

# 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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## RESURGAM.

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

"I SHALL be satisfied, when I awake, with thy likeness." Ps.  
 17:15.

O passionate heart, lie still, forgetting  
 The thrill and passion ye used to know!  
 O delicate cheek, flush not, regretting  
 The hopes that faded long years ago!  
 Seal up the urn where the dead reposes,  
 Safe from the cold years' pitiless tread;  
 Cover the vase with fallen roses,  
 Gathered in summers long since dead.

Look from the tomb, where the soul was crying,  
 Up to the changeless, radiant sky;  
 Look from death to the land undying,  
 Where the hopes and the love of the heart ne'er  
 die;

And wait while the waves of time are drifting  
 On the shores of life its sands of care—  
 Yes, patiently wait, your heart uplifting  
 To God's dear Eden just "over there."

It will not be long till the sun is shining  
 Bright o'er a land that knows no shade;  
 Not long till the roses of love are twining  
 Sweetly o'er bowers that never fade;  
 It will not be long till we'll walk together  
 With friends for whose loss on earth we cried;  
 We shall clasp glad hands; we shall live forever;  
 In Eden we shall be satisfied.

And now, while the ashes on love's fond altar  
 Lie there lifeless, and cold, and gray,  
 In the steps of the Master never falter;  
 For faith points up to a grander day.  
 Hopes that reach into heaven are fondest—  
 Not like the passions of earth that died;  
 We yearn and pray for the life beyond us;  
 Where every heart will be satisfied.

## Our Contributors.

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

## LIFT UP YOUR EYES AND LOOK ON THE FIELD.

BY MRS. E. G. WHITE.

THOSE who work in the Southern field will need to have a sanctified judgment, in order to discriminate in applying help where it will do the greatest amount of good. They should help those who will be a help to others, as well as those who may not be able to carry on very decided missionary operations. I know that it will be impossible for workers to remain in this field in a bare-handed condition, and do the work that is required to be done in the Southern States. It will be necessary that a fund shall be created, so that the workers may have means with which to help those who are in poverty and

distress; and this practical ministry will open their hearts to respond to the truth.

It will be necessary for the worker in the Southern field not only to have an appreciation of the physical wants of the colored people, but his heart must also be aglow with the love of God. He must present the love of God with faith and assurance, and not follow any bleak, cold, methodical style. The Southern field is a field where the religious instruction will have to be repeated again and again. The language must be most simple in style, for many of the colored people are only children in understanding; but though this field has been long neglected, the words of Christ are applicable to it. Our Lord said to his disciples, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

When the Lord spoke these words to the disciples, they did not see anything that denoted that they were in an encouraging field. The seed of truth had been sown, and the harvest was about to follow. While they had been away purchasing food, Christ had preached a sermon to the woman at the well, and had sown the seed, and the harvest was to come forth speedily. She had gone back into the city of Samaria, and had spread abroad the words of Christ. She gave the invitation to those she met, saying with assurance, "Come, see a man, which told me all things that ever I did; is not this the Christ?" Jesus knew that at the report of the woman many, out of curiosity, would come to see and to hear him, and that many would believe on him, and drink of the water of life that he should give them. "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Thus the harvest came speedily after the sowing; for the Holy Spirit had impressed the truth upon the hearts of the Samaritans.

The words that Jesus spoke to his disciples, saying that the fields were white for the harvest, are addressed to every genuine Christian. We also are to look upon the fields, and see the necessities of men. The disciples were encouraged, as they saw the readiness of the Samaritans to receive the truth. They had regarded this field as a very hard field, and yet they saw men acknowledging the words of the Master, and believing on him for themselves. This lesson is for our encouragement as well, and while there are many who will not yield to the convicting power of God's Spirit, there are also many who are hungering for the words of life and salvation. Many will receive the truth, and testify, as did the Samaritans, that Christ is the

Saviour of the world. In their turn, they will become sowers of the seed of truth. We are to lift up our eyes, and look upon the fields that are white already for the harvest. For years we have passed by the Southern field, and have looked upon the colored race, feebly deploring their condition; but our eyes have been fastened upon more promising fields. But now God's people should lift up their eyes, and look upon this destitute field that has not been worked. The missionary spirit must prevail, if we form characters after the pattern, Christ Jesus. We are to love our neighbors as ourselves, and the colored people, in the sight of God, are our neighbors. It is not enough for us merely to look on and deplore the discouraging appearance of the field, and then pass by on the other side, and do nothing. Unitedly and interestedly we must take hold of the work. We are not only to look upon the fields, but we are to reap, and gather fruit unto life eternal.

God calls us to consider and to help those who are in most need of help. As workers together with God, we are not simply to deplore the destitute condition of the Southern people, but we are to seek to alleviate their condition. Here is a field in America that is nigh at hand. One is to sow the seed, another to reap the harvest, another to bind it up. There is a variety of work, which must be done now while the angels continue to hold the four winds. Many who desire to do missionary work may labor in this field. There is no time to be lost. As men, women, and children among the colored people receive the truth, they should be instructed by those who are imbued with the Spirit of God, and educated and directed in such a way that they may help others.

The Southern field is right in the shadow of your own doors. It is as land that has had a touch of the plow here and there, and then has been left by the plowman, who has been attracted to some easier or more promising field; but those who work the Southern field must make up their minds to practise self-denial. Those who would aid in this work must also practise self-denial, in order that facilities may be provided whereby the field may be worked. God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands, and to build humble cottages for themselves and their neighbors. Christ says to you, Lift up your eyes, and look upon this Southern field; for it needs the sowers of seed and the reapers of grain. The grace of Christ is unlimited; it is God's free gift. Why should not this neglected people have the benefit of divine hope and courage and faith? All those who will accept Christ will have sunlight in the heart, and the whole-hearted, unselfish worker will receive a reward. Those who are laborers together with God will enter into the joy of their Lord. What is this joy?—It is the joy that is felt in the presence of the angels over one sinner that repenteth more than over ninety and nine just persons who need no repentance.

Those who labor in the Southern field will meet with deplorable ignorance. The colored people

are suffering the results of the bondage in which they were held. When they were slaves, they were taught to do the will of those who called them their property. They were kept in ignorance, and to-day there are thousands among them that cannot read. Many who profess to be teachers among them are corrupt in character, and they interpret the Scriptures in such a way as to fulfil their own purposes, and degrade those who are in their power. The colored people are taught that they must not think or judge for themselves, but that their ministers must be permitted to judge for them. Because of this, the divine plan of salvation has been covered up with a mass of human rubbish and falsehood. The Scripture has been perverted, and the people have been so instructed as to be easily seduced by evil spirits. Mind, as well as body, has been long abused. The whole system of slavery was originated by Satan, who delights in tyrannizing over human beings. Though he has been successful in degrading and corrupting the black race, many are possessed of decided ability, and if they were blessed with opportunities, they would show more intelligence than do many of their more favored brethren among the white people. Thousands may now be uplifted, and may become agents by which to help those of their own race. There are many who feel the necessity of becoming elevated, and when faithful teachers open the Scriptures, presenting the truth in its native purity to the colored people, the darkness will be dispelled under the bright beams of the Sun of righteousness. Directed in their search for truth by those who have had advantages enabling them to know the truth, they will become intelligent in the Scriptures.

When laws are enacted that bind the consciences of those whom God has made free, and men are cast into prison for exercising their religious liberty, many poor, timid, ignorant souls will be hindered from doing the will of God; but many will learn aright from Jesus Christ, and will maintain their God-given freedom at any cost. The colored people have been slow to learn what is their right in religious liberty, because of the attitude that men have assumed toward them. In many minds there is great confusion in regard to what is individual right. Men have exercised compelling power over the mind and judgment of the colored race. Satan is the originator of all oppression, and history shows a record of the terrible results of oppressive tortures that have been endured by men who are God's property, both by creation and by redemption. Through human agencies, Satan has manifested his own attributes and passions; but every act of injustice, every fraudulent purpose, every pang of anguish, is written down in the books of heaven as done against Christ Jesus, who has purchased man at an infinite price. The manner in which men treat their fellow men is registered as done unto Christ; but those who have been faithful winners of souls will receive commendation, and will join in the song of those who rejoice, and shout the harvest home. How great will be the joy when the redeemed of the Lord will all meet together in the mansions prepared for them! What rejoicing will come to those who have been impartial, unselfish laborers together with God in winning souls to Christ! What satisfaction will fill the breast of every reaper when he hears the musical voice of Jesus saying, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord!"

Those who win souls to Christ glorify their Redeemer. He has not died in vain for them; for they are in harmony with Christ. They look upon those who have turned to God through their efforts, with glad rejoicing; for they also see of the travail of their souls, and are satisfied. They see that the anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrows they have had to endure, have worked for them a far more exceeding and eter-

nal weight of glory. As they look upon the souls they have won to Christ, and know that they are eternally saved, are monuments of God's mercy and of a Redeemer's love, they touch the golden harp, and fill the arches of heaven with praise and thanksgiving. They sing, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. . . . Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." How great is the reward that will come to those who devote their God-given abilities to doing the words of Christ. Those who are partakers of his sufferings in this world, will be partakers of his glory in the world hereafter, and will sit down with Christ upon his throne.

#### THE NEED OF PERSEVERANCE IN THE MINISTRY.\*

BY ELDER J. F. BALLENGER.  
(Battle Creek, Mich.)

EVERY man who feels called to preach the gospel must first understand that he is not called to a position of ease and comfort. "Woe to them that are at ease in Zion." The very nature of his work makes it necessary that he should encounter difficulties and face dangers.

The first ambassadors who were called to go and proclaim a risen Saviour, were sent under the following solemn protest: "Behold, I send you forth as sheep in the midst of wolves. . . . They will deliver you up to the councils; . . . ye shall be brought before governors and kings, . . . and ye shall be hated of all men for my name's sake. . . . If they have called the master of the house Beelzebub [or prince of devils], how much more shall they call them of his household?" Matt. 10: 16-25.

When Saul was made a chosen vessel unto the Lord, Christ said, "I will show him how great things he must suffer for my name's sake." Near the close of his life, he says: "Of the Jews [his former brethren] five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11: 24-28. Yet amid all these persecutions, trials, and sufferings, Paul could say: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12: 10. The love the apostle had for the Master, and his desire to see precious souls saved for whom the Saviour died, could enable him to say: "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. The man who engages in the work of God must have a clear view of the contrast between the perishable nature of the things that are seen, and the imperishable things that are not seen. He must

sense the value of a soul for whom an infinite price was paid.

The spirit of prophecy says: "Until we have clear ideas of what those will enjoy who are saved in the kingdom of glory; until we can fully comprehend the value of that life which measures with the life of God; until we can fully realize the riches of the reward which is laid up for those who overcome, we cannot know the value of the soul. The ministers of Christ have one leading object in view, one great work,—the salvation of their fellow men. Every other interest should be inferior to this. It should engage the most earnest effort and the deepest interest."

And yet a person may have a pretty clear idea of the joy of the saved; he may comprehend to some extent the value of eternal life; he may realize something of the riches of the reward; he may have a deep interest, a commendable zeal, an earnest desire; but if he lacks the element of perseverance, his efforts will prove a failure.

No person has ever won any distinction, either in the work of God or in the world, who lacked the element of perseverance. It secured for Noah the position of federal head of a new race, and the title of "preacher of righteousness." It won for Abraham the endearing title of the "father of the faithful." "I will not let thee go," secured to Jacob the name of "Israel," by which name every persevering child of God is to be known as long as the sun and the moon shall endure. It won for Joseph the position of ruler over his brethren,—next in authority to the king on the throne. Persevering faith enabled Moses to refuse the heirship to the scepter of Egypt, and suffer affliction with the children of God, that he might be qualified to lead the hosts of Israel from Egyptian slavery to the land of freedom.

We see by the above examples, as well as by many others we might give, that all the victories ever won for God and humanity were won by faithful perseverance against the most determined opposition.

Those who bear the last warning message to the world will be no exception to the general rule. Says the inspired writer: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." But the blessing pronounced upon those who win in the struggle with the beast and his image will be commensurate with the fierceness of the struggle through which they are called to pass. The one hundred and forty-four thousand who get the victory over the beast and his image, his mark, and the number of his name, have the promise of following the Lamb "whithersoever he goeth." No mind can comprehend the eternal weight of glory that will be bestowed upon those who are to accompany the Son of God as he goes to administer the divine government throughout the boundless universe.

It would be impossible to mention all the perplexing things that come up to discourage the person who bears an unpopular truth to the world. Perhaps the most discouraging things we have to meet are the prejudices of the people, and the influences that are exerted against our work; but even these may be overcome by persevering effort, visiting the people at their homes, getting acquainted with them, and talking with them upon their physical and spiritual condition, and, when circumstances are favorable, praying with them, always maintaining the meekness and gentleness of Christ. By so doing you may win their confidence, and weaken the hold of the enemies of truth upon them. But it often happens that this kind of work will have to be followed up for weeks and even months. I agree with some of our leading brethren, that it is better to remain in a place till a church is organized than to go from place to place and get out three or four or half a dozen, and then leave them to go to the four winds. What you do (if it is

\* From a paper read at the late State meeting in Detroit.

but little), do well. Again the spirit of prophecy says: "The approval of the Master is not given because of the greatness of the work performed, but because of the fidelity in even a few things. It is not the great results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness more than the greatness of the work accomplished. If ministers, while engaged in the work which the Master has appointed them to do, have trials, persecutions, and temptations, should they be discouraged, when they know that there is One who has endured all these things before them? Should they cast away their confidence because they do not realize all that they expect from their labors? Christ labored earnestly for his own nation; but his efforts were despised by the very ones he came to save, and they put to death him who came to give them life."—"Gospel Workers," pp. 108, 109.

Perseverance should be the watchword of every minister of Christ. Faith sees no impossibilities, and cries, "It must be done." Persevering faith in God and his work knows no failure. There is One whose example is most worthy of imitation, and that is of Him who suffered untold agony that he might rescue the perishing. And to every minister comes these words, "Christ also suffered for us, leaving us an example, that ye should follow his steps." "He that shall endure unto the end, the same shall be saved."

#### IS SUNDAY THE SABBATH?

THE Dayton (Ohio) *Evening Herald* of a late date contained the following communication from Elder W. L. Iles, to which the editor appended comments as seen below:—

"The church was founded by Jesus Christ, and he has all authority in it. The gospel commission only authorizes the church to teach whatever things Christ has commanded. As there is no command in the Bible for the observance of Sunday, it is contrary to the gospel commission to teach its sacredness. The apostolic church had the doctrines of Christ, but before the death of Paul men arose in the church teaching 'perverse things,' and the mystery of iniquity was already working in his day. Only a few years after the apostolic age the Christian church had accepted pagan rites and customs. The pagans had certain 'mysteries,' and the Christians, to be like them, turned the Lord's Supper and baptism into 'mysteries.' Sunday was the high day of the pagan religion, and as the pagans were professedly converted to Christianity, they still held to Sunday, and thus became the Christian's 'festival 'Lord's day' as well as the pagan's 'festival sun's day.' The observance of Sunday as the Christian's festival day began at or soon after the falling away of the Christian church, but did not take the place of Sabbath until after Constantine's famous Sunday law in honor of the 'venerable day of the sun.' By the councils of Nice and Laodicea it was decided to have 'nothing in common with the Jews,' and that 'Christians should not Judaize and be idle on the Sabbath, but work on that day.'

"The transference of Sabbath works to Sunday was done by the bishops of the Catholic church between the years 321 and 386; but long before this time the Christians, not liking to call Sunday by its pagan name, had, professedly in honor of the resurrection, named it the Lord's day. In the early centuries the Christians had no thoughts that Sunday was a sacred day, but worked on that day as on other working days. The 'church' received Sunday from the pagans, and Protestantism came out of Catholicism, bringing the idea of Sunday sacredness with them. If it has any sacredness, it was not given by God, but by the Catholic Church. The Protestant rule is 'the Bible, and the Bible

alone;' and unless Sunday sacredness can be found in the Bible, Sunday should be considered a common working day."

The editor of the *Herald* remarks:—

"That one day was set apart as a day of rest and for devotional exercises, was wisely done. Its antiquity as such renders it venerable, and worthy of highest respect. Its necessity cannot be disputed, and its sanctity commands our highest admiration. In these days of agnosticism it is well, from an educational standpoint, to know the historical facts; but their dissemination in this instance cannot but commend the wisdom of setting apart such a day."

#### CONTENTMENT.

BY MRS. L. FLORA PLUMMER.

(Des Moines, Ia.)

A TOILER rested in the field,  
'Mid sheaves of golden grain;  
Indiscontented mood he looked  
Across the lovely plain.  
White cloud-ships sailed the deep blue sky;  
Bird songs were in the air;  
The grass, the buds, the flowers, the wheat,  
Shed perfume everywhere.

But naught he saw of all there was,  
Save barren spots and weeds;  
The hills beyond, in mellowed light,  
Seemed fairer than the meads.  
Up there the trees were tipped with gold,  
Alluring to his eyes;  
He left his homely task undone,  
And sought the fairer prize.

The dizzy heights at last attained,  
Revealed rough rocks and bare;  
The trees were dwarfed; the flowers, weeds;  
The north wind chilled the air.  
He heard no answer to his cry;  
Alas! his hope was vain;  
The light that had illumed the hill  
Now rested on the plain.

Thus, rudely startled from his dream  
Of fanciful ideal,  
He turned from that which had misled,  
And welcomed back the real.  
He stood again midst fields of grain,  
True to his guiding voice;  
Divine content had touched his soul;  
The Master's will, his choice.

O toiler on life's battle-field,  
Content and happy be;  
Each humble duty bravely done,  
Will cause dark doubts to flee.  
Do with thy might thy humble task,  
With loving care each day;  
For it will ne'er be granted thee  
To pass again this way.

#### AN HOUR WITH A TEST MEDIUM.

BY ELDER D. H. LAMSON.

(Illiadale, Mich.)

MANY years ago, in the early history of modern Spiritualism, it was said that, in the experience of Saul with the woman of Endor, Saul saw nothing, but that he understood, by the description given by the medium, that it was Samuel. Samuel was not there, but the woman described Samuel as Saul had often seen him, and the statement of the woman was the only evidence Saul had.

In one of the tests that Mr. Wiggin, of Salem, Mass., brought out while in a trance condition at the Spiritual Temple, in Anderson, Ind., a few days ago, he said, as he picked up a piece of folded paper upon which names had been written by some unknown person in the audience, "I feel very cold"; and he shivered and shook as though in a fit of ague. He was blindfolded at the time. He said, "The person whose name is on this paper was frozen to death," and then he asked, "Has any one in the audience written the name of a friend who froze to death, and went out of earth-life that way?"

A man answered that he had written that

name. The medium, still blindfolded, then described the person who had died in that manner, and then read from the paper, without even looking toward it, the name of the person, and the relation he had sustained to the man who had written the name.

In this case, the man who had done the writing saw nothing; but the manner of death, the full description of his friend's person, his relation to the writer, and his full name, all being related, the test was fully satisfactory, and the gentleman was convinced of the occult power exhibited by the medium. Still more startling tests were produced, always by description, not by materialization. For instance, after the description of the person, and before the name was given, places were described,—a house, a yard, or fields,—and other deceased friends or playmates; and then the names of such friends were given,—even those names which were not written. But the names were not usually given till some one in the audience had recognized the places and friends, though never telling the names; this was always done by the medium.

This might be called "mind reading," but all these branches of occultism are but parts of the system; so whether it be mesmerism, spiritualistic miracles, mind-reading, hypnotism,—under whatsoever name it be called,—all is the same, and all from the same source.

It is indeed there is a marked difference between the simple mesmeric sleep, and the clairvoyant state, and that the somnambulistic state is the most advanced condition, often reaching a stage where volition is so nearly normal as not to be easily detected. The readers of the REVIEW will recall the fact that a few months since a man by the name of Gray was convicted of murder, though he himself did not strike the blow, but hypnotized another to do it. The man who was thus influenced was set free. It is appalling to think of the possibilities that are fast becoming probabilities among the multitudes of this world.

A French physician recently declared that in the hypnotized state the person under the influence could be sent long distances, told how to secure a weapon and where, what means to use and upon whom, and all would be faithfully and certainly done, in the very manner commanded, and the person thus obeyed would be entirely unconscious that the deed had been done when the spell was broken. It will be indeed a sad spectacle when the world is influenced alone by evil spirits.

Mr. Wiggin, of whom I have been speaking, was formerly a Baptist minister of Salem, Mass., where for five years, I think, he served as pastor to one of the finest churches in the city. He anticipates great victories for Spiritualism, which will certainly be realized. Spiritualism does not owe its strength to its organization alone. Many of its best workers are outside of its ranks. He says that for some time he spoke to his own Baptist people under spirit control and did not know it, neither did his people know it; and in like manner many a pulpit is now filled by those who speak *inspirationally*, and are totally unaware that it is so. They will not be awakened to the fact till they are bound with the fetters they cannot break. One man, on the evening of which I speak, wrote three names on a piece of paper. No one but himself knew what or how many names were there. The medium picked out that paper from a hundred, dropping many in the operation. The paper itself seemed a living thing. The man was all the time blindfolded. Fourteen gas jets were burning. He held the paper at arm's length from him, and said: "There are three names, on this paper. The first one is — [giving the name]; the second is another name, and the third is still another; but there is something peculiar about this paper." Then he asked who wrote it. The man who wrote it responded. Then the medium said: "This

puts me in mind of a passage of scripture,— ‘Many that are first shall be last; and the last shall be first.’ You wrote the first name last and the last name first, did you not?” It was quickly admitted, and created quite a sensation, especially when the medium told the relation the men, all dead, sustained to each other and to the man who had written the names.

Elder J. H. Waggoner, in his chapter on the “dangers of mediumship,” in the book entitled the “Nature and Tendency of Modern Spiritualism,” brings out the present danger almost prophetically; for in 1866 Spiritualism had not then developed as it now has. The “strong delusion” is to touch and take captive every element of society. The causes were fully expressed by Dr. Randolph during the few months when he was sane, and while he thought he had escaped the snare. He says: “I saw that one great cause of the moral looseness of thousands of sensitive-nerved people on earth resulted from the infernal possession of their persons by delegations from those realms of darkness and—to all but themselves—unmitigated horror. A sensitive man or woman, no matter how virtuously inclined, may, unless by constant prayer and watchfulness they prevent it, and keep the will active and the sphere entire, be led into the most abominable practises and habits.” By keeping the “sphere” entire is meant that the channel of thought shall be always the same—always to be thinking good thoughts and doing good deeds is the only safeguard.

One’s reflections on what is to be so soon the primal thought of the whole world, and what the unholy spirit by whom all will be led, cannot be very optimistic. The prophecy and the fact have too nearly coincided. There is not the shade of an opportunity to a faithful believer in the word to lose sight of the climax of human weakness and wretchedness and sin. The wildest imagination cannot reach the fact. The final departure of the Spirit of God, its effects upon an unbelieving and ungodly world, will be seen in the battle of that great day when the whole earth will be a military camp, and its bosom the uneasy rest of its unburied dead. The scenes through which the righteous are to pass, the hour of temptation that is to come upon all the world, is near. It will try them that dwell on the earth. The great day of his wrath is impending, and who will be able to stand? “He will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.”

#### THE BATTLE FOR BREAD.

BY ELDER R. A. UNDERWOOD.

(Williamsport, Pa.)

(Concluded.)

The estimated wealth of the United States in 1893 was \$72,000,000,000. Twenty millionaire families own one sixth of the wealth of the United States. In our day we behold “colossal fortunes rising like Alpine ranges alongside an ever-widening and deepening abyss of poverty.” But is there not a remedy for this state of affairs? Cannot political parties or labor organizations revolutionize this unfortunate condition? We are asked, Must the poor become poorer and the rich richer, until the nation shall go down, as other nations have done before her?

In answering these questions, let us study the causes that have brought about the wonderful opportunities of accumulating wealth. If we turn the wheels of time backward only one generation, even within the memory of men living to-day, we shall find it was a rare thing that a man was worth a million dollars. When it was said that John Jacob Astor was worth \$100,000, men were astonished; but to-day we have about five thousand persons in the United States who are worth from one million dollars upward to a bil-

lion; and this has come about in one generation of men. The opportunities of accumulating have come as a result of certain laws worked out, and also as the result of unprecedented greed for gain. We are living in an age when the increase of knowledge and the transformation of methods in performing the daily routine of commerce, have wrought such a revolution that but few of the rising generation can appreciate the rapid change that has been brought about in seventy-five years. During the past fifty years, especially, the brain power of man has been stretched to its utmost tension to invent labor-saving machinery. To illustrate this, I will quote one extract from the Philadelphia Press of July, 1895: “The Hoe Company are now building a printing-press which will print, paste, fold, and count 96,000 eight-page papers in one hour. It may be noted that this new machine, operated by two men, will do the work of 10,000 pressmen, 10,000 roller boys, and 10,000 hand presses of the ancient type.” There is not space to present here the many improvements in the same line; but this will illustrate the fact that when one man can control and operate, by means of steam, iron, and electricity, the labor of 20,000 men, he has in his hand the capital-producing power of 20,000 workmen, and has through this means thrown out of employment nearly the same number of men.

Take the agricultural line of work, which is really the foundation of the prosperity of the nation, as an illustration of this thought. I will consider a few ways in which the farmer has been receiving, in years past, good returns for his labors—the raising and selling of horses, for instance. We go back just before the civil war, and find that most of our settled country was a network of stage-coaches. But few railroads were in operation at that time. This made a market for the farmer for his surplus horses. The war came on, and horses were bought at good prices. Following this, when the war was over, thousands of soldiers and young men went west, and settled up the prairies, which have become the fertile gardens of the United States. This kept up the price of horses. Rapidly following the period of the national struggle in the civil war, prosperity and good prices followed, cities sprang up in the West, the population in the cities in the East doubled, and street railways were built, which made a large demand for horses. But how is it to-day?—The stage-coach is relegated to the past; the horse street-car is a thing of the past; the demand for horses to take to the West to develop new farms is a thing of the past; and the time is come predicted in Isa. 2:7: “Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots.” This is so completely fulfilled that during the last year thousands of horses have been almost given away in the West,—horses that a few years since would have brought good prices.

The farmer can no longer look to this source as a paying investment, from the fact that there will be little market in the future for horses, compared with the past. Steam, iron, and electricity have taken the place of the honest horse quite largely.

Take another line of the products of the soil. In the past twenty-five years the United States has, at least, done her full share in feeding the millions of Europe with bread, to a good profit to the farmer; but to-day if we sell our wheat abroad, we must compete with the world, with cheap labor and with cheap land. The Middle and Eastern States are in no condition whatever to compete in the production of wheat with other more favorable locations and conditions. In the far West and Northwest the capitalist that owns vast territories can put in his steam gang plow, and with two men at a plow, can turn over one hundred acres of soil in twenty-four hours; he can put in his header and thresher,

and cut, thresh, and have ready for market, one day, with the aid of a few teams and for men, what he can produce upon sixty acres of ground. Thus the Western capitalist can produce wheat at twenty-five cents a bushel with much profit as the ordinary Eastern farmer can raise it at \$1 a bushel. So this line of agriculture, to the farmer, is practically a thing of the past in many localities. It is the same in many other lines that have formerly been a source of revenue and profit to the tiller of the soil, and to-day the capitalist that can control the hundreds of thousands of acres and the labor-saving machinery, has the advantage of accumulating farms and money, while the poor are left to cry and plead for employment; the houses sold out from over their heads, with prospects of a betterment of the present state of affairs.

And the sad picture in this prophetic vision is presented by the prophet Isaiah in the 59th chapter and the 14th verse: “And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter”—that is, equality cannot enter. This and the other statements of the Bible which I have quoted, are all speaking of the last days, and the condition of things that would exist just before the coming of Christ.

It is a recognized fact that the rich control legislation as well as the finances of the country, and while political parties and other organizations may present before the people flattering promises that as soon as a change in the administration can be brought about, the distress of the people will be relieved, and a healthful financial state of affairs will be established, in fact this the people are destined to be disappointed. This state of affairs is the natural fruit of the law of selfishness. While the poor man may condemn the rich man, if he was in the rich man’s place, he would do the same things that the rich man does, unless his heart was renewed by grace.

But is there no hope to the oppressed, who have been the wealth-producers of this country?—Yes, but it is not in organizations, labor unions, strikes, or political parties; but there is hope presented through the same prophetic word of God in these words: “Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.” Then our hope is not in man. Selfishness and wickedness will wax worse and worse, men hoarding to themselves riches; and the rust of these riches will be a witness against men in the day of God. But Christ Jesus, the King of glory, will come to set up his everlasting kingdom; and nothing but the ushering in of the kingdom of Christ, in all its glory, will remedy every social and financial evil. Then the subjects of the kingdom will be free men and women. “And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away.” Glorious day, when the battle for bread, when strife, selfishness, envy and hatred, sorrow and anguish, and the passions of men and time, will be passed and the eternal age of joy and gladness shall be ushered in! The signs of the present conflict between capital and labor, and the wanton expenditures to gratify the selfish pleasures of the rich, must soon have an end,—not by man’s methods, but by the reigning of Jesus Christ, the Prince of glory and the righteous King of earth.

—A PERSON who makes happiness the object of his life is pretty sure to be unhappy. If he lays himself out to be a worker with and for God, he is pretty sure to be happy, no matter how forbidding his surroundings may be.

## Special Mention.

### A CHANGE OF SENTIMENT.

THE present effort to induce Congress to consent to a change in the national Constitution is not the first one. But since the agitation began, marked change has come over popular sentiment in reference to it. At first the scheme was advocated by a few zealous individuals, while great many people scouted the plan because it led directly to an infringement of religious liberty; because it was contrary to the genius of our institutions and the sentiment of the people; and because it was illogical, and undertook to establish a patent error.

Now it is received with favor. A popular vote would probably uphold the measure if it were placed before the people to-day. In Congress it is favored by many influential members. This opinion has been long anticipated by our people, who have recognized an amendment to the Constitution as the solution of all the difficulties which hinder this country in acting the part assigned to it in the prophecy. When God is acknowledged as the source of all authority in civil power, Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs, nothing stands in the way of enacting and enforcing the most radical religious laws. Their enforcement is sure to restrict or interfere with the rights of private conscience. Persecution will then be a consequence so natural that nothing can avert it.

### LIBERTY IN THE CHURCH.

RELIGIOUS liberty is a subject that cannot be so well understood. Its philosophy forms an interesting study, to which many people devote weeks and months. But it is a fact that the doctrines and arguments may become with us as household phrases; and as we scan history, we may be able to lay our finger on many violations and vindications of the principles of religious freedom, and yet we not be able to discern the practical workings of those principles in our own midst. While religious freedom toward the church is a very desirable state, religious liberty and equality in the church are even more so.

Liberty may be defined to be the free and unhampered use of choice in everything that does not interfere with the rights of others. One of the most sacred of those rights is the right of private conscience and personal opinion. The legitimate object of church associations is to secure to the members the freest exercise of those rights. The purpose is sympathy rather than criticism; assistance rather than control; development rather than restraint. In no place should the Golden Rule be more fully exemplified than within the bounds of the church.

It is undoubtedly right for those who establish or compose the church to fix rules and regulations for the control of the church. It is proper to set up a standard of character, which each one will be expected to strive to reach. But instead of judging one another by that standard, or criticizing each other by our own standard, it behooves the members of Christ's body to seek by godly example, by kind and considerate brotherhood, to assist those who are striving to do right; to admonish those who are prone to do wrong; to bear with and instruct those who do not perceive the right way, as we understand it. If we would benefit people morally, we can

only do it by an appeal to their hearts. To hew or stretch people to our measure is to do violence to every consideration of religious liberty.

### THE NEW ASTONISHMENT.

PROFESSOR RONTGEN, the Bavarian scientist, seems in a fair way to upset some of the cherished doctrines of physics, especially those which relate to opaque bodies. He boldly claims that there is no such thing as opaque matter, and the most surprising thing about it is that he is likely to prove it. He sends the rays of his new light through an aluminum plate one inch thick. Gold, lead, or zinc plates, however, resist his lens as yet, being much more compact than aluminum. He obtained a perfect photograph of a compass through two sets of books, each including several volumes. Sketches of these wonderful photographs are now being published. Others are experimenting successfully on the same lines.

Just what this new permeating principle is, is not clear to our savants. It is not light, some say; nor is it heat, say others. Others name it "radiant heat." Others claim that while in light and heat the waves are transverse, in this case they are longitudinal, thus giving great penetrative power. Bones being more dense than other tissues, may be photographed inside the flesh. Coin can be photographed through the sides of a purse; and one of the newspaper sketches represents a bullet imbedded in the bone of a man's ankle.

### INTERNATIONAL COMPLICATIONS.

THE fitful nature of international relations is the special feature of our times in that direction. Distrust and jealousy are generally entertained. If friendship exists between two nations this week, it is because the peculiar shape of affairs gives them common interests in some issue that is at stake. When a little turn in affairs changes the issue, the relations of those nations are liable to be entirely changed.

In the present Transvaal difficulty we have the strange spectacle of Germany and France standing on the same side of the question. One week England and the United States are at variance over the Venezuelan matter; the next week the United States is approving of England's course in South Africa. As for England, that country seems to have plenty of business on hand in upholding its policy in various parts of the earth, and yet keeping out of actual trouble with any great nation. It requires some artful statesmanship, but the nation is adept at that. In reference to the pursuance of the policy already adopted, Mr. Chamberlain, colonial secretary, declares it to be the purpose of the British government to pursue it in a straight line, whoever gets in the way.

**Opportunity for Turkey and Russia.**—The recent side issues that have taken the attention of the world from the horrible state of affairs in Armenia, have afforded to the two powers most interested an opportunity to prosecute their designs. The sultan pursues his helpless victims with relentless rage. The taste of blood seems to have aroused the old-time ferocity of the Moslems, and a "holy war" on all "infidels," as those who are not Mohammedans are called, is feared. Jerusalem is said to be full of rough

soldiery who are hardly kept in check. Beirut, too, is in a state of terror, which renders the safety of foreigners very precarious and uncertain. The sultan has a regard for other powers only while they hold the sword over his head. Russia keeps aloof from South American or African disputes. While others have been engaged there, Russia has been making more solid its position in China and the Levant. There is evidently more business than bluster in the Muscovite. In the great competitive struggle now going on between Old World nations, no one is more to be feared by the others than Russia.

### THE "ARMY."

THE strength and reputation of the Salvation Army consist not in their extravagant performances and fantastic methods, but in the fact that they minister to the temporal and spiritual wants of the poorest and most wretched classes. No person is too low down for the workers of the Army to reach. Their "lads" and "lassies" gladly place themselves alongside the drunkard, the prisoner, the criminal, the prostitute, that they may thereby lift them up. Their agents stand at the gates of prisons and wait on the court rooms, hoping thus to save some outcast. And we say, God bless them for such a work!

The workers of the Army are poorly paid for hard work. They deny self, and brave reproach, danger, or whatever may come along. In these respects there is very much for other Christians to imitate. In the Christian Help work now being established among our people, we have these same elements of sacrifice and devotion, the same noble purposes in view. We hope and pray that the work may speed, until in all our churches there will be the same kind of work. There is an opportunity for us to lift up the fallen, to support the weak, and to aid those who need our help. Rescue work in connection with jails and hospitals in large cities, and in the low-down places of earth, will bring large returns of inestimable blessing.

**The Organization of the Army.**—There are other features of the Salvation Army that do not appear so commendable. In its organization it is an autocracy, a limited monarchy, in which the will and word of one man is supreme law, and from which there is no appeal. "God" and "General" are both spelled with big G's. The despotism of military rule gives to the organization an undoubted title to the name "Army." Property rights are vested in the "General," and no man says that what he possesses is his own. At the word of command they fall on their knees or "fire a volley," and no one thinks of hesitating. Unquestioning obedience places an unlimited power in the hands of one man. It is not so much the genius of the man as it is the astonishing self-assurance with which he commands the implicit obedience of so many devoted followers. Now, so long as that power is in the hands of a good man of wisdom, it may be an agent of great good. But there is danger, for that man cannot always live; and the world has had but one William Booth.

His recent action in commanding his son to relinquish the work in this country, and report to himself in London, may test the power that as yet has never been called in question. T.

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.

WERE I TO LEND NO HELPING HAND.

BY MRS. ALICE M. AVERY-HARPER.  
(Vernon, Mich.)

DID I possess the restless sea  
Or worlds which fill immensity,  
And boundless stores of richest gold,  
From out this wondrous wealth untold,  
'T were naught, if I did not impart  
To others, from a kindly heart,  
In every time of need.

'T were vain for me aloud to pray,  
Or look to Heaven another day,  
If I should lend no helping hand  
To friendless strangers in the land;  
I could not rest at set of sun,  
And leave my Master's work undone,  
And pass the needy by.

If I were selfish or unkind,  
Avoiding all who claim my care,  
The crescent moon that rides on high,  
Behind yon clouds so fleecy there,  
Would mock my efforts, every one,  
If I should leave His work undone,  
And lend no helping hand.

The mighty sea, with boundless bed,  
With mystic shore and fitful tide,  
And pebbly shells and golden strand,  
Would mock me still, were I to hide,  
Forgetful some poor soul to save  
With kindly hand this side the grave,  
While journeying here below.

Were I no careless souls to save,  
Who drift upon life's lonely sea;  
Had I no cheer for those who crave,  
For those who perish thoughtlessly;  
No care for aught save for myself,  
With hoarded store and love of self,  
I could not claim God's care.

THE WOMAN BEHIND THE MILL.

SEVERAL readers having inquired as to the best grades of flour and the different processes of milling, we have thought that a few talks on that subject might be of quite general interest. The grinding, or crushing, of grain is nearly coeval with the human race. The rude



A FRONTIER MILL.

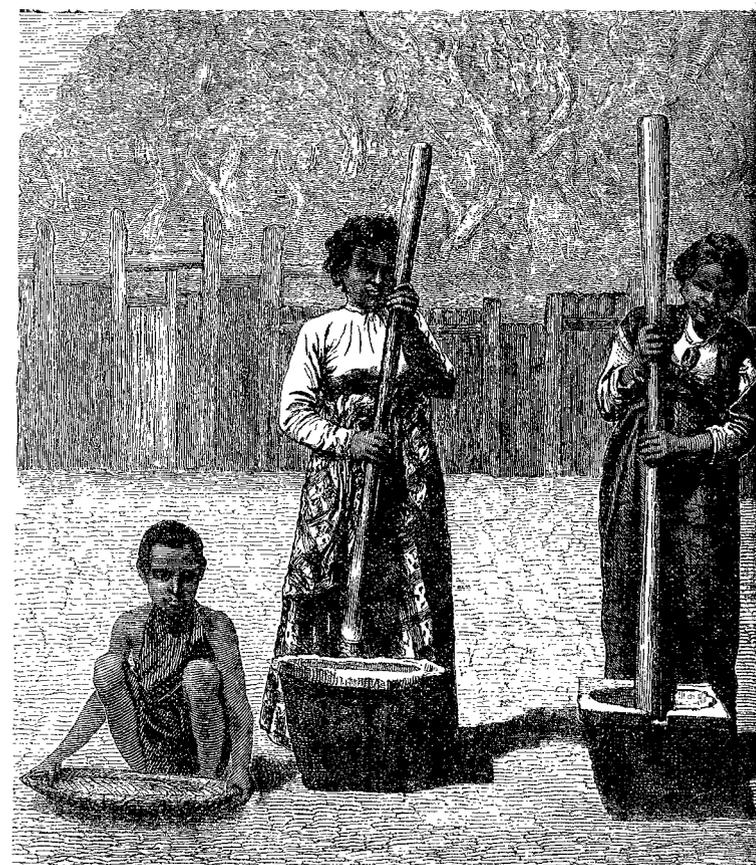
implements of our remotest ancestors have not been entirely discarded. The rough stone mortar and pestle is still in use in various savage or semisavage countries. An arrangement of a more convenient kind is shown in the second illustration, this being the variety in use in the

South Sea Islands. The more civilized "mill," consisting of two flat circular stones, the upper one of which is turned by hand, generally the hands of women, is now used by more people than in the Bible days when it was almost the only process known to Scripture. In semicivilized countries which have walked dreamily, half asleep, in the beaten ruts of all past ages, there has been no thought of releasing women from the thralldom of the mill. This primitive method was employed by the pioneers on our early frontiers, as shown in the accompanying picture.

In India many thousands of these "backaching" instruments of toil are in constant use. In the large cities are great warehouses in which many women earn a pittance by grinding the wheat and other grains into meal. The skill attained in this work is surprising. The grinding is done with great exactness, either coarse or fine as it is desired, and as evenly, apparently, as can be done with modern machinery.

The phrase, "The woman behind the mill," is used in the Bible to indicate the lowest and humblest of servants. There are usually two women employed at the mill, one of whom manages the work, helps to turn the stone, and feeds in the grain through an opening in the upper stone. The other sits behind the mill, and simply turns—a laborious, monotonous, machine-like drudgery. The products of these mills are wholesome and acceptable food. They contain the entire grain, without sifting or separating, and for many ages meal or flour thus manufactured furnished the souls material for bread. Whatever of sifting or separating was required was done by hand sieves.

Next week we advance another step. r.



house down, or something. Myrtle's gone stay with Metta Dean at her house, and Harold is at Mrs. Warfield's. Mrs. Warfield did want to keep Harold, but she said she guess she'd have to, when I told her ma had already gone, and the house was locked up."

Only two weeks before this, Maggie and Harold Stimperson had arrived at my house, bearing the following note from their mother:—

"DEAR MRS. HOWLAND: I am going to

you to allow Marguerite and Harold to be my little guests to-day, while I attend the annual meeting of the Home Improvement Society, which I am secretary.

"It will be an all-day meeting, and I am intensely interested in all the themes on program that I will hardly reach home before night, but I shall feel quite easy about darlings while they are in your loving care.

"Harold has a nap at half past two o'clock and as I dislike any variation from fixed routine regarding my children, I hope, dear Mrs. Howland, that you will insist on his taking his nap even if you have to use a little gentle force. Kindly disrobe him and put on his nightshirt as his sleep will be more restful and beneficial.

"Marguerite has brought her books, and must devote at least four hours to study. Will you kindly see that she does this?

"Thanking you in advance for your kindness I am,  
Sincerely yours,

"ADELAIDE STIMPERSON."

Mrs. Stimperson's duties as a member of various clubs, having for their object the interests of the home, the spreading abroad of the gospel of progress, the cultivation of the mind and the general amelioration of the human race, left little time for the care of her own household.

There is a limit to even neighborly patience and kindness of this sort, and Miss Susan Ward felt that this limit had been reached when Myrtle and Clyde Stimperson arrived at her home one day when she was in the midst of what she called her "currant jell work."

"Good morning, Miss Ward," said Myrtle cheerily. "We've come to stay all day."

"You have, hey?"

"Yes," replied Clyde, "and I'm awful glad you're making jelly, for we can have the skinmings, can't we?"

"What did your mother send you over here for?" demanded Miss Ward.

"She had to go to an all-day meeting of the

A NEGLECTED DUTY.

"Ma wants to know if you'll let me and Clyde stay over here to-day, while she goes over to Niltonsburg as delegate to a big convention. She'll be back by bedtime."

It was not the first time that my neighbor, Mrs. Stimperson, had preferred a request of this kind. I was particularly busy that day, and it would be extremely inconvenient to have Clyde and his mischievous little Maggie

around from nine in the morning until the same hour at night; but one never likes to offend a neighbor, and I told the children that they might stay.

"Are the other children at home?" I asked.

"Oh, no! Ma was afraid they'd burn the

Woman's Progress Club," replied Myrtle. "It tells all about it in the *Herald*."

The *Herald* chanced to be lying on a table near Miss Ward, and she read this paragraph, with a little snort of indignation.

"At two o'clock Mrs. Adelaide Stimperson will read one of her delightful and scholarly papers entitled, 'A Neglected Duty.' It will treat of some of the neglected duties of wifehood and motherhood, and is certain to be useful and helpful to all who hear it."

Miss Ward threw the paper down on the floor in a manner indicative of much suppressed feeling. She looked at the children. Buttons were missing from their shoes, and Clyde's bare little knee peeped through a hole in his stocking. He had on a soiled collar, but no tie. He was only six years old, but he had evidently made his toilet entirely unassisted, and there were indications that he had all of a boy's inborn abhorrence of soap and water.

Myrtle, who was ten, was quite as unkempt and as much in need of general repairs as her brother.

Miss Ward compressed her lips tightly; her black eyes flashed.

"I've a neglected duty of my own to perform, and I'll perform it," she said to herself. Then she said to Myrtle,—

"Where are the other children to-day?"

"Marguerite and Harold are over to Mrs. Little's, and me and Clyde are here."

"I see that you are," said Miss Ward, grimly. "Poor little youngsters!" she added, "it is n't their fault, after all."

At a little before two that afternoon, Miss Susan Ward surprised a good many people in the town by appearing on the street with the little Stimpersons. They were exactly in the condition in which Miss Susan found them. There was not a clean face nor a clean pair of hands among them; not a garment was whole; not a head of hair was neatly combed; and a more surprising array of misfit and badly-made garments were never seen in one respectable family.

"Come along just as you are," Miss Ward had said, grimly.

The meeting of the Woman's Progressive Club was public that day, and there was a large attendance. It was two o'clock, and the president of the club had said,—

"The next number on the program will be given by Mrs. Adelaide Stimperson, who will read a paper on 'A Neglected Duty.'"

"I guess they'll see several neglected duties," muttered Miss Ward, as she marched down the aisle to a front seat, with the little Stimpersons following her in Indian file.

"There's our mama!" cried little Harold, as his mother came forward. "Here we are, mama! Miss Ward's fetched us to hear you speak your piece."

"I fetched them to help illustrate the paper," said Miss Ward, boldly, as she directed the children to seats directly in front of the platform.

But the paper was not read. Its author turned pale and then crimson before saying,—

"I—I—beg your pardon, Mrs. President and ladies, but I must ask to be excused. Perhaps I could come in later on the program. There has evidently been some misunderstanding among my friends. My domestic duties require my immediate presence at home."

Once outside the hall, with her family and Miss Ward, she asked indignantly,—

"What does this mean, Susan Ward?"

"It means," calmly replied Susan Ward, "that some of your other friends and myself have concluded to remind you of a neglected duty or two of your own,—a duty that takes precedence of your duty to other mothers and to the world at large. Do you see the point?"—  
*Abridged from the Household.*

#### ARE HOUSE PLANTS HEALTHFUL?

A CORRESPONDENT (a man, probably) wants to know if it is conducive to health to sleep in a room half full of house plants.

By a singular and very wise provision of nature, plants thrive on those elements which the human system rejects. We breathe the air for the oxygen. We exhale carbon dioxide. Plants breathe, through their leaves, carbon dioxide, and exhale oxygen. Carbon dioxide is the waste material in man breathed out into the air. Oxygen is the life principle of the air for man. On the other hand, oxygen is the waste of plants, and carbon dioxide is their life. From these facts we would conclude that men and plants would both thrive in the same room. Of course this might be overdone, and the presence of a large quantity of pots of moist earth mingled with decaying vegetable matter, might render a room unwholesome; but this is not liable to occur if pains be taken in the care of the plants, and where there is a fire in the room.

T.

#### GENERAL PRINCIPLES.

M. E. STEWARD.  
(Battle Creek, Mich.)

A FEW plain principles may aid us in trying to beautify our houses. As a people, our standard is the highest; it is nothing short of holiness. Cleanliness is physical holiness. The civilization of a people has been estimated by the degree of their cleanliness. The savages live in filth; with uncleanly bodies and polluted lives, they feel at ease in their filthy huts. As civilization progresses, they become more cleanly in every way. Sanctification carries on the work, till the remnant people of God, who will soon be translated, are "without spot, or wrinkle, or any such thing."

The best ground-work of home decoration is entire cleanliness. Without this, all attempts at decoration are more or less of an approach to the tattooing of a savage or the putting of pretty things on the smoke-begrimed walls of his hut. We admit there are some housewives, who, "more nice than wise," spend much precious time in scouring and polishing articles which are already clean. In such a place neither visitors nor the inmates can feel at home. It may be a palace to be admired, but not a home to be enjoyed.

A soiled carpet, dingy windows, or dusty furniture detract to a great extent from all the beauty there is in a room. (By the way, windows are easily kept clean by using a chamois-skin instead of a cloth. Ten or fifteen cents will purchase a piece large enough. Wash the windows in warm water,—hot water will spoil the skin. Then rinse them; wring the chamois-skin, and wipe the glass. After this the glass may be polished by rubbing it with a newspaper; printer's ink polishes.)

The prevailing color of an apartment is of importance. A predominance of gay colors soon tires the eye; it is like grouping the marvelous in writing, the effect of which is called "loud." It is best to use neutral tints mostly; for nature does that by the color she gives her rocks, and by softening her landscapes in the distance with haze; or we may prefer the warmer shades of brown, like the colors of the ground.

When making a rag carpet, it is best not to have too many bright colors, unless there is a deficiency of other ornaments. Especially do not group together colors which do not harmonize, such as red and blue or green and blue. The different shades of red and brown harmonize with the greens; yellow and orange harmonize with blues, grays, and purples. As far as may be, have the remaining colors of carpet, wall-paper, etc., the same. If they are brown, and you hang blue curtains at the windows, the effect is not pleasing. Like flowers and bright birds in the Eden home, bright colors are cheery,

and are in place here and there. These colors are very suitable for rugs. For all common rooms, rugs instead of carpets, with a clean floor, are always pretty, and are much more enjoyable than a carpet from which dust is constantly arising.

Use an artist's eye in disposing of your furniture; that is, do not place the larger pieces all on one side of the room. Have the sides of the room balance each other. Consider every corner and every side of the room a little picture, and you may be better able to see where you can add to it or take from it, to make it prettier.

The custom of putting all the nice and lovely things into one room, and then reserving that room for company, is unwise. It deprives our own family of the pleasure and profit they are sure to receive from association with the beautiful, and which they need every day.

#### CORN BREAD.

BY MRS. D. A. FITCH.  
(Sanitarium Cooking-school.)

OF all breads, there are probably none rendered so indigestible by the addition of sweets, alkalies, or yeast as are preparations from corn-meal. It is also often the case that insufficient baking renders a food already somewhat difficult of digestion, all the more so. It is also customary to eat corn bread hot with butter, or other fat, and the after-effects are more plainly realized than described. Corn itself contains all the fat necessary, without the addition of any more. Its great amount of fat is what renders it a better food for winter than for summer.

I give a recipe from "Science in the Kitchen," for corn puffs, offering a few additional suggestions.

"*Corn Puffs*.—Mingle the yolk of one egg with one cupful of rich milk. Add to the liquid one cupful of flour, one-half cupful of fine yellow corn-meal, and one-fourth cupful of sugar, all of which have been previously well mixed together. Place the batter on ice for an hour, or until very cold. Then beat it vigorously five or ten minutes, till it is full of air bubbles. Stir in lightly the stiffly-beaten white of the egg, and put at once into heated irons. Bake in a moderately quick oven, thirty or forty minutes."

Less sugar may be used, or it may be omitted entirely, and the bread will be lighter, also the newer the meal, the lighter the bread. If you have not ice, set the batter in the cellar, or some cool place. The term "heated irons" does not mean hot irons; but they should not be cold. There is no objection to extending the time of baking to one hour; this renders the puffs even more palatable, as well as more digestible.

The following is a good method of making corn bread with yeast:—

"*Raised Corn Bread*.—Mix together one part of corn-meal and two parts of strong white flour,—flour containing a large amount of gluten;—sugar and salt to suit the taste, and twice the amount of yeast which would be used for a corresponding quantity of white bread. Use water at a temperature of 70°, and make a dough which can easily be kneaded on a board. Let it rise, and then turn it over in the dish. Let it rise, and turn it again. When risen once more, put it in the tin to rise for the oven.

The following is now a standard bread in the Sanitarium, and you will notice it contains no chemicals or yeast:—

Three cupfuls of thin cream; one cupful of corn-meal; one cupful of crystal wheat; one-half cupful of white flour; one-fourth cupful of sugar.

Heat the cream to boiling. Stir in, so as not to let it lump, the mixed meal, flour, sugar, and a pinch of salt if desired. Cool a little, and add the crystal wheat. Put the batter immediately into a basin, and steam three hours. Dry the bread in the oven a few minutes.

\*Manufactured by Health Food Company, Battle Creek, Mich.

## The Review and Herald

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

BATTLE CREEK, MICH., JANUARY 28, 1896.

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### THE RESURRECTION OF THE DEAD.

IN the question of the resurrection of the dead, worldly wisdom and true faith are brought into direct contact. Reason, observation, and our knowledge of natural laws throw the weight of their testimony into the negative scale of the controversy, while faith only and alone says, It shall be.

The resurrection is the narrow isthmus that connects our earthly life with the continent of heaven. Aside from this, there is no connection by which mortals may pass to that larger and better world. This being true, it is of the utmost importance that this passage may be carefully guarded, and that all who hope for the better life be made to understand that this connection has actually been established, that its existence has been proven beyond a doubt.

The Saviour, the prophets, and the apostles, all understood the value of the doctrine of the resurrection, and placed an emphasis upon it according to that value. It is the avenue of hope. The whole race tends inevitably to the grave. The most imperative want of mortals is life. What are all our blessings, our acquirements, our associations, our qualities and capabilities, without life? This world is altogether a vain show without that better world. This life is but a shadow at which we grasp, and it is gone. It is too brief. There is no satisfaction here. The soul only partially awakens to its possibilities, while beyond its reach are those satisfying experiences which this world does not contain.

The basis of our hope in the resurrection from the dead is the resurrection of Jesus Christ. There is great comfort in being able to trace his life among men, and to perceive his sympathy with suffering and trials. There is encouragement in viewing his spotless example; there is admonition in his words of gracious power. But were we able only to follow him to the tomb, and were there compelled to leave him as we have left our loved ones, or as sages, philosophers, and saints have been left, we should still be in hopeless despair as to a future life.

But our blessed Saviour went into the grave "that through death he might destroy him that had the power of death, . . . and deliver them who through fear of death were all their lifetime subject to bondage." He arose from the grave a conqueror of death, and bore away the keys of death and the tomb. His resurrection becomes the pledge of ours. For "if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Christ is "the life"; and "he that hath the Son of God, hath life."

Should we die, the interim between this life and that to come is but the twinkling of an eye. Should we live and see the Lifegiver coming in the clouds, it will be the work of a moment to change our vile bodies to immortality. Then,

whether sleeping or waking, we shall be caught up to meet the Lord in the air, and thus ever be with the Lord.

G. C. T.

### WALKING AS HE WALKED.

ALTHOUGH Christ was God in the flesh, he did not escape the criticism of men as to the way he walked. Observe the record: "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it"—Who is a Pharisee?—He is a man who has undertaken to be his own saviour, and is very confident in his own power to do the work. It does not matter whether he lived eighteen hundred years ago, or whether he lives to-day. Who is a Christian?—One who depends upon Christ as his Saviour, and has all confidence in him. Christ came in contact with Pharisees who were making themselves holy, and they found fault with him for eating with publicans and sinners, and "they said unto his disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." Matt. 9:10-13. When they found fault with the way he was walking, he said, I am walking according to the Scriptures, and if you were following those Scriptures, you would not find fault with me. Those men were the leaders of the religious thought of the day. They were looked upon as the teachers of the people, and they prided themselves on that position. Yet they criticised Christ's walk.

Let us read another record: "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased [what displeased them?—Because the children cried hosanna to Christ, and not to the scribes and Pharisees], and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"—I am walking in accordance with the Scriptures.

Let us turn to Mark's Gospel on this point: "And it came to pass, that he went through the cornfields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?" Mark 2:23, 24. For what did they find fault with him this time?—The first time it was about sitting down and eating with sinners; but it was his glory to receive sinners then, and it is so now. The second time they found fault with him about the children's singing his praises. Let them sing his praises now. The third time it was because he did not keep the Sabbath day according to their idea; and how does he meet it? "Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him?"—if you had read the Scriptures, you would not have found fault with me in that way. The principles laid down in the Scriptures are the principles which govern my life; but I am not walking according to your interpretation of the Scriptures.

With those who desire the truth, as soon as the truth is presented to them, the controversy is at an end. Those who desire an argument, will dodge from one point to another, as did the Pharisees with Christ.

"And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day." The same controversy again! "And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace." Mark 3:1-4. Well they might; for there was nothing to be said. And he healed the man.

In Christ's time the controversy between him and the Pharisees was how to keep the Sabbath; and when Christ settled it, he settled it on the basis of the Scriptures. The controversy to-day is, Which day shall we keep for the Sabbath? Settle it on the same ground; that is, walking as Christ walked. "He that saith he abideth in him ought himself also so to walk, even as he walked,"—not as people say he walked. If some one says that Christ kept the first day of the week, go to the Bible and look for the record. If some claim that the Sabbath was changed by him or by the apostles in honor of his resurrection, ask for a "thus saith the Lord." The word is our only safe guide. Walk as he walked. The man who walks as Christ walked, will not necessarily walk as the leading religious teachers of the day walk. Christ did not; for it was the Pharisees who found fault with him. Christ did not conform his life to their ideas. He told them what the Scripture said, and told them that he was walking in accordance to that word. And to-day let that word settle every controversy.

When Christ, looking back over his life of thirty-three years, said that he had finished the work his Father gave him to do, how did he sum it all up? "All things that I have heard of my Father I have made known unto you." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:15, 10. In this statement we have not so much a command as an example; and when Christ said that, he gave his complete biography. When he said, "I have kept my Father's commandments," he gave his whole life-history. And what does it mean?—I have manifested the character of my Father. What, then, does it mean to keep the commandments?—It means to manifest the character of God as it appeared in Jesus Christ. Nothing short of that is keeping the commandments.

When Christ told them that he had kept his Father's commandments, he told them that he was the manifestation of God on the earth. He told them in those words that God was in Christ, reconciling the world unto himself; he told them that he did not speak his own words, but the words of his Father.

When we thus learn from the Scriptures that keeping the commandments is manifesting the character of God, we may say, It is impossible for us to do that. That is a good beginning. We cannot do it, that is true. But who did keep the commandments?—Jesus Christ. And who can do it over again, even in sinful flesh?—Jesus Christ. And how shall we walk as he walked? "And what agreement hath the tem-

of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 1 Cor. 6:16. God dwelt in Christ and walked in Christ. Christ was the branch unto God, that he might be the vine unto us; that the life which through him might flow into us as branches; that we might bear the fruit of the vine.

He that saith he abideth in him ought himself also so to walk, even as he walked." Let the scriptures tell how he walked: "I have kept the Father's commandments." The life of God abides in him who abides in Christ, and the scripture is fulfilled, "I will dwell in them, and walk in them." God in Christ by his Holy Spirit dwelling in the man, walks in him. This shows how we can walk as Christ walked.

But let us read further: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and shall keep my judgments, and do them." Jer. 36:26, 27. That is the promise of God.

When he says, "My child, this way," and choose to go another way, he does not cause us to walk in his way. He does not cause us to go contrary to our will in this matter. But when one says, Lord, show me the way (Ps. 119:105) he shows him the way, and causes him to walk in it. That is the way of his working.

We are but children, and God often tells us the truth by putting a picture before us. Here is one: "And great multitudes came unto him, bringing with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them. Would any one be much worse off? They were in a terrible plight, but 'he healed them'; so much that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; they glorified the God of Israel." Matt. 23:30, 31. We are lame; we cannot walk as Christ walked. Christ had a noble walk. We cannot walk that kind of walk. What does he do for us? He healed them; cannot he heal us?

W. W. P.

#### A VISIT TO BASUTOLAND.—NO. 3.

Missionary work began in Basutoland in 1833, when gentlemen Cassalis, Arbousse, and Gosse came here to work for the natives. For many years these men had an unpleasant experience arising from wars with the Dutch Boers, who had previously settled in the country, and claimed the land by right, and thus endeavored to dispossess the natives. The Boers would have succeeded if the natives had not appealed to the English, who drove the Boers from the soil, and gave the Basutos the land they now occupy. Originally the territory of the heathen Basutos was more extensive, but the treaty the English made with the Dutch gave the natives what they now possess.

Mr. Gosselin was a mechanic, and came principally to assist in erecting houses, and in this practical manner aid in establishing the mission. After an experience of sixty-three years, the missionaries have the satisfaction of seeing their work accomplished. The mission is under the supervision of the Paris Evangelical Missionary Society, composed of the different Protestant

denominations in France. At the present time there are seventeen missions in different localities, 141 out-stations, some less than 250 workers (evangelists and school-teachers), 8514 communicants, and 4956 candidates for baptism. The missionary collections from the Basutos themselves in 1893 were over one thousand pounds, while at the same time they raised for the gospel in Zambesi thirty-two pounds. There had been introduced into the country, and used by the natives previous to 1892, 10,000 plows and over eight hundred transport wagons. It also appears that Christianity has to a greater or less extent permeated the tribe, even where no missionary station has been established. Under the name of God the missionaries attribute their success largely to the unity of action among them. "Not once has the progress of the work been arrested or encumbered by sectarian misunderstandings or troubles," and they jealously watch that it may not be so.

A mission station is where a white family resides. It is in the center of some district, where from ten thousand to twenty thousand heathen are settled. This missionary becomes, in the hands of God, the leading spirit in the work. Upon him rests the "responsibility of organizing his work, and the evangelization of the heathen; of attending to the spiritual wants of the Christians, of establishing out-stations and schools, of providing the buildings required, and of collecting the necessary funds for maintaining the extending work." An out-station has a trained native for resident missionary, who has given evidence of thorough conversion and adaptability to the work. He is called an evangelist, or catechist. Some of these out-stations have a membership of two hundred communicants or more, and some of them are small, having only the evangelist and his family, who live in a small straw hut, he preaching in the open air. At each of these out-stations is a school, which the children are urged to attend, even if the parents strongly oppose. This work requires great patience and perseverance, and sometimes years pass before the first convert is made; but then there is great rejoicing. Each Sunday the evangelist goes out and sings and prays, calling together all whom he can persuade to hear him, and preaching to them, or simply relating his Christian experience. In this way a gradual impression is made upon the community, and sometimes a tide sets in in favor of the gospel; at other times a decided opposition arises.

Great importance is attached to education as a means of dispelling the darkness from the minds of the children; for not infrequently they become channels of light to their parents. The trades are taught in the schools, not only for the student's personal benefit, but to prepare him for enlightening other natives; and the effects of teaching stone masonry and carpentry are seen in the huts and houses built of brick or stone, instead of the simple round huts built of poles and mud. Those who make a specialty of the trades, simply learn reading and writing besides.

Where more book education is desired, manual training is also given for the physical benefit of the student, and to encourage habits of industry. This method is adopted to furnish sufficient exercise, because of the natural tendency of the Basutos to apply themselves very closely to study.

The Normal Institution at Morijah was first opened twenty-five years ago. Its first object is

to prepare teachers; there are over one hundred at present preparing for this work. The second object is to cultivate in their minds the value and dignity of labor. At this school they labor two hours each day, either in gardening or on buildings, and no labor is performed without a useful object.

At Leoang is a school especially for instruction in trades. This school accommodates thirty-three. Here carpentry, masonwork, and blacksmithing are taught. At Thaba Bosiga is a girls' industrial school, where girls are taught all kinds of domestic work, including sewing and making their own clothes. These also only receive a common-school education. They are fitted for native teachers, or for general housekeeping, and they usually become the wives of the native evangelists. It can be readily seen that the general education received is of a character to make the students more than mere teachers of books; they are practical civilizing and Christianizing agents among the unenlightened. The missionaries seek to impart a higher idea of life than that which comes simply with book knowledge. When the principles which have been taught him have been thoroughly imbibed by the native worker, he becomes a blessing to his people. Even if the students do not become active laborers in the cause, they carry with them then an influence that is permeating and uplifting wherever they go.

S. N. H.

#### NOTES FROM THE EUROPEAN FIELD.

DURING the past year the Lord has in many ways gone before us in the German-Russian field. Taking a glance over the large field included in the two missions, and beginning as we enter it from the Atlantic, we find that after many years of hard effort to get a foothold in the Netherlands, the Lord has finally opened the way in the city of Rotterdam; and some seven persons expect to be baptized there this month. This will be our first baptism and ordinance meeting in this kingdom. Free as it is,—the freest indeed of all on the continent,—it only lacks the right laborers, who are sound in the truth and full of the gospel power. Entering the German empire, we find that the Lord has worked here with special power, as never before. This year our first chapel in this empire has been built and dedicated, and the church at Hamburg is growing and extending to the neighboring towns. The work in Berlin, the great capital, shows also much advancement. A good hall has been secured, and every Sabbath some sixty assemble here. The meetings are now being carried on at three different places. The third city of the empire, the fine capital of Bavaria (Munich) also shows a beginning, three souls there awaiting to unite with us, as the result of the labors of a faithful canvasser who has entered this stronghold of Roman Catholicism. Then in Königsberg, the most important city in eastern Germany, in Magdeburg, Posen, and Stuttgart, each Sabbath growing companies now gather for worship.

Our canvassers have nearly doubled in number in spite of hard times, and town after town is supplied with our literature. Eisenach, noted through the Wartburg, where Luther once translated the Bible, is receiving the truth; and the way is also opening at Wittenberg, the great center of the Reformation. But not only in the German language is the work progressing, but also in other languages. The Poles, who are the most numerous of any foreign people in Germany,

have now "Steps to Christ" and several tracts in their own tongue, and during the last year some thirty have been gathered in. Several canvassers work among these people, and we hope that we may soon see some Polish laborer developed, who can preach in his native tongue. Also among the Livonians the truth is being circulated by canvassers who speak that tongue, and steps are being taken to get more of our publications circulated among that people.

But before we leave the German empire, we must also mention the ship mission at Hamburg, whereby hundreds of sea-going vessels and thousands of emigrants are supplied, and the truth is thus carried to all parts of the world. We have secured a small rowboat to facilitate the work, but it is only a question of time when we shall have a motor-boat; we need it badly. But while the work has been onward, persecution and trials have increased. A number have been fined for not sending their children to school on the Sabbath; but when brought before the courts, they have had an opportunity to explain the principles of our faith. A few also have been prosecuted for Sunday work. The most trying question, however, has been military service on the Sabbath. We have not said anything on all these subjects, but have quietly presented the truth as it is in Christ. All this conviction has settled upon these persons from their own perusal of the divine principles, and they decided for themselves with God and not with men; and he in whom they have trusted has in the two cases thus far given the victory. In one case, one of our brethren was called in for several days' drill; he already had served his time. When Friday evening came, he quietly told his officers his convictions concerning the Sabbath, but they would not render any decision. Sabbath morning came. He was called, and several officers remonstrated with him. The martial law was read; he was threatened; but he remained firm for hours. When our people in that place assembled for their worship, and prayed for their brother in trial, to their great surprise he stepped in, being freed, and with them praised the Lord, who had done the deed. [The other case will be noticed next week.—ED.]

L. R. C.

#### TO CORRESPONDENTS.

5.—PLEASE give through the columns of the REVIEW authentic history concerning which king of Persia was the Ahasuerus of Esther. C. G.

It is not possible to comply with the above request to the satisfaction of all, since the matter rests in some uncertainty. By many it has been supposed, and is still held, that this king and Artaxerxes Longimanus, of Ezra, were the same. Others hold that the king of Esther is identical with Xerxes, so famous in history, and that Artaxerxes Longimanus was his son. This is the position that is most generally held at the present time. The reign of Longimanus is fixed by common consent in 465-425 B. C. But the marginal dates in the book of Esther locate those events from 521 to 510 B. C., though this is prior to the reign of Xerxes, which began 486 B. C.

It is no easy task to identify closely the events of sacred history with the imperfect secular histories of those ancient times, since the events which the Bible makes prominent were not generally looked upon as significant to the world at large.

6.—Please explain Eze. 36:24, 25, 36; 38:9-15. Have these prophecies been fulfilled? If so, when and where? D. G.

In the prophecies of the Old Testament there is often a peculiar blending of local prophecies with those which refer to the distant future. In many cases it is necessary to have both ideas in mind in order to obtain an adequate understanding of the prophet's meaning. This is the case with much of Ezekiel's prophecy. So far as the future promises of the restoration of the land, and the final gathering, settlement, and salvation of God's people are concerned, these prophecies are yet to be fulfilled. Still it is no doubt true that in the events of those days much of the prophecy met the fulfilment of its meaning, but Ezekiel's prophecies allude very largely to the final restoration of the people of God in the New Earth. And the texts alluded to by our correspondent evidently contain both the elements noted above.

7.—Will you please give a full exposition of 1 Cor. 14:34, 35 and 1 Tim. 2:11, 12. The Bible-workers in this city have these texts to meet. Please turn on the light. L. M. S.

These texts refer to the relation of women to the cause of Christ, and are the subject of a great deal of doubt and controversy. For a more full exposition of this subject than we can give here, the inquirer is referred to the REVIEW of June 5, 1894.

In brief, we may say that no passage of Scripture is to be taken independently of other passages on the same subject. By comparing scriptures, we get their true meaning. In this connection, we suggest an examination of the following texts: Acts 16:13; Gal. 3:28; Phil. 4:3; 1 Cor. 11:13; Acts 21:9. These passages show that women were by no means ignored in the work of the gospel, and that Paul himself received and appreciated their help. He wrote in reference to their taking part in prayer and social meeting in a way that would not discourage their doing so. Then we must understand that these texts referred to by our correspondent do not have an application in the widest sense, but that they were aimed at certain existing evils which prevailed in the church at Corinth, and have prevailed in other places. This was the practise of garrulous and obstreperous women usurping authority and running matters in a disorderly way. From such deliver us!

8.—Are the two parables of Matt. 13:44-46, parallel? Do they both teach the same thing? J. W.

These parables read as follows: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."

They unite in teaching the importance of the salvation of sinners; but although it is popularly supposed that they are parallel, or that one is a repetition of the other, it does not appear thus on a closer study. In the case of the first parable, the kingdom of heaven is the passive object; but in the second, the active. In one case it is the object to be sought; in the other it is the one seeking. The first doubtless represents the preciousness of the kingdom of heaven to mankind, and the sacrifice necessary to gain it. The other represents the kingdom of heaven

sacrificing all to obtain a precious object. The object was a lost world. That merchant seeking goodly pearls does not represent a sinner, but it represents the Saviour of sinners who left "the ninety and nine" to seek the one that was lost. Jesus sacrificed all his glory to purchase this world; and in obtaining this world gains all, obtaining a complete victory over his enemies.

9.—In studying Revelation 3, I noticed that we have before us an open door, and I can find nothing that states that the door was ever shut. Even in verse 7, it states that Christ "openeth, and no man shutteth, and no man openeth." How could we go by faith into the most holy with a shut door before? How can I connect this with the statement of White in "Early Writings," that she saw the door shut? S. S. S.

There is no proof that the Revelator and White were writing of the same door; on the contrary, it is evident that they were not. A careful reading of the chapter in "Early Writings" on the "Open and Shut Door," shows that there were two doors,—one "of the inner place," another "into the most holy place." The former was shut, and the latter opened by the hand of Him who holds the key of David when the ministration in the heavenly sanctuary was changed from the first to the second department. At this time (1844) the message to the Philadelphia church has its special application. The open door which was set before that church was the open door into the inner apartment of the heavenly sanctuary,—the door which no man could shut. At the same time, the door into the first apartment of the heavenly sanctuary was shut, and no man could open it.

10.—Is it right for Seventh-day Adventists to join with others in the union Sunday-schools? and should Seventh-day Adventists partake with other denominations of the Lord's Supper? A. S.

A Christian may go to almost any place, if he has the right object in view, and is able to carry out that object. Christ seldom or never refused an invitation, even to eat with publicans and sinners; but he was always careful to improve that occasion by imparting some lessons of saving truth, or by doing some work of mercy. It is the object that we have in view which determines whether it is right to go to any place. It would not be right to go to a place where people were engaged in wrong-doing for the purpose of joining with them, nor can we consistently prove of, by participating in, forms of worship which are unscriptural, when by so doing we shall endorse that of which God does not approve. If by attending other meetings, we get an opportunity to do work for Christ, in harmony with a candid and consistent Christian spirit, then it is our privilege to do so. But hardly see how we could unite with those who do not keep the commandments of God in celebrating the Lord's Supper, even though we might have every reason for confidence in their sincerity.

11.—A man having one hundred acres of land gave a deed for fifty acres of it, and leases the other fifty for life. The party receiving the deed also leases the remainder. The first owner being a Sabbath-keeper should the other party be allowed to work the land any part of it on the Sabbath? G. W.

We believe that it is generally held by the people that where a Sabbath-keeper remains in actual possession of the premises, he would be justified in allowing work to be done on the land on the Sabbath. In this case, one half is no longer his at all, and the other half, it seems, has passed out of his control, in which case he would not be responsible. G. C. T.

## Progress of the Cause.

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

### CHILE.

ON reaching Valparaiso, Mr. Santiago T. Garvin, the oldest North American missionary here, kindly assisted me in engaging a small boat to bring us and our baggage ashore from the "Oropesa," the Chilean government prohibiting by law the landing of either passengers or baggage directly from the ships. We were much disappointed in failing to meet either brother Bishop or brother Davis, to whom I had written from London. Mr. Garvin knew of them, but thought they were both out of the city. On landing, I was agreeably surprised to have a young man ask me if my name was Baber.

It was brother Davis, who had just received my letter the day we arrived. Our good friend, brother Wetherley, met us at the custom-house, which we had no trouble in passing with our baggage. We went to a hotel where we remained three days while we were hunting a house. It is really amusing to see some places which are advertised for rent. The amusing places were passed by, and we decided to locate several hundred feet above the business part of the city, in a part less thickly populated. It is less than a mile from our house to the post-office. If there is a healthful district within the city, I think we have found it. The house we have has six badly-arranged small rooms on the second floor. There is water in the kitchen,—when there is any. Recently it is obtainable about every third day, and then is very warm; his, however, is not objectionable, as we boil it before using it.

We had to wait three weeks before we could get our boxes of household goods through the custom-house. The only way goods can be secured at all is through the aid of a "despatcher," a man who makes out what is called a "policy," pays the duties, and sends the goods to you by dray. I had to pay \$22.50 on the two boxes I shipped from London as freight rather than pay excess baggage; but this was a mistake. I never saw a place where it requires so much money to "get along." I pay \$35 a month for house rent, \$30 a ton for soft coal, and twenty cents a quart for very poor milk. Butter is \$1 a pound. Corn-meal is forty cents a pound, and sweet potatoes are \$1 a dozen, none larger than a goose egg. Strawberries were eighty cents a dozen, but I can get good ones now for half a cent apiece. Everything of that nature is sold by the dozen or by the hundred.

In our purchase of necessary furniture, we sought the cheapest to be found, as we were not fully supplied with money. We paid \$55 for two second-hand iron bedsteads and one second-hand table. I had, fortunately, supplied myself with a few carpenter tools, so as soon as the custom-house consented to let me have them, I bought lumber, and began the construction of cupboards, wardrobes, tables, and bookcases; and now, I am thankful to say, we are fairly well furnished in this line, with but little cost. (I should explain that United States money is worth nearly three times as much as Chilean money.) There are a few staples which are as cheap here as in the "States"—as the United States is called. For instance, beans, rice, and lentils are only ten cents a pound, and excellent dried peaches twenty cents a pound. So our bill of fare is quite closely confined to the last mentioned articles. I thank our kind Heavenly Father that we have enough of these, which are amply sufficient to sustain life, and to give health and strength. We are all quite well, and enjoy such as the Lord gives us.

I have not had an opportunity to do much missionary work yet. I feel sure that this is

not altogether a barren field. Brother Segesser, of Switzerland, is having quite an experience down south at Puerto Montt. I quote from his letter written Nov. 8: "The priest followed me here in my work, through the whole city, entering every Catholic house into which I went, with a mob of school-boys, who with their bad behavior made my visit a real nuisance to the people. He forbade all the Catholics' buying those publications, and only a few disobeyed him. The second day he fetched the *Comandante de policia* to prohibit me any further sale of those 'dirty books.' I asked from him a formal written order, in order to be able to protest before the competent authority. He saw the weakness of his position, and went off, leaving his verbal order and a threat of arrest." Brother Segesser then showed his tracts to the authorities, who reprimanded the "holy" father quite severely. He says the mob threw dirt and stones at him, and otherwise insulted him; but notwithstanding all this, he bravely finished his work there; he "knocked at every door." Brethren in the North, this sounds as if it means something to sell books in Chile. Brother Bishop is in the north of Chile, at Iquique, where he says there is a good interest; and if some one could only preach in Spanish, there would not be much trouble in raising up a church there. The Spanish-speaking Methodist minister here is taking quite an interest in our literature. I hope to keep him supplied, and soon to be able to talk with him.

Our canvassers agree in the idea that what we need in the way of publications is smaller books,—not larger than "Steps to Christ." If no one is translating this into the Spanish, will not some one see that it is done? I wish we had a ton of tracts of about thirty-two pages or less, that we might have cause for some one to say here, as in the States, that our literature covered the country, as do autumn leaves. There is a law here that printed matter, under a certain weight, may be sent through the mail free of postage. I think a four-cent tract is about the limit. All newspapers go free; so it is evident that now is the time to bestir ourselves, and flood the republic with the warning message, which will not be work in vain. Are there not many readers of the REVIEW who would consider it a privilege to give of their means to have tracts on the coming of our Lord translated and printed in the Spanish language, that some of these poor benighted souls may be prepared to hail him with delight when he comes to judge the world in righteousness? This subject of the coming of the Lord is talked of even here. Should any feel inclined to help this new field, send your donations to Elder A. O. Tait, Battle Creek, Mich., and tell him what the money is for, and it will be applied to this field. Let us have the message in the Spanish, in simple words, easy to be comprehended by the illiterate; and do not fear that God has no people in Chile. He is no respecter of persons, and his followers must not be. May God add his blessing, and gather us all to himself at last.

Nov. 29, 1895.

G. H. BABER.

### OUR WORK IN ENGLAND.

THE leading field laborers, nearly all the Bible-workers, and a number of canvassers met at London, Dec. 29 to Jan. 6, for Bible study and consultation. Brethren A. T. Jones and E. J. Waggoner gave instruction from the word, while H. E. Robinson and the writer held meetings with the workers daily, for consultation and study of the field. The Bible studies were especially clear, giving joy, courage, and strength. Brother Jones spoke once on the Eastern Question, and at the closing meeting, to a good audience, on the Aims of the Papacy.

Reports from the field are encouraging, all the laborers enjoying more or less success. Brother F. Hope still continues at Southampton,

where there are now some one hundred and twenty Sabbath-keepers. The interest is still good, new ones being added from time to time. Brother C. H. Keslake, aided by two Bible-workers, will continue his work at Plymouth; there are now twenty-five believers at this place, and several others are hopefully interested. At Kettering, a city of 23,000, where Elder Durland formerly labored, J. S. Washburn is now holding meetings with an attendance varying from fifty to three hundred. There is prospect of some fruit. H. Champness, a young laborer, is helping at this place.

Work has been carried on in a more private way at Manchester by Ellery Robinson, and at Birkenhead by H. R. Hanson. Bible-workers have been sent to aid these brethren, preparatory to making a public effort. The work in London has been carried on by Bible work, by the circulation of *Present Truth*, and by meetings in five localities. Our membership here is constantly growing. Work in the north of Ireland is conducted by William Hutchinson.

In addition to the places already mentioned, work will be opened at Birmingham and Cardiff by Bible-workers. At these places, as well as at many others, an interest has been awakened by *Present Truth*. Nearly all the Bible-workers devote much time to selling the paper and following up the interest awakened by the agents who are selling it. This proves to be an excellent means of securing Bible readers, and associating the reading of the paper with the Bible work makes the latter much more effectual.

The canvassing work enjoys a good degree of prosperity. There are over sixty canvassers now in the field. About one half of this number are selling books, and one half selling *Present Truth*. The regular weekly issue of this paper is nearly thirteen thousand. This is an encouraging item when it is remembered that nearly all its regular readers are outsiders. Making due allowance for our people that take it, there are over twelve thousand families reading *Present Truth*; these all pay for the paper. So far as can be observed, this is a most effectual way of spreading the truth.

At the close of the general meeting, brother Jones went to Southampton, and later will visit nearly all the churches and companies in this field. In general, the prospects for the advancement of the work are good. A feeling of hope and courage prevails, and we may expect to see a reasonable growth the coming year.

London, Jan. 7.

H. P. HOLSER.

### JAMAICA, WEST INDIES.

It has been some time since I have sent in a report from this field, but it has not been because there was nothing to say; for the work was never in so prosperous a condition. We pitched our tent in the city of Kingston, Aug. 14, 1895, continuing the meetings for seventeen weeks, with the best of interest. As a result, about forty obeyed the message for this time. Our donations amounted to \$26.90. Previous to the tent effort, our work had to be done at the mission hall and in open-air services. We found our open-air meetings would interest the people in the truth, but we could not finish up this want, and many who were interested before came out and took their stand.

We are doing all we can with our present circumstances to scatter our papers and tracts all through the island. We have several young men selling the *Signs of the Times*, pamphlets, and tracts, and they are meeting with fair success. I believe much more can be accomplished in this line of work. We are laying plans to push it more vigorously, and also to start ship missionary work, as there is a good chance for that kind of work. Our local tract and missionary society is doing all it can in sending reading-matter over the island and its depend-

encies. Elder Eastman and his family are now on the Grand Cayman Island, to help forward the work there. We expect soon to put two canvassers on Cayman Brac and Little Cayman. These are all dependencies of Jamaica, lying nearly two hundred miles to the northwest. We think these are favorable fields. Elder Richardson has just returned from Grand Cayman, and gives favorable reports of the people.

There are now about two hundred Sabbath-keepers in Jamaica. We expect to pitch our tent again next week. Brother Humphrey, a former Baptist minister, who has accepted the truth, will begin laboring in connection with the tent. The work is developing here in Kingston so that it will be necessary for some one to remain here most of the time. Our week of prayer was a good time for us. Most of the canvassers came in, and a number of the brethren from the country walked forty miles to attend, and stayed the entire week. Each morning we had an early meeting at six o'clock. At half-past five in the afternoon we had the reading, and preaching at seven. Then we had canvassers' meetings and business meetings during the day. Ten were baptized, and four united on profession of faith, making a total membership of 158. We held our quarterly meeting on the last Sabbath, and we had a precious season together. One hundred and ten testimonies were borne in forty one minutes, and all felt the Lord near. On Sunday our church officers were elected for the ensuing year, and unity prevailed.

Our brethren appreciate what is being done for them, and in return they are doing all they can to help carry on the work. Since our organization, twenty-two months ago, the following has been paid in: Tithe, \$799.68; Sunday-night collections, \$64.52; Christmas offerings, \$90.80; missionary collections, \$51.66; Sabbath-school offerings, \$88.94; contributions to the Orphans' Home, \$12.82; for an organ for the tent work, \$40; making a total of \$1148.42. Besides this we are raising a fund to secure a place of worship of our own. Our canvassers are doing well in scattering the books among the people, and an interest is being created. The only trouble is, we have not the men to fill the calls. As an illustration of what our papers and tracts are doing I will mention one case out of many that we might give. A young man in the western part of the island got a few of our tracts and papers, and was so much interested that he came to Kingston, about a hundred miles, to learn more about the message. He arrived here Sabbath morning, and attended the meetings Sabbath and Sunday night. He bought some tracts and papers, and went home rejoicing that he had found the light.

We are sending out two hundred *Signs* each week to different parts of the island, and scores of the illustrated ones are being sold. Elder Van Deusen and his wife have been here since the first of November. Their labors and counsel have been appreciated very much. They expect to start on the first steamer for Barbados, where a needy field is awaiting them. We are all of good courage in the work.

Jan. 7.

A. J. HAYSMER.

#### WORK IN THE SOCIETY ISLANDS.

SINCE my last report for the REVIEW, the work in these islands has been growing constantly. Not as much has been accomplished as we would like to see, yet we know that God is gathering out a people to meet our Saviour with joy, when he comes to gather home his "jewels." We think the foundation is now laid, so that the work will go faster in the future.

There is but little reading-matter in the Tahitian language. It consists principally of the Bible, a hymn-book, and a small Bible dictionary. Since our printing-press came to Tahiti, we have been doing what we could to get our reading-matter before the native people. It is

not possible for a newcomer, after having been but a few months in these islands, to preach and translate reading-matter into the native language, and do it well. It takes years instead of months to acquire sufficient knowledge of the language to translate well. I am so glad that when we have God's Holy Spirit with us, it helps in speaking the truth; and even though the language may be faulty, the Spirit of God carries the truths home to the hearts of the people with so much power that the defects in speech are lost sight of, and the truths only are thought of by those who have a desire to know the right.

God always goes out before his people; so here he has helped us in getting good translating done in the Tahitian language. The man who has done most of our translating lives at Raiatea, and began his work by translating some hymns for us. We now have about sixty hymns translated into the native tongue. Following is a list of what we have printed in this language: "Steps to Christ," "One Hundred Bible Facts about the Sabbath," "Truth Found," a hymn-book, a child's primer, the tract "Christ and the Law," a temperance tract, and a key to Dr. M. G. Kellogg's prophetic chart. Besides these we have fifteen Bible-readings out. We also have a number of other readings translated, showing the times in which we are living, and what is to take place in the near future; but they are not yet printed.

I received a good letter from brother Stringer, of Rurutu, yesterday. The language of that group of islands is almost the same as it is here, and they use the same Bible we have in the Society Group. Brother Stringer says that the people there are anxious to get our literature, and speaks of their coming often to question him about the Bible. He wishes that they were as willing to walk in the light of the truth as they are to talk about it. Now it is ours to sow; by and by comes the reaping. During the past three months, brother Deane has spent considerable time in the districts of Paeca and Papara. There are eight adults at Paeca keeping the Sabbath with their children, and they have a Sabbath-school of twenty-three members. I have visited them at different times, and think that they are quite a hopeful company.

I spent a few weeks at Raiatea last month, visiting and getting things ready to return to Tahiti for a short time. It is quite a disappointment to many to have us leave them, and we were sorry to have to do it. We have a few young people there, and also some here at Tahiti, whom we should be very glad to see in some school where they could receive a proper education; for now they are not receiving very good training. There are but few people in this part of the world who appreciate the value of a good, thorough education. Some of the white people give their babies to native women to take home and bring up until they are old enough to attend school. They do this to avoid the trouble of caring for them themselves; but such a child gets a bad start in the way of a moral education.

Truly the harvest is great; but where are the laborers? *Laborers*,—how much meaning there is in this word!—not idlers or sleepers, but *laborers*. Those who will labor as earnestly in God's work as they would in doing their own personal work; men and women who are looking for something to do, and not for an easier place with less difficulties,—these are the people who are needed. This is a great work, and there are but few laborers. May the Lord send more workers into his great harvest-field for the gathering of souls.

B. J. CADY.

*Papeete, Tahiti, Dec. 12, 1895.*

#### NOVA SCOTIA.

I LEFT Annapolis Nov. 21, and arrived at Scott's Bay the 22d. This bay is a very pretty basin of water making into the land, in the shape of a half moon, from the Bay of Fundy. Around

the circle on the east is a belt of land dotted quite thickly with dwellings. The people live mostly by fishing and farming, but neither is very profitable.

I found here six adult Sabbath-keepers, and a few youth who observed the day; but as they had no regular Sabbath-school or meetings, their interest was rather small and their faith weak, although they had no thought of giving up. I was with them over three Sabbaths, and organized a Sabbath-school of eleven members and a church of five members. Others will be added later. I celebrated the ordinances with them, which was a profitable season indeed. The Spirit of the Lord came into each heart as our minds were carried back to the Saviour's humiliation, broken body, and spilled blood. Then, as our minds were carried forward to the time when we would be called to surround the table of the Lord in his kingdom, all seemed to long for that glad day; and in the language of the true church, as expressed by John in Rev. 22:20: "Even so, come, Lord Jesus."

The children of the Sabbath-keepers were constant in their attendance at the meetings, and gave the best of attention; and a deep impression was made on their minds. I trust and pray that they will give their hearts fully to the Lord. As we set before them the privileges and obligations of spreading the message, and how the Lord regarded every one as a worker and had entrusted to all talents according to their ability, and required of all the "tithes and offerings" due him, a response seemed to come: "Yes, Lord, we will;" and I trust they will. I received three subscriptions for our periodicals.

A few First-day Adventists were in attendance at nearly all the meetings, and seemed quite interested. I went from the little church Dec. 9, having enjoyed a very profitable stay with them; and, like one of old, I can say that it was good for me to be there.

H. J. FARMAN.

#### EAST TENNESSEE.

AFTER our general meetings closed near Evansville, I spent a few days at home, including the first part of the week of prayer. The latter part I was with the church at Knoxville. On my way there I was glad to attend one meeting with the few at Harriman. Brother Sanford, who is laboring in that vicinity, was present and in charge of the meeting.

At Knoxville I found their meetings and readings in progress, two meetings being held each day. Besides the prayer and social meetings, there was preaching each night. The interest was good, with some outside attendance, some coming twelve miles from the neighborhood where brother C. E. Sturdevant has recently labored. Two of these united with the church; in all, six were added, and twelve were baptized in the Tennessee River, a large crowd witnessing the ceremony. The church now numbers fifty-five. As the labor in the city has been mostly for the colored people, their numbers are about three to one to the white membership. They make a strong appeal for labor to be bestowed upon the white population of the city, and it ought to be done. There is also a crying need for a house of worship. The church now occupies a hall which costs about one hundred dollars a year. All are working together in harmony and love, and the Lord is blessing them and those who are laboring there. The readings and instruction given were very much appreciated by the church. The yearly offerings were not so large as we had hoped for. The ordinances were celebrated. It was a precious occasion. The Lord was present in all these meetings, and it was good to be there. The meetings at Graysville were also a great benefit to the church. Elder Shaw was present, and rendered valuable service. The readings were so arranged that the students might be benefited.

I am now at work in the Atlanta Institute. There is a general representation of all the public laborers in the district. The Lord is present, and his blessing rests upon the teachers and those who are taught. All are being taught of God, and we are expecting great things of him. The new and commodious church, just completed here at Atlanta, affords us ample accommodations. It is a credit to the church here.

R. M. KILGORE.

NORTH CAROLINA.

HICKORY, LEGO.—I closed the meetings at Hickory, Dec. 18, 1896. Ten began the observance of the Sabbath during these meetings, making twelve who are now keeping the Sabbath at this place. We hope for still others to decide in favor of God's eternal truth. The tent-meetings held here about eight years ago left a favorable impression upon many minds, which was a great help in this last series of meetings. A Sabbath-school was started, which we hope will prove a great blessing to the work. Donations amounted to \$5. Brother Frank Lyndon will meet with them each Sabbath till other labor can be bestowed upon the work at this place.

After I closed the meetings at Hickory, I went home to Greensborough, thinking I would spend a few days there before going to the institute at Atlanta, Ga., but the next morning brother M. G. Creasy came and requested me to go to his neighborhood (Lego), about eight miles from Greensborough, as a good interest had been awakened among his neighbors to hear more of the truth. I went with him, and we were fully convinced that it was a move in the order of God. Each day we held the regular week of prayer meetings at the home of brother Creasy, and each night I preached at the home of the postmaster, as he kindly opened his doors for the meetings. Many of the same persons attended all the services, and were deeply interested all the way through. It was the testimony of all our people there that it was the best week of prayer they ever enjoyed. The contributions amounted to nearly \$7, which we think was quite good, considering all the circumstances, and how few of our people there are here.

In the preaching services the love of God, the power of his word, the importance of obedience, the Sabbath question, and other points of truth, were presented as fully as time would permit. As a result of the meetings, six people began the observance of the Sabbath, and greatly rejoiced in the truth of God, testifying that the first Sabbath they kept was the best day of their lives. These are all adults, and among the leading people of the neighborhood. One of the number is a man who attended our tent-meetings at Greensborough the past summer, where he was first impressed with the truth.

Brother Creasy and his family have been the means, in the hands of God, of doing a good work in this neighborhood in creating an interest in the truth, and in preparing the minds of the people to walk out in obedience to God's commandments. Another family of Sabbath-keepers has also moved into the neighborhood. Quite a number of new members were added to the Sabbath-school, which had previously been started.

I had the privilege of visiting an aged blind lady, who has been keeping the Sabbath alone for a number of years. She has been blind all her life. The family in which she lives bought a copy of "Bible Readings" several years ago of one of the canvassers. At first they were deeply interested in the book, and read it to this blind lady, who at once began to keep the Sabbath, and has been firm in its observance ever since, although the rest of the family soon turned against the book and the truths it contained. They disposed of the book in such a way "that

it could not do any harm." as one expressed it; but I thank the Lord that one dear soul has never lost the impression it made upon her mind in regard to the Sabbath.

Near the close of the meetings we were kindly offered the use of a church building near by, and I hope some one may be permitted soon to follow up the interest already awakened here. I am now attending the institute in Atlanta.

Jan. 5.

B. F. PURDHAM.

LEGO.—As I have before stated, I sold my home in Wisconsin, and moved to the South; and the 9th of July, 1895, I came to this place, among entire strangers. I organized a home Sabbath-school. When the week of prayer came, I made efforts to get a minister to preach the word. Brother Purdham came, and preached eight discourses. The result was that six good persons, all of them over thirty years of age, began the observance of all the commandments of God. Our Sabbath-school numbers eighteen. The country is stirred all around. I write these lines to encourage others to do likewise; for there are whole counties in this State that have never heard of Seventh-day Adventists.

MARTIN G. CREASY.

KANSAS.

DWIGHT.—Since the camp-meeting in September, I have been able to labor but little, on account of an attack of malarial fever contracted during the extreme wet weather of July and August; yet I have not been idle altogether. I conducted the quarterly meetings in Ottawa and Kansas City. At Ottawa three were received into the church, and at Kansas City a lively interest was stirred up. I visited my old home in Indiana during the first part of November; although my health was feeble, I enjoyed holding a few meetings with the churches at Farmersburg, Salem, and Terre Haute.

I returned to Kansas in time to attend the good District Conference held at Wichita, and there I had an experience which has resulted in my restoration to health. Some circumstances there made it apparent to me that the enemy was trying to use the circumstance of my feeble health to injure the cause, and I took the matter to the Lord. He heard me. I had the assurance there of returning health, and I have been rapidly improving and gaining strength ever since, for which I praise the Lord.

I next visited La Cygne, the place where brother Field and I had the tent pitched last summer. I found the work here needing help very much. One had given up. No place could be obtained where public meetings could be held, yet there is an interest to hear more on the truth, and we expect the Lord will soon open the way so meetings can be held. I held a few meetings in a school-house out in the country some distance, where quite an interest to hear was manifested.

From here I went to Emporia to spend part of the week of prayer, and was with the church there the first part of the week. One decided to keep the Sabbath. The weather was so exceedingly bad that the attendance was small; but we did not miss any meetings. This church needs some well-directed and earnest work very much. All regretted that my stay must be so short.

I arrived at Dwight Thursday, just at the close of their meetings. All were glad to see me. I was much pleased to meet brother and sister Root here. They had been canvassing not very far from here, and came over to spend the week of prayer with this new church. They rendered efficient help in making the meetings interesting. This is the church brother Mills and I organized last May. I found all holding out and of good courage, and some others very deeply interested. I will follow up the interest,

trusting that the Lord has other precious jewels here, to add to this number.

Dec. 29, 1895.

D. H. OBERHOLTZER.

DOINGS AT THE CAPITAL.

THE District Sunday Bill is still in the hands of the commissioners, but it is expected that they will soon be ready to return it to the Committees of Congress. They have given no intimation as to what will be the nature of their report thereon.

The Committee on the District of Columbia of the House of Representatives is receiving petitions, numerous signed, against the passage of the District Sunday Bill. These petitions are credited to the Seventh-day Adventists by the papers of this city, but the Adventist people have not yet engaged in the work of petitioning, and therefore the petitions must have originated with some other class of liberty-loving citizens. The above-named petitions are addressed to the Chairman of the District Committee of the House and his associates, and declare that the national Constitution debars Congress from passing the proposed bill, on the ground that it is religious in character; that the reason for prohibiting labor on Sunday, as expressed in the bill, is purely religious, and that it proposes to determine by statute what is proper to do or not to do on a "day of rest and worship," made such by divine appointment. It also declares that the bill proposes class legislation on purely religious grounds, in that certain persons are exempted, provided they religiously observe Saturday; and that in case the bill becomes a law, the courts will be called upon to decide in what the religious observance of Saturday consists, etc. Also the petitions set forth the fact that such a law would seriously interfere with the rights of citizens, and would be a violation of the principles of religious liberty in general. The presentation is an excellent one.

During the past week the Christian Endeavor Society held a convention in one of the largest halls of the city, which was packed to the doors. Resolutions favoring the passage of the District Sunday Bill were passed. Rev. Dr. Clark, in the course of his remarks, used the following language: "A new force is come into the world, a force powerful for the development of good citizenship, and it must be recognized." And yet it is not a new force, for Paul said it already worked in his day, and it was still at work in the days of Constantine; in fact, these religious-political movements have been very common ever since men began to love themselves and to love power. And these movements will continue until there are no more carnal-minded professed followers of the meek and lowly Saviour.

There is no change in reference to the Church and State resolution; it is still in the Judiciary Committee of each House, and no action has been taken upon it.

A. M.

News of the Week.

FOR WEEK ENDING JANUARY 25, 1896.

NEWS NOTES.

Miss Clara Barton, president of the American Red Cross Society, with five companions, sailed from New York last Wednesday, en route to Constantinople. They go with the object of carrying relief to the Armenian sufferers. It is well known that the sultan has declared that they will not be allowed to distribute relief in that territory. Nevertheless Miss Barton proposes to go on, relying on Providence or circumstances to open her way when she gets there. She will make application first to the U. S. minister, hoping thus to obtain the required permission. It is said that the sultan has so far modified his decision as to state that Miss Barton and her associates may distribute relief if they choose, but he will not recognize the Red Cross, as that is a religious badge to which the Mohammedan crescent is totally opposed.

It was reported some time ago that the dispute between England and Brazil, in reference to the little island of Trinidad, had been amicably settled by England's withdrawing all claim. That report was premature; for the question is as lively now as ever. Great Britain has occupied the island, and Brazil now demands its unconditional and immediate surrender, and it is supposed that a refusal thus to vacate the island will cause diplomatic relations to be broken off. On the other hand, England proposes to leave the matter to arbitration. If Brazil refuses to do this, the island will be held by the British; or if Brazil does not send a favorable reply on or before Feb. 12, England will not arbitrate nor admit any claim. From this standpoint it looks as though there might be more rumors of war soon.

Color has gained another victory in the cruel strife of races. Some fourteen months since, Mrs. Fannie Barrier Williams, a mulatto lady of education and refinement, was invited by some of the members of the Chicago Woman's Club to apply for admission. She did so, but seeing the trouble her application was causing, Mrs. Williams considerably withdrew her name. The friends of equality then introduced and carried an outspoken amendment to the constitution, declaring that color should not debar women from membership. Last week Mrs. Williams's name was again proposed, recommended by the committee, and accepted by the club. A minority now threatens to resign, but a large majority sustains the liberal and commendable stand that has been taken.

The desolation of Armenia still goes on under the eyes of Christendom, while the selfish policy of the onlooking nations prevents their interference. But though the past two weeks have been comparatively quiet, there are signs to indicate that the next few weeks will be more decisive. It is reported that Russia has succeeded in effecting a treaty offensive and defensive with Turkey. If this should prove true, it is difficult to see how a desperate war could be averted. It would be the throwing down of the gauntlet to England. The preparation of the now famous flying squadron is placed in connection with this rumor, and it is thought that the destination of that fleet will be the Dardanelles. If Russia has formed such a treaty, it probably includes France, and it is a long step toward the absorption of the Turkish empire. It will not be strange, therefore, if the next change of the international wind would bring England and Germany into close friendship again.

It is often a matter of serious question whether to give place in a respectable paper to some of the startling occurrences which are indicative of the times. In very many cases the crimes committed are of a nature to forbid their publication. Others are so shocking as to be horrible in detail; and yet they go to show the fulfillment of the prophetic word. It is said that the last days would be as the days of Noah, and as Sodom. Here is one of the items to which we refer, and for the publication of which an apology is perhaps due: At Pierron, a small station in Illinois, a lot of woodchoppers camping in the woods got on a spree, and, because one of their number would not drink as often as the others thought necessary, they stripped him of his clothing, and, placing him on a stove, held him there till his flesh was burned to a crisp. Then they took a red-hot poker and raked up and down his back, burning deep furrows in the flesh. To finish up their fiendish work, they smeared molasses and flour over his body from head to foot and pitched him out of the house.

A friend sends us a clipping from the Mt. Vernon (Ill.) News, which alludes to a very strange scene in a jury room—so strange that it is worthy of note. In dismissing the grand jury at the close of its labors, the foreman, Mr. Goodrich, "complimented the members for their promptness and diligence in despatching public business, and for their gentlemanly conduct throughout their labors. 'I have not,' said he, 'during the entire time we have been together here, beard a single oath or any other improper language, nor have I detected the smell of liquor upon the person of a single member here. When we first met, I was acquainted with every man, save one, who has served on this jury with me. I know you all now, and know you better and respect you more, than when we met. I have listened to your talks, and have enjoyed them; yet while we have heard politics, finance, crops, the weather, and numerous other matters discussed, I have not heard a single word mentioned concerning the welfare of your immortal souls. It has been said that when we disperse from this room, in all probability we shall never meet again. We will, on the day of judgment, be called before the bar of Christ to answer indictments against ourselves. My wish and my prayer is that you may all be prepared to answer to that call. I want to ask how many men of the twenty-two now present are trying to lead Christian lives.' Sixteen of this number were on their feet in an instant, while the tears were streaming from the eyes of nearly all the remaining six, each of whom pledged himself to lead a better life in the future than he had done in the past. By request of one of the six non-Christians, they

were dismissed by prayer by Captain John R. Moss, and as each filed slowly from the jury room, he felt and knew he left it a better man than when he entered here."

It is reported from Cuba that General Gomez, the leading officer of the insurgents, is mortally ill of consumption and fever, and will not long be able to retain his command. There is also a report of a severe engagement in which the insurgents were badly defeated. But these reports coming through Spanish hands are not entitled to much credence without confirmation. General Maceo has made a brilliant raid into Pinar del Rio, the western province of the island, capturing large stores of arms and ammunition and obtaining considerable money. Maceo captured several towns on the raid, but avoided a general engagement with the Spaniards. It is anticipated that General Weyler, the successor of General Campos, will deal much more rigorously with captured rebels, and seek to inspire a terror in the minds of the rebels.

The Ashanti expedition has been successful in subduing to Great Britain the young King Prempeh, and peace will soon be restored on the African West Coast. From this distance there appears to have been no justification for the war. The Ashanti king sent envoys to England for a peaceful settlement of the dispute, and to arrange for assistance in opening up a country that is rich in mineral wealth, as well as in coffee and cocoa. But evidently England preferred conquest to compromise; so the envoys were not received, and the expedition proceeded. Prince Henry of Battenberg, husband of Beatrice, youngest daughter of Queen Victoria, accompanied the expedition. The news soon came back that he was smitten with the swamp fever, and now the word comes that he is dead. His death plunges the royal family into the deepest grief. He was probably driven to his death by ridicule. Being of a poor family in Germany, he was unpopular with many in England, who never tired of ridiculing his poverty and abusing him for his good fortune in contracting so noble a marriage. In the royal family and with his friends, he was highly esteemed for his manly qualities. Goaded by taunts and against the protests of General Wolseley, the commander of the British army, and in spite of the fears of his friends, he went to that doleful region of death, exposed himself to the terrible heat of a vertical sun in long marches, soon fell a victim to fever, and died. He showed himself a hero in his sickness, and died peacefully.

In no part of the country have the proposed religious and moral reforms in politics been more fully tested than in Denver. The women vote and attend caucuses, and politicians bow to the wishes of the church. A recent despatch from Denver illustrates how religion in politics is likely to work. It says: "Last fall, when Governor Mc Intyre was elected by the vote of the women, he gave a solemn promise that he would see that all the laws were enforced, and that gambling in particular would not be tolerated. For the sake of enlisting the sympathy of the women, the governor asked the ministerial alliance to recommend good and true men to occupy positions on the police board. After much deliberation the ministers recommended the men who were appointed. Almost with the first breath of office the gambling-houses were reopened, and the outcasts in the lower districts of the city were licensed, without any interference from the police. The pastors were told repeatedly that the statements in the daily papers were a mass of falsehoods, and that there was not a single gambler making a living in the city. The ministers believed this until the mayor undertook to prove that the papers were right in their position, and with the aid of his private secretary secured evidence sufficient to convict forty gamblers of running openly in defiance of the law. Then the preachers revolted and called for a council of war, that was held yesterday, at which resolutions were adopted calling for the resignations of the commissioners. This will likely lead also to their suspension from their church functions, for the statement was made without denial that the gamblers have been putting up at the rate of \$4000 a week to secure police protection."

#### ITEMS.

—The English Ashanti expedition has occupied Coomassie without opposition, and the king has accepted the demands of the English government.

—In spite of the reports of the death of the queen of Corea, a recent despatch from Shanghai states that there is excellent authority for the statements that the queen is still alive.

—Elvia F. Mosher has the honor of being the first woman ever appointed to a full professorship on the faculty of the University of Michigan. At the last meeting of the board of regents, held Wednesday, she was appointed professor of hygiene and also dean of the woman's department of the University. Her duties will begin Oct. 1 next.

—It is said that "General" Booth, of the Salvation Army, is about to open a colony farm in New Jersey, similar to the one in Hadleigh, England, for the benefit of the "submerged" poor in this country.

—Seventy people were crushed to death in a panic at a theater in Russia last week. One of the actresses became panic stricken, and raised a terrible outcry at an alarm of fire, which caused the disaster.

—Dr. Jameson and his officers have been turned over to British authorities, and have sailed from Durban for England, where they will be tried before proper tribunals. It is anticipated that the trial will be an interesting one.

—Dr. Joseph Cook has gone to a sanitarium at Cold Springs, N. Y., for a long sojourn. Dr. Bradford, who accompanied Mr. and Mrs. Cook homeward from the far East, denies that Mr. Cook's mind is unbalanced, and thinks he will recover.

—The trouble which arose in the church in Washington, to which Dr. Talmage was called, is to be settled by the resignation of the assistant pastor, Mr. Allen, who will receive full salary to Oct. 1. Mr. Allen regards this offer "consistent with his rights and self-respect."

—Advices have been received that civil war is imminent in the state of Rio Grande do Sul, Brazil, which has only recently been relieved of the disturbing element of rebellion. The cause of the present trouble is the cruel treatment suffered by those who engaged in the insurrection.

—The latest acquisition to the Fargo divorce colony is Mrs. Beakman, the nineteen-year-old daughter of Peter J. Conlin, superintendent of the police of New York City. Mrs. Beakman was married at the age of thirteen years, and the grounds for divorce are said to be non-support.

—A pastor and an editor became so animated in a local political strife in Durand, Mich., that they could not talk mean enough, so mutually agreed to take to their fists, which they did in the public streets. The editor was severely beaten. He ought to know better; of course we would expect it of the preacher.

—Samuel Atkins, of Pendleton, Ind., was sent to the insane asylum three years ago, and his large property was distributed among his children. They are now surprised to see him discharged cured, and he is surprised to find himself penniless and homeless. They refuse to take him in, but he has succeeded in securing a judgment for \$1250 against one of them.

—Sixty-five Protestant missionary societies are at work in India. There are 560,000 native Protestants—an increase of 150,000 in a decade. Forty years ago there were only 91,000 native Christians in India. Three fourths of the population are Hindus, one fifth Mohammedans; about two and a half per cent. are Buddhists, while Christians have only about eight tenths of one per cent. of the population.

—The London Times of Jan. 22, published a Washington despatch from its correspondent, G. W. Smalley, asserting that he has it direct from the White House that a settlement of the dispute with Great Britain on terms that will involve no discredit to either government will soon be effected. The Times comments editorially on Mr. Smalley's despatch, and expresses great pleasure at the cheering news.

—So far, the reports from Madagascar are of a reassuring character. The French have been humane in the hour of victory. When a deputation of missionaries waited on General Duchesne, he received them very kindly, and assured them that they need fear no interference from him or his; and to a deputation of native pastors he declared that they would all be allowed full liberty of conscience and worship.

—The Russian navy for the next seven years is to have a total of 403,000,000 roubles, 57,500,000 roubles of which is for the current year, increasing 500,000 roubles annually. Should foreign navies grow faster, it is expected that these credits will be increased. The main object is to reply to the appearance of every new English battleship, and especially of the cruiser type, by the production of a Russian one of equal or superior power.

—Some of the Presbyterian papers are giving prominence to the claim that that denomination has been very prolific in presidents, more of our chief executives having come from that denomination than from any other. In another matter the Presbyterians are not so successful. It was proposed by them to raise \$1,000,000 for missionary purposes within a year. The time is nearly past, and two thirds of the amount is yet to be realized. It is one thing to raise presidents, and another thing to raise a million dollars.

—At the general elections in Manitoba, Jan. 15, there was a great victory for Premier Greenaway, his government being returned almost unanimously. The indications are that whereas, in the last legislature he had twenty-seven out of the forty members, in this next legislature his members will be increased by four. The sole issue, except in rare cases, was that of upholding the right of the province to make its own educational laws, and administer them without interference of the federal government of Canada.

Special Notices.

NEBRASKA CHURCHES, NOTICE!

For the past few years it has been our custom to have an annual offering throughout the Conference in the churches and companies for the relief of the poor and unfortunate in our midst.

CONFERENCE COMMITTEE.

SHIP MISSIONARY WORK.

One very important line of our work is the work of ship missionaries. We have ship missionaries in New York City, San Francisco, Liverpool, Hong Kong, and other important ports.

We are just in receipt of a very interesting letter from a ship missionary in Liverpool. He tells us of several ship captains that have recently come to him, and purchased some three or four thousand pages each of our publications.

A. O. TAIT.

Appointments.

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

GENERAL MEETING FOR VERMONT.

MEETING, as noted above, will be held in Jamaica, N. H., Feb. 14-17. Elder R. C. Porter, superintendent of the district, is to be in attendance at this meeting.

WM. COVERT.

CHANGE OF APPOINTMENTS.

In order to meet with the church at Jackson, we hereby change our appointments as follows:—

Jackson, Mich., Jan. 30 to Feb. 2
Lambton, Ontario, " 6-9
St. John, " 13-16
Allis, Mich., " 20-23

Meeting in each place will begin on Thursday evening at seven o'clock. We hope to see a general attendance from all within a reasonable distance.

R. C. HORTON,
C. N. SANDERS.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

Annual Meeting of the Stockholders.

The Seventh-day Adventist Publishing Association will hold its fifth annual session under the new charter at Battle Creek, Mich., on Tuesday, Feb. 25, 1896, at the Tabernacle, at 10 A. M., for the election of a board of directors for the ensuing year, and the transaction of other business that may come before the meeting.

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

O. A. OLSEN, U. SMITH,
H. LINDSAY, A. R. HENRY,
W. C. SISLEY, F. D. STARR,

H. W. KELLOGG, Directors.

THE annual meeting of the Seventh-day Adventist Educational Society will be held in the chapel of the REVIEW AND HERALD Office, Feb. 24, 1896, at 4 P. M.

W. C. SISLEY, J. H. KELLOGG,
U. SMITH, J. H. MORRISON,
A. R. HENRY, F. D. STARR,

G. C. TENNEY, Directors.

WANTED.

PAPERS.—Clean copies of Seventh-day Adventist papers for missionary work are wanted. Send postpaid. Illinois Tract Society, 115 N. 3d St., Rockford, Ill.

EMPLOYMENT.—A young man twenty-one years of age wishes to work on a farm or at common labor with a Seventh-day Adventist. N. A. Nisbeth, Belle Prairie, Minn.

Publishers' Department.

"STEPS TO CHRIST."

Correction of Prices.

A UNIFORM price of seventy-five cents will be charged for "Steps to Christ" in any of the following languages: Italian, Polish, Bohemian, Portuguese, Holland, Swedish, Danish, and German.

Notice was given last week but an error was made in the prices as quoted. Special prices to publishing houses.

W. O. PALMER.

"BIBLE MORNING GLORIES."

Such is the title of a charming little volume of 198 pages, by Mrs. Abbie C. Morrow, and published by T. B. Arnold, 104-106 Franklin St., Chicago, Ill.

"INDEX TO SCRIPTURE REFERENCES."

This little work has come to our table. It has already been noticed here, and is fully up to our expectations. The compiler has carefully noted every text of Scripture noticed in the writings of Mrs. E. G. White, and placed them in order, with reference to the various writings in which they may be found.

A TIMELY BOOK.

WE have received from the author, Dr. John T. Christian, a copy of "Americanism or Romanism; Which?" published by the Baptist Book Concern, Louisville, Ky.

THE "LIFE OF BATES."

SEVERAL weeks ago we had some notices in the REVIEW in regard to the reduced price of the book, "Life of Bates." Since we have reduced the price, we have been receiving orders for it to some extent, and we trust that our brethren and sisters have not forgotten the special offer that was made.

If we want to keep our children interested in the truth, let them know about the history of our work. Let them know the history of the early pioneers in this work, and keep the truth impressed upon their minds that there is no more noble work to be engaged in than the Lord's work.

horted to tell their children continually of the wonderful dealings of God with them. All these things were recorded to be a lesson to us, and we should ever keep before our children the history of this work from the beginning.

The "Life of Elder Joseph Bates" not only gives us valuable points in connection with his early history as related to the cause, but gives other valuable matter as well, that any of our young people may be benefited by reading. The book was written by Elder James White, and is characterized by his usual clear and forcible style.

Our special object in noticing it in this way is to give our people who have entered the truth during recent years an opportunity to get this valuable book. Remember that the special price that we have made on the publication until the 1st of March is sixty-five cents, postpaid. Address the International Tract Society, Battle Creek, Mich.

A. O. TAIT.

THE "Women's Clubs of Michigan," by Mrs. H. S. Russell, of Hudson, Mich., with fifty-three portraits of prominent members of our State Federation, will appear in the February Midland Monthly Magazine, published at Des Moines, Iowa.

A PAMPHLET of twenty-three large pages, entitled "The Personal Return of Christ the Hope and Comfort of the Apostles," has come to our table. It consists of a collection of those passages of Scripture which relate to this subject, quoted from the Revised Version without comment. It is a useful and attractive little work. Single copies, five cents. Henry Dill Benner, Rutherford, N. J.



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, Charlotte, Lansing, Durand, Flint, Lapeer, Tlay City, Ft. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, and New York.

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

Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

Stop only on signal. A. E. 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. Jackson east at 7:27 p. m.

Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:40 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 28, 1896.

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In response to numerous queries we take this time to say that "T" is a contraction of G. C. T., which form the initials of one of the editors. It is used for brevity's sake to identify short articles.

Our readers will be glad to see the interesting and encouraging report from Jamaica which appears in this number. Two hundred Sabbath-keepers in Jamaica show that the field is a fruitful one.

We receive, indirectly, very good word from the institute now in progress in Atlanta, and also from the Bible-school at College View. We trust that some of our correspondents in those places will remember the REVIEW, and tell us of the good things they are having.

We have received from the Healdsburg (Cal.) College, announcements of a special Bible course to be offered in that institution during the last half of the present college year, Jan. 15 to May 26. The object of the course is to prepare workers for Christian work whose time will not permit them to engage in regular college work. Those interested should send to Healdsburg College for circulars and information.

The *Gospel Messenger* of Jan. 4, notices a "wonderful letter" purporting to have been written by Jesus Christ, by him hidden under a great stone, and discovered by a little girl sixty years afterward. The letter starts out, "Whosoever worketh on the Sabbath day shall be cursed," etc. The *Messenger* says this letter is being "widely circulated in this country by the Sabbatharians, it is to be presumed." Then, after giving its opinion of the fraud and of those who believe it, says again: "This is another way the Sabbatharians have of defending a doctrine that is absolutely contrary to the genius of the new dispensation. A doctrine that has to depend upon a forged letter for defense is in a deplorable condition." It is unworthy a gospel messenger to make such gratuitous charges. We doubt very much if it can be proved that any observer of the seventh day ever had anything to do with circulating such an absurd thing. Certainly no responsible member of any Sabbath-keeping body ever did so. We take

the decalogue written by the finger of God as the foundation of the Sabbath doctrine. Is that a "forged letter"? It says, "Thou shalt not bear false witness against thy neighbor." We fear you have done that, brother *Messenger*.

A report received from brother Wm. Arnold, one of our most successful canvassers, who is now in British Guiana, working with health and medical publications, shows the interest that attaches to this class of literature. He obtained from the Bishop of Guiana a very helpful testimonial in favor of the "Ladies' Guide" by Dr. J. H. Kellogg. Brother Arnold's report shows an average of twenty-three books a day for fifteen days, representing a total value of \$1663.44. So far as we know, that establishes the record.

None of us relish self praise, especially when some one else praises himself. Lest it should seem like self praise, we do not print many words of commendation that we receive. But the following having been written by a stranger, we give it for the encouragement of our contributors and friends:—

"What a good paper the REVIEW is! As my acquaintance with it grows, my admiration seems to increase. I thoroughly enjoy the Home department, and wish its good instruction might penetrate every home. The consistency of Adventist teachings with the Bible and with common sense, is a comfort to me. You who have always lived in that atmosphere, can hardly appreciate the relief it is to come in contact with such a people. I am so tired of the compromising Christianity that sets aside the 'divine ought,' as some one calls it. It seems to me that knowing duty, there is but one honorable course; and ignorant of it, the only thing is to search for it."

### IN THE SOUTH AGAIN.

We reached Keene, Tex., Wednesday morning, Jan. 15, and remained till the following day. The short time was used to the best advantage in visiting the school and counseling with the members of the board and other brethren. The number of students in attendance is about one hundred and seventy-five, and some others are expected. It is evident that teachers and students are crowded, and working under great disadvantages. The new school building is partially enclosed. As soon as it is completed, they will have good accommodations. In the evening I spoke to an audience which was large in view of the almost impassable condition of the roads. The prospects for the school are very encouraging. One of the greatest needs at the present time is the money which our brethren have pledged toward the new building, in order that it may be completed without further delay.

Continuing our journey eastward, we reached Vicksburg, Miss., Friday afternoon, and were met at the station by brother J. E. White, who took us at once to his home. We were pleased to find him and his co workers of good courage, and the work in a prosperous condition. Those who had embraced the truth when we were there last summer, continue firm, and are daily growing in grace and in the knowledge of God. Several new ones have taken hold lately. Since the return of brother White and his wife from the North, Dr. W. H. Kynett has united with them, and is rendering valuable help in many ways. Lately a night school has been started, which is

well attended, and the interest generally is rapidly increasing. On Sabbath I enjoyed the privilege of speaking to the people. It was especially interesting to me to listen to the intelligent testimonies borne, which indicated a genuine work of grace in the heart, and a sincere love of the truth.

Doctor Kynett finds a large amount of work to do in the medical missionary line. This really seems to be need of an organized effort of this kind, and it ought to be provided for as soon as consistent. As might be expected, workers in Vicksburg are meeting with many perplexities and hindrances; but in spite of these, it seems to me that better progress is being made than could be expected under the circumstances. Already a number of those who have received the truth at Vicksburg have gone out to other places, where they are arousing interest in others to learn of these things. Calls begin to come in from different localities for some one to come and teach the truth.

This morning we stopped over one train at Birmingham. Brethren Shaw and Sturdevant who have been laboring there, are now attending the institute at Atlanta. In their absence, brother Sturdevant is looking after the interest. She related many interesting experiences in her work. Quite a number have begun the observance of the Lord's Sabbath, and the interest is increasing continually. Here, too, the work is going forward in an encouraging manner. Brother Sturdevant mentioned different people who had received some instruction in the truth, but had then gone away and spread the light in different places among their friends and acquaintances. Thus the truth is going to many, and the Lord is working upon the hearts of the people. We have reason to believe that this time is ripe for the harvester. Would that we had many more prepared to take up the work.

We are now (Jan. 19) on our way to Huntsville, Ala., to take possession of the farm purchased for the establishment of an industrial school.

O. A. T.

### TWO LAWS.

The tract, the "Two Laws," for which there is a steady call, has been out of print for a few weeks. It has been revised, and we are pleased to announce that the new edition of this tract is now ready for delivery, and orders for the same will receive prompt attention. Address all orders as usual.

A. O. T.

### ANOTHER VALUABLE BOOK.

The General Conference Association has published a little volume from the pen of E. G. White, entitled, "Thoughts from Mount of Blessing." The book is similar in size to "Steps to Christ" by the same author. The theme is the Sermon on the Mount. In fact, connected with the author's name, is a sufficient suggestion to lead every one of our readers to desire to possess this book. There are six chapters: On the Mountain Side; The Attitudes; The Spirituality of the Law; True Motive in Service; The Lord's Prayer; Not Judging but Doing. The book contains nineteen illustrations prepared especially for those who have received help and comfort from "Steps to Christ," and from the author's numerous writings, will scarcely need urging to obtain this new book of spiritual grace and nourishment. May be ordered of any publishing house or tract society. Price, seventy-five cents.