weeks at a time we had nothing but potatoes and salt, and even they failed. But the Lord provided, and we were so healthy that no member of our family died until the youngest was thirty-two years old. We had no meetings, and no knowledge of God. Finally one of my sisters went out to work where she could go to meeting, and she found her blessed Saviour. She came home and told the rest of us about him, and then I began to try to do his will. To-day he is my daily companion. He has since led me all the way.

C. HALE.

A DISTINCTION.

A STORY is told by one of Lord Zealand's party, who were making inquiries into the condition of a distressed district. They were crossing a lake when a gale of wind was blowing, and the waves were dashing over the boat. The gentleman referred to had been assured that an Irish peasant, if treated well, will always agree with what is said to him rather than appear disagreeable. It struck the gentleman that there was a good chance to put the assertion to a proof.

“There is very little wind, Pat,” he said to one of the boatmen.

The answer came through the howling of the elements,—

“Very little, yer honor, but what there is, is mighty strong.”—*Youth's Companion.*

The Review and Herald.

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THE SIMPLICITY OF THE WORD.

THE Scripture says that "the word of God is quick [living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." That cannot be said of the word of any man, living or dead. No word of man can add potency to the word of God. The simple, plain truths of the Bible, without human gloss or coloring, are the most effectual means of reaching the hearts of men. The unadulterated gospel is the power of God unto salvation. Eloquence may excite the emotions, logic may convince the judgment, wit may captivate the favor, pathos may move the sympathy; but divine truth alone can convert the heart and transform the life.

That truth exerts its power, even when told by stammering tongues. We have all felt and acknowledged its power, and we have realized that that truth was neither of man nor by man, but by Jesus Christ, and God the Father, who raised him from the dead. Our observation has taught us that the power of the gospel in the hands of men depends upon the preservation of its purity and simplicity. It needs no further demonstration than simply to say it,—that those who preach the unvarnished truth are most successful in winning souls to Christ.

As a people, we have been made to rejoice in the power manifested through the truths that cluster around the third angel's message. They are so plain, so convincing, that they compel every honest heart that will hear to assent to them. Indeed, this has ever been the one secret of our power with the people. We go into a community with an inconvenient, unpopular, and cross-bearing message; and people are astonished at its clearness, even though the advocate be one slow of speech and of humble attainments. Young laborers go forth trembling with a sense of their own weakness, but impelled by a sense of the importance of their message, and entire communities are aroused because the Bible is taught in its native simplicity and purity. The enemy becomes exasperated because he cannot meet the plain truth; and honest hearts rejoice in its clear, beautiful light.

A few years later, perhaps, we observe that those laborers lose their power to bring people to acknowledge and obey the truth. They have been active laborers and earnest students all the time. They can look back upon their early experience, when they "knew so little," with a smile. Their knowledge is much broader and deeper now than then. They have been ordained ministers several years; but, somehow, they don't touch hearts as they used to do. They know it; the Conference knows it; and they feel that God knows it. Why is it? Their discourses are longer, more learned, and deeper than they used to be. They are admired and praised; but they don't reach hearts.

The same may be true in regard to our litera-

ture, which at first was simple, unadorned, direct. The arguments were not long-drawn-out treatises and fine-spun distinctions of obscure texts. Plain "Thus-saith-the-Lords" were put down, and left with the reader's conscience. Now our method of reasoning becomes more complex and abstruse, though to many minds more attractive. But is it not true that with the loss of simplicity we lose power with the people? Is it not better to be content to teach the truth, in the most evident and clear manner, without too much philosophizing, and without too many appendages even though they be scriptural? They serve to obscure the essential principles, to confuse the minds of reader and hearer, and to convey the idea that the successful study of the Bible is an attainment within the reach of but few.

A departure from the simplicity of the gospel has been at the root of all the apostasies of the past. It is the cause of all the schism and divisions that mar the peace of the church. The simplicity of our teaching the word of God is the source of our power, and the safeguard of our unity. Simplicity does not impose narrowness. It does not exclude light, nor debar truth. It does not hinder advancement. But it excludes speculation, shuts out confusion, prevents fanaticism, and comforts every humble heart.

It has been inferred that the apostle Paul learned a practical lesson on this point; that at Athens he exerted his powers of oratory and logic, meeting argument with argument, among the philosophers who spent their time in learning and hearing some new thing. But we read of no church at Athens. Going thence to Corinth, also a city of learning, he went not to them with excellency of speech or of wisdom; he determined to know nothing among them save Christ and him crucified. He afterward wrote to them that his rejoicing was that "in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." He also wrote to them that he feared lest, as the serpent beguiled Eve through his subtilty, so their souls should be corrupted from the *simplicity* that is in Christ.

We experience that of which the apostle Peter wrote, that our beloved brother Paul—and others—hath written some things hard to be understood; and they that are unlearned and unstable wrest those scriptures to their own destruction. Many vagaries of that sort reach this Office, and it is a privilege to skim them out and put them where they will do no harm. On the other hand, the query often comes to mind whether there is not some danger that our beloved brethren, in whom we have confidence in every respect, will by a course of study more or less speculative, so dilute the truth, so obscure its real force and simplicity, so dull its point and edge by bringing in irrelevant testimony, as to deprive it of its power. All such additions render the truth more difficult to perceive and more complex to understand, and hence less accessible to the people in general. Would it not be well to keep the great features of our faith clear, simple, positive? Should we not seek to make our discourses simple, pointed, using only those scriptures for proof that are as plain as daylight?—It seems so. This article is much longer than it was intended to be; and we would speak respectfully and thoughtfully on a subject that may be misconstrued; but it is doubtless worthy of our consideration.

G. C. T.

HATING FATHER AND MOTHER.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26. Perhaps there is no text of scripture concerning which cavilers have found more fault, and believers have been more perplexed than this; yet in it, when properly understood, one of the sublimest lessons ever presented by the great Master is taught. The difficulty in properly understanding it all grows out of the use of the word "hate." Yet it is there in the English text in all modern versions the writer has ever seen, and in the Greek text, as well; the Greek word *misei*, one form of *miseo*, usually means to hate, abhor, detest, etc. But Greenfield, in his definition of this word in his Greek lexicon, gives among other definitions, "to regard with less affection, love less, esteem less, slight," citing this text under consideration, as well as others, where the word has this meaning. Mr. Webster, in one of his definitions of the English word, gives, "to be lacking in love toward; to turn away from," and gives the following quotation from Milton as an illustration of this meaning: "Then enters hate; not that hate that sins, but that which only is natural dissatisfaction and the turning aside from a mistaken object." It may be considered established therefore, by these high authorities, that in the Greek and the English both, the word "hate" does not always carry the idea of detestation, great dislike, and aversion, but may mean to love less than some other object. Give it this meaning in the text under consideration, and all difficulty in understanding it is removed.

But the objecting critic will say, This explanation is a mere dodge to get around a difficulty and not a fair interpretation of the language. That the interpretation is fair can easily be made apparent. It is generally admitted by all fair-minded men, that an author's language is not to be considered as contradicting itself or teaching absurdities, when reasonably capable of being understood to teach that which is consistent with itself or the truth. In Matt. 10:37 Christ evidently presents the true meaning of the text: "He that loveth father or mother more than me is not worthy of me," etc. This is consistent with all his teaching, and expresses a sublime truth. He tells us we are to love even our enemies, and do good to all, even those who hate us and persecute us. How absurd, then, to suppose him to teach, in the text we are considering, that we should detest father and mother, thus utterly contradicting all his other teachings!

This use of the word "hate" in the text is forcibly illustrated by other expressions in the Bible. In Gen. 29:30, 31 it is said that Jacob "hated" Leah; yet the immediate connection explains it, where it is stated that he loved Rachel "more than Leah." The same meaning is doubtless to be understood of the expression in Rom. 9:13: "Jacob have I loved, but Esau have I hated;" that is, he loved Esau less than he did Jacob. God was very careful to protect Esau in all his rights. The same is true also of the expression in Deut. 21:15-17. In Christ's own language (Matt. 6:24),—"No man can serve two masters; for either he will hate the one, and love the other," etc.—the same meaning of the word is evidently intended. One master must have the preference. This is a

necessity. So in Christ's service he must have the preference over all others in the affection of every true disciple. Yet this does not imply that we must detest and abhor all others; far from it. It is evident that the sacred penmen, like other writers, occasionally used that figure of speech called "hyperbole," which is intended to make a very important point stand out with special prominence to rouse the attention and conception of the reader or hearer, to bring his mind up to the greatness of the thought. So we read, "If a man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13:16.

So Christ in the example under consideration uses the word "hate." He would have us realize the absolute necessity of giving him the first place in all our affections, desires, plans, motives; in short, in all our conduct in life. It is not merely father and mother that must take a secondary place (which, by the way, would not be very hard for many in this age of equal disrespect); but it is wife, son, daughter, our own lives; it is all our selfish interests, our property, our friends, our own way, and ourself. All these are to be "hated" in the sense of the text,—one as really as another, and Christ be all and in all. Ah! how little do the great majority realize the principle necessary to true discipleship. Christ knew full well the deception of the human heart, and how difficult it would be for all of us to sense the importance of this devotion and consecration of all to him. We are all by nature idolaters. Anything that we love more than Christ is an idol. God says, "My son, give me thine heart." "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thine heart." Anything that takes that sacred place where God should reign supreme, is but a wretched idol, and has usurped the place which Christ is entitled to occupy, just as really as we would be usurpers if we should by force drive a man from his own house and premises, and seize his possessions, and appropriate them to ourselves. Christ uses the strong language of the text to make this important truth stand out in proper prominence.

The connection before the text in the call to the marriage supper, implies this: Those invited began with one consent to make excuse. Property, wife, or something else, was considered of greater importance than the king's call. Not one of these should taste of his supper. In the verses following the text, the thought is further amplified. The utter futility of our claiming discipleship without a complete surrender of our hearts to God, making everything else take a secondary place, is illustrated by the builder's making a public start to erect an edifice, and completely failing to finish, and by a king's going to war with inadequate forces, to be forced to surrender at last. What inglorious, sad, disappointing, and ruinous results!

So will it be with every one who starts out in the Christian profession without a complete surrender of the heart to Christ. He will have the first place in the heart, or none at all. But, says the selfish soul, are not the conditions, then, of being a Christian rather harsh, hard, and unjust? Is he not claiming more than is reasonable? Let us see. Christ made all worlds, all creatures, us, our hearts, and everything in the world we possess. The right of the Creator is the highest possible right. We not only should never have existed but for him,

but every moment of our existence has been sustained by his gifts and bounty. We eat, drink, clothe ourselves, breathe his air, and live by his manifold blessings. His sun shines, his rains fall, his laws govern and control; so we continue to live. Who else has done so much for us? Not only this, but we sinned against his great love, and he left all that was beautiful and glorious, to come to this world and live and die to save us. He ministers in our behalf before the Father, pleading, entreating, sympathizing with us, and saving all who will come; and he desires to give us a blessed world free from sin and every ill. Who else has done, or will do, so much for us? Is it too hard for us to love our best Friend more than we do our enemies, or those who do so much less for us? Is not his character, every way, more excellent than all others? Verily, he has a perfect right to us, and all we fondly call our own! And our denial of his claims upon us is outrageous robbery from our best Friend. Yet still he woos, still he pleads, "My son, give me thine heart."

This text teaches the greatest, the most sublime, and the truest of lessons, and it does it in the most forcible language. May God help us all to heed it.

G. I. B.

A VISIT TO BASUTOLAND.—NO. 1.

MUCH has been said about South Africa in general, and of Matabeleland and certain portions of Cape Colony in particular, but not much has been said about Basutoland. If the reader will place before him the map of South Africa, he will notice a small tract of land "bounded on the west and north by the Orange Free State, with Natal on its east, while Cape Colony just touches its border on the south. This is Basutoland, a well-watered country, very highly cultivated, and affording excellent grazing ground to the very numerous herds of cattle owned by the natives." That portion which lies next to the Orange Free State is more level, while that portion lying on the border of Natal is very mountainous. It is estimated that at least one third of the country is uninhabitable, on account of its mountainous district. Upon nearly all the mountains are plateaus, and between the hills are gorges; and where there is room for it, there are fertile valleys. From these high mountains the Vaal, Caledon, and Orange rivers take their rise, and flow toward the Atlantic Ocean; the waters of the Tugela River flow to the Indian Ocean.

Basutoland has been correctly termed the "Switzerland of South Africa." The country contains over ten thousand square miles, and its population is estimated to be at least two hundred and fifty thousand,—one quarter of a million,—including men and women. After traveling through the plains of Orange Free State and the barren "veldts" of Cape Colony, it is truly refreshing to find a country with rich black soil and fertile valleys, that will abundantly repay the cultivator, even by the most superficial husbandry. It is a country of rocks and waterfalls, and fertile valleys. "At present," says a writer, "it is simply the home of one of the most promising of the native races of the continent." Certain it is, that any one who has had an acquaintance with other natives in South Africa, and then visits this people, will be impressed with their intelligent appearance and comparatively neat habits. They do not strive,

particularly, to imitate the white man, but to acquire an education, that they may find positions of trust in this world, when no higher motive has been presented to them. This accounts for the fact that many who have been educated are found filling positions in the government of Cape Colony.

There are two routes, one on the west and the other on the south, of entering Basutoland by "post cart." Stage roads or railways are impossible under the present condition of things. One of the post cart routes is from Aliwal North, on the southwest of Basutoland. Aliwal is in Cape Colony, at the end of a branch railway. It is a beautiful town of from twelve to fifteen hundred or more Europeans, and a large number of natives, mostly Basutos. The route is from Bloemfontein, the capital of the Orange Free State. There is a route farther north, but the two first mentioned are post roads. The capital, Maserou, where the chief magistrate resides, is near the border of the Free State; Caledon River is the boundary.

Aliwal North, so called, is on the Orange River, having large, shady trees and a constant running stream of water on either side of the streets. The water flows from a large living spring of sulphurous water about two miles out of town. At this place there are two mission schools. One is for young children of the natives, and is under the special charge of the Rev. Mr. Msinika, who has a native congregation of about two hundred. This school takes the youth, and those older ones who have the ministry in view, to the fourth grade, and then they enter a training-school conducted by the Rev. Mr. Butt, who receives the young men for three years. He not only instructs them in the sciences, but he teaches them stone masonry,—beginning with taking the stones from the quarry,—brickmaking and bricklaying, and carpentry. This teaches them to construct a building, from beginning to completion. Their work is all practical, as they are continually enlarging and erecting new buildings, and the entire work is done by the pupils, Mr. Butt himself only directing. His school began six years ago, with four students, and now he has twenty-six. They have built three meeting-houses in the district, besides enlarging the one they now occupy; they are now erecting a large shop. They first began in a small shop for carpenter's work. Mr. Butt also furnishes a mission station north of the Zambesi River, which is designed to furnish missionaries for a large tract of country. In every small station there will be one of Mr. Butt's students, who can give practical instruction to the natives in civilization. We visited his school, and became much interested in his method of operation.

S. N. H.

TO CORRESPONDENTS.

1.—DOES Heb. 10:26 mean that if we do wrong knowingly, after we have received the truth, God will not forgive us?
MRS. J. O.

The text in question reads as follows: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment," etc. We understand that one's accountability begins when light and truth come to him. Before that time, allowance is made for sins which he may unwittingly commit. The sacrifice for such sins has been made for all who honestly walk in all the light they have. But after one has come to a knowledge of the

truth, he cannot continue as before. If he continues in willful sin, he must now look for judgment and indignation, which shall devour all who are adversaries of the truth. But there cannot be wilful sin before one receives the knowledge of sin.

2.—Will you please explain the word "replenish," in Gen. 1:28, in the light that it was the first population of the earth? W. J. S.

The Hebrew word *male*, from which "replenish" is translated, signifies "to fill." While it is translated "replenish" six times in the Old Testament, it is translated "fill," or some of its modifications, more than one hundred times. So we are under no necessity of inferring that the earth had been filled at some previous time, and now was to be re-filled.

3.—I noticed in the REVIEW AND HERALD that our people had exercises on Thanksgiving day in the Tabernacle at Battle Creek. Is not that so much of union of Church and State? What right has the President of the United States, or the governors, to appoint days of thanksgiving? If it is right to obey the State in this respect, why not in others? F. E. G.

The above almost reminds us of the saying that some people stand up so straight that they lean over backward. Our correspondent does not mean to say that it is wrong to obey our rulers. What wrong would there be, we wonder, in the President's or any one else's suggesting a day of special thanksgiving? Those proclamations are only suggestions. Those who observe Thanksgiving day in a proper spirit, do so not in obedience to the behest of the State, but because thanksgiving and praise belong to God, and certainly nothing would be more fitting than to see a whole community uniting in giving thanks to God for mercies and blessings received. And there is no one who can more appropriately suggest the day than the man who stands at the head of the community. The laws of our country compel no one to observe the day; it is wholly voluntary, and, to our mind, is quite an appropriate institution, if it be observed in a proper way. We do not approve of the way it is frequently spent. A day of riotous pleasure and gluttony is no honor to God; but that is another phase of the question. Our people here usually assemble in the Tabernacle, give thanks to God, and show their gratitude by a remembrance of the poor. Surely once a year is none too often for that.

4.—A correspondent signing "M. R." to his query, wishes us to explain the scriptural declaration in Eccl. 12:7: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

In the brief account of the creation of man (Gen. 2:7), we read that the man was formed of dust, to which in death he returns. God breathed into his nostrils the breath, or spirit, of life, the living, vital principle which man loses at death, and which God takes to himself. See Job 34:14, 15. This life principle originates from God, and from him only. In the resurrection it is restored to men again. There is no principle of consciousness implied in this declaration; it simply shows that at death God takes to himself that which he imparted to man at the beginning of his life; that is, the life. It is only in him that we live and have our being. When God recalls this life, man returns to dust, and God keeps his life until the resurrection. See Luke 23:46; Acts 7:59. g. c. r.

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.

ARE YOU READY?

BY MARY C. WILSON.

(Chitwood, Ore.)

"Be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

The message is rising; the work will expand
To witness to all of the life-saving word;
And sweetly are sounding o'er sea and o'er land
The tidings that herald our soon-coming Lord.
And O, solemn warning! we know not the hour,
Yet soon, very soon, well we know it must be,
Our names will be called by the Judge of the earth,
Our destiny fixed by the final decree.

O then are you ready, all ready, just now?
Your name—is it written with those of His love?
Or are you retaining some sin in your heart,
To shut you forever from heaven above?
O lukewarm professor, Christ knocks at the door!
To you the sweet message from heaven is sent,—
"White raiment I offer; gold tried in the fire;
Eye-salve to anoint thee. Be zealous, repent."

NORTHERN ITALY.

On taking leave of brother Jones at Florence, I came directly to Genoa, the principal port of northern Italy, and the birthplace of Columbus. At the close of our Swiss camp-meeting in August, three laborers were sent to this city,—two Italians to do general city mission and colportage, and one, a German, to do ship mission work. The last named understanding both the French and the English also, could, from the first, find a large field of labor among sailors and emigrants, while learning the Italian.

Genoa is a prominent port of embarkation for South America; and at present, emigration from this point is very strong. In the month of October, 18,000 left this port for South America. Among these were Italians, Swiss, Austrians, Bohemians, Polanders, Russians, and Hungarians. As we now have some publications in these various languages, these people may be supplied with something on the truth as they go to their new homes. Although but in its infancy, our ship work already bears omens of good.

Our two Bible workers find Genoa a very difficult city. Poverty, indifference, and infidelity are very great here. Italy's finances have been in a bad condition for some time, and of late, they have been growing worse fast; the poverty of the people is increasing to that extent that in some localities nearly entire villages have emigrated. But this condition of things need not stand in the way of the Lord's work. We know that the word is good seed, and will bear fruit whenever it is received into the heart; so we continue to sow in faith, believing that there will be witnesses to the truth in Italy when the Lord comes.

From Genoa, I came in company with brother Geymet to Torre Pellice, where our work first began among the Waldenses. Our church here now numbers twelve members. There are some omens of good in the valleys. Many of our publications have been spread here, and there is a large number that know that we have the truth. We believe that a strong effort here would bring quite a number to the faith. One was baptized here during this visit.

My next visit was at Turin, the former capital of Italy. Brother Geymet has done considerable work here during the past two years. Quite a large amount of literature has been circulated, and a few have accepted the faith; some of these, however, have turned back. During this visit I baptized two in the Po. Sister Mary Revel, who spent several years at the Sanitarium, has been at work in Turin as nurse most of the time during the past two years. Most of her time is taken up with giving massage. Her work is

largely done in connection with a leading physician, who prescribes massage quite frequently, and calls on sister Revel to give it. Most of her work is in connection with a high class of patients. Indirectly, she labors for the truth, and often has time for charity work. Her work is wholly self-sustaining.

From Italy I returned to Basel. It being more than a year since the last Sunday-labor fine against me personally was pronounced, the matter is outlawed; and hence if the authorities act according to law, there will be no interference with my personal liberty. There has been no effort made to collect the last fine pronounced under a wrong name against the publishing house; and it is quite likely that nothing will be done about it. During the past four months, we have not been molested, although considerable work is done in the house by individuals on their private account. The work of fitting up part of the house for health work is progressing, and we hope soon to be open to the public. Our work in the field was never more prosperous than now. The prospect is brightening all along the line.

H. P. HOLSER.

TRINIDAD.

COUVA.—Since my last report, the Lord has blessed the work in this island. I have enjoyed good health, and have been able to carry on the work without hindrance. It is a source of great encouragement and cheer to me to see that God has blessed and prospered me ever since my appointment to this field. I praise him daily for this.

On Nov. 23, after about ten weeks of instruction on all points of faith, a church of twenty-eight members was organized, twenty-four being baptized that day in a baptistry made for the occasion. Six or seven others were keeping the Sabbath at the time, who were not baptized or taken into the church. This number has since been increased by one or two, and still others are interested. It is hoped that they will soon identify themselves with us. Both the organization of the church and the baptism were solemn occasions. A large number who beheld the latter were deeply impressed, and some were moved to tears. There had been severe opposition before that time, of a very annoying, teasing nature; but there has been a great change since. Although there is some petty annoyance from children and rough young men, there is more inquiry after the truth than formerly.

It was not thought best to ordain officers at present; but brother St. Clair M. Phipps was chosen leader. The church takes the name of the Couva Seventh-day Adventist church. The brethren had been anticipating this step ever since my coming, and they had much joy in seeing their hopes accomplished. Sabbath afternoon the ordinances were celebrated, it being the first time that most of the brethren ever engaged in them all. It was a very precious occasion, and the Lord came very near.

When I came to the island last September, twenty-seven were keeping the Sabbath and identifying themselves with our people, seven of whom were the fruit of the labors of brethren Adamson and Phipps after Elder Flowers died. There were four keeping the Sabbath when brother Flowers came here, eleven others accepting the truth before his death. Of these five afterward drew back. At present thirty-seven are keeping the Sabbath, and some of these who have not united with the church expect to be baptized and do so at the first opportunity, probably during the week of prayer. I would here add that there is a company of people keeping the Sabbath, led by a woman who says she is divinely appointed to found a church. I have not come into personal contact with these people, but expect to have to meet them soon. They have as their guide the "Flying Roll." One of them has accepted the truth.

Dec. 5 a tract society was organized, with brother P. T. Thorn as librarian. A deep interest is taken in the work, and as soon as they are able to get a supply of tracts and papers to work with, they will be in a condition to do much good. They manifest a liberal spirit, and are doing all they are able to do in this line. I am letting them use from the tracts I brought with me, but on account of having to lift in other lines of the work, they will not be able to purchase all the tracts they should have, at least for some time. If any of our brethren in the States would esteem it a privilege to help in the work in this society, they may send donations to Elder A. O. Tait, Battle Creek, Mich., asking him to use the money in supplying this society with tracts. Any of our periodicals could be thankfully received if clean copies are sent *post-paid* to P. T. Thorn, Alexander Village, Couva, Trinidad, W. I. I will here say that whatever mail comes to Trinidad without sufficient postage costs on delivery double the price of the regular rate, what has been paid not being counted at all. I hope all our correspondents will be careful on this point. Letters are five cents for each half ounce, or fraction thereof; papers, one cent for each two ounces, or fraction thereof.

The great need of the church here now is a meeting-house. There are many who would come to a church who will not come to a dwelling-house. There is enough interest here yet to demand attention, and it could be followed up with profit if we only had a building. The indications now are that the church would continue to have accessions if there were a public place for meeting. On account of some peculiar laws, our work will be crippled in the island until we have a licensed church building and a burying-place connected with it. Five hundred dollars would secure us a good place, and the brethren here are willing to do all they can toward it. At present we hold meetings in the largest room of my house, which can seat only about fifty. There is not in the town a hall we can get. If any of our brethren can help us, I beg you, in the name of our Master and his work, to do so. Send your donations to W. H. Edwards, Battle Creek, Mich., stating that it is for the church building at Couva, Trinidad. The brethren here are not able to raise more than \$100, and I know there are those in the States who could give the balance easily. We are praying for the accomplishment of this much-needed enterprise.

There is a Sunday law which forbids the opening of shops and stores after nine on Sunday morning. This is not enough to satisfy some of the churches, so the Presbyterians are leading in an effort to secure a law that will give them the "whole day." A Sunday ordinance has been introduced into the legislative council, which will come up for final action some time this month. The leading daily paper in the island has taken a stand against it, and has had several good editorials upon it as could well be written. The editor has published two articles from us, and asks for more. I have sent him, at his request, a review of a letter by the leading man in the movement. I had a very pleasant visit with the editor, and left him reading-matter on the question. I sent a protest to the governor, and received a very encouraging answer from him. I called on him a few days later, and had a few minutes' talk with him, during which time he asked several questions about our faith, and bade me God speed, hoping we would have success in our work. I had sent him reading, with which he said he was much pleased. Our brethren are unmoved by the prospect before them, should the bill pass; it seems only to drive them nearer to the Lord. This governor is appointed for Jamaica, and will soon go there.

I am fitting a class of three or four canvassers for work as soon as the books come which I have

sent for. The class meets several times a week, and is thoroughly consecrated to the work. We are all of good courage in the work, rejoicing that we can have a part in it in this island. Remember the work and workers here in your prayers.
E. W. WEBSTER.

THE UNITED KINGDOM.

DURING the year closing June 30, 1895, we have seen much to encourage us in our work in this field. Seventeen months ago the weekly circulation of our paper, the *Present Truth*, was about five thousand copies; now it is above twelve thousand a week. Doubtless the Sunday prosecutions in London have contributed not a little to this result.

More interesting cases of persons having embraced the truth from reading have been seen during the year than in the whole five years previous. Some of these cases have been of peculiar interest. One lady in A — had been reading the paper for a short time. Her husband, who was not a Christian, read it also. This man was a jeweler, and on Sundays, when it was pleasant, he frequently took a ride into the country on his bicycle. One Sunday morning, as he was starting off, his wife remarked to him that she wished he would not take his rides on the Sabbath. He had read the paper more carefully than she, and replied, "Sunday is not the Sabbath; the seventh day is the Sabbath. Good-by," and off he rode. She says those words, "Sunday is not the Sabbath; the seventh day is the Sabbath," kept ringing in her ears till she felt fairly compelled to take her Bible and study the Sabbath question. Of course she found little authority there for Sunday observance. A few days later the brother who had delivered the paper to her for a few weeks, called with the paper again. She met him at the door with the question, "What are you? what do you call yourself?" When the reply came, "I am a Seventh day Adventist," she said, "Come in; I want to talk with you about the Sabbath." With their Bibles they sat down and read what the Bible said on the question; and she kept the following Sabbath, with her son and daughter. Since then they have all been baptized.

In another large town, one of our canvassers went into a restaurant, and while at lunch, called a gentleman's attention to the paper. He finally consented to take it, and also gave the address of a special friend of his, to whom he wanted the paper taken. This friend soon went to see the other man, to point out the error in the paper on the Sabbath question. With a little conversation with one of our brethren, in less than three weeks they were both rejoicing in the new-found truth. I might multiply instances like these, that have come up and are coming up right along.

There is one other case I must mention; it is so interesting to me. A lady embraced the Sabbath some time ago. She lives about two hundred miles from London, and was here in the city last fall, when we met her for the first time. This summer my wife and I received a very cordial invitation from her to visit her at her home. This we did some weeks ago. She is a dignified, noble woman, and a devoted, earnest Christian, and is deeply interested in the truth. We had a good deal of talk together about the work and its advancement, and before we left she gave me a donation of twenty-five pounds, or \$121.75, for the work. Last winter, when the trial was on for Sunday work, her brother, a member of Parliament, although he has no sympathy with her on the Sabbath question, talked freely about the matter with two members of the Cabinet. Thus men in positions where we cannot approach them are having their attention called to the fact that the seventh day is the Sabbath. The Lord is working, and he is working in ways that we know not of.

Ninety-four have been added to our churches during the year, and quite a number of others have embraced the Sabbath, but have not yet been baptized. Our present membership is 439. Besides these there are about one hundred and twenty-five scattered Sabbath-keepers, or small, unorganized companies, making in all upward of five hundred and sixty Seventh-day Adventists in this field. The church we had at Southampton has been materially increased, and there are now more than one hundred Sabbath-keepers in that city.

In and around London, where we had one meeting-place a little over a year ago, we now have six places where we have weekly meetings. These companies are small, but each forms a nucleus around which others are gathering. Members of the London church go out to these places and help them, from time to time, and thus the result is a mutual blessing.

Our receipts this year, from tithes and donations, amount to \$6576.78. This is \$1015.57 more than the previous year. During the past eight years the brethren in this field have raised, in tithes and donations for the various interests of the work, over \$32,000.

The brethren in this country are mostly poor, but they are just as ready to support the work as are the people in any field where I have ever been. But few in this country as yet, comparatively speaking, have had their attention called to the truth; and where there is one working to carry the light, there ought to be a score. This will take consecrated men and consecrated money, too. All cannot go out to labor directly in the field, but nearly every one can do something toward supporting the work in the various fields where the truth has not yet gone.

D. A. ROBINSON.

BRAZIL.

ASIDE from looking after the depository and the work in general, I have labored among the English speaking people as I could find them, selling books, distributing tracts and papers, visiting, and doing some Bible work; and I have spoken a few times at the sailors' mission. Some are interested, and one or two are convinced, but they are slow to take hold of truths that are new to them.

Elder Westphal has labored some in Brazil during the year, following up the interest aroused by the sale of our books. As a result, we now have five Sabbath-schools, three tract societies, and one church. There are other companies of Sabbath-keepers waiting to be organized. Brother Stauffer writes me that Sabbath-keepers are springing up here and there in the colony where he has been working for the past year. He has just visited a place where there are eleven families keeping the Sabbath. They are pleading for help all through the colony. Wherever our books have been sold, the call comes for help. They want a minister to come to teach them the truth. Elder Graf will be able to respond to these demands in part, but we need two German ministers for Brazil, one to labor north of Rio de Janeiro, and another south. The calls are urgent.

In August two more German canvassers came from the States to help us. This makes four active canvassers in the field, and there are two German brethren in one of the colonies preparing for work. The book sales by the two agents in the field during the past year amount to a little over \$2000. The work is onward, and the outlook for the message in Brazil is flattering. While as yet we have no Sunday laws, the same spirit is present, and there is much opposition to the truth. A few days ago some Protestants were having a meeting in one of the suburbs of the city. They were attacked by a mob of Catholics, and were compelled to flee for their lives. The house where the meeting was

held was completely demolished. This all took place on Sunday. The American Bible Society is doing a good work in the distribution of Bibles, and our agents are selling a good many Bibles among the Germans.

As we look back over the past year, we can see many evidences of God's goodness and keeping power, for which we are very thankful and praise his name.

W. H. THURSTON.

CALIFORNIA.

REDLANDS.—Nov. 16, I came to this place. I found three sisters who have been in the faith several years, one family that accepted the truth at the recent camp-meeting, and one family that had just begun keeping the Sabbath through Bible readings given by sister Hawkins.

A Sabbath-school of twenty-two members has been organized, and three Sabbath meetings have been held. A small chapel that seats 125 persons has been rented. We use it on Sabbaths and Sunday evenings. The contributions at the evening services about pay the rent. This little band is of good courage, and some others are interested. During this time I have held some meetings in a school-house three miles in the country. But owing to sickness in that district, and a lack of interest on the part of the people, no fruits are yet seen.

Dec. 9.

J. G. SMITH.

WISCONSIN.

Among the French Spiritualists.

AFTER attending our good council at New London, I returned to my field of labor, and being pressed by work among French Spiritualists and those of other nationalities and religious proclivities, Elder Swin Swinson, a Norwegian, who has labored for Americans as well as for his own people, joined me in the work at Brookside, where I had already given several discourses in French and English. One French Spiritualist family had already embraced the truth, which had greatly aroused the other members of the circle to which they had belonged for four years. Wonders had been performed among them, such as speaking in tongues and in trances, and healing the sick under the influence and through the power of pretended spirits of the departed. We knew of no alternative than either to let the enemy have the ground and still control those he had bound in darkness, or with love, prudence, the sword of the Spirit, and reliance on the mighty One, break into the spiritualistic ring. The latter we decided to do. We have had three encounters with them, one of which held us one day and part of one night, the other two a half day each. It was hard to keep unruly spirits at bay while we set forth man's nature, his state in death, the two kinds of angels, the Holy Spirit and its operations. But God gave us wonderful victories. At the close of our last interview, as we were giving the benediction, the Spirit of God came in with such power that one who had been a leading medium and speaker was overpowered, and under the influence of the Holy Spirit, vindicated the truth before a room filled with Spiritualists, and in the presence of a trance speaker who had come from Green Bay to oppose us, and in the effort had barely made out to manifest a faint outburst of imprecations, and of self-laudation in the matter of healing the sick.

That one of their numbers should be thus overpowered, and vindicate the truth under such circumstances, was indeed wonderful. It remains to be seen what the outcome of all this will be. Some of the Spiritualists are turning away from us; a few are under conviction, and we pray that the spell of the enemy may be entirely broken, and that the captives may be wholly set free.

These Spiritualists had all been Catholics, and of course believed in purgatory, praying to and for the dead and communicating with the dead. But they have the Bible, are honest, pray to God, believe in Christ, and have the most modern, the so-called Christian, form of Spiritualism, which is destined to ensnare the masses of formal, backslidden Christians.

Brother Swinson has taken a large proportion of the burden for Americans. Last evening we both took part in replying to an attack on the Sabbath question by one who had opposed us at Little River. God gave a complete victory to his truth. One more French family has embraced the truth at Little River. Our meeting with the church at Lena last Sabbath was one of the very best held at Lena. Brother Swinson rendered good assistance. Two French and two German converts were received as candidates for baptism. The latter were keeping their first Sabbath.

There are some localities in the United States in which the French are sufficiently numerous and have sufficiently come under the light and influence of the gospel, to justify us in doing missionary work among them, very much after the plan which is followed in laboring among Americans, who generally have the Bible, and have been more or less indoctrinated in the light of its teachings. But while this is true, it is a fact that the French are, for the most part, scattered among Americans, and it is also a fact that, generally speaking, those of that nationality have not the Bible. It is, therefore, our first duty to see that they have and read the Bible; and when they cannot read the Bible, they should, as far as practicable, be taught to read that blessed book. What headway would our American workers make in giving Bible readings and in preaching the message to English-speaking families and audiences that never read the Bible? They certainly would find themselves in an awkward, unenviable position. All those laboring for the French, whether colporters or preachers, should have Bibles with them, and sell them with other works on present truth; and the tract societies of those States in which missionary work is being done for the French, should have a reasonable supply of French Bibles on hand for their French workers.

In certain cases the French are so situated that speaking in both French and English becomes a necessity. For instance, we often meet French families in which the children and youth do not understand the French tongue. Others in those families understand both French and English. All of these become interested in the truth, and the children and youth say: "We, too, want to hear; we are going to invite our English-speaking neighbors, and you must speak at least a part of the time in English;" and ere we are aware, we have a mixed audience, all anxious to hear. What else can we do than to divide our effort between the two elements?

It often happens that we cannot avoid doing this without doing great injustice. We often meet such cases, and even when there is no more than one French family scattered among English-speaking people, the principle is the same. One laboring under such circumstances must necessarily have a heavier burden than one laboring only in one tongue and for one nationality. Our Saviour, in sending out laborers in Palestine to speak in one tongue, had them go out by twos, and those called upon to go to more than one nationality and to speak in more than one tongue, as a general thing, should not, it seems to me, be left to labor singly.

Thank God, our brethren are awaking to a sense of the true situation of the workers placed under circumstances similar to those herein delineated. As the work is opening up under the urgency of the last gospel call to every nation, tribe, and people of this revolted planet, they are doing all they can to meet the wants of this, the best of causes.

D. T. BOURDEAU.

EXPERIENCES AT LOUISVILLE, KY.

AFTER the close of the school at Union College, Neb., last June, it was recommended by the General Conference, that my wife and I should go to Alabama, and thus connect with the work there. We accepted the recommendation, believing that we should hold ourselves in readiness to go wherever the Lord might lead. So we started on our journey, stopping off at Sandyville, Ia. While there we were asked to go to Louisville, and take the place of brother and sister Evans, who wished to go farther south on account of his health. We at once decided to change our plans, and upon arriving, found a tent up, with a good interest. The people seemed anxious to catch every word spoken. Some seed fell on good ground, for quite a number began keeping the Sabbath as a result of the tent-meetings. Some are greatly rejoicing in the truth, praising the Lord for the new light. We cannot say definitely, as yet, how many will connect with us, as no attempt has been made thus far to organize a church. We think it a better plan to have them quite well informed in the message before organizing.

One old lady in her sixty-fifth year, who had been a Methodist for many years, was asked by her minister why she had gone out from them. She replied that she could not explain it to him, but knew that she was led by the Lord, for she had asked him to guide her in making the decision in regard to keeping the Sabbath, and she did not believe that the Saviour would suffer her to be misled, after serving him for so many years in the Methodist church. "Do you?" she said to her minister. He replied, "No." Then she asked for a letter of commendation, stating that she loved them as well as ever, but that the Saviour had given her more light and that she must walk in it. He granted her request, that she should have a letter, but he hoped that she might return, for he wanted to meet her in heaven. She remarked, "In case you get there, you will meet me, for I am going to be there."

One minister charged us with heresy, and with going round as Judaizers and misleading his people. He felt it his duty to expose the heresy, and in order to do so, he went on to show that the ten-commandment law was the first covenant, and therefore nailed to the cross; and that we had nothing to do with that law in this dispensation, for we have something far better now. But before he closed, he remarked, "Do not be alarmed, and think that we are without any law in this dispensation; for every one of the ten commandments except the fourth has been reinstated in the New Testament." Quite a number of his own members saw the intent to get rid of the Sabbath of the Lord.

The Campbellite pastor was the next who appeared to expose the heresy. His first proposition was similar to that of the other, showing, or rather trying to show, that the Sabbath, being a part of the old covenant, was nailed to the cross; but all of the commandments were reinstated in the new covenant, except the Sabbath. He seemed to be rather sorry for ministers that knew no better than to try to prove that Sunday is the Sabbath, and said that such men were to be pitied. He undertook to show that we are without any Sabbath in this dispensation, and claimed that Adventists were afraid to toe the mark in public debate. "If they believe what they preach, let them come up like men and toe the mark." The challenge was accepted, agreement made to meet the next morning to arrange for the discussion, but the pastor refused to meet Elder Collie in public debate from a Bible standpoint, and there was no debate.

Some good people have opened their doors, and invited us to come to their homes and hold parlor lectures and Bible readings. We gladly accepted the invitation, and began our work from house to house. As a result of these read-

two ladies and their little girls kept last Sabbath. One of their brothers came in and said, "What is the matter? are all of you going crazy, keeping Saturday for the Sabbath?" He replied, "I have been crazy all my life, but now I have come to my right mind, and I am going to keep the Sabbath."

The people here are sociable, kind, and generous. The population is largely mixed with northern people.

Last Sabbath was a busy day with us. Dr. Kellogg and wife stopped off in Louisville to spend the Sabbath, on their way home from the exposition at Atlanta, Ga. The Doctor spoke three times during the day. He called our attention to some of the underlying principles of the Christian religion as set forth in James 1: 12, and other scriptures to which he referred. We not only felt instructed, but admonished to be zealous and repent of our neglect to carry out our lives more of the Spirit of the Master, lifting up the fallen, visiting the sick, the fatherless, and widows in their affliction. Mrs. Kellogg spoke in the afternoon to mothers upon the subjects of training children, and the relation of mothers to them; what to feed them, and when; how important it was for mothers to study the disposition of each child, so she would know how to control it.

After the eleven o'clock meeting Elder Collie requested all who desired to follow their Lord in baptism to retire to the Baptist church, as they had granted us the use of it. Six souls went forward in this solemn ordinance. We appreciate this favor, and believe that the Lord is at work for his truth and for his people. Our weeks are spent in Sabbath and Sunday-night meetings, Bible readings, prayer-meetings, teachers' meetings, and Christian Help meetings. We earnestly desire your prayers in behalf of the Lord's work in Louisville.

M. W. LEWIS.

WORK AMONG THE JEWS.

We wish to express our heartfelt gratitude to the Lord in the columns of our paper, for the degree of interest which has been taken in this branch of the work since my report of Nov. 12. Truly the Lord is moving upon the hearts of his dear people to turn their attention to the "lost sheep of the house of Israel."

We have received information from many of the brethren and sisters, from Maine to California, expressing themselves as grateful that they, too, can have opportunity of having a part in this branch of the work, if it is not more than distributing Testaments; and right here I wish to say a word concerning the Testaments. What I wrote in my last report, I wish to reiterate: I will send New Testaments in either Hebrew, or Judeo-German, or German, to be given to the Jews for free distribution. But it should be remembered, while the Bibles are donated, it costs for the mailing of them, or sending by express. Quite a number also have sent for the books; but I have been unable to ascertain where to send them, as the address in the letters was not clear. So, all who wish these Testaments, can receive them by sending eight cents a Testament, to cover the postage. And please write the address very plainly.

We are grateful to the Lord for the way this work is opening up, and the Lord will bless every soul who seeks to bring to Israel the gospel of the Saviour. The Jews feel as though there is something for them somewhere. They cannot find it among themselves, and the churches cannot give it to them. To this people has God committed the truth which will satisfy the lonely heart of the "son of Abraham," who looks for redemption soon to come, by the hand of the Messiah. My address is 45 Waverly St., Everett, Mass.

F. C. GILBERT.

A SPANISH PICNIC IN URUGUAY.

SUNDAY, Oct. 27, was the day set for the annual *romaria*, or Spanish picnic, in Nueva Palmyra, Uruguay, to which all the townspeople are invited without distinction of nationality. The occurrence seems to prove that there is a great deal of social harmony in this polyglot city, as almost every family in the town and round about for miles, is represented at the fête, — rich and poor, Spaniards, Italians, Portuguese, Germans, English, Americans, French, and Swiss, native or "Castilianized," white and colored, with all the shades between, — Chilians, Argentinians, Paraguayans, Brazilians, and Peruvians.

The picnic is held in a grove of quince- and peach-trees. The costumes offer a variety of gay colors, according to the Spanish genius, and range from the Arab trousers, quite popular here, to the Paris fashions. The people are in groups, sitting or standing. Some walk about, talking; some surround the booths; still others utilize their lunch-baskets, or seek an antidote for the hot weather at an improvised restaurant or at two large barrels of fresh water.

Meanwhile, an orchestra renders a varied program; speeches are made, and a Spanish dance, which is the attraction of the day, is given. But as this does not last long, walking about and general conversation are resumed. Acquaintances — all seem to know one another — greet one another according to the degree of intimacy, by a sign, a short or a long bow, or by shaking of the hand. Here and there in a group, *yerba mate* is being served out of a small gourd called *mate*. According to the general custom in South America, the liquid is sucked by means of a silver or tin tube, which makes one look as if smoking. Only one cup is used, which is passed around.

Here are some of the people whom I met, which will give an idea of the various conditions of the mixed population: —

Number one is the Argentine consul, a man of education, who speaks five or six languages, is very popular and influential in the place, and stands at the head of several enterprises. He inclines toward Protestantism, but of a popular kind, and as a competition to the power of the priest over the minds of the people.

Number two is a Frenchman from the Vendée. He has been established in this country for thirty years. The gospel is not for him, he says, although he approves of its teachings and morals. The financial horizon looks dark to him. A second Frenchman, well-to-do, who has a confectionary store, and has been in the country many years, is a materialist, and does not think it worth while to think about the future life, if there is any. A third Frenchman, a college graduate from Bordeaux, now a pharmacist, who speaks French and Spanish with equal fluency, seems favorable to Protestantism, and is willing to hear the Bible read. His family, like those of the above-mentioned, speaks mostly Spanish.

To change, here is an elderly Englishman of commanding appearance with his tall gray hat and Prince Albert coat. He was born in Buenos Ayres, has traveled, and speaks several languages. Rather a skeptic, he has little hope for the Catholics, and fears their intolerance. An Alsatian, who has successively lived in North America, France, and South America, promises to attend our Sabbath meeting. Two young Italians make the same promise, and enquire about some forthcoming baptisms, which the Catholic priest has branded as diabolic in this morning's sermon at the mass.

Here is a thirteen-year-old oriental (natives of Uruguay are called orientals) girl, servant in a Protestant family, who has embraced the truth. She, too, wishes to be baptized. This morning she left the church when the priest began to thunder against the missionaries. This

was the fourth time the priest preached on that text, and he says he is not through.

A young Brazilian, whose wife is a Protestant Swiss woman, says that his wife's religion pleases him much better than the priest's. He is glad to have her attend our Sabbath-services with the children, and to have readings at his house.

The sister of the above, the wife of a successful business man, like her sister, feels as though she were in a spiritual wilderness, and is anxious to have her children taught the Bible. A brother of these ladies is also interested.

An oriental family, a widow and six daughters; who have embraced the truth after hearing a few Bible readings given by sister Post, have some representatives at the picnic. The recent sermons of the priest seem to have intimidated some of them. Two orientals, of Scotch descent, but who still speak some English, believe the truth, and even keep the Sabbath. But the world keeps them back from full allegiance to Christ. As a result of sister Post's readings with them, the mother and her six daughters are rejoicing in the truth.

A well-to-do American who has been in South America many years, and who has also embraced the Sabbath with his family, introduced me to his friends and acquaintances, and invited them to come to the meetings at his house next Sabbath.

Curious to say, there are few Spaniards and orientals in this place, although Spanish is the language universally spoken. There are many Italians, however, on the farms.

Who knows but these South American countries, with their strangely mixed populations, are destined to be a nursery of missionaries who will carry the message to those lands in the Old World, that speak the Latin languages, and that are yet groaning under the yoke of Romanism?

JEAN VUILLEUMIER.

FLORIDA CONFERENCE PROCEEDINGS.

THE second annual session of the Florida Conference was held in Orlando, Nov. 12-17. Three meetings were held. The president, Elder L. H. Crisler, briefly reviewed the work of the past year, showing that, notwithstanding the calamity of the unprecedented freezes of the past winter, the work of God is moving forward as usual. The laborers have been fully as successful as during any past year. Sickness has crippled our efforts somewhat, and death has claimed our esteemed secretary, Alex. Mitchell.

The officers elected were as follows: President, L. H. Crisler; Secretary, to be appointed by Executive Committee, Treasurer, E. C. Keck; Conference Committee, L. H. Crisler, A. M. Morrill, J. D. Heacock, E. C. Keck, S. G. Haughey. Ministerial credentials were granted to L. H. Crisler. Ministerial licenses were granted to W. L. Bird and S. G. Haughey. Missionary credentials were given to C. P. Whitford and M. L. Ivory. The Conference Committee has since arranged for Miss Josephine Grannis to fill the position of secretary of the Conference. L. H. CRISLER, *Pres.*

FLORIDA TRACT SOCIETY PROCEEDINGS.

THE second annual session of the Florida Tract Society was held in Orlando, Nov. 12-17. Resolutions were adopted concerning the death of our esteemed secretary; the importance of missionary work; and the propriety of abandoning the publication of our State paper, and of reviving the canvassing work.

The following officers were elected: President, L. H. Crisler; Secretary and Treasurer, L. H. Crisler.

The Conference Committee has since arranged for Miss Josephine Grannis to fill the position of Secretary and Treasurer.

L. H. CRISLER, *Pres.*

News of the Week.

FOR WEEK ENDING JANUARY 11, 1896.

NEWS NOTES.

The incredible announcement is made that Professor Routgen, of the University of Würzburg, has discovered a light by the aid of which photography pierces solid substances, such as wood, flesh, and similar material. The professor exhibits a photograph of a man, showing only his bones, his flesh and clothing making no visible impression. He also photographed iron weights through the sides of a wooden box. A man perils his reputation for sagacity by refusing to credit any reported discovery nowadays. But in reference to this, we are inclined to say, We don't believe it. The most astounding possibilities lie beyond such a discovery. They are fraught with incalculable good to the human race in the hands of the good, and of corresponding evil in the hands of the wicked.

The latest news from Cuba is unfavorable to the insurgents. It is reported that they have been repulsed at different points by the Spanish troops. But it has been held that Gomez's raid to the neighborhood of Havana was not for the purpose of permanent occupation, which he well knew he could not maintain, but rather for the purpose of pillage and destruction. A wide and deep plot to seize the city of Havana, and turn it over to the insurgents, has been discovered, and many arrests made. It was discovered in time to prevent its consummation, but shows that there is a strong sentiment in the city in favor of the rebellion. The representative of the revolution in this country has made a strong appeal to Secretary-of-State Olney for recognition of the insurgents as belligerents. The appeal is to be taken into consideration.

The United States has purposely refrained from any active participation in Turkish affairs; but since the destruction of American mission property in Kharput and Marash, a claim for \$400,000 indemnity has been put in. This is not forthcoming, and it is thought will not be, without a show of force. Acting evidently upon this hypothesis, the naval forces of this country are making a demonstration in that direction, and may proceed to land a force of men, and take possession of some of the Turkish dominions. It seems probable that Smyrna is the objective point. The protracted dallying of the powers of Europe while the Armenians are being slaughtered, certainly makes it imperative that some one should take the matter up. And it is probable that the demand for indemnity is made the pretext for a demonstration that will bring some kind of remedy for the terrible evils now existing there.

We are told that English forces are on the aggressive in the Venezuelan disputed territory, and that they occupy all the disputed ground. They are probably not in strong force; and yet are sufficient to agitate Venezuela violently. But the South Americans are evidently cooling down. They have instructed their men to act with great caution, and yet to repel any invasion. The question as pending between Venezuela and Great Britain, or as it involves this country, is by no means settled. The crisis is not yet reached. We must look to the decision of the commissioners, who will shortly set out on their work. There is also a growing disposition in England to refer the matter to arbitration. The event has had the effect to arouse this country to the work of placing its coast-lines in a state of defense, and strengthening its navy. Both nations are deliberately preparing for what may come. They are not beating their swords into plowshares, by any means.

One of the most astonishing phenomena of natural endowments is the power of scent possessed by dogs. At a recent show in Indianapolis a gentleman left a hall, and after passing through several crowded streets in a meandering route, he put on a pair of arctic overshoes, and resumed his way, passing through parks, streets, and alleys, assisted in stopping a run-away team, and at last returned to the hall. One hour later, four bloodhounds were placed on his track as he left the hall. Those dogs faithfully followed him in every particular, only losing the trail where in a crowd he helped to stop the team, and when hampered by the crowd that followed them; but in each case taking it up again, and running into the crowded hall, they identified the gentleman by loudly barking at him. We are wont to speak contemptuously of a dog; but the faculty by which he distinguishes the peculiar scent of an individual, a stranger, transmitted to his track through boots and overshoes,—and often those tracks have been crossed and trodden upon by hundreds of other people—is far beyond our comprehension. Yet their power of scent is so keen that they follow such a trail on a run, with unerring accuracy.

The weekly *Inter Ocean* of Dec. 31 says that there are nine Atlantic cables reaching from Europe to America, as follows: The Anglo-American Telegraph Company has two cables from Valencia, Ireland, to Heart's Content Bay, Newfoundland, and one from Minon, France, to St. Pierre, an island just south of Newfoundland. The Commercial Cable Company has two cables from Waterville, Ireland, to Canso, Nova Scotia, and the Direct United States Cable Company has a cable from Ballinaskelligs Bay, Ireland, to Halifax, Nova Scotia. The Western Union Telegraph Company has two lines from Sennen Cove, near Penzance, England, to Dover Bay, Nova Scotia, and a French company has a line from Brest, France, to St. Pierre. Besides these submarine cables which all have connections with New York and other coast cities, there is a cable from Spain to Cuba, and another from Portugal to the Cape Verde Islands, and thence to Brazil.

The secretary of the treasury at Washington has issued a call for bids for U. S. bonds at four per cent, thirty years, in denominations of \$50 or multiples of that sum. The bids are to be opened Feb. 5, and the bonds must be paid for in gold or in gold certificates. A syndicate of New York bankers, headed by J. P. Morgan, has endeavored to obtain control of as much gold as possible, in order to compel the government to sell its bonds to the syndicate at the enormous profit of nearly \$12,000,000, or, they offer 104 for the bonds, which are worth on the market 117. The government, in calling for bids, placed the bonds within the reach of the people. But the syndicate at first refused to take any of the bonds unless they were permitted to purchase them all. It seems very probable that the government will succeed with the popular loan, and the country will rejoice to be delivered from one "syndicate,"—a word that is fast becoming detestable.

The continent of Africa has been carved out by Great Britain, France, Portugal, Spain, Germany, and Italy. The area claimed by each of these is as follows in square miles: Great Britain; 2,570,926; France, 2,902,624; Portugal, 841,025; Spain, 203,767; Germany, 822,000; Italy, 602,000. Besides these apportionments, Belgium owns the Congo State, with an area of 865,400 square miles. Turkey claims, but England practically owns, everything in Egypt and Tripoli—population 7,980,000 and area 836,000. Liberia is a black republic, with an area of 37,000 square miles and a population of 1,000,000. Swaziland, under the protection of the Boers, includes an area of 6370 square miles and 60,000 people, under a tribal monarchy. The Boer State, the South African Republic, has a population bordering on a million, and an area of 162,640 miles, within which lie some of the richest mines on the continent. There remains unappropriated a total estimated at 22,000,900 square miles.—*Times-Herald*.

It is reported from Pretoria, capital of the Transvaal, that the Boers demand the surrender of all British rights and suzerainty over the Transvaal, the preemption of Delagoa Bay, and the canceling of the charter of the British South Africa Company. It is further stated that the Boers have arrested, on the charge of treason, eight leaders of the recent movement among the Uitlanders at Johannesburg. These demands, coupled with those previously reported for the expulsion from Africa of Cecil Rhodes, ex-premier of Cape Colony, and Dr. Jameson, who led the freebooters into the Transvaal, and the imposition of a heavy fine upon the British Chartered Company, or the demand for an indemnity of \$2,500,000 from Great Britain, or both, are not likely to be granted without a severe struggle on the part of Great Britain. Nor can such extraordinary demands be accounted for on any other grounds than that Germany is behind the scenes, prompting and upholding the demands. It is reported that Cecil Rhodes has resigned as premier of Cape Colony, and that Sir J. Gordon Spriggs, a friend of Rhodes's, is in his place.

We confess our ignorance of the ways of modern society, so far as personal acquaintance goes; but this is the way the *Catholic Mirror* speaks of a popular foreign singer now in this country, and it is likely the *Mirror* knows what it is saying: "American society is not improving under the influence of some of the artistic importations from abroad, as, for instance, Mademoiselle Yvette Guilbert, who receives \$4000 a week for singing those shocking songs concerning which the newspapers have had so much gossip. But one must do her the justice to say that her songs are as rank and indecent as ever. According to the reports of the daily press, the most fashionable ladies of New York attend the music hall where the Frenchwoman sings, listening unabashed to those obscene ballads, and rapturously applauding them. There is this to be remarked, that the songs are in a foreign language, and are made up of slang that is unintelligible, even to many Parisians; yet the mere presence of respectable women at such an exhibition, amid the fumes of tobacco, the popping of champagne corks, and the ribald laughter of the coarsest men, is shocking to ordinary sensibilities."

Pope Leo is still bent on his favorite plan of uniting Christendom in the fold of the Catholic Church. He has issued two encyclicals, in which he urges a union of faith upon those who do not harmonize with Rome. He is now, it is said, preparing a third document, which he proposes to send to Protestants. "The next one is really meant as an appeal to Protestants and schismatics. It will attempt to prove to them by theological and historical arguments that from the days of St. Peter onward the pope has always been the proper primate of all Christian churches. In support of this thesis, Leo XIII will quote not only from the Catholic theologians, but also from a number of heterodox authorities, choosing passages from the works which they had published prior to their rupture with the papacy. Among other writers (and for the first time probably since the Reformation), Luther will be quoted." All this passes for broad-mindedness. Leo XIII is extolled for his extreme liberality and tolerance. But it would be difficult to find a bigot so peculiarly narrow that he would not invite and welcome those of other opinions to his creed. There is in the pope's advances no indication of yielding an ell. If there is to be a coalition of Christian churches, it must be altogether by Protestants' yielding. And, sad to say, they are yielding.

ITEMS.

—The subject of the annexation of the Hawaiian Islands was broached in Congress last week by Mr. Spalding, of Michigan, in the form of a resolution. The resolution provides that the Sandwich Islands be enacted into a new State, to be called the State of Hawaii, with a republican form of government, to be adopted by the people, through deputies in convention with the consent of the existing government. The resolution proposes that Hawaii may be admitted as a State by treaties between the two governments, with one representative in Congress, and proposes an appropriation of \$100,000 for making the treaties. The resolution was read by unanimous consent, and referred to the Committee on Foreign Affairs.

—Very grave fears for the safety of the Australian steamer "Miowera" have been felt. A few days after leaving Vancouver, on Dec. 16, she fell in with the disabled steamer "Strathnevis," which she took in tow, and started to return. During a very stormy night the hawsers suddenly parted, and the "Miowera" disappeared. The "Strathnevis" drifted about, and finally fell in with another steamer, by which it was towed to Port Townsend. But no news was obtained from the "Miowera" until the 10th, when it was reported at Vancouver that the boat is all right, and was last seen 100 miles beyond Honolulu, well on her way. This news is a great relief to many.

—A dance in Georgia was disturbed in an unusual manner. The sets had just been formed for the opening dance when the door opened, and in walked a boy minister of the gospel, named Albert Budd. He asked all present to get down on their knees, while he prayed for their salvation. Some demurred, but finally all did as he asked. The boy preacher then prayed earnestly for the dancers. After he had gone, there was an effort to resume festivities, but the party broke up.

—It is reported from London that the movement in favor of arbitrating the Venezuelan question with the United States is growing day by day. The *Westminster Gazette*, after interviewing statesmen of all parties, bankers, and others having important interests at stake, says: "Everywhere there are enthusiastic expressions in favor of the proposal to establish a permanent court of arbitration."

—The Cotton States Exposition at Atlanta closed Dec. 31. It is reported that it will have cost the city \$200,000 above receipts, which is considered very satisfactory, since it has benefited the city \$5,000,000 in various ways, besides being of very great advantage to the South in general.

WANTED.

HELP.—A Sabbath-keeper, a single man, to work by the month. Address E. J. Hill, Charlotte, Mich.

WORK.—A young Swede, who has had two years' experience at the business, would like work with a Seventh-day Adventist builder. Address Charles Olson, Buck's Mills, Minn.

LITERATURE.—The following note has been received: "Please make an urgent call through the REVIEW for more literature for us. We cannot supply the demand Oklahoma Tract Society."

FARM FOR SALE.—Will sell cheap, or exchange for property in Battle Creek, a farm of 108 acres, six miles from Ironton, Iron Co., Mo. Enquire of Mrs. S. House, 174 Washington St., Battle Creek, Mich.

PAPERS.—Charles T. Wood, 1825 Frederick Ave., Baltimore, Md., would be pleased to receive, post-paid or express prepaid, copies of any of our denominational papers for use in ship missionary work. T. A. Kilgore, Secretary Atlantic Tract Society.

Special Notices.

HOMES WANTED FOR TWENTY BOYS.

MISSIONARY homes are wanted for twenty boys ranging in age from three to ten years. Most of these boys are half orphans, and the one parent living is unable to...

It cannot be claimed for all these boys that they are model boys, and their ages are not such as to make them capable of rendering service sufficient to compensate for their care for some years to come.

Are there not among our many readers a sufficient number of Christian men who are willing to be fathers to the fatherless, and of Christian women who are willing to be mothers to the motherless, by taking these little ones and providing for them, and thus earning the joy which will come to those who at the great day shall hear the King say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

For further particulars, write to the undersigned. Battle Creek, Mich. J. H. KELLOGG, M. D.

Appointments.

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

GENERAL MEETING AT TRAVERSE CITY.

THERE will be a general meeting at Traverse City, Mich., in the Seventh-day Adventist church building, from Feb. 14-16. At this time the new meeting-house will probably be dedicated.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—1 Cor. 14: 13.

GALPIN.—Died in Minneapolis, Nov. 22, 1895, Mrs. H. W. Galpin, aged 44 years and 9 months. She was a loyal and enthusiastic member of the S. D. A. church, and greatly beloved of all who knew her.

EMMONS.—Died near Luton, Ia., Oct. 13, 1895, Carrie E. Emmons, aged 23 years, 8 months, and 5 days. She was married to R. K. Emmons, Feb. 26, 1895, and for a few months gladdened his home.

AMES.—Grace Ames was born May 2, 1817, and died June 21, 1895, at the home of her son in East Waterford, Maine. She, with her husband and daughter, embraced the present truth under the labors of brother Charles Woodman, in 1859, since which time she has been a subscriber to the REVIEW.

GEAR.—Died at Downing, Wis., Dec. 21, 1895, from accidental shooting, Brunny, son of brother C. Gear, in his seventeenth year. A few days previous to his untimely death he gave his heart to the Lord. Text, Job 19: 25. J. B. SCOTT.

MILLER.—Died, Jan. 1, 1896, at her home near Gravett, Ark., Ethel, oldest daughter of brother Isaac and sister Jennie H. Miller, aged six years. She sleeps in Jesus, though her death is a sad bereavement to her parents. C. W. BELKNAP.

JANUARY.—Died at her home near Harlan, Ore., Dec. 9, 1895, sister Louie January, aged about thirty-five years. Her trust was fully in God, and she was ready and willing to die. She gained a knowledge of the present truth, not by hearing the living preacher, but by reading the Holy Bible. MRS. SOPHIA L. IRISH.

GOWELL.—Died of lung fever, at her home in Denver, Mich., Dec. 26, 1895, Allie Gowell, aged sixteen. She had her reason till the last, and her friends will long remember her words of admonition to be faithful and meet her on the other shore. The Saviour had taken away the sting of death, which is sin, and she had no dread. J. D. GOWELL.

ANDERSON.—Died at Carthage, S. Dak., Nov. 21, 1895, from a paralytic stroke, sister F. A. Anderson. She was born in Norway in 1820, came to America in 1849, and accepted present truth in 1857. Only one of her seven children is living. Her husband survives her. She suffered much, but is now at rest till her Saviour calls. LUTHER WARREN.

Mc CALLEN.—Tilley I., youngest child of Henry and Isabel Mc Callen, died at her home in Plainfield, Wis., Dec. 22, 1895, of quick consumption, aged 21 years and 9 months. Sister Mc Callen entered the Bible work three years ago, and was engaged in the Watertown and Madison missions until compelled to resign her work by her last sickness. Thus the enemy has taken another successful laborer from the ranks of Wisconsin workers, and added another reason why those who remain should labor more earnestly to hasten the Lord's coming. Her aged parents and four brothers and three sisters mourn not as those without hope. S. S. SMITH.

BELDEN.—Byron B. Belden died in Sydney, Australia, Oct. 31, 1895, aged about thirty-four years. He, with his wife, went to Australia in 1886, when the cause of present truth was in its infancy. At first he was engaged as pressman in the Bible Echo office, a position which he filled with great efficiency, and in the meantime was an active and useful member of the church and Sabbath-school. Three or four years ago he felt it his duty to get into more intimate connection with the work of disseminating the truth, and for this purpose left the printing work to become a Bible-worker and colporter. In this calling he proved himself efficient, and gained the confidence and very deep esteem of his fellow-workers and a large circle of other friends. His lungs were weak, and three days before his death broke out in a severe hemorrhage. He spent one day at home; the next day he was accompanied by his devoted wife, who feared to have him go alone. On the succeeding day he went alone, but did not live to return, nor did his wife see him again alive. He died in the house of a stranger. He was a son of Stephen T. Belden, and a brother of F. E. Belden, well known to our readers, and a nephew of Mrs. E. G. White. For some years the writer was intimately associated with brother Belden, and he knows of his Christian worth and integrity. His whole heart was in the work of the Master, so that even a sense of his physical weakness could not deter him from pursuing it to the last. May God minister comfort to his bereaved companion and other relatives, and graciously fill the vacancy thus created in his work. G. C. T.

NAY! NOT CONSUMED.

(WRITTEN on seeing a geranium leaf sink in the kettle of the essence-maker.)

Into the seething caldron fell the fragrant leaf, Its essence giving for the good of man.

Consumed, said I, As holy lives their incense yield On love's pure altar, gladdening others. Consumed? Nay; not consumed, Immortalized!

A few short days, then winter's blast of death; But now, sweet flower, no frost Can steal thy fragrance.

So, dead to self and sin's low sod, We live in Christ and rise to God.

So shall my brother rise in that day, with all who give their lives for others, as did our Lord and Master for us. F. E. BELDEN.

DANFORTH.—Died at Norwich Town, Conn., Jan. 2, 1896, of pneumonia, Mrs. Adela Danforth, in the eighty-eighth year of her age. She embraced the faith of the soon-coming of Christ in the early history of the Advent movement, and accepted the third angel's message in 1888. She died in the triumphs of trusting faith. H. W. COTTRELL.

HUGHES.—Died of consumption, at her father's home in Edgerton, Wis., Nov. 13, 1895, sister Olive Stevens Hughes, wife of Arthur Hughes, in the forty-third year of her age. Sister Hughes embraced the S. D. A. faith eleven years ago, through reading. She leaves a husband, a father, and brothers to mourn their loss. C. W. OLDS.

PETTEYS.—Mrs. Eliza E. Petteys, aged 53 years, 6 months, and 13 days, died near Austin, Tex., Dec. 28, 1895, from a paralytic stroke. She has been for many years a sufferer from rheumatism, which had deformed her limbs so that she was a constant care. She bore her sufferings with Christian fortitude till the end came. She leaves an only son to mourn her loss. ABEL GREGORY.

TURNER.—Died near Healdsburg, Cal., Nov. 28, 1895, Mrs. Ursula Turner, aged 73 years and 8 months. Sister Turner's Christian experience dates from her sixteenth year, and though having been a great sufferer from a cancer for a long time, she bore it patiently. A few months before her death she united with the S. D. A. church of Healdsburg. E. E. ANDROSS.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Lansing, Durand, Flint, Lapeer, Inlay City, Pt. St. Anne, Detroit, Toronto, Montreal, Boston, Buffalo, New York, and Boston.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

† Stop only on signal. A. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 24, 1895.

Table with columns for EAST, WEST, STATIONS, and times. Includes stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a. m. daily except Sunday, east at 7:27 p. m.

Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 6:35 p. m. daily except Sunday.

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

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 14, 1896.

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Some one from Orie, Grant Co., Okla., addresses a query to us, and forgets to sign any name.

The old-time friends of James C. Bartholf in this city are happy to welcome him to our midst and to our work again. Years ago brother Bartholf was a student in the College, and for several years has been engaged in public work in Wisconsin, his native State. He now identifies himself with the work of Christ so dear to the hearts of godly parents.

Those who have lately written to us in reference to adopting children, will now have the opportunity they desire. They and others should read with care the article on the previous page, from Dr. Kellogg. We second what he says: "If, when you read these lines, you feel a kind impulse in your heart to do something for these unfortunates, do not smother it; it is God speaking to you."

Our able contemporary, the *World's Crisis*, starts out on its forty-second volume in new form. Leaving the large sheet, it now assumes a form and size similar to that of the *REVIEW*, which is more convenient and attractive. We bear a cheerful testimony to the ability and interest which characterize the *Crisis* as an exponent of the doctrine of a soon-coming Saviour. We welcome its weekly visits to our table.

Sabbath, Jan. 11, was a good day for the church here. In the forenoon Elder Durland delivered an instructive discourse on the obligations of church relationship and duties of officers. This was preparatory to the election of officers, which took place on Sunday evening. In the afternoon a general meeting in the interests of Christian Help work was held in the Tabernacle, which was addressed by Dr. Kellogg and Dr. Caro, Elders Durland, Nicola, and Tait. Dr. Caro spoke in relation to the work in Chicago, of which he gave an interesting and encouraging account. At the close of this service, nine students of the College were baptized, the ordinance being administered by Elder E. J. Hibbard.

Time is rapidly passing. The past bears witness to many neglected opportunities and unused talents. We may "redeem the time." But to be faithful for the present and redeem the past will require of us double consecration and earnestness. Shall 1896 bear a record of faithfulness for each of us? If it does, it is time to begin the record now.

From several copies of the *Port-of-Spain Gazette* that have been sent us, we learn that a lively discussion of the Sunday-closing movement is going on in Trinidad. An ordinance is before the council which is being debated pro and con. A writer signing himself "Religious Liberty" has presented the subject from the proper standpoint, in so clear a manner as will no doubt greatly help to an understanding of the merits of the case.

The folly of believing all we see in print is well illustrated by a paragraph which the papers profess to copy from a recent book on Australia. Among other things are the following exhibitions of folly: Serpents in Australia have tails like fishes and wings like bats; poplars and oaks seldom grow over breast high; the emu has hair in the place of feathers; the rivers flow inland; the pear-trees grow wooden pears; the stone of the cherry must be cracked to get the fruit; opossums fly like bats; peas are poisonous; oaks are without acorns and chestnuts without burs; on many trees the bark grows inside.

The argument for Sunday-keeping has gained a point. It has been frequently required of advocates of the seventh-day Sabbath that they prove that Sunday is not the seventh day. One ready proof on that point has been the calendars and almanacs, showing that Sunday is by universal consent recognized as the first day of the week. The proprietor of some "Bitters" in Canada has grappled with this difficulty, and in his almanac he places Monday at the head of the weekly period all through his book. That may settle the question with some, but if so,—if Sunday is the seventh day,—how is it about the reasons that are urged for keeping the first day? This does not help the Sunday cause any, for Christ arose on the first day; and if Sunday is the seventh, then why do they keep it? It is getting out of a bad dilemma into a worse one.

A correspondent calls our attention to the circumstance of two full moons in the last month, December, 1895, and wishes to know if we attach any significance to it as a sign of Christ's coming. It is claimed that such a circumstance as two full moons in one month has not occurred since Christ was upon earth. We have read in the papers of those who have worked themselves into an ecstasy over some supposed occult or supernatural significance to the fact. We do not share those feelings at all, nor believe the report. The calendars for the past few years are not at hand, but we have no idea that one would have to look very far into the past to find a similar occurrence. The facts are these: The synodical month, or the period from one new moon to another, varies a trifle, but its mean length is twenty-nine days, twelve hours, forty-four minutes, two and one-seventh seconds. It would therefore not be a remarkable circumstance that two similar phases of the moon should occur in a solar month which is thirty-one days long. We might state another

circumstance, more remarkable than the other—1895 had fifty-three Tuesdays. And as that is our publishing day, we had to miss a number, or give an extra one. But we never thought for a moment that there was anything startling about it. There are plenty of legitimate and positive evidences of the nearness of Christ's coming.

On the evening of the 11th inst. the literary societies of the College held a union meeting, to which they invited the public. The chapel would accommodate only a portion of those who desired to attend. The program was wholly musical and literary, and of a character to reflect credit on the participants, on the societies, and on the school. There are four societies in the College. Between them there is no spirit of unwholesome rivalry, but each one is devoted to the attainment of the best purposes, a preparation for usefulness in this closing world for humanity.

DOINGS AT THE CAPITAL.

The following is just received from our correspondent at Washington. Being of peculiar interest, we give it room here. The names of the committeemen in the case of the general bill are given, as some of their constituents may desire to write to them:—

It will be of interest to the readers of the *REVIEW* to know the status of proposed religious legislation in Congress, as there are two bills now before Congress. One is a joint resolution proposing an amendment to the Constitution, acknowledging Almighty God as the source of all power and authority, Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs, etc. This resolution was introduced by Representative Morse, of Massachusetts, and was referred to the Committee on the Judiciary, which is composed of the following members: David B. Henderson, of Iowa (Chairman); George W. Ray, New York; Case Broderick, Kansas; Thomas Updegraff, Iowa; Frederick H. Gillet, Mass.; Luther M. Strong, Ohio; Henry M. Baker, N. H.; James A. Connolly, Ill.; Chas. G. Burton, Mo.; Foster V. Brown, Tenn.; John W. Lewis, Ky.; David B. Culbertson, Texas; Chas. J. Boatner, La.; Joseph E. Washington, Tenn.; Joseph W. Bailey, Texas; Wm. L. Terry, Ark.; and David A. De Armond, Mo. The resolution is at present in the hands of a Sub-committee of the Judiciary, composed of the following members: Case Broderick, Kansas; Foster V. Brown, Tenn.; and Joseph W. Bailey, Texas.

In the Senate the constitutional amendment was introduced by Senator Frye, of Maine, and was referred to the Committee on Judiciary, of which the following senators are members: George F. Hoar, Mass. (Chairman); Henry M. Teller, Col.; Orville H. Platt, Conn.; John H. Mitchell, Oregon; Cushman K. Davis, Minn.; Clarence D. Clark, Wyoming; John M. Thurston, Neb.; James L. Pugh, Ala.; William F. Vilas, Wis.; David B. Hill, New York; William Linsay, Ky.; John W. Daniels, Va.

The bill for a Sunday law for the District of Columbia, also introduced by Mr. Morse, was referred to the Committee on the District of Columbia, of which Joseph W. Babcock, Wis., is Chairman. The District Sunday Bill is now in the hands of the three commissioners of the District of Columbia, for their approval before action is taken by the Committee of the House. This bill was introduced in the Senate by Senator James McMillan, of Michigan, and was referred to the Committee on the District of Columbia, of which Senator McMillan is the chairman.

A. M.

SUPPLEMENT TO REVIEW AND HERALD

Vol. 73

JANUARY 14, 1896.

No. 2.

STATE OF MICHIGAN.—In the circuit court for the county of Calhoun.

In the matter of the proceeding to declare abandoned and surrendered certain of the capital stock of the Seventh-day Adventist Publishing Association.

At a session of said court held at the court-house in the city of Marshall, Michigan, in said county, on the 30th day of September, 1895.

Present, Honorable Clement Smith, Circuit Judge.

This matter having come on to be heard upon the petition therein, duly filed, and the court having duly considered the same:—

It is ordered that the owners of the stock described and identified in the annexed schedule, marked "A," which is made a part of this order, appear within six months from the date of this order, and establish to the satisfaction of the court their residence and ownership, and that in default thereof the court will declare said stock abandoned and surrendered to said Seventh-day Adventist Publishing Association.

It is further decreed that this order be published once in each week for twelve weeks in succession, beginning within four weeks from date hereof, in the Battle Creek Journal and the ADVENT REVIEW AND SABBATH HERALD, both being weekly papers published at the city of Battle Creek, Michigan.

(Signed) CLEMENT SMITH,
Circuit Judge

Hilbert & Mechem, 14 E. Main St., Battle Creek, Michigan, Solicitors for the Seventh-day Adventist Publishing Association.

SCHEDULE "A"

Form.	Number Certificate.	Name.	Number Shares.	Date.
A	73	Abbey, S. I.	1	July 9, 1861
A	124	Abbey, C. A.	1	Aug. 9, 1861
A	617	Abbey, R. R.	1	Oct. 2, 1862
A	618	Abbey, L. D.	1	Oct. 2, 1862
A	5050	Abbey, R. B.	1	Aug. 17, 1874
A	676	Adams, M. A.	1	Nov. 30, 1862
A	732	Adams, J. L.	1	Apr. 23, 1863
A	810	Allen, J.	1	Mar. 17, 1870
A	949	Aldrich, M.	1	Sept. 25, 1871
A	969	Aldrich, Marshall	1	Sept. 18, 1871
B	5245	Allen, A. N.	3	Oct. 17, 1881
B	5531	Allen, A. N.	2	Oct. 27, 1882
A	396	Anway, N. N.	1	Nov. 18, 1861
A	415	Andrews, A. T.	1	Jan. 1, 1862
A	637	Andre, Hetty	1	Oct. 13, 1862
A	2001	Andrews, Wm.	2	Dec. 5, 1871
A	4088	Andrews, M. C.	1	May 22, 1872
A	748	Arnold, David	1	Sept. 17, 1863
C	5572	Armstrong, Ellen	1	Jan. 16, 1883
B	5317	Ayres, Mary	1	Mar. 20, 1882
A	107	Aldrich, Cynthia C.	1	July 30, 1861
A	504	Bates, Jos.	4	June 8, 1862
A	55	Bates, Jos.	1	June 26, 1861
A	732	Bates, Jos.	1	May 16, 1866
A	993	Bates, Jos.	1	Sept. 21, 1871
A	90	Barrows, Lydia	1	July 17, 1861
A	340	Bartlett, Enos	1	Oct. 31, 1861
A	368	Baker James	1	Nov. 13, 1861
A	538	Bates, Polly	1	Aug. 6, 1862
A	753	Babcock, S.	1	Sept. 17, 1863
A	754	Babcock, Mrs. S. J.	1	Sept. 17, 1863
A	723	Barber, G. R.	1	Dec. 24, 1863
A	725	Baker, Louisa	1	Dec. 24, 1863
A	738	Bates, P. M.	1	May 16, 1866
A	780	Bachelor, Cynthia	1	Nov. 28, 1866
A	918	Baker, P. M.	2	Sept. 25, 1871
A	924	Baker, R. C.	1	Sept. 25, 1871
A	935	Ball, Mrs. M. S.	1	Sept. 25, 1871
A	1099	Ball, Joseph	1	Nov. 30, 1871
A	2015	Ball, W. H.	1	Dec. 14, 1871
B	5456	Ballon, Huldah A.	1	Oct. 16, 1882
C	5618	Baker, A. D.	2	June 5, 1884
A	19	Benson, Betsey	17	June 20, 1861
A	154	Beach, Rosette	1	Sept. 12, 1861
A	162	Berry, Benj.	1	Sept. 19, 1861
A	881	Berry, Benj.	1	Sept. 18, 1871
A	893	Beach, Sarah	1	Sept. 18, 1871
A	3082	Benton, Geo.	1	Feb. 23, 1872
B	5355	Berry, J. N.	1	June 13, 1882
C	5711	Beck, W. S. & wife	1	June 25, 1883
A	67	Bingham, H.	10	July 5, 1861
A	571	Bisbee, R.	1	Sept. 25, 1862
A	5002	Bice, C.	1	April 15, 1873
A	403	Bliven, S.	1	Dec. 10, 1861
A	535	Blair, J.	1	July 31, 1862
A	663	Blanchard, H. C.	1	Nov. 30, 1862
A	781	Blanchard, M. E.	1	July 2, 1863
A	80	Bodley, Chas. C.	1	July 12, 1861
A	575	Bostwick, John	1	Sept. 25, 1862
A	714	Bodley, P. M.	1	Apr. 23, 1863
A	874	Booth, Etta	1	Sept. 18, 1871
A	4024	Bond, J. W.	1	May 10, 1872
A	5088	Booth, E. P.	2	Dec. 16, 1874
A	47	Brown, H. W.	1	June 23, 1861
A	64	Bruce, H. D.	1	July 1, 1861
A	228	Breeze, James	1	Oct. 11, 1861
A	338	Brigham, A. M.	1	Oct. 18, 1861
A	763	Brown, J. M.	1	Nov. 6, 1863
B	5173	Brown, J. M.	2	June 27, 1881
A	746	Brown, Thos.	1	Apr. 11, 1865
A	785	Brown, Thos.	2	Mar. 17, 1867
A	747	Brown, S.	1	Apr. 11, 1865
A	751	Brackett, Mary	1	Apr. 12, 1865
A	786	Brown, Thos. L.	1	Mar. 17, 1867
A	870	Bradford, A. A.	1	Sept. 18, 1871
A	999	Brooks, Geo.	1	Oct. 20, 1871
A	1059	Brown, Geo. L.	1	Nov. 9, 1871
A	3011	Brown, Wm.	1	Jan. 1, 1872
A	4094	Brown, J. B.	1	Oct. 4, 1872
A	5001	Bresee, S. B.	2	Apr. 15, 1873
A	5041	Brown, Geo.	1	Aug. 4, 1874
A	5045	Brown, Henry	1	Aug. 4, 1874
B	5210	Brown, Rachel	1	Sept. 26, 1881
C	5577	Brownley, J. D.	1	Jan. 16, 1883
C	5747	Brown, Mrs. J.	1	Aug. 16, 1883
A	191	Burroughs, D. J.	1	Sept. 30, 1861
A	780	Enchanan, J.	1	May 9, 1866
A	2040	Burber, W. G.	1	Dec. 17, 1871
A	4017	Butler, E. P.	5	Apr. 15, 1872
A	5010	Burdick, Stephen	1	Mar. 13, 1873
A	5416	Burton, A. J.	1	Sept. 21, 1882
B	5515	Buck, Chas. E.	2	Nov. 13, 1882
C	5829	Bullock, A.	1	Mar. 6, 1883
C	5752	Bugh, Susan	1	Aug. 30, 1883
A	253	Carter, Joseph	1	Nov. 1, 1861
A	401	Carman, J. F.	1	Dec. 4, 1861
A	406	Carthy, Wm.	1	Dec. 10, 1861
A	440	Cady, S. C.	1	Feb. 4, 1862
A	456	Ostlin, Joseph	4	June 16, 1862
A	607	Cady, J.	2	Apr. 23, 1863
A	726	Carr, L. W.	1	May 21, 1863
A	771	Carter, A. G. & A. A.	1	Dec. 24, 1863
A	758	Capen, Mary	1	Apr. 12, 1865
A	773	Camp, F. F.	1	Mar. 11, 1866
A	885	Castle, F. C.	1	Sept. 18, 1871
A	981	Carson, W. F.	1	Sept. 25, 1871
A	1044	Carpenter, Luman	5	Nov. 3, 1871
A	2047	Carr, Lois	1	Dec. 22, 1871
B	5103	"	1	Apr. 24, 1876
A	2094	Castle, B.	1	Jan. 1, 1872
A	3042	Cady, J. M.	1	Jan. 29, 1872
B	5217	Carlock, J. J.	2	Sept. 26, 1881
C	5610	Call, D. & A. A.	1	Mar. 6, 1884
A	141	Churchill, H. A.	1	Sept. 3, 1861
A	414	Chapman, Wm.	1	Dec. 18, 1861
A	414	Chase, Sarah	1	Dec. 31, 1861
A	948	Childs, R.	1	Sept. 25, 1871
A	2055	Chase, Hattie S.	1	Dec. 24, 1871
A	4087	Chapman, T. M.	2	Aug. 4, 1872
A	4068	Chapman, Mary A.	2	Aug. 4, 1872
A	5068	Chamberlain, A.	1	Sept. 9, 1874
C	5656	Childs, C. B.	1	Apr. 3, 1883
C	5717	Chapman, F. J.	1	July 16, 1883
C	5605	Christofferson, J. W.	1	Mar. 4, 1884
A	597	Clark, E. D.	2	Mar. 4, 1863
A	613	Clough Hannah	1	Oct. 1, 1862
A	749	Clafin, E. A.	1	Sept. 17, 1863
A	770	Clark, A.	1	Nov. 6, 1862
A	1052	Clemon, Mary	1	Nov. 9, 1871
B	5117	Clay, D. W.	1	Mar. 15, 1877
C	5640	"	2	Nov. 13, 1884
B	5182	Cleveland, Geo.	1	July 13, 1881
B	5209	Clark, J. C.	1	Aug. 2, 1881
C	5239	Cleves, A. H.	2	Dec. 12, 1881
C	5634	"	8	Oct. 22, 1884
B	5284	Claffin, N.	1	Feb. 2, 1882
B	5427	Clark, L. W.	1	Oct. 2, 1882
A	158	Coventry, A.	1	June 20, 1861
A	368	Coy, Sarah	5	Sept. 10, 1861
A	405	Caryell, A.	1	Nov. 18, 1861
A	405	Cook, M. R.	1	Dec. 10, 1861
A	479	Covey, S. D.	1	Apr. 25, 1862
A	738	Cole, J. W.	1	Feb. 19, 1864
A	739	Cole, L. A.	1	Feb. 19, 1864
A	3028	Courey, S. C.	1	Jan. 16, 1872
A	3031	Conklin, P.	1	Jan. 18, 1872
A	3038	Cook, Wm.	1	Jan. 29, 1872
A	4071	Cook, John	1	Aug. 11, 1872
A	5085	Cooper, J. C.	1	Dec. 24, 1874
C	5778	"	1	Sept. 27, 1881
B	5253	Cothran, Mrs. G.	1	Nov. 23, 1881
B	5506	Covey, F. S.	1	Oct. 31, 1882
C	5724	Comer, J. M.	1	July 10, 1883
A	137	"	1	July 21, 1861
A	137	"	1	Aug. 28, 1861
A	1031	"	2	Oct. 23, 1871
A	183	Gronkrite, A.	1	Sept. 29, 1861
A	533	Cray, C. D.	1	July 30, 1862
A	743	Cross, P. M.	10	Apr. 11, 1865
A	956	Cross, Lucia	1	Sept. 25, 1871
A	1019	Cruzan, G.	1	Oct. 20, 1871
A	4084	Cross, S. L.	1	Aug. 26, 1872
A	4091	Crittenden, C.	1	Oct. 4, 1872
C	5649	Crawford, Mrs. J. H.	1	Apr. 2, 1883
C	5720	Croskery, R. W.	1	July 16, 1883
C	5721	Croskery, S. J.	1	July 16, 1883
A	2010	Curtis, T.	1	Dec. 12, 1871
C	5602	"	1	Jan. 29, 1883
C	5800	Curtis, H. H.	1	Oct. 15, 1883
A	132	Davis, E. M.	1	Aug. 20, 1861
A	427	Daniel, Wm.	1	Jan. 7, 1862
A	435	Daniels, A. H.	1	Jan. 13, 1862
A	1029	Daniels, Mrs. Wm.	1	Oct. 22, 1871
B	5111	Davis, C. R.	1	Apr. 24, 1876
C	5586	Daniels, E. P.	2	Nov. 19, 1883
B	5133	"	1	Oct. 12, 1880
B	5412	Davis, Mrs. Mary	2	Aug. 23, 1882
C	5596	Day, E. C.	1	Jan. 29, 1883
C	5630	Davis, Amos	1	Mar. 6, 1883
C	5652	Day, L.	1	Feb. 23, 1885
A	683	Demarest, D.	1	Dec. 15, 1862
A	684	Demarest, Jane	1	Dec. 15, 1862
A	420	"	1	Jan. 1, 1863
A	524	Denning, J. Jr.	1	July 30, 1862
B	5115	Decker, Eugene	1	Nov. 20, 1876
A	5016	"	2	June 8, 1873
B	5112	"	1	Apr. 24, 1876
B	5207	Depas, M. T.	1	Dec. 12, 1881
C	5736	Despelder, Mrs. P. J.	2	July 30, 1883
A	181	Dickinson, P.	2	Sept. 29, 1861
A	412	Dickinson, L.	1	Dec. 12, 1861
A	3084	Dunick, Fanny	1	Feb. 23, 1872
B	5197	Dispelder, J.	1	Aug. 1, 1881
A	865	Downs, John	10	Sept. 18, 1871
A	913	Downs, D.	1	Sept. 25, 1871
B	5125	Doron, C. C.	2	Dec. 14, 1880
C	5818	Dormire, R. G.	1	Oct. 29, 1884
A	4070	Drew, Geo.	1	Aug. 11, 1877
A	5003	Drat, A.	1	Apr. 15, 1873
A	2035	Durgin, Dennis	1	Dec. 14, 1871
A	3062	Dunlap, Jane	1	Feb. 14, 1872
A	4043	Dybert, Lewis	1	July 30, 1872
A	5053	Easterly, H. G.	1	Aug. 20, 1874
A	983	Edson, Hiram	1	Sept. 25, 1875
A	11	"	1	June 20, 1861
A	518	Edson, M.	1	June 29, 1862
A	615	Edson, L. J.	1	Oct. 2, 1862
A	759	Edson, O.	1	Nov. 30, 1863
B	5490	Edson, Mrs. H.	1	Oct. 16, 1882
A	984	"	1	Sept. 25, 1871
A	2073	Edwards, Jessie	1	Jan. 1, 1872
C	5588	Eddy, Mrs. D. A.	1	Jan. 16, 1883
C	5663	Edson, M.	1	Apr. 3, 1883
C	5797	Edwards, M. B.	1	Oct. 15, 1883
A	117	Eggleston, Geo. W.	1	Aug. 4, 1861
A	579	Elmer, D. C.	1	Sept. 25, 1862
A	2080	Emery, N. W.	1	Jan. 1, 1872
C	5744	Evrard, L.	1	Aug. 9, 1883
A	371	Erb, Peter	1	Nov. 13, 1861
A	955	Everts, H.	1	Sept. 25, 1871
C	5685	Evans, Chas. A.	1	Jan. 16, 1883
C	5787	Everts, Mrs. H. C.	1	Sept. 25, 1883
A	745	Farmer, M.	1	Apr. 11, 1869
A	1008	Farnsworth, E. F.	1	Oct. 20, 1871
C	5760	Fairman, C. E.	2	Sept. 11, 1883
A	203	Ferguson, Justus	1	Oct. 3, 1861
A	4093	Ferguson, John	1	Oct. 4, 1872
A	213	Finch, F.	1	Oct. 4, 1861
C	5801	Fix, Austin	1	Oct. 15, 1883
A	727	Flemming, J. P.	1	May 21, 1861

SUPPLEMENT TO REVIEW AND HERALD.

Form.	Number Certificate.	Name.	Number Shares.	Date.
B	5202	Marvin, Mrs. E.	1	Aug. 1, 1881
B	5287	Matthews, Geo.	1	Feb. 13, 1882
B	5454	"	1	Oct. 10, 1882
C	5654	"	1	Mar. 29, 1884
C	5718	Mantz, M. C.	1	July 16, 1883
A	947	Martin, Mary	1	Sept. 25, 1871
A	304	McPherson, S. A.	5	Oct. 3, 1861
B	5466	"	1	Oct. 16, 1882
A	349	McPherson, J.	1	Nov. 1, 1861
A	395	McIntosh, J. G.	1	Nov. 13, 1861
A	417	McDearmon, H. C.	1	Jan. 1, 1862
A	5091	McAvoy, M. B.	1	Apr. 26, 1875
B	5221	McMillen, Mrs. A. N.	1	Mar. 26, 1882
B	5390	McDonald, H.	1	July 11, 1882
B	5409	McKibben, Wm. A.	1	Aug. 10, 1882
B	5492	McLearn, A.	2	Oct. 23, 1882
A	171	Merritt, J. B.	1	Sept. 25, 1861
A	227	Mears, John	1	Oct. 11, 1861
A	787	"	1	Nov. 6, 1863
A	4009	"	1	Apr. 7, 1872
A	658	Mears, A. M.	1	Nov. 30, 1862
A	2075	Merritt, B. F.	1	Jan. 1, 1872
A	771	Miller, H. C.	3	Mar. 11, 1866
A	567	Miller, M.	1	Sept. 18, 1871
A	3060	Miner, P.	1	Feb. 12, 1872
A	3095	Millinger, D.	1	Mar. 7, 1872
A	5047	Miller, Minos & wife	2	Aug. 4, 1874
A	5032	Miller, M.	1	Sept. 4, 1874
B	5268	Miller, J. W. S.	1	Dec. 12, 1881
C	5633	Mills, Mrs. M. C.	1	Oct. 12, 1884
A	147	Morse, A. R.	1	Sept. 8, 1861
A	148	Morse, B.	1	Sept. 8, 1861
A	221	Morris, L.	1	Oct. 8, 1861
A	643	"	1	Oct. 31, 1862
A	444	Moore, Henry	1	Jan. 29, 1862
A	450	Moore, Betsy	1	Feb. 17, 1862
A	540	Moore, D. F.	1	Aug. 12, 1862
A	570	Morton, James	1	Sept. 25, 1862
A	741	Mott, Abraham	15	Jan. 31, 1865
A	1076	Mott, E.	1	Nov. 15, 1871
B	5257	Mowry, J. R. S.	1	Nov. 22, 1881
A	979	Murray, J. H.	1	Sept. 18, 1871
A	1061	Mudge, L.	1	Nov. 9, 1871
A	324	Myers, D.	2	Oct. 11, 1861
C	5798	Myers, J.	2	Oct. 15, 1883
B	5381	Nason, Mrs. M.	1	July 11, 1882
A	380	Newton, John	2	Nov. 17, 1861
A	620	"	1	Oct. 2, 1862
A	922	Nelson, M. M.	1	Sept. 24, 1871
A	3059	Nelson, A. J.	1	Feb. 6, 1872
A	3098	Nichols, Chas.	1	Feb. 16, 1872
A	3087	Nichols, F.	5	Feb. 16, 1872
A	3066	Nichols, C.	1	Feb. 16, 1872
A	4	Nichols, Otis	1	June 20, 1861
A	42	Nichols, H. O.	1	June 20, 1861
B	5454	Olmstead, E.	2	Mar. 26, 1862
B	5811	Olsen, Hans	2	Feb. 23, 1882
A	641	Orton, J. F.	1	Oct. 13, 1862
B	5139	Outwater, N.	10	Mar. 21, 1881
B	5147	"	10	May 10, 1881
B	5148	"	10	"
B	5149	"	10	"
B	5150	"	10	"
B	5847	"	10	May 22, 1882
A	5073	Owen, M. K.	1	Oct. 23, 1874
A	677	Parks, James	1	Nov. 30, 1862
A	1038	Parmalee, John	1	Oct. 26, 1871
A	1049	Page, R.	2	Nov. 9, 1871
B	4099	Palmer, Mrs. W.	1	Apr. 15, 1873
B	5459	Palmister, Alice	1	Oct. 16, 1882
C	5550	Paine, L. M.	1	Jan. 16, 1883
A	68	Peck, S. H.	1	June 5, 1861
A	207	Peckham, S.	1	Oct. 4, 1861
A	431	Peabody, Wm.	10	Oct. 17, 1862
A	701	Perry, I. D.	1	Dec. 29, 1862
A	750	Pervoose, A. H.	1	Sept. 17, 1863
A	731	Pemberton, J.	1	Feb. 7, 1867
A	1020	Penn, E. C.	1	Oct. 20, 1871
C	5787	Peterson, A. P.	2	Oct. 15, 1888
A	357	Phillips, D. C.	2	Nov. 3, 1861
A	605	Phillips, E. W.	1	Sept. 23, 1862
C	5667	Phillips, F. H.	1	May 21, 1885
A	56	Pierce, John, S.	1	June 26, 1861
A	145	Pierce, Almira	1	Sept. 8, 1861
A	146	Pierce, S.	1	Sept. 8, 1861
A	519	Pierce, H. H.	1	June 23, 1862
A	5007	Piercy, Mary	1	Apr. 15, 1873
A	4018	Post, S. S.	1	May 6, 1872
A	5084	Potter, A. M.	1	Dec. 17, 1874
B	5191	Pound, S. H.	1	Aug. 1, 1881
B	5236	"	1	Oct. 17, 1881
C	5562	Potter, A. G.	1	Jan. 16, 1883
B	5543	Prier, C. V.	1	Dec. 14, 1882
C	5664	Preston, Mrs. A.	1	Apr. 16, 1883
C	5704	Preston, A.	10	June 25, 1883
A	5012	Puls, J.	3	Apr. 20, 1873
A	365	Ralston, J.	1	Nov. 16, 1861
A	765	"	1	Nov. 6, 1863
A	704	Rathbun, J. P.	1	Dec. 29, 1862

Form.	Number Certificate.	Name.	Number Shares.	Date.
A	766	Ralston, P.	1	Nov. 6, 1863
A	819	Randolph, David F.	6	Apr. 25, 1870
A	4036	Randolph, D. F.	2	May 22, 1872
A	5070	Ramsey, Mrs. I. W.	2	Nov. 13, 1874
B	5119	"	1	May 8, 1877
B	5122	"	1	Dec. 12, 1877
A	5073	Rasmussen, M.	1	Nov. 19, 1874
A	1017	Reed, Mrs. Ann	1	Oct. 20, 1871
B	5304	Reed, L. K.	1	Aug. 1, 1861
B	5259	Reucher, M. M.	1	Nov. 22, 1881
C	5669	Reavis, A.	10	Apr. 17, 1883
A	138	Rhodes, R. L.	1	Oct. 3, 1861
A	139	Rhodes, A. E.	1	Oct. 3, 1861
A	1085	Rhodes, S. L.	1	Nov. 23, 1871
A	423	Rice, L. A.	1	Jan. 7, 1862
A	1025	Richmond, F. R.	2	Oct. 20, 1871
B	5434	Rice, Wm.	1	Oct. 2, 1882
A	4097	Ross, W. T.	1	Oct. 4, 1872
A	121	Rodgers, A.	1	Aug. 7, 1861
A	125	Ross, Alex	1	Aug. 15, 1861
A	520	Rousseau, H.	1	June 29, 1862
A	774	Robinson, S.	1	Mar. 11, 1866
A	1051	Rodman, P. C.	5	Nov. 9, 1871
A	1073	Rossa, Jessie	1	Nov. 15, 1871
A	3008	Ross, Mrs. A.	1	Jan. 1, 1872
A	3099	Rosa, L.	4	Mar. 14, 1872
A	4047	Rowley, Chas. S.	1	July 30, 1872
C	5631	Rolph, Jerome	1	Mar. 6, 1883
C	5685	Roach, J. J.	5	May 16, 1883
C	5713	Robinson, G. H.	2	July 10, 1883
C	5730	"	2	July 30, 1883
A	627	Russell, C. N.	1	Oct. 6, 1862
C	5824	Rumery, J.	11	Oct. 27, 1887
A	2018	Rudd, Adam	1	Dec. 14, 1871
A	8	Saxby, John	1	June 20, 1861
A	669	"	1	Nov. 30, 1862
A	9	Saxby, M. J.	1	June 20, 1861
A	670	"	1	Nov. 30, 1862
A	102	Samm, J. L.	1	July 28, 1862
A	432	Saunders, E. B.	1	Jan. 7, 1862
A	880	Saunborn, Warren	1	Sept. 18, 1871
A	4098	Sala, A. W.	1	Oct. 4, 1872
C	5748	Sappenfield, L.	1	Aug. 16, 1883
A	76	Schellhouse, L.	1	July 10, 1861
A	523	"	1	July 4, 1862
A	734	Scarborough, P. Jr.	3	July 2, 1863
A	896	Searle, Ellen	1	Sept. 18, 1871
A	110	Shortridge, E. W.	1	July 31, 1861
A	480	Shorpley, J. J.	1	Apr. 27, 1862
C	5674	Sharp, Elton	2	Feb. 19, 1886
B	5373	Simons, M.	1	July 2, 1882
C	5566	Simpson, H. M.	2	Jan. 16, 1883
A	87	Smith, J. G.	1	July 16, 1861
A	142	Smith, Cyrus	1	Sept. 3, 1861
A	2032	"	1	Dec. 14, 1871
A	852	"	2	June 9, 1871
A	339	Smith, Wm.	1	Oct. 31, 1861
A	485	Smith, N.	1	May 13, 1862
A	524	Smith, Laura	1	July 4, 1862
A	728	Smith, D.	1	May 21, 1863
A	1071	Smith, Thos & wife	2	Nov. 15, 1871
A	781	Snyder, S. A.	1	May 6, 1866
A	744	Sorensen, A.	2	Apr. 11, 1865
A	2099	Socks, N.	1	Jan. 1, 1872
A	3000	Socks, B.	1	Jan. 1, 1872
A	3001	Socks, B. E.	1	Jan. 1, 1872
A	182	Sparks, J. H.	1	Sept. 29, 1861
A	741	"	1	July 12, 1863
C	5655	Sprague, Mrs. L. A.	1	Apr. 3, 1883
A	95	Stone, H. C.	2	July 21, 1861
A	96	Stone, A. E.	1	July 21, 1861
A	335	Stone, M.	1	Nov. 18, 1861
A	337	Stone, David	1	Nov. 18, 1861
A	459	Stephens, F. A.	1	Apr. 17, 1862
A	473	Stringer, Geo.	1	Apr. 17, 1862
A	697	St. Clair, C. H. T.	1	Dec. 25, 1862
A	698	States, Geo. W.	1	Dec. 26, 1862
A	769	St. Clair, S. M.	1	Jan. 10, 1866
A	927	Stevenson, E. G.	1	Sept. 25, 1871
A	1014	Stone, Mrs. A. E.	1	Oct. 20, 1871
A	2096	Stevens, D. I.	1	Jan. 1, 1872
A	3071	Stroup, Mary	1	Feb. 18, 1872
A	4029	Stillman, E. W.	2	May 22, 1872
A	4074	Stickney, R.	1	Aug. 11, 1872
A	4075	Stickney, Mrs. A.	1	Aug. 11, 1872
A	5000	St. John, B. G.	1	Apr. 15, 1873
A	5074	Stevenson, E.	1	Oct. 30, 1874
B	5190	St. John, J. M.	1	Aug. 1, 1881
B	5328	Stoner, Wm. W.	1	Apr. 18, 1882
B	5344	Staples, Mrs. J.	1	May 4, 1882
C	5702	Starke, Lydia	1	June 7, 1883
C	488	Swartz, F.	1	May 13, 1862
C	5708	Syp, James	2	June 25, 1883
B	5490	Taylor, P. A.	2	Oct. 23, 1882
B	5491	Taylor, S. V.	2	Oct. 23, 1882
A	1028	Temple, Mrs. E.	10	Oct. 22, 1871
A	5008	Terpeny, O. H.	1	Apr. 15, 1873
A	354	Thomas, J. & M.	1	Nov. 1, 1861
A	873	Thurston, P. S.	1	Sept. 18, 1871
A	369	Tillotson, J.	2	Nov. 13, 1861
A	817	Tiffany, A. S.	1	Apr. 25, 1870

Form.	Number Certificate.	Name.	Number Shares.	Date.
B	5306	Titus, Chas. I.	1	Feb. 23, 1882
B	5307	Titus, Mrs. F. A.	1	Feb. 23, 1882
B	5233	Tower, Mrs. C. B.	2	Oct. 17, 1881
A	726	Trembly, Mrs. M. C.	1	Dec. 24, 1863
A	838	Trembly, J. R.	1	Jan. 31, 1871
A	1007	"	1	Oct. 20, 1871
A	953	Tyler, Z.	1	Oct. 13, 1871
A	3073	Tyson, S. E.	1	Feb. 18, 1872
A	453	Van Gorder I. N.	1	Apr. 16, 1862
A	572	"	4	Nov. 30, 1862
A	5100	Van Deusen, E.	1	Aug. 30, 1875
B	5312	Vernsey, Henry	1	Sept. 26, 1881
B	3472	Vernon, H. S.	1	Oct. 16, 1882
B	5502	Vind, Soren	1	Oct. 31, 1882
A	111	Waggoner, J. H.	1	July 31, 1861
A	505	Warren, A.	1	June 8, 1862
A	1042	Warren, R. M.	1	Oct. 30, 1871
A	1073	Warren, Donald	1	Nov. 17, 1871
A	3091	Wales, F. & W.	1	Feb. 28, 1872
A	4026	Walker, J. G.	1	May 10, 1872
B	5168	Watt, Mattie	2	June 27, 1881
B	5520	Wakeham, Wm.	1	Nov. 20, 1882
C	5607	Waldron, C.	2	Jan. 20, 1883
C	5615	Warner, H. A.	1	May 13, 1884
A	608	Weatherwax, L. S.	1	Sept. 28, 1862
A	901	"	1	Sept. 18, 1871
A	360	West, H. C.	1	Nov. 13, 1861
A	756	Weaver, D.	1	Apr. 12, 1865
A	757	Weaver, N. L.	1	Apr. 12, 1865
A	5099	Webber, Mrs. Dan	1	Aug. 30, 1875
B	5290	Welch, J. G.	1	Feb. 13, 1882
B	184	Whitney, H. C.	1	Sept. 29, 1861
A	594	White, H. N.	1	Sept. 25, 1862

Form.	Number Certificate.	Name.	Number Shares.	Date.
A	654	Whitcomb, E. R.	1	Nov. 30, 1862
A	952	Whitford, C. F.	1	Sept. 29, 1871
A	5026	"	1	July 9, 1873
C	5626	"	1	Feb. 19, 1883
A	1072	Wheeler, S. N.	1	Nov. 15, 1871
A	1090	Wheeler, T. T.	1	Nov. 27, 1871
A	20	Wilcox, E.	1	June 20, 1861
A	760	"	1	Nov. 30, 1863
A	430	Wilkinson, J. M.	1	