

The Advent REVIEW And Sabbath HERALD

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

VOL. 73, No. 5.

BATTLE CREEK, MICH., FEBRUARY 4, 1896.

WHOLE No., 2153.

The Review and Herald,

ISSUED WEEKLY BY THE
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-
orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

ALONE WITH GOD.

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

ALONE with God in the evening,
When are past the cares of the day;
When the hot, flushed clouds of sunset
Have faded to sober gray;
The troubles that weighed my spirit,
In the hush of the darkness cease;
I'm alone with God in the evening,
And my soul is filled with peace.

Alone with God in the evening!
But memory's thoughts will stay;
Perchance the duty I did not do,
Or the word I did not say,—
I think of those vanished chances,
With a tender, a sad regret;
Alas, for the good that I might have done,
Ere the sun of the day was set!

Alone with God in the evening!
Is the record dark or fair,
That has gone all day to the gates of heaven,
To be recorded there?
I think of each sinful action
With a troubled heart and brain;
For the day that's gone to eternity
I never can live again.

Alone with God in the evening!
I fall on my knees, and pray
That he from his tender, pitying heart
Will forgive the sins of the day;
And a peace settles down o'er my spirit,
And I rest like a weary child;
I'm alone with God in the evening,
And to him I am reconciled.

Our Contributors.

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

VOLUNTEERS WANTED FOR THE SOUTH- ERN FIELD.

BY MRS. E. G. WHITE.

INSTRUCTION is to be given to our colored neighbors concerning the physical, mental, and moral nature. We must give them line upon line, precept upon precept, here a little, and there a little. The youth will catch the lessons that are given, and retain them much more readily than those who are aged. How important it is that this large class of human beings, who are now in ignorance, should be taught to read for themselves, that they may know what saith the Lord unto them! How anxious every Christian family should be to have a part in helping on the education of the colored race! Many of them are poor, neglected, homeless creatures. We should teach them how to build cheap houses,

how to erect school buildings in cities and villages, and how to carry on their education.

God holds us accountable for our long neglect of doing our duty to our neighbors. He sees precious jewels that will shine out from among the colored race. Let the work be taken up determinedly, and let both the young, and those of mature age, be educated in essential branches. Take hold of this nation that has been in bondage, as the Lord Jesus Christ took hold of the Hebrew nation after they came forth from Egypt. God will put his Holy Spirit upon those who put heart and soul into the work, realizing the truth of the words of inspiration: "We are laborers together with God; ye are God's husbandry, ye are God's building." The Lord has long been waiting for human instrumentalities through whom he could work. How much longer shall heavenly agencies be obliged to wait for human agents who will respond to the words of Christ, "Go work to-day in my vineyard"? When the hearts of God's professed people are animated by the principle of the living faith that works by love and purifies the soul, there will be a response to these appeals. Christ linked himself in brotherhood to all nationalities. He made no distinction between the white race and the black race in his plan of salvation. He bought the meanest of humanity with an infinite price, and he notes when we leave the naked unclad, the poor unfed, the destitute unrelieved, the despised forsaken.

Those who labor in the Southern field will have many prejudices to overcome, many difficulties to encounter. At the present time there is great want among many of the colored people. Self-denial must be practised by us. We must strip ourselves of all extravagance; we must deny ourselves luxuries and the undue gratification of appetite. Let those who have not laid aside unnecessary articles of diet, do so. Let them refrain from adornment and costly furnishings. Let us set ourselves to do a work for the Southern people. Let us not be content with simply looking on, with simply making resolutions that are never acted upon; but let us do something heartily unto the Lord, to alleviate the distress of our colored brethren. The burden of poverty is sufficiently weighty to arouse our heartfelt sympathy. We are not simply to say, "Be ye warmed and filled," but we are actually to relieve the needs of the poor. Filthiness is prevalent among the colored people, and it is a breeder of disease. Discouragement is deep and widespread, and shall we refuse to stretch forth our hands to help in this time of peril?

But it is of no use to send missionaries to work in the Southern field unless they are furnished with means from your abundance to help the distressed and those who are in poverty that cannot be described. We may do the work that Christ would do if he were upon earth. We may relieve those whose lives have been one long scene of sorrow. Who will go on in indifference, and pay no attention to the woes of those who are in hunger, in nakedness, in ignorance and degradation? Who will rouse up and go without the camp, and bear reproach for Christ's sake? Who will put on Christ, and seek to rescue their colored brethren from ignominy, crime, and deg-

gradation? Who will seek to restore them to the ranks of common humanity? We must not consider them irreclaimable and utterly degenerate. With the spirit of Christ, who did not fail or become discouraged, we may do a work that will cause the heavenly hosts to fill the courts of God with songs of rejoicing. There are many who are looked upon as stoical; who are thought to be unfit to be taught the gospel of Jesus Christ; and yet through the ministration of the Holy Spirit, they may be changed by the miracle of divine grace. The stupidity that makes their cases look so hopeless will pass away; for it is the result of great ignorance. The influence of grace will prevail on the human subject, and the dull and clouded mind will awake and break its fetters. Through divine power the slave to sin may be set free. The sunshine of Christ's righteousness may beam into the chambers of mind and heart. Spiritual life will be seen, and the brutishness will disappear. Inclination to vice will disappear, and ignorance will be overcome. The heart will be purified by the faith that works by love.

There are thousands who are capable of instruction, cultivation, and elevation. With proper, persevering labor, many who have been considered hopeless cases will become educators of their race. The colored people deserve much more from the hands of the white people than they have received. The colored people may be compared to a mine that is to be worked, in which is valuable ore of most precious material. Christ has given these people souls capable of winning and enjoying immortal life in the kingdom of God. One tenth of the advantages that their more favored brethren have received and failed to improve, would cause them to become mediums of light through which the brightness of the righteousness of Christ might shine forth. Who will enlist in this work, and willingly teach the ignorant what saith the word of God? Who will engage in the work of quickening the mental faculties into sensibility, of uplifting those who are downtrodden? Can we not show that we are willing to try to repair, as far as possible, the injury that has been done to them in the past? Shall not missionaries be multiplied? Shall we hear of volunteers, who are willing to go into the field to bring souls out of darkness and ignorance into the marvelous light in which we rejoiced, that they also may see the glory of God in the face of Jesus Christ? "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

WORTHY OF NOTICE.

ELDER H. J. FARMAN.
(Annapolis, Nova Scotia.)

THE following text has impressed itself upon my mind of late, as I have had occasion to see its fulfilment: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10:22. Eight families, comprising twenty-six grown persons and twenty-two children from the ages of one to fourteen years, have lived the past year on the small sum of \$613.53, which is less than \$77 for each family. Some of

these families received only \$30, while only one family has received over \$100. This is not because any of them are idle or lazy, for all are industrious workers; but their business has been almost a total failure. However, not one of them has a word of complaint to utter or a thought of going back to the world. All have paid an honest tithe, and their offerings were liberal.

What is better, not one of the families has wanted any good thing that was necessary to the comforts of life. A stranger visiting them would not think it possible that so small an income could support so many, and they be so well provided for. Truly it is the blessing of the Lord that "maketh rich" and "addeth no sorrow."

This example has impressed me with the thought that many of our people could cut down their expenses a great deal, and yet have enough to be comfortable, and a good large margin to give to the cause, besides knowing by experience that "the blessing of the Lord, it maketh rich, and addeth no sorrow with it."

WILL THE RIGHTEOUS AND THE WICKED BE REWARDED AND PUNISHED BEFORE THE COMING OF CHRIST?

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

AMONG the many wonderful events of the day of the Lord, the glorious revelation of Christ is the greatest and most prominent. Ever since the gospel was proclaimed in the days of Adam until the present time, the second coming of Christ has been a bright event in the expectation and faith of the children of God. And now, when the revelation of our divine Redeemer in heavenly glory, with all the holy angels, is so near, it shines still more gloriously on our pathway, and awakens new hope in our longing hearts.

A VERY IMPORTANT EVENT.

The importance of this great event cannot, however, be fully understood unless we understand the events that are closely connected with it. If the common belief be true, that the soul at death goes directly to heaven or to hell, and there immediately receives its reward or punishment, there would be no necessity for the second coming of Christ. Every man would then be judged immediately after death, and no room could be found afterward for the day of judgment, so plainly presented to us in the Scriptures. Hence this doctrine does not agree with the doctrine of the Bible about the great day of judgment, and consequently the popular idea must be wrong.

The word of God teaches that the dead are "asleep" (1 Thess. 4:15), and that they are in the grave when they hear the voice of the Son of God calling them forth to the resurrection of life or the resurrection of damnation. John 5:28, 29. The judgment is not set every time a person dies (Dan. 7:10); but at the end of this world, when the time of probation is ended, the Son of man shall send forth his angels, and "they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41-43.

WE NEED NOT BE IGNORANT OF THIS GREAT TRUTH.

This great and important truth is spoken of so plainly and in so many places in the holy Scriptures that it is difficult to understand why so many Christians believe differently; and if they would read the Bible carefully, without prejudice, laying aside their preconceived notions, they would soon exchange the sayings of men for the glorious truths of God. The explanation of a single parable, or of some doubtful reference, would not be able to shake the faith in a plain and positive thus-saith-the-Lord.

Look, for instance, at the words of our Saviour in Matt. 25:31-34: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Every one knows that the event here spoken of is still in the future, just as certainly as the glorious revelation of Christ is in the future. When that time comes, all nations will be gathered before Christ, and he shall separate the righteous from the wicked. This the Lord has not done, and cannot do before the great day of judgment, otherwise he would act contrary to his own words in the parable of the wheat and the tares. He says, "Let both grow together until the harvest." Then they shall be separated not by men, but by the angels of God. The harvest is the end of the world. Matt. 13:30, 39-43.

At that time, when the Son of man shall sit on the throne of his glory, and all the holy angels stand around him, he shall set the sheep on his right hand, and the goats on the left. This he has never done before, for the simple reason that they have never at any previous time been gathered before him in this manner. Then (not before) the heavenly King shall say to the righteous: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This must certainly be the first time these people see Jesus, and personally appear before him in order to go in with him into the kingdom of glory. If they had been with him hundreds or thousands of years, he could not talk to them in this way.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. 25:41. Can anybody imagine that Cain, for instance, will have been tormented 6000 years in this fire before these words are spoken to him? This would contradict the Scriptures, as well as reason. The evil angels have not yet received their judgment or punishment. The spirits which tormented the people in the days of Christ, knew that the day of judgment was still in the future. For this reason they cried and said: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Matt. 8:29. They had no hope of salvation. The Lord has reserved them "in everlasting chains under darkness until the judgment of the great day." Jude 6. There remains no sacrifice for their sins, "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10:26, 27.

AFTER DEATH NO LIFE BEFORE THE RESURRECTION.

If people after death, before the judgment and resurrection, could speak and act, then there would be a great deal more for which they would have to be judged and rewarded or punished than that which is done in the body in this life; but the Scriptures testify plainly that every man shall receive according to that which he has done in the body, nothing more and nothing less: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. When a person has fallen asleep and the body is laid in the tomb, he can sin no more; for "he that is dead is freed from sin." Rom. 6:7. "He that hath suffered in the flesh hath ceased from sin." 1 Peter 4:1.

Thus there is nothing for which a person can be judged in the great day of judgment except that which he has done on the earth in the body,

during the time of probation. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

In perfect harmony with this, the Saviour will say, in the great day of judgment, "I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in." Matt. 25:35. He does not mention anything they have done unto him after death, but only the things done in this life during the time of probation. This shows, clearly, that no one can do anything after death before the resurrection.

THE JUDGMENT AND THE RESURRECTION.

The judgment will begin with Adam, and close with the last generation living on the earth. When the Lord has decided whose names are to be retained in the book of life (Rev. 20:12; 3:5), Jesus calls them forth to the resurrection of life, which is the same as the resurrection of the righteous, or the first resurrection. John 5:29; Acts 24:15. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

Afterward comes the resurrection of the unjust, for "the rest of the dead lived not again until the thousand years were finished." Verse 5. They are at last cast into the lake of fire, which is the second death. Verses 13, 15. Then the old things pass away, and the Lord creates new heavens and a new earth. Rev. 21:1. Let us be glad and rejoice forever in that which he creates; for he creates "Jerusalem a rejoicing, and her people a joy." Isa. 65:18. Then death shall be no more, "neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4.

DANGER OF TRUSTING IN RICHES.

BY W. M. HERD.
(Battle Creek, Mich.)

"VERILY I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Matt. 19:23, 24, R. V. "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Mark 10:24, R. V.

It is claimed that the Saviour had reference to a doorway cut into the large gates of the city, through which people might pass without the trouble of opening the gates; and this, it is said, is called the "needle's eye." Through this no camel could pass, unless its burden was taken off, and it would be a tight squeeze then! Now it is very evident that the disciples did not so understand these words of the Master; for they were "astonished exceedingly," and exclaimed, "Who then can be saved?" Their amazement, coupled with this question, plainly indicates that they thought, if Christ's statement was correct, it was absolutely impossible for a rich man to be saved. And the Saviour so interprets it; for he says, "With men this is impossible; but with God all things are possible." This last statement by our Lord forever shuts out any such interpretation as that outlined above; for it is possible for man to get a camel through a door in a gate by removing the camel's burden; but Jesus said, "With men this is impossible," thus restricting the language used to the very things he named. If he intended to say "a wicket gate," or anything of the kind, he could have said so; therefore we must believe he meant just what he said, and that it is a more difficult matter for those who trust in riches to enter into the kingdom of God, than for a camel to go through the eye of a needle.

If I understand the Saviour's words aright, it is harder for God himself to save a rich man, than for him to enable a camel to go through so small a thing as a needle's eye. Just think of the young man who wanted eternal life! He came running, and, for all he was so rich and the Saviour so poor, he kneeled at the feet of Jesus, asking what he should do to gain eternal life. Jesus beholding him, loved him. There was something in his character that Jesus loved to see; and yet, with all the holy influence of Christ, he could not give up his riches. He thought he needed them more than he needed the Lord; and because he could not have both, he left the Lord; but he went away sorrowful. Probably if Christ had asked him to sell his property, equip an army, and help the Saviour to take the throne of his father David, the young man would have received the instruction joyfully, because then he would have expected to be rewarded by some prominent office, as procurator, proconsul, or the like, and would have got to himself a great name. But to give up his possessions just to help the poor, so that he might become a follower of the lowly Nazarene, this was too much! Eternal life might take care of itself; he proposed to have a good time in this life.

This shows that it is a hard matter for even Jesus Christ himself to save a rich man. The Lord would have very little trouble in taking the largest animal in the world, and by an instantaneous condensing process, make it so small as to be invisible to mortals; and this miracle would be easier for the Lord to accomplish than that great miracle of saving grace by which those who are even accounted among the world's great men, but who trust in their riches, their high position, and their power to control the multitude, are led to see their nothingness, to fall on the Rock and be broken, and to consecrate their all to the service of Jesus. Nothing but the power of God can do this; and many times even this is not available, for he will not force any, not even the richest man, to accept salvation.

With how much concentrated force do all these words apply at the present hour! How much can be accomplished with the Lord's money at this time! How great a work there remains to be done, and how little time to do it! In "Testimonies for the Church," Vol. IV, I find these striking and appropriate paragraphs:—

"Christ left his riches and glory, and became poor, that man through his poverty might be made rich. He now requires him, for the sake of these riches, to yield earthly things, and secure heaven."

"Here is the danger of wealth to the avaricious man. The more he gains, the harder it is for him to be generous. To diminish his wealth is like parting with life. Rather than do this, he turns from the attractions of the immortal reward, in order to retain and increase his earthly possessions."

"How can the value of your houses and lands bear comparison with that of precious souls for whom Christ died? Through your instrumentality, these souls may be saved with you in the kingdom of glory, but you cannot take with you there the smallest portion of your earthly treasure. Acquire what you may, preserve it with all the jealous care you are capable of exercising, and yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench may destroy the accumulations of your entire life, and lay them a mass of smoldering ruins."

"Make ready, my brother, for the Master to demand both principal and interest. To save souls should be the life work of every one who professes Christ. We are debtors to the world for the grace given us of God, for the light which has shone upon us, and for the discovered beauty and power of the truth."

"How will this wealth . . . be appropriated, should you be suddenly called to close your probation, and your voice no longer control it? 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' *Your means are of no more value than sand, only as used to provide for the daily necessities of life, and to bless others, and advance the cause of God.*"

The last clause I have italicized because it contains the foundation principle for all our financial transactions, especially at this time, when probation will soon close.

THERE IS A GOD.

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

How sweet to know there is a God!
His works proclaim this truth abroad,—
The myriad rubies far on high,
The glory of the spangled sky,
The sun and moon which giveth light,
To rule the day and darksome night,
The balmy air, the evening shade,
The warbling birds, 'mid forest's glade,
The lightnings fierce, the drenching rain,
And roving beasts which tread the plain,—
These wonders all proclaim abroad
The greatness of Almighty God.

God sends on earth the copious showers;
His wisdom gilds the opening flowers;
The grandeur of the mountain peak
Or wondrous cave his wisdom speak;
The tiny spray, the stately tree,
The mighty, rising, rushing sea,
The frost, and hail, so strangely wrought,
From out his treasures were brought.

There is a God who rules in love,
Who placed the myriad worlds above,
Who by his knowledge framed the sky,
And set those diamonds far on high.
He curtains night with sable shroud,
And hangs on high the fleecy cloud;
He placed the bow of promise there,—
Sweet pledge of love divinely fair!
He sends the feathery, drifting snow,
The emerald dew-drops trembling so;
The wonders, both on sea and land,
Obedient come at his command.

There is a God, the Eternal One,
Who gave his well-beloved Son
To die, the sinful world to save;
Through him is hope beyond the grave.
Let us adore his reverend name,
Aloud his matchless gift proclaim,
And look to this bright Star of Hope,
And never more in darkness grope;
He shed his blood in agony,
The precious Lamb of Calvary.

THE SURE MERCIES OF DAVID.

BY J. E. EVANS.
(New Orleans, La.)

"INCLINE your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55:3. Saul, David, and Solomon were the first three kings who reigned over Israel. Saul was at first humble, but when he forsook the Lord, he was rejected; and of Solomon it is said, "His wives turned away his heart." But of David the Lord said, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." Acts 13:22. He was the first faithful king over the people of God while yet there was but one kingdom. After the days of Solomon the kingdom was divided, and these two factions became hostile to each other. With this division the Lord was not pleased. He designed that his people should be united, and that none but himself should reign over them; but when the people desired a king, the Lord said to Samuel, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8:7. Still God would not recognize a man as king who

simply exercised authority over the people; but the king was to sit upon the throne to fulfil the will of the one to whom it belonged, and whose right it was to reign. Thus it is stated, "Solomon sat on the throne of the Lord as king instead of David his father." 1 Chron. 29:23. In the days of Zedekiah, God declared by the mouth of his prophet concerning this throne, "Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same. . . . I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." Eze. 21:26, 27. Luke, in speaking of Jesus, says, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David." Luke. 1:32.

What, then, are "the sure mercies of David"?—In Jer. 33:14, we read: "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah;" and in verse 17 "that good thing" is defined thus: "David shall never want a man to sit upon the throne of the house of Israel." Verses 20, 21 tell us how sure it is: "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their seasons; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." Now if we compare verses 15, 16 with chapter 23:5; Zech. 3:8; 6:12, and Isa. 11:1, it will be seen that the Son to be raised up unto David is no less than "the Son of the Highest," who is yet to sit upon the throne of Israel, and who is declared to be the son of David according to the flesh. Rom. 1:3; Acts 2:29, 30.

A few scriptures will suffice to show that David, in Old Testament times, stood as a representative of Christ, and that Christ is often called David. "For I have said, Mercy shall be built up forever. . . . I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. . . . For the Lord is our defense; and the Holy One of Israel is our King. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him. . . . My faithfulness and my mercy shall be with him. . . . Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. . . . Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Ps. 89:2-4, 18-20, 24, 27-29, 35, 36. "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea 3:5.

This language was written at least three hundred years after David's death, and, as will be seen by the following quotation, refers to the future reign of Christ: "But they shall serve the Lord their God, and David their king, whom I will raise up unto them." Jer. 30:9. This was written still later; and as Christ at his first advent did not, as the Jews expected, restore the kingdom unto Israel, we look for its fulfilment to the time when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Thus it is described in Eze. 37:22-24: "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at

all. . . . And David my servant shall be king over them; and they all shall have one shepherd." It will be observed by reading the context that this takes place after the resurrection, which shows that Christ then occupies the throne of his father David, and is called by his name. It is interesting to notice here that the word "David" means "well-beloved," the very word applied to the Saviour. Mark 12:6.

The faithful of old saw this relation existing between David and the Messiah. David himself understood it; for in the sixteenth psalm he said, apparently of himself, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Peter, on the day of Pentecost, comments upon this in the following words: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ." Acts 2:30, 31. When Paul was before the people of Antioch, he bore this testimony: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." Acts 13:32-34.

The Jews were a favored people. "Unto them were committed the oracles of God;" and yet they were the class most ignorant of the real work of Christ. While they were ignorant of the teaching of the Scriptures concerning the promised Son, "the common people heard him gladly," and were determined to make him king. In this they were mistaken, yet they recognized in him the Son of David. When the chief priests and scribes heard the cry, "Hosanna to the Son of David; they were sore displeased." Matt. 21:15. Thus the most learned of that day had perverted the word of God, and were prepared to reject his mercy sent to them in the Son of David; but the blind and the demon-possessed could see in him their needed help, and addressed him as the Son of David.

The inquiry may arise, Did the Saviour acknowledge this relationship? The best answer to this will be found in considering the question asked of the Pharisees by our Lord: "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." Matt. 22:42-46.

"OCCUPY TILL I COME."

BY JOHN M. HOPKINS.
(Westport, Minn.)

It is a blessed thought, an eternal truth, that true happiness is found only in activity and usefulness. The active, industrious man is the healthy man; and the useful, helpful man is the happy man. These are wise provisions of nature.

Another blessed thought is that there is in life a field of activity and usefulness for every one. The humblest and most lowly of the human family may find a place and opportunity to make life a blessing to himself and to those around him. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13:34. Notice that the Lord gives work

to every man. This includes all. No one may excuse himself by saying, There is no call for me. Every one who has ability has a duty. We may have but one talent, but the Master expects us to use that one faithfully.

Notice again: the Lord gives to every man his work. This does not mean that all men and women have the same work, but that all have a work. One is fitted by nature and by preparation for one branch of usefulness, and another for some other branch, so that in the wise and generous provision of God there is a place and a blessing for every man; and every one, by faithfully doing "his work," will meet the mind of God. The shepherd boy who faithfully tends his flock, the maid who faithfully performs her duties, will just as surely meet the mind of Heaven as will the man or woman who stands at the front in life's greatest battles. God is no respecter of persons; and it is a source of comfort to know this. There is true satisfaction in it. It is noble and grand to do the best we can; and there is peace and joy in the consciousness of having done this. Heaven asks and expects no more.

Then take courage, humble toiler. You have a double reward,—here a reward of peace, and there the crown. Jesus said, "Occupy till I come." We all think he is coming soon, and it may be that some of us think he is coming so soon that it will not be worth while for us to undertake to do much; but the fact that he is coming so soon should be a real incentive to work. All around us are wide open fields for the consecrated worker. Do not think that far away lies your place of duty.

How many homes have been wrecked, how many wives and mothers and fathers neglected,—and bright, promising children, too,—by looking away off for something to do. Working for Jesus means doing all for the home inmates that should be done, and doing that first; and it means to work as well as talk and pray. "If any provide not for his own, and specially for those of his own house [margin, kindred], he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

May the Lord help us, as fathers and mothers, to see our duties at home and close around us. Let us remember that the religion of the Bible means practical, every-day work, faithfully performed as unto the Lord; and that the Master, as we see his coming near, would not have us negligent and remiss in duty, but actively engaged in doing, and in blessing others. In cultivating the mind, in church duties, in the Sabbath-school, in mission work,—in whatever and all he has given us to do,—occupy till he comes. This will bring health, peace, usefulness, nobility, and blessing.

"Occupy till I come."

THE FALL OF MAN.

BY C. P. WHITFORD.
(Orlando, Fla.)

1. WHAT did man lose in the fall?—He lost his life. "Thou shalt surely die." Gen. 2:17.

2. How did Adam's transgression affect you and me?—"Death passed upon all men." Rom. 5:12.

3. For what purpose did the Saviour come into the world?—"To save that which was lost" (Luke 19:10); "Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

4. How many have sinned?—"All have sinned." Rom. 3:23. Christ came to save sinners. All have sinned, therefore Christ came to save all, even me; for he "loved me, and gave himself for me." Gal. 2:20. He "gave himself for our sins." Gal. 1:4. The Lord never consulted us when he purchased our salvation. He saw our necessity,—our helpless, hopeless, and lost condition,—and without any desire expressed on our part, he paid the pen-

alty of our transgression of God's law, by dying on the cross. Therefore the penalty for the whole world has been paid.

5. Then can every person in the world be saved?—"Whosoever will, let him take the water of life freely." Rev. 22:17. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

6. Why does God extend this gracious invitation?—"Ye have sold yourselves for nought." Isa. 52:3. Having sold ourselves for nought, we have nothing with which to purchase ourselves back again; and so in his great love and mercy he says, "Ye shall be redeemed without money."

7. What was our condition when Christ died for us?—"We were ungodly, and without strength to make ourselves any better. The doctrine of Roman Catholicism is that the Lord requires men to help themselves. The doctrine of the Bible is that the Lord helps those who cannot help themselves. "For when we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

8. In the death of Christ, what was manifested?—The wonderful love of God. John 3:16; Rom. 5:8. He saw our lost condition, and then paid the price for our salvation, without consulting us at all.

9. What should such love lead us to do?—To repent heartily, and forsake all our sins. Rom. 2:4.

10. How are we cleansed from sin? 1 John 1:7.

11. How many are cleansed from sin?—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; . . . for he will abundantly pardon." Isa. 55:7. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. In asking for the forgiveness of sin, we are asking for a condition of freedom from sin. The Lord says he will cleanse from all unrighteousness. His righteousness takes the place of our unrighteousness; "not by works of righteousness which we have done, but according to his mercy he saved us."

12. Could we accept Christ, and not live the life of Christ?—"If a man love me, he will keep my words." John 14:23.

13. If we love the life he lived, what kind of lives will we live?—"We will be governed by all the principles which governed the Saviour in all his life."

14. What kind of life did he live?—A life of obedience to his Father's law. He said, "I have kept my Father's commandments."

15. In what practical way will our love for God be manifested?—"This is the love of God that we keep his commandments." 1 John 5:3. To keep the commandments of God is practical religion.

16. When there is genuine love in our hearts for others, is it a hard, irksome task to be true and loyal to them?—"To be denied the privilege of doing for those we love is always attended by sadness of heart."

17. When the "love of God" is in our hearts will it be a hard, irksome task to keep his commandments?—"O how love I thy law! it is my meditation all the day." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "Therefore I love thy commandments above gold." Ps. 119:97, 103, 127. If I love the Saviour, who first loved me (1 John 4:19), and "gave himself for me" (Gal. 2:20), the greatest pleasure of my life will be to go forth and show how much I love him, by living a life of perfect obedience to his Father's law. Let us study more diligently and prayerfully to know our relationship to Christ, and his relationship to us.

Special Mention.

PASSING EVENTS AND COMMENTS.

Psychology and Religion.—A friend has sent us a clipping from a Kansas paper giving account of some remarkable "revival" meetings that were in progress in a Free Methodist church in one of the towns of that State. People in the audience were seized with a mesmeric or trance condition which they could not resist, even by fleeing from the house. Under this condition they would go into a variety of fantastic performances, none of which were voluntary, but which were attributed by them to the power of the Spirit of God.

Every good thing is sure to have its counterfeit. Since the days of Moses and Aaron, when Jannes and Jambres withstood the truth by presenting spurious imitations of the signs produced by the power of God, the same work has been going on. In the last days especial efforts to duplicate the work of God and deceive his people will be made by the enemy of all good. Enough has been developed in the line of mesmerism and hypnotism to show that there are laws of the mind of which mortals in general have no knowledge, but which, if known, would be used by wicked men for very evil purposes. In fact, they can hardly be used for any other than wicked purposes. A man may unconsciously put those laws into operation, and others be affected in a mysterious way. Where people congregate and their sympathies are very closely thrown together, a strong man is in the lead, and all yield their individuality to him, there is no accounting for the results.

But such demonstrations are to be distinguished from the working of the Spirit of God. They are no more alike than light and darkness. One is from beneath; the other is from above.

Is it Baptist? or What is it?—"It" refers to the great Chicago University, with its celebrated president, Prof. William R. Harper. This institution has been the favorite of fortune from the start, having received in gifts the sum of eleven and a half million dollars before it is out of its infantile days, if indeed it can be said to have had any infancy. Doctor Harper is reputed to be a Baptist, but his learning and energy have been more prominently displayed than his denominational tendencies. John D. Rockefeller, whose income is more than a thousand dollars an hour, day and night, is reputed to be a Baptist, as are other children of fortune whose millions have contributed to this colossal house of learning.

Now their country cousins begin to open their eyes with astonishment. Is this really ours? Is President Harper a real, genuine, out-and-out Baptist? Do these halls of learning, this magnificent endowment, belong to us? The *Texas Baptist Standard* has been investigating as to whether it is really Baptist or not. Like the patriarch of old, he thinks that the neck and hands are those of Esau right enough, but the voice is that of Jacob. The buildings are there; the students, almost two thousand of them, are there; the endowment is there; and they are Baptist; and so is the board of directors; but the theology—that is something else.

The editor of the *Standard* is shocked and pained (and no wonder) at the equivocal manner

in which the Scriptures are held. Doctor Harper told him that he thought that—

"The Bible was not given us to teach the origin of man, but to teach religion. Genesis is neither fiction nor history. Its early stories contain the world's earliest ideas of the origin of man. These early ideas may or may not be correct. I don't know whether Adam's body was made from the dust of the earth, or whether Eve was taken from his side. My opinion is that all the facts of modern science point to the evolution of man's body."

The editor of the *Standard* says:—

"The fear that we have is that the new species that is at present being evolved there is a species of irreverent critics, who will soon come to regard the Bible as a football to be kicked about and 'fumbled' at will, but to be believed or not, according to the state of the critic's liver, or his advancement in the science of unmaking the divine record. . . . We greatly fear that its destiny is to do great hurt to our cherished faith, and sow seeds of distrust in the minds of our young Baptists who are brought under its influence, that will honeycomb our denomination with irremediable skepticism. Doctor Harper does not, as the interview clearly demonstrates, believe the whole Bible, and there is every reason to fear that his students, unable to make all the nice distinctions of which his massive and keen intellect is capable, will believe less of it than he does. In the end, if we are to follow such leadership, we will have no Bible, and every man will be his own standard of faith."

The New Constitution.—The South Carolina Constitutional Convention has completed and ratified its work. The finished Constitution of the State is signed, sealed, and delivered to the proper custodian, by whom it has been consigned to the archives of safe-keeping. Those clauses which have caused such vigorous comment, as being intended to disfranchise the Negro, read as follows:—

"Up to Jan. 1, 1898, all male persons of voting age applying for registration, who can read any section in this Constitution submitted to them by the registration officer, or understand and explain it when read to them by the registration officer, shall be entitled to register, and become electors, . . . and such persons shall remain during life qualified electors, unless disqualified by the other provisions of this article."

"Any person who shall apply for registration after Jan. 1, 1898, if otherwise qualified, shall be registered, provided that he can both read and write any section of this Constitution submitted to him by the registration officer, or can show that he owns and has paid all taxes collectable during the previous year on property in this State assessed at \$300 or more."

The ability to read is not always a reliable standard of intelligence, and intelligence is, we suppose, the object which it is desired to secure. There is, however, no outspoken discrimination against color in this, unless it be that illiteracy is peculiar to the colored race, which is not entirely true in the Southern States. Still, it is doubtless true that a larger proportion of colored people are illiterate than of the whites. The clause which provides that those who cannot read may be registered if they be able to explain any section, is liable to be much abused.

We have all realized the evils which threaten a community whose government is dominated by those of the densest ignorance, therefore we naturally sympathize with people who desire to escape such peril. The provisions of this Constitution will doubtless stimulate education among whites and blacks, and therefore will be a blessing in that direction, at least. Whether an educational test will be permitted under the national Constitution is a question upon which the federal courts may be called to pass. But the opportunity to assist the poor and ignorant classes of the South is even better than before.

Other Clauses.—Other noteworthy clauses read as follows:—

"The privileges and immunities of citizens of this State and of the United States under this Constitution shall not be abridged, nor shall any person be deprived

of life, liberty, or property without due process of law, nor shall any person be denied the equal protection of the laws.

"All elections shall be free and open, and every inhabitant of this State possessing the qualifications provided for in this Constitution, shall have an equal right to elect officers and be elected to fill public office.

"The marriage of a white person with a Negro, or mulatto, or person who shall have one eighth or more Negro blood, shall be unlawful and void.

"Divorces from the bonds of matrimony shall not be allowed in this State.

"No person who denies the existence of a Supreme Being shall hold any office under this Constitution."

INCREASE OF GOLD PRODUCTION.

THE demonetization of silver in this country has had at least one other result than giving Eastern and Western politicians something to quarrel over: it has quickened the search for gold, and the discovery of new fields has increased the production till the question has been asked, "Shall gold be demonetized?" This question has been asked before. In the fifties, when the Californian and Australian gold mines were at their greatest productiveness, monometalists feared the effect of the enormous yield of gold; yet the whole world's gold product during the twenty years beginning with 1840 was but \$1,696,000,000, while the ten years from 1890 to 1900 will probably yield \$2,000,000,000. The decade ending with 1890 threw out of the mines and into circulation \$1,000,000,000. During the past year the world's output of gold was \$180,000,000, or thereabout, and the United States furnished \$82,000,000 of it.

Since silver fared so badly at the hands of our legislators, Colorado, the banner silver State, has turned over a new leaf—a gold leaf! And now it is predicted by some that in time Colorado alone will produce as much gold as all South Africa, since her ores are on an average much richer than in the African mines. In 1893 Colorado gave the world \$7,500,000 in gold; in 1895 her mines threw out \$15,000,000. There has also been a great increase in the output from the gold mines of Arizona, Idaho, Montana, and Oregon, and the outlook is fair for an increased production in the Southern States.

While the output of gold has had such an enormous increase, the silver output for the world has remained about the same; in the United States production has decreased from \$82,000,000 a year to \$64,000,000. Commenting upon this change in the production of the two metals, the *Minneapolis Tribune* predicts that, as the relative output of gold is likely greatly to increase during the next generation, "the old ratio of 15½ to 1 will be restored by the operation of natural laws, without any effort to hasten it by legislation."

What will be the effect of the continued increase of gold? The *Indianapolis State Journal* says: "If the capacity of the world to absorb gold for money and manufactures is limited, as is its capacity for much more perishable merchandise, then there is a fair ground to assume that in a few years gold will be so plentiful that, if it has a decided effect upon prices, it will be to advance rather than contract." But the world's uses for gold are on the increase, as well as is its gold. From 1493 to 1850 the world produced only about two thirds as much as five years will produce now; yet of course when gold gets to be as plentiful as iron, it will be worth no more than iron, and then silver may have a chance for retaliation.

M. B. C.

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.

A THOUGHT.

BY M. GRACIE FISHER.

(Poy Sippi, Wis.)

THE sweetest thing that I ever saw
Was a tender, kindly look;
It came to a poor, sad, sinking soul;
The burden of grief it took
From that saddened heart was wonderful.

The Christ-love shone in that heavenly smile,
That bade the sad one sing;
"I'll help to bear thy burden of care,
And thy load to Christ we'll bring.
I'll not pass by on the other side."

Those words of cheer from a heart so true
Were like sunshine after storm,—
A waft of heavenly peace divine,
A rose without the thorn,—
And Christ our Saviour was glorified.

And down the long ages comes the thought:
"E'en as ye have done to one
Of my humblest, erring children dear,
Unto me also ye've done!"

THE OLD-FASHIONED MILL.

AMONG the early recollections of childhood and boyhood are those of many hours spent at the droning mill by the noisy brook, while waiting for our "grist" to be ground. In those days each man who raised any grain took it to the mill in bags in such quantities as suited his convenience. Every man's name was on his bags, and his grist was kept standing by itself until its turn came to be ground. By starting very early in the morning, we could generally get our turn so as to get back home before night. Sometimes we went so early as to call the miller out of bed.

With what wonder I used, as a child, to look on those ponderous wheels revolving so slowly, while the water splashed and foamed in a vain attempt to make them go faster. How actively I sympathized with the water, as I watched the little stream of grain pouring so slowly into the mill, and looked at the numerous bags that must be ground before ours, and then thought how hungry I would be. We used to tell the miller, over and over, the story about the tall, hungry boy who declared that he could eat the meal faster than the mill was grinding it. The miller asked him how long he thought he could keep it up, and the hungry boy said he could do it till he starved to death. But nothing we could say seemed to hurry matters. There was an old boat in the stream below the mill in which I paddled and rocked and watched the minnows. But the mill is forsaken now, and the water no longer dashes over the ponderous wheel, which is falling to decay.

These old mills were simply the older fashioned hand-stone mills, of which we spoke last week, greatly enlarged, and run by artificial power. The stones were a hard flint quarried in but few localities. The surfaces were kept perfectly true, and were creased with furrows radiating from the center. Every few days the stones must be taken apart and the grinding surfaces "dressed," or sharpened, with steel "picks." This was a nice work, and must be carefully done. The surfaces of the stones, though running very near together, must not be allowed to come into actual contact, or the little corrugations caused by dressing would be quickly ground off.

The first step of any particular importance in improving milling, was the introduction of mechanical bolting, or sifting of the ground meal. The texture employed for this purpose is silk of a very superior quality, woven principally in Switzerland, and of different degrees of fineness

of texture. This cloth, stretched over a six-sided reel about three feet in diameter, and perhaps twenty-five feet long, was so fine at the end where the meal was introduced as to admit of only the finest flour being sifted out. The meshes of the cloth increased in size toward the other end, and a slight inclination of the bolt caused the meal to gravitate that way. Up to a certain point the product was flour. After that it was middlings, or canaille, or pollard, or shorts, whichever one pleased to call it. At last it was bran, which consisted of the husk with some middlings and flour adhering to it. The middlings were fine bran and coarse flour, and contained some of the most valuable portion of the wheat. These two last products were then fed to cows, and splendid cows they made, too. But there was always much dissatisfaction and grumbling connected with this system. Gristers were apt to be short; flour was mixed; bags were lost, etc. The country miller,

Moreover, there is little need to fear that dyspepsia will invade a family where the food is prepared healthfully, and where cheerful table talk is on the daily program; for the digestive juices are exceedingly sensitive to emotions, and pleasant feelings excite these juices to their best work. It is also true that cross and ungenerous or sad and melancholy feelings are poisonous to the system.

But no doubt it seems impossible to take time for table talk in families where an hour is the limit of time allowed for getting home from work, eating, and getting back again. Under such conditions, if one is to feel merry and conversationally inclined, the dinner must not be like the diners—hurried. The food, however simple, must be good, and then must be put on the table right. There is as much chance for artistic ability in the setting of a table as in the making of a hat or a gown or in the painting of a picture. Indeed, a dainty table is a picture; and whoever



like the country school-teacher, had more than his share of the ills of life, though he was usually fat and smiling in his dusty garb. T.

TABLE TALK.

BY MYRTA B. CASTLE.

(Battle Creek, Mich.)

TALK when you are at the table; for it is only the glutton, who has n't time, or the dyspeptic, who is melancholy, that keeps still at meal-time. Among well-brought-up people the dinner is a social function, where people come for the pleasure of meeting one another as well as for the main reason—the desire to satisfy their hunger. Perhaps the dinner is the only chance in the day for all the family to be together; so, unless they are ill-natured, they come to the table to enjoy one another as well as the food, to have a happy time over the day's occurrences, or to discuss a new magazine or book,—in short, they come to be entertaining, to give pleasure while they are receiving it.

sits down to it, will be likely to arise refreshed mentally and spiritually, as well as physically.

Moreover, it does not take long to see that the table-cloth is clean, or that a fresh doily is placed over any soiled spot the children's carelessness may have caused. It takes no longer to put the knife at the right with its back toward the plate, and the fork on the left with its tines up, than to put them both on one side. Then the spoon at the inside of the plate, with its handle toward the knife and its bowl toward the fork, completes the furnishings of the plate. In the season when flowers grace our meadows and our lawns, keep a rose jar in the middle of the table, and fill it each morning with a fresh posy. Its fragrance and beauty will add to the pleasure of the diners and the agreeableness of the table talk, and thus to the digestion of the food.

These seem like little things; but whatever gives any one pleasure is not a little thing. Even the hungry workmen on a farm will be likely to appreciate the quieting, soothing effect of a dainty table *with fewer kinds of food*, and grow to like it better than a disorderly table

loaded down with cookery. The tired housewife will be sure to like it better. But the main benefit will be to the children; for clean and lovely surroundings have a tendency to breed clean and lovely thoughts, while the reverse is most certainly true,—that unlovely surroundings breed unlovely lives. It is only the grace of God, in abundant measure, that can keep one sweet and gentle in the midst of disorder and in the absence of all attempts toward beauty; and no one has any right to tempt others to unloveliness by making no effort to teach them loveliness.

PHYSICAL REST.

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

APART from the continual presence of Christ and his angels, nothing is so essential to the happiness of a home, as good physical health. Satan employs sickness and death to cast gloom and sorrow over our families, and too often we assist him by unknowingly doing those very things which produce disease.

Our bodies require rest, and rest they must have. Each tissue is made up of thousands of minute living cells, which, throughout our waking hours, work hard to perform their allotted task. In so doing they become surrounded with waste products, resulting from their own activity. The organ,—brain, liver, or kidney, as the case may be,—is clogged, and must cease from work. While resting, the blood washes away the accumulated waste material, carrying it to those organs which can expel it from the body. We wake in the morning with our living machine clean and ready for a new day's work. On the other hand, we are very tired, but do not rest. Waste material accumulates, and hinders the cells in their work, until finally they are compelled to stop, and we drop exhausted.

Fatigue is nature's method of warning us that it is time to rest; and her warnings cannot be neglected without subjecting our bodies to a strain from which they are very slow to recover. By introducing thorough system into the home, our daily work can be performed in much less time than we are accustomed to devote to it. A regular rising hour, a regular time for meals, and a division of work proportionate to the strength of the different members of the family, will enable them to spend their evenings in one another's society, and to obtain the necessary amount of sleep.

Hours spent in rest are hours well spent. A strong and vigorous body will accomplish far more than one weakened by overwork.

WHAT SHALL WE PUT ON BREAD?

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

To the question, What shall we eat on our bread? generally the answer will be, "Butter." Butter *may* be eaten, and many *do* eat it; but that is not proving that it is necessary or even expedient that people should eat it. Some people who do not countenance the use of butter eat cream, sirup, gravy, or other dressing with their bread, while others very properly take fruit with their "staff of life." In Gen. 1:29 we have the bill of fare God gave to Adam and Eve in Eden. Thoroughly understood, this means that God designed man to live on grains and fruits. (Do not think the grains must always be in soft form. Our breads are made of grains.) In this text is included the nuts. They are the fruit of a tree—shell fruit. They are also seeds—oleaginous seeds. Vegetables and flesh were given for food later in the history of our race, after sin had entered.

As far back as the memory of this generation goes, nuts formed no part of the regular bill of fare. They have been eaten as titbits between meals, perhaps as a part of the dessert, and at

evening repasts; thus, by being eaten usually at untimely hours, nuts have come into disrepute, and have been called indigestible. It is strange, indeed, that some of our best friends should be so maligned; for nuts, properly eaten, are easily digested, and go to serve important offices in the system. From the food-table (page 485, "Science in the Kitchen") I make up the following statements in regard to nuts: They average nearly three times the total nutrition there is in meats. They contain rather more nitrogenous, or tissue-building material, and almost five times as much carbonaceous material, or that which goes to the making of energy. This carbonaceous element is largely fat.

When we consider Eccl. 7:29, we usually apply the "many inventions" to evil things; but may not the expression mean some good thing, sometimes? The Health Food Company of Battle Creek, Mich., is now manufacturing nut butter. The company began on a small scale, but the demand is so great that the facilities for its manufacture are being greatly enlarged from time to time. Its price, as it comes from the factory, is thirty cents a pound. When prepared in the home, according to directions, its expense is only half that. This is what hundreds are now using on their bread, and the pleasure derived therefrom is great, compared with that found in the use of the dairy product, to say nothing of the fact that it is thoroughly hygienic, while the dangers of the latter are manifold.

In former articles I have helped you make bread; now you have bread and butter. In addition to this, I am going to give you a recipe for a bread which is so palatable you will not think of wanting anything on it. Notice that there is neither yeast, baking powder, nor soda in it.

Brown Bread.—Make three cupfuls of strong coffee from caramel-cereal. Add to it one cupful of cream, one-half cupful of sugar, and a pinch of salt. Heat this to the boiling point, and then, without lumping, stir into it one third of a cupful each of corn-meal, fine rye flour, and good white flour, the three kinds of flour having been previously mixed together. Cool a little, and stir in three cupfuls of crystal wheat. Pour the batter into a basin, cover, and steam three hours. Dry out a few minutes in the oven before serving.

The caramel-cereal and crystal wheat are manufactured by the Health Food Company.

In the article on white bread, it should have been stated that after the last turning, the bread should be allowed to rise again before being made into loaves.

MRS. D. A. FITCH, instructor in the Sanitarium Cooking-school, who so acceptably contributes to our Home department, informs us that there is a call from many for a small book on hygienic cooking. She aptly suggests that the REVIEWS be preserved, or at least that scraps be saved for future reference, and thus in a short time one will have quite a fund of practical information. The book "Science in the Kitchen," by Mrs. E. E. Kellogg, though larger and somewhat more expensive than ordinary cook-books, is of a character not to be compared with them. The saving of a few dimes in the purchase of a book by which the essential and underlying principles of cookery are lost, does not pay. What one would save in purchasing a smaller book would be but an insignificant matter compared with what he would gain by getting the larger one. We have no hesitancy in advising people not to obtain the cheaper cook-books. In "Science in the Kitchen" knowledge, experience, good taste, and *conscience* are combined to produce that which will not merely gratify the depraved appetite, but that which will tend to health, pure living, and an economy that is not mean or niggardly. It is poor economy to go without a book of this kind.

RECIPES.

We are indebted to Mrs. May R. Reed, Seymour, Wis., for the following useful recipes:—

Yeast.—One ounce of hops, two quarts of water, one tablespoonful of salt, a half cupful of sugar, one pint of sifted wheat flour, one and a half pounds of potato. Boil the hops for one half hour; strain, and cool till lukewarm. Add salt and sugar. Mix the flour to a smooth paste with some of the hop-water, and then mix all together. Keep this batter in a warm place for three days, and stir it occasionally while working. Then boil and mash the potatoes, and add to the sponge; let it stand another day. Strain through a colander, and it is ready for use. No yeast is required to start this, and unlike other soft yeasts, it will keep sweet for two or three months, even in summer, if kept in the cellar. One cupful of this yeast is sufficient for five loaves of bread.

Hulled Corn.—Corn, either whole or cracked, when properly prepared, is a valuable addition to the winter bill of fare. To hull four quarts of shelled corn, use one heaping tablespoonful of saleratus, and water enough to keep it covered. Boil for four hours, or until the hull is removed. Wash in clear water thoroughly, and rinse several times, until the hulls have all been turned off. Then soak in clear water over-night, to remove all trace of soda, and cook all day in clear water in a double boiler, or on top of the stove. Season with a little salt, and pack in a jar in a cool place. It may be warmed in small quantities when desired, and served with a dressing of cream and sugar, canned fruit, or maple sirup. This process of hulling is much easier and more satisfactory than by the use of lye.

Beet Salad.—Take young, tender beets, and bake or boil tender; cut into fancy shapes, slice, or chop quite fine. Pour over them while hot a sauce made by diluting the juice of one lemon with two cupfuls of water, one dessert-spoonful of corn starch, a little salt, and one tablespoonful of sugar.

CAREFUL IN LITTLE THINGS.

"HESTER, please straighten that rug," said Aunt Grey. "Some one will stumble over it, and fall against the stove."

"O Aunt Grey," laughed Hester, "what will you think of next? I call you a pessimist. You are always looking for something bad to happen!"

But Hester's married sister, Mrs. Hills, who had just come in, did not laugh. She said, after a moment, "I have n't told you what I did the other night. I went to the kitchen the last thing, laid the kindling in the stove ready for morning, and replaced the cover, leaving the lifter in it projecting from the stove."

"It is dark, at this time of year, when Will rises; and the next morning, as usual, he went into the kitchen to start the fire, and in another moment I heard him cry out in pain. It flashed instantly upon me what had happened. He had stooped in the dark, and had struck his eye against the projecting lifter. I felt sick with terror. I thought,—

"What if I have made Will blind for life!"

"It really did hit his eye, though not to blind him, and the bruise and swelling are not yet gone. I am convinced, now, that we ought to be careful in little things."—*Household.*

—The Irishman and the doctor come in for more than their share of the jokes; but here is a little one that concerns them both. A son of Erin called on an undertaker to attend Patrick Connell. "Is poor Pat dead?" exclaimed the undertaker. "No, he's not dead yet," answered the man, "but he'll die to-night. The docther says he can't live till mornin', an' he knows what he give him."

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 4, 1896.

URIAH SMITH,
GEO. C. TENNEY, } EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,
ALONZO T. JONES, WM. W. PRESCOTT, AND LOUIS R. CONRAD.

WHAT OF THE NIGHT?

On a stormy, perilous night at sea there is in the hearts of all passengers a feverish anxiety to know just how matters are going. Is the ship safe? Is she showing any signs of weakness? Is there water in the hold? Are the engines all right? How is the weather? What o'clock is it? Where are we? Is the captain on the bridge? Are the men calm and courageous? Every few minutes the passenger lies perfectly still to listen for the regular pulsation of the engines. And as he hears them beating away like a well-regulated heart, he is assured. If the captain or one of the leading officers passes through the saloon, how anxiously his replies are listened for—"Captain, what of the night?" "Is all well, Captain?" Then the answer comes, "The ship is all right. There is no water in the hold. The engines are stanch." "But where are we, Captain?"—"The land is near. We shall soon pass around the cape into smooth water, and then we shall reach the port."

With what relief those words are heard. Fears are cast aside; courage and joy spring up in every heart. What of the dashing waves, the roaring winds? The harbor is at hand!

But while the thoughtless passenger may thus cast away care, the more wise and thoughtful captain knows that in approaching land, dangers are greatly increased. How many vessels, after passing through stormy seas, and safely meeting all the terrible tests of tide and tempest, strand upon the beach or dash upon the rocks, almost within sight of the harbor! Great care must be exercised now. All hands are on duty. Every eye and ear is strained to perceive the right path and to avoid the dangers. A few moments' faithful vigilance, and the anchor will be dropped in the peaceful bay. One moment of heedlessness, one false word of command, one mistaken turn of the helm, and all is lost! The addition of one syllable the other day caused the great steamer "St. Paul" to imbed herself deeply on the beach at the entrance of New York harbor. The lead showed seven fathoms, and the man who was sounding by mistake cried "seventeen." That seemed safe, but the next moment there was a catastrophe.

We are nearing land on the voyage of earthly probation. In reply to the anxious inquiry, "Watchman, what of the night?" comes back the ready answer: "The morning cometh, and also the night." There are signs of land; it is almost in sight; there are dangers also. Now, as never before, the times demand vigilance and faithfulness. Over the dashing billows gleams the steady light of God's unfailing word. But on every hand flash the false lights of human kindling. Just beyond those lights are the breakers! We will follow carefully the unerring guide of ages past, and we are safe. It is too late in probation's day. We are too near the port to make shipwreck now. That word which has been the hope and guide of the good

of all past ages is still our guide. Its Author is our pilot; we hear his voice in warning and encouragement, and we will obey. G. C. T.

IN THE REGIONS BEYOND.

Among Some of the Churches in Victoria.—The Armadale Camp-Meeting.—A Visit to Tasmania.—The Camp-Meeting at Hobart.—Future Plans.

WE reached Melbourne Thursday, Oct. 3, just two weeks before the opening of the Armadale camp-meeting, and I used the time in visiting some of the churches of the colony, and in preparing for the meeting. I spoke once to the church in North Fitzroy, twice to the church in Williamstown, and three times to the church at Ballarat, where I spent one Sabbath. All seemed eager to hear, and glad to respond to the truth presented.

The annual camp-meeting for this Conference was held at Armadale, one of the suburbs of Melbourne. The ground was centrally located, within five minutes' walk of the railway station, and among a most excellent class of people. Very unfavorable reports concerning our people and their work had been circulated throughout the community; it had even been stated that we had an effigy of Christ hung up in our camp, to show our utter contempt for him and his teachings. Under these circumstances it is not surprising that the outside attendance for a few days was rather light; but as the people learned that we were presenting the plain gospel of salvation only through Christ, and that the power of the Lord was in our midst, they began to come, and we had a most excellent attendance throughout the whole time. There were between seventy and eighty tents pitched, and about two hundred of our own people camped upon the ground. This was the second camp-meeting which has been held in the suburbs of Melbourne, and so there was not so much curiosity about it as at the Brighton meeting two years ago; but there was a greater readiness to hear the truth. The readers of the REVIEW have already heard of this meeting by the report furnished by sister White, and so I need not repeat what has already been written. I will only say that personally I have never attended a gathering which came so near to my ideal of a camp-meeting as did this one. The program was not crowded, and thus the people had time to think of what was presented, and to pray and study for themselves. A special time was set apart each day as an hour for private study and prayer; a constant effort was made to present the truth from the standpoint of Christ as the all in all; and, best of all, the special blessing of God was upon the meeting from the very first. Several began the observance of the Sabbath upon the ground, and the interest was so great that it was not thought best to close the work with the close of the regular camp-meeting, although it continued over four Sabbaths. I remained upon the ground for two weeks longer, to assist in the meetings, and the work is still going forward there. At present there are twenty in Armadale who have decided to obey the truth, in addition to those upon the ground from other places who took their stand; and there is still a good interest. Arrangements have been made to secure a permanent place for meetings, and a church will soon be organized. With the exception of the one fruitless effort referred to in sister White's report, there has been no open opposition to the work. The literature of one who formerly la-

bored with us has been freely scattered here, but the light and truth presented "in demonstration of the Spirit and of power" largely counteracted these influences, and the Lord gave us a decided victory. The laborers in this field are unanimous in declaring this to be the best meeting ever held in Australasia, and they are greatly encouraged. This is the Lord's doing, and to him we give all the glory.

We left the Armadale camp-ground to go to Hobart, Tasmania, to attend the camp-meeting appointed there, the first one to be held in that colony. A pleasant run of one day and two nights on the steamship "Tarawera," the same boat that took us from Auckland to Napier, N. Z., brought us to Hobart. We found a very pleasant camp all prepared in one of the suburbs, the first meeting having been held the previous evening, with a very encouraging attendance. The circumstances were somewhat different from what we found at Armadale, and it was necessary to give the instruction in a way to meet the special demands of the meeting; but the Lord blessed us with counsel and the gift of the Holy Spirit, and of course good results followed. The meeting was appointed for ten days, but we remained another week, and then left the large tent with suitable help to continue the work. There were between thirty and forty tents pitched, and about one hundred of our people camped upon the ground. All were greatly strengthened and encouraged by the meeting, and were especially helped in seeing new beauty and depth in the truth presented as it is in Jesus. We returned to Victoria by the way of Launceston, and had a very rough passage across to Melbourne. Being wearied with the prolonged labor of the two meetings, we were in good condition to be affected by such an experience; but a little rest will make us all right again.

In reviewing my work since reaching this field, I find that I have spoken one hundred and fourteen times, as follows: twenty-five times in New Zealand, twenty-seven times in New South Wales, seven times in Queensland, forty-one times in Victoria, and fourteen times in Tasmania. This, with much other work of a general nature, has occupied my time very fully. I am thankful for good health, and for the privilege of presenting the truth in these different places. I have enjoyed much of the blessing of the Lord in this work, and never felt of better courage for the future.

Next Sunday I am to speak in the Mechanics' Institute at Williamstown, one of the suburbs of Melbourne, where we have a church of sixty members. The members there take all the responsibility of this effort, and are doing all they can to make it a success. Later in the week we go to Adelaide, the capital of South Australia, where a ten days' meeting has been arranged. The church there has already engaged and paid for the town hall, where meetings will be held on both Sundays of our stay. We hope for good results in all these labors in removing prejudice and in opening the way for further work by the members of these churches, which will result in constant additions to their numbers.

After the Adelaide meeting, we shall probably return to New South Wales, to assist in establishing and organizing the school at Coorabong, expecting to remain in that colony until we leave for South Africa. Our stay has been prolonged in Australia much beyond the original plan, but we have not felt free to leave

work here any sooner. My next report will likely deal with the plans and outlook for school work.

W. W. P.

Melbourne, Dec. 26, 1895.

A VISIT TO BASUTOLAND.—NO. 4.

The First Convert.

EVEN if the first impressions made upon the enlightened are right, it may be long before seed bears fruit; but when it begins to spring up, great results are seen in a short time. It was in June, 1833, that the first missionaries landed in Morijah, in Basutoland, and they labored over two years and a half before they saw any fruit of their labors. Of their first convert, Mr. Eugene Cassalis says: "On the ninth of January, 1836, we overheard one of our young men at Morijah offering spontaneously a fervent prayer. It was toward nine in the evening, at a little distance from our house. Thinking we heard the accents of contrition, we approached in the darkness, without uttering a word. It was really so. Astonished; moved beyond expression, we fell on our knees, and burst into tears. We were the witnesses of a very genuine conversion; for Shekhesa, from that day to this, in 1881, never ceased to be a faithful disciple of Jesus Christ. Some weeks after his conversion, Mr. Arbousse having read to him the coming peaceful reign of the Saviour, the young man, with a beaming countenance, ejaculated, 'Blessed be his name.'" This happened but sixty years ago, and great results are now seen.

There are day-schools scattered through the country now, with about ten thousand pupils enrolled; and there are also about two hundred young men in training to become laborers in the gospel, either as teachers, evangelists, or in some other capacity. At the various mission stations the houses are built of brick or stone, the work having been done by the natives, and the gardens are well cultivated. Each station has its church and schoolhouse, and the huts which surround these stations are better than where the influence has not so sensibly affected the hearts of the natives. Many of these houses are square, with upright doors and windows; some have chimneys, and are quite pretty, with their blue-washed walls, their chintz curtains, and the blue willow patterned cups and dishes on the shelves. The step from the ordinary heathen to this is very great, and represents an advance in development, the significance of which can hardly be appreciated by those who have never seen heathendom uninfluenced by civilization. It reveals the power of the gospel, and means nothing less than the conversion of the native from the condition of a loafing savage to the condition of a laborer. Most of the natives have adopted the European dress, at least in part, save the children, who wear nature's garb only. One is forcibly impressed that what the natives now need, and what perhaps the work of the past had more of, is direct personal labor with the chiefs and others, in a manner that will draw them to Christ, and encourage civilized habits.

We visited the paramount chief, who lives at a short distance from Morijah, upon the top of a mountain. He was just recovering from drunkenness; he is, so I was told, the worst drinker in Basutoland. It is forbidden by law to take liquor into the country; but there are a few who break the law, as liquors are smuggled in. He was

quite affable, and heartily welcomed me to his land, to have a mission there if we needed or wished it. At his village there are some fifteen hundred natives. They are neat, and it appeared to be clean around the huts, which are of different shapes and sizes. The chief was just finishing him a square house of stone, with upright windows and doors. The general habits of the heathen in this country have changed. The red paint, which is so common among the native tribes, has been laid aside to a great extent. Still, they are a superstitious people. They look around for their witch- and rain-doctors when there is drought or other distress in the land. There is a marked advance among the Basutos in personal neatness, and in the neatness of their premises, over other tribes we have seen. The people are a pastoral people. This has been so for many years. They are also peaceable, never making war with the other tribes, but fighting only in self-defense. In many respects they are an exceptional people for natives. It is important to consider how much of this is attributable to the influences of the gospel, which has been in their midst for the last sixty years or more; but it is evident that much of this superiority to other native nations comes through the civilizing influence of Christianity. This beneficent influence is seen in the lives of those who do not even profess to believe in Christ; yet his teachings imperceptibly mold their character. It is the gospel, then, that becomes the civilizer of the human family. The missionaries in Basutoland look upon it in this light.

No one can justly question the manifestation of the power of God in what has been accomplished in this country. Judging from what we saw and heard while in Basutoland, there is no place where the advanced light of God's truth would be better received than in that land. May God speed the time when it will be enlightened with the glory of the bright rays now shining of the fulness of the gospel of Jesus Christ.

S. N. H.

NOTES FROM THE EUROPEAN FIELD.

(Concluded.)

THE following experience of a young brother in the German army lately came to my notice:—

One of our brethren was called in for a drill for twenty days. When he came there, he faithfully attended to all his duties, trying in every way possible to get the good-will of his superiors. From Monday till Friday no blame was attached to him. On Friday evening, after asking the Lord for his assistance, he went to the captain, and told him that the next day was the Sabbath of the Lord, which he would have to keep holy, giving also the reasons. The captain was astonished, and said this was impossible; he would have to do service the next day by all means. Sabbath morning arrived; the soldiers stood in line, but the brother quietly studied his Sabbath-school lesson in his room. Twelve times he was called, first by the sergeant and then by higher officers, the captain asking him three times. As he remained steadfast, he was threatened with eight months' imprisonment in a fortress, where he would have to work on the Sabbath; but he still said that he could not do it. They finally told him that he would be shot if he persisted. His answer was, "My Saviour has died for me; why should I not be ready to die for him and his commandments? I fear more to transgress

God's law than that of the emperor; for if I sin knowingly, the result will be the second death in the lake of fire," showing the texts to prove this. After being questioned before several, he was brought into a large hall, where thirty officers were assembled as a court martial, and where he was asked to defend himself. He told them that he had a hundred scriptural texts for the Sabbath, and if they could show him one text for Sunday, he would be willing to submit.

They called for the chaplain, who spoke with him for some time; but all present saw that this brother was in the right. Often they said the Bible did not say so, so he had to turn to the scripture and read it. They asked him who had taught him. His reply was, The Bible. When he was asked whether he had any publications concerning this doctrine, he said, "Yes," and distributed the forty copies of our publications he had, but they did not suffice. Some gave him their addresses, and asked him to send them some more. When he was to be led out, he said that he would not leave until they had proved to him that Sunday is the day to keep; and if they would punish him for keeping the Sabbath, then they ought to punish all others for keeping the other nine commandments. They were perplexed, and finally wrote in his papers, "Not fit for the military service on account of hallucinations, and therefore entirely dismissed." When he remonstrated against being declared a lunatic while having his senses, they begged him to rest satisfied. We all see in this the gracious dealings of the Lord, who has freed his servant, be the ground on which it was done what it may. We do not know how far this case may be made known, probably to the emperor himself.

Turning to Austria-Hungary: The truth has made sufficient progress to celebrate the ordinances for the first time in Bohemia. One young sister now keeps the Sabbath in the great city of Vienna, the capital of Austria. In Hungary we have had our first baptism and ordinance meetings, and our first permission to do canvassing work there has been obtained by a brother who, also, was freed from Sabbath work while doing military duty. In Rumania we opened a ship mission for the Danube and the Black Sea at Galatz, and the outlook for doing much good is encouraging. We also are increasing the number of our publications in the Balkan languages.

Turning to the most eastern portion of Russia, we find that the truth is making steady progress there, especially among the native people. The great lack is proper native workers to follow up the work. All the seed sown thus far in the way of publications has produced rich fruit. Clear across Siberia and to the Transcaucasus our literature is going, and interesting letters have been received. As to new openings, we have begun work in the center of the Baltic provinces, and already some ten Sabbath-keepers there gather together each Sabbath. Translations have been made into the Lettish and Esthonian languages, and are now in the hands of the printer. The process of the work is very tedious, as it has to go to the censure-office; yet we shall rejoice when our first publications are printed in the Russian empire itself. One great object gained during last year is that our canvassers are able now to secure patents; one after another is succeeding.

Looking the field over, we cannot but be grateful indeed. Over four hundred souls have been

gathered in during the last twelve months, and important cities in various countries have been entered successfully. Our canvassing work and the sale of our books have nearly doubled. Our mission-school at Hamburg has been established, with good results, and a number of translations have been made into different languages. Now our printing work is established at Hamburg, and our brethren are taking hold as never before in the circulation of our German paper. But the best of all is that what has been done has been done by faith in Him who giveth strength, wisdom, and the victory over all obstacles. To him alone be the praise. L. R. C.

TO CORRESPONDENTS.

12.—If a child of sinful parents dies before he comes to years of understanding, and the parents die in sin, is that child lost? H. B.

For the sake of our correspondent and many others we would be glad to answer such questions; but we know of no definite Scriptural testimony on that point. It would then be a question to be decided by deductions and reasoning. Conclusions reached thus are by no means final or satisfactory; therefore we can do but little better than to say we don't know, which is the truth.

13.—Is it the duty of the church to take care of its poor members, or do we, by paying our taxes, indirectly support and care for them, thus letting them become county indigents, and so discharge our duty in reference to them? E. C.

It is undoubtedly the duty of the church to take care of its poor. The duty of caring for the poor rests first with those who are most closely connected with them. Children should care for parents, relatives for relatives; but where they cannot do this, or for any reason neglect it, then it is not only the duty, but the privilege, of the church to do it. It is true that the law makes provisions for those who have none to care for them, and there are always more or less of this class. Christ says, "Ye have the poor always with you;" and we are told that they are designed to be a blessing to the church, by which the avenues of benevolence and kindness shall be kept open. So we should regard it a privilege rather than a duty to assist those to whom we are bound by ties of sympathy and a common faith; and as Christians, our benevolence should go out to others also.

14.—Is it right for children fifteen years old and under, to vote for church officers, and elect officers, when a majority of the grown members want some one else? J. C. D.

Generally speaking, it would be considered ill manners for young people to disregard the wishes of older ones, even though they should outnumber them. As a legal matter of right, each member of the church is entitled to one, and only one, vote. Peter says on this subject, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility." 1 Peter 5:5. This is excellent doctrine for church business relations.

15.—In the *Home Missionary* lesson on religious liberty, Christ is shown as coming with his army to fight with the nations of this earth, and punish them. Joel 2:1-11. I was under the impression that the wicked were to be slain by the brightness of the Lord's coming. Please explain. T. W. J.

The truth mentioned by our correspondent is even more clearly taught in Rev. 19:11-21, where our Saviour, at the head of the armies of heaven, is represented as coming to destroy his enemies. There is no contradiction between

these statements and those which refer to the wicked being destroyed by the brightness of his coming. We do not understand that when Christ comes with the armies of heaven, he will need to fight with literal weapons. The sword with which Christ smites his enemies is the sword of his mouth (Rev. 2:16), which is his word. Eph. 6:17.

16.—Will you please explain Rom. 9:11-16, which reads as follows: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy?" S. M.

There are so many questions coming into this Office on the subject of election and foreordination that arrangements have been made for a few articles on that subject, which we hope to be able soon to place before our readers. It is a misinterpretation of Scripture to attribute to God an arbitrary exercise of his power, or any partial discrimination between individuals. It is character, and character alone, that God respects. "Esau have I hated," that is, regarded with less esteem, because of the differences in the characters of the two brothers. A mother very soon discovers the natural traits in her children; and when one is utterly perverse and the other is gentle and obedient, she has an affection for the latter, and for the former pity and anxiety. God saw this difference in these brothers before they began their career. The Lord tells us upon whom he will have mercy. See Ex. 20:6; Isa. 55:7, etc. It is in his power to have mercy on whom he will. Mercy is not from man, who receives it, but from God, who bestows it. But that does not show that he bestows it with partiality. Salvation is not of him that runneth, but it is of God only. But every one that runneth may so run as to win.

17.—(1) In Luke 3:16 Jesus speaks of baptizing with fire. I would like to know the meaning of that expression. (2) What made the second temple more glorious than the first? Some say because Christ was in it bodily, but he was in the first spiritually. Please explain. B. S.

(1) There are various views in reference to Christ's meaning. One is that this was fulfilled on the day of Pentecost, when the Holy Spirit descended, and "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Others think that the two classes, good and bad, are referred to; the former receive the baptism of the Holy Spirit, and the latter will receive a baptism of fire and brimstone. Still others think that but one class, the good, is referred to, and that the baptism of fire means an endowment of purity and energy, with which the early church went forth to its work of evangelizing the world. Personally we incline to this latter view.

(2) The *second* temple was that built at the time of the restoration of Jerusalem, by Ezra, and was not more glorious than the first. See Ezra 3:12. The next temple was that built by Herod, king of Judea, shortly before our Saviour's time, and was larger and upon a more magnificent scale than that built by Solomon. We have not room for a description of this magnificent building, but it may be found in any Bible dictionary, and other books of reference. G. C. T.

Progress of the Cause

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

TONGA.

We left the American shores aboard the "Pitcairn," April 30, 1895, and were months in reaching our destination. Seven days were spent on the water, and the remainder of the time on the different islands along our route. We anchored in Tonga harbor Aug. 30. We experienced but little difficulty in procuring a house in which to live. We moved from the ship, Sept. 6, into temporary quarters, until a cottage that had been promised us was ready for us. Oct. 17 we moved into the cottage, for which we pay \$12.50 a month.

The Tonga Islands are situated in the South Pacific, and are a part of the Friendly Islands. Tongataboo, the principal island of the Tonga group, is level and beautiful. There is but one hill upon the island, and this is an elevation of land raised by the Tongans. On the summit of this hill the Wesleyan Methodist church has been erected. It is a beautiful spot. There is a gradual sloping of the ground from the old church with its thatched roof, to the waters of the sea, and from all other sides to the level of the island. There are three religious denominations well represented here,—one already mentioned, the Free Church, the Catholics. The Free Church came into existence through the aid of the government and is the largest and most popular church on the island. The Wesleyans stand next in membership, and the Catholics last.

There are sixty-five villages on the island, some of which contain but few native houses. The seat of government is at the village of Nukualofa. It is the largest of the villages, and contains, I should think, about eight hundred people, mostly natives. The population of the island is said to be seven thousand, and that of the group about eighteen hundred. There are but few European people residing here, and most of these are traders. There is a treaty between the United States and Tonga, granting to the Americans the same privileges that local subjects enjoy.

There are four schools in Nukualofa, two of which are English, and there is an English Catholic school in the village of Maofaga, a mile from us. These schools include the government and Wesleyan colleges. Some of the natives have spent several years in these colleges under competent teachers, and have acquired good education. Professor Moulton, who stands at the head of the Wesleyan College, has given quite thorough instruction in the history of four universal empires of the world,—Babylon, Medo-Persia, Grecia, and Rome. He has given this instruction in connection with the second, seventh, and eighth chapters of Daniel, and searched out and condensed those portions of history which corroborate the prophetic declarations.

I visited one fine-looking Tongan gentleman and found him lying on the floor, face downward, with slate and pencil before him. He had been solving a problem in algebra. I told him that he has a fair understanding of trigonometry and geometry. He can talk some English. He kindly offers to give me lessons, daily, in the Tongan language, until his departure from the island of Vavau, of which he is governor. Most of the Tongan men are tall and straight, with an arrow, with strong, well-developed limbs and broad shoulders. Their hair is usually black, their complexion dark brown, and their features quite decidedly European in cast. The women have the same complexion. They are about the height of the average American woman, but somewhat stronger built, and are much more robust in health. They are a kind-hearted people.

seem to enjoy extending and reciprocating favors. They have given us large bunches of bananas, yams, taro, oranges, passion fruit, and other things. They are noted singers, and hold great singing festivals many times during the year. Large schooner loads of natives, from other islands of the group, attend these gatherings, and they vie with each other in the execution of their music. It has been my privilege to attend two of these concerts. The church in which the concert was held is a large building with a seating capacity for 1200 people. The church was well filled, mostly by natives. The singers were divided into three companies, with their respective leaders. As soon as one company had finished a piece, another arose and sang. It was exceedingly difficult to tell which company excelled. I never heard a band of local musicians keep better time. Every word was sung as if uttered by one voice. Sometimes there would be a gradual increase in volume of sound, then a decrease, until, sweet and clear, the voices would die away in the distance.

While these people have their good qualities, they also have their defects of character; and human nature seems to be the same in a Tongan as in an American. Lying, stealing, and violating the seventh commandment seem to be the prevailing sins. Some of the white people tell me there are some good ones among the natives; others say there is not an honest Tongan on the island, that every one will lie and steal. Even should the latter be true, there is power in the Gospel of Christ to transform them. "Let him that stole steal no more." Eph. 4:28.

The Tongan has a way of seeking revenge for injury, called *tolo*. He seeks his enemy in the dark, and throws a heavy missile at the obnoxious person. This offense is common, and detection is extremely difficult. If the revenge-seeking person is detected, the penalty is hard labor not less than one month and not more than two years; the offender may, at the discretion of the court, be sentenced in addition to a whipping, not exceeding twenty-five lashes.

The soil here is very productive. The chief products are bananas, pineapples, oranges, lemons, guavas, passion fruit, coconuts, yams, and taro. Corn and almost all kinds of garden vegetables can be raised with proper cultivation. The soil is very porous, but the water a little below the surface and the frequent rains, keep it in a moist condition. They tell us that the climate here is considerably cooler than in the other islands of the group, or in Fiji or Samoa. We have recently received a letter from sister E. Braucht, who is in Samoa, saying that it is very hot there. We have found it quite comfortable in Tonga; the temperature has required the wearing of light underwear much of the time. The hottest months are January and February. Even then the thermometer never rises above 70° F.

Cows, horses, sheep, hogs, and all kinds of domestic fowls are raised here. Eggs, butter, and meat are quite high. Eggs seldom, if ever, sell for less than twenty-five cents a dozen, and sometimes they are fifty cents a dozen. There is a good market for them, and the traders are glad to get them by paying cash. Milk sells at from eight to twelve cents a quart, and butter is forty-three cents a pound. There is plenty of grass on the island, and it costs but very little to keep cattle, as they can graze the year round. We see no reason why one with a small capital might not rent land, keep a few fowls and cows, and make, in various ways, a fair living. It is true that cows are very high, as they have to be imported from New Zealand. They are from thirty to one hundred dollars each. A good horse can be bought for thirty-five dollars or less. It looks at present as if a competent carpenter might do fairly well in making household furniture, such as tables, writing desks, cupboards, small chests, etc., and might work by the day some also. A good carpenter receives

three dollars a day. The natives buy a great many chests from a man who is making and selling them at a high price. I believe the trade is sufficient to support at least another workman.

The semicivilized condition of the natives is due to the efforts of the early missionaries and the strong-minded king, Jioaji Tubon, who co-operated with the missionaries in many of their industrial enterprises. He has been dead nearly three years. It was he who granted, on Nov. 4, 1875, the governmental Constitution, so broad and liberal in allowing the exercise of God-given rights; and yet it does not grant full religious liberty. While it declares, "All men are free to practise their religion and to worship God as they may deem fit in accordance with the dictates of their conscience," it contains a stringent prohibition of all unnecessary work or the playing of games on the Sabbath. The early missionaries, who introduced the observance of sacred time, failed to change their reckoning when they crossed the day line, and the people here are observing the seventh day of the week; or, in other words, are keeping Saturday for Sunday. Although the civil authorities have enjoined the observance of the right day, they have exceeded the bounds of governmental jurisdiction. No government has any right to dictate to men how they shall spend the day made sacred by God. In 1885-86 there was a rigorous religious persecution of the Wesleyans by the government, which stood at the head of the Free Church, and the Constitution was flagrantly violated. It is of such an interesting character, in these times, when the sun of religious liberty is setting, and pagan and papal darkness is stealing over the land, that I desire to give an account of it later on.

We are studying the language, and are able to converse a little with the natives. The religious standard has been greatly lowered, and these poor people need to have the truth presented to them in its purity. May God help us to consecrate ourselves to the work, and may he send others to join us in the work. Two or three devoted families, who desire to do self-supporting missionary labor, will find this a fair field. A good medical missionary is much needed here.

Tonga, Dec. 15, 1895.

E. HILLIARD.

NORWAY.

I wish to say to our many friends that the Lord has wonderfully blessed and cared for us through the old year, which is now in the past. It was one of the happiest years, in the cause of God, that I have yet lived. It is now a little over thirty years since I began to keep the Sabbath and labor in God's cause. O how good the Saviour is! My soul delights in telling of his wondrous love and power to save all who will come unto him. I cannot describe how happy I am in God and his work. The Lord is drawing near with his power, but still I say, Lord, come yet a little nearer, that we may see thy glory, and fully accept thy goodness to our souls!

I left Brooklyn, N. Y., my former field of labor, Dec. 4, 1895, and had a very pleasant voyage across the Atlantic. It did seem as if holy angels were by us, to guide and protect, all the way across both the Atlantic Ocean and the North Sea. On Dec. 16, I was made glad by once more being in my native country, Denmark, and by greeting the many friends in Copenhagen. I had two good meetings with them, and then went on to Christiania, Norway, my appointed field of labor for the winter.

Early Dec. 20, I reached Elder L. Johnson's home, and was made welcome by his family. On Sabbath I spoke to the friends of the Christiania church on the great privilege of the church of God here upon earth; and in the afternoon, in the social meeting, there was a hearty response to what had been said. I have already held several meetings which have been well at-

tended both by our people and also by others who do not in all things hold the positions we hold. It seems to be the mind of all the friends here that the Lord has sent me, and that much good will be the result if we relate ourselves to him in such a way that he can bless us.

The week of prayer began here Dec. 28, and we are so far having some good spiritual meetings. The Lord is manifesting himself. Backsliders and sinners are testifying to God's goodness in our midst, and I esteem it a great privilege to be permitted to be here and take part in the work of saving souls. I am well and of the best of courage in the Lord. He is good and greatly to be praised.

Christiania, Norway.

J. F. HANSEN.

DISTRICT 5.

SINCE my last report, I have spent the week of prayer with the Topeka (Kan.) church. Meetings were held each day and evening, except one very stormy day. The reading, however, was given the next day, as well as the reading for the day. The meetings were full of interest. Several members united with the church during the week. The contributions for mission work were fully as large as last year. The work is onward in the Kansas Conference. One hundred and twenty have been added to the churches during the last quarter, nearly all of them new converts.

From Jan. 7 to 21 I was at College View, Neb., by request of the General Conference Committee, to attend the Bible-school. While there I gave twenty lessons on the "Spirit of God, its Offices and Gifts." There are nearly sixty now attending this Bible-school, who seem desirous of getting all the instruction given; and they are planning to go forth to impart the light to others.

While in the place, I gave one Sabbath discourse and two evening lectures in the church, to large congregations. It was my privilege to talk twice, through an interpreter, to seventy-five Germans on the "Gifts of the Spirit of God." They enjoyed it, and so did I. The Lord seemed very near to us. Beside this I had the privilege of speaking to the college students in their chapel service. A fine class of students are gathered at Union College. May the Lord bless them indeed, that they may be a blessing as they go forth from the institution. I was glad to learn that the sanitarium at College View, under the superintendence of Dr. A. N. Loper, is well patronized, and has an encouraging prospect before it.

On Jan. 22 I arrived here in Denver, Col., where I am to spend nine days in the six weeks' Bible-school and school for canvassers, which is being conducted here. The topic of my lessons is the same as at College View, interspersed with talks on various lines of work in our cause. This school, daytimes, has a regular attendance of about seventy-five. The evening lessons are attended by audiences of two or three hundred. This school will be one of profit not only to the workers, but to the church and the neighborhood. The Denver church is growing in numbers very rapidly. It now has a membership of 397. Of these, fifty have been added since the camp-meeting in this place last September. The cause of truth is onward in this Conference. The additions to the churches during the last three months were 158. To the Lord be the praise.

Jan. 26.

J. N. LOUGHBOROUGH.

COLORADO.

STEAMBOAT SPRINGS.—After being out of the work for some time on account of sickness, I am thankful I can now say that my health was never better than at present, and that I have a place in the Lord's work. I have held meetings at different places since Oct. 1. Some have begun to observe the Sabbath. I began meetings in

this place Dec. 20. The ministers of the place have taken up their appointments on account of the meetings, which are held in a free hall, with fuel and lights furnished. The ministers attend the meetings, and the interest is increasing.

There have been but two converts in this part of the county, to any church, for six years. One woman has decided, since these meetings began, to obey the law of the Lord. I hope to be remembered by our brethren at the throne of grace, that God will bless the effort here to the salvation of precious souls. My wife is with me in the work, and finds plenty to do visiting the poor and nursing the sick.

G. H. SMITH.

MICHIGAN.

CARSON CITY.—I was with this church, which is among the first-fruits of my labors, during most of the week of prayer. For a few years past, trials have threatened the very existence of this church; but God, who is abundant in grace, has worked for them till these trials have made them humble themselves. They were longing for help, which came during the latter portion of the meetings. Brother Evans was present for a part of two days. Two were added to the church, a full set of church officers was selected, and harmony restored. The Christmas offering was encouraging.

I wish all could realize the plan of the unholy spirits, as shown in the following expression from the first edition of Vol. IV of "Great Controversy," page 340: "Until the great decisive blow shall be struck, our efforts against commandment-keepers must be untiring. . . . We must cause distraction and division, we must destroy their anxiety for their own souls, and lead them to criticise, to judge, and to accuse and condemn one another." This is Satan's plan, and with too many he succeeds. O that our people would study his devices!

ITHACA.—Brother Soule visited here somewhat during the week of prayer, and prepared the way. Eleven were added to this church, and one to the Alma church, by conversion and baptism. It was a time of heart-searching with many. The Sabbath-school work had prepared the way for this addition to these churches. The Ithaca church now has ninety members enrolled, who are scattered widely, and exert a wide influence. There is some stir in one branch of this church about putting up another set of church buildings eleven miles south of Ithaca, which I encouraged. The meetings were a source of much encouragement. Some who had lately come into the church resolved not to rob the Lord in tithes any longer. Church officers were elected.

I remember with pleasure the Christian courtesy which the Baptists extended to us by granting us the use of their baptistery; they also gave us permission to use it at any future time. On the whole, it seemed to me that the "latter rain" was falling upon us during these meetings.

A. O. BURRILL.

ST. CHARLES.—During our week's effort, meetings were held three times each day. The attendance was light during the first portion, but on Sabbath the house, which is thirty six by fifty, was packed, and from that time till the close Tuesday evening, a good congregation was present. Since we last labored there, eight years ago, the church has had a large growth.

The Sabbath-school is in a prosperous condition, showing that the officers are alive to the times in which we live. The interest gradually increased each day. At least six individuals found the Lord, several were reclaimed, and a general refreshing came upon nearly all. If the Lord wills, we hope to return there the first of March to attend to baptism. A meeting was appointed to take into consideration the enlargement of the church building.

The day that meeting closed, a letter was received from one of the members of the Mt. Pleasant church, where, in company with brethren Day and Williams, we had spent three days between the Ithaca and St. Charles meetings, saying: "I can hardly wait for the mail to tell you how the Lord has wrought for us. God has given us back all our children." This parent has six, three of whom are married and away from home.

SAGINAW.—The five days spent here have been a refreshing indeed. Twelve were converted. One hundred and fifty copies of the *Signs* were ordered. Steps were taken to build a church, and fully one half enough for its erection was pledged. Elder S. M. Butler has settled in this city, and labored earnestly during the meetings. Brother Butler expects to live in this city, and prosecute the work. At all these places the blessings of heaven have rested upon his work. Our state agent was with us two days, and spoke several times.

A. O. BURRILL,
O. SOULE.

KANSAS.

THE work in this field continues to go forward in a way that is encouraging. Since my last report, the work has been cared for at Udall by brother Crane, and the church strengthened; others are ready to come into the church, and the house of worship there is about done, and will be dedicated soon. The work mentioned in the last report, which was carried on by Elder Gregory near Independence, resulted in the addition of ten members to the Jefferson church. He then went to a schoolhouse near Grand Summit, where there was a good interest raised by publications that had been sent in there. After holding meetings for more than a week, he left and spent a week at the District Conference at Wichita, and returned, having brother J. C. Thorn to assist him in the work. They have organized a good little church there, and the interest still continues, so that they are hopeful for a good number yet to take a stand for the truth. The calls are so many and so urgent that they do not know how to meet all of them.

Since the District Conference, brother E. A. Morey has returned to the work at Lawndale. He has had to meet the worst kind of opposition; but the Lord has given victory to the truth, and he reports a good company there ready for organization. Elder C. A. Hall will go there soon to organize the church. Brother Hall has just gone to Ford to assist brother J. F. Shafer in closing up the work there. Brother Shafer has been there some time, and the Lord has given him favor with the people, so that he has had the use of the only church in the village all through his meetings. A good number of people are convinced of the truth, and some are beginning to obey. Elder G. H. Rogers went to Danville from the District Conference, and has a nice little company there nearly ready to organize. Elder Fortner went to Atchison, and held a short series of meetings. The Lord blessed the work, and ten were added to the church. Fourteen have been added to the church in Kansas City recently, some of them by letter. A few have united with the Topeka church, and others will do so soon.

The week of prayer has been a time of general revival in the churches. After a council over the plans, we decided to ask a number of those who had not been in the regular work, to go to the churches that are not far away, and assist in the week-of-prayer services; thus we were able to send help to nearly every church in the State. We called upon the elders of churches to exchange places in some instances, and as a result of this plan, some of the churches had most excellent meetings, though no minister was there. A number of conversions is reported, and the

offerings that are coming in show that the spirit of the Lord was in the work.

Elder Oberholtzer has regained strength, and is now at Dwight holding meetings, with a good interest. He already reports three accessions to the church, and one more that has begun to serve the Sabbath. Brother J. W. Westphal held a successful meeting at Tampa, and some were added to the German church there. He is now in Colorado. Brother P. P. Gade is settled near Mound Ridge, meeting with some success. Brother Beeson is at work at Pawnee. Brethren I. F. Thorn and I. J. Lair are holding meetings in Barber county, with a good prospect of success. All seem to be of good courage, and report that there are many more calls than they can possibly fill. The work in the far northwest has been pushed by the efforts of brother C. H. Abbott, assisted by brother N. B. Emerson. They have been in Decatur county, where the sisters were the only Sabbath-keepers. As a result of the work there, the husbands of both these took a firm stand for the Lord and the truth. The brethren then began laboring at El Bend, Phillips county. Brother Emerson had to return home on account of poor health; but brother Abbott still continues the work, and no Elder Stebbins is with him to assist, and the prospect is good for a company to be raised up. For all these results we praise the Lord, and thank him for his courage. I would not fail to mention the excellent lessons that the Topeka church has been receiving recently from Elder Loughborough. These are much appreciated, and will be productive of much good.

C. Mc REYNOLDS.

ALABAMA.

BLADON SPRINGS.—Several weeks ago I began my labors at this place, and have been even more successful than I had anticipated. The believers are all gathering around me, and are rejoicing in the present encouraging prospects. Many are becoming interested. The minds of the people in this country seem to be prepared for the truth. I have already received more calls than I can fill. God being my helper, I shall do all in my power to make a success of the work. I stand in great need of publications for distribution. Many who were once opposed to the truth are now making inquiries. Brethren, remember me in your prayers; for I feel that there is great work to be done here.

Jan. 5.

J. M. ELLIOTT.

HENRY AND MOBILE COUNTIES.—Since my last notice I have visited these counties. The first-mentioned is the corner county in the southeast, while Mobile is the same in the southwest. It was in Henry county that our church was burned last summer. I have never seen prejudice more bitter than it seemed to be here. A train of unfortunate circumstances has followed this church from the first till the present. In my opinion it has had much to do with the unfavorable view in which we are held by the people there, besides being very crippling to the progress of the cause of truth. But we have some very excellent people there, and I am hoping for a more favorable future for the cause. This is known as the Headland church.

In Mobile county, near Citronelle, we held "an unction from the Holy One" in an eleven days' meeting. I feel greatly encouraged by the outlook there. I count it a favorable field, and expect to see a church there in the near future. I would have enjoyed completing the work while I was there. We could get a suitable place to hold services, and there were no other obstacles in the way. The Lord being pleased to have it so, I shall begin the work again at this place as soon as opportunity allows.

The prospects in Elmore county are more promising just now than at any previous time since the tent was struck there last summer.

Some who had abandoned the Sabbath have returned to its observance. Brother Babcock reports fair audiences and eager attention in three meetings—Saturday night, Sunday, and Sunday night last—recently held there. He had an invitation to return.

W. S. DRUMMOND.

INDIANA.

WALKERTON.—After a nine-weeks' meeting, the protracted effort here closed last night. The interest from the first was good and the attendance excellent. As a result, the little company previously established, which has been faithfully struggling for years against much opposition, has been much encouraged and strengthened by the addition of nine to their number. Surely, "this is the Lord's doing; it is marvelous in our eyes." Many others are also deeply interested, and I hope to see them before long also become obedient unto all God's requirements.

S. G. HUNTINGTON.

UTAH.

It gives me pleasure to report the progress of the work in Salt Lake City. We were favored with a visit from the president of the General Conference, who, with his son, spent a few days in the city last month. The discourses of Elder Olsen were "meat in due season." Elder O. M. Gardner was present and assisted in the services. We hope to be visited again, as soon as convenient. It is a precious privilege to counsel with those who have a deep interest and extensive experience in the work of God.

The week of prayer was a blessed season for the church at this place. New life and power were imparted to those who are earnestly seeking to walk in the counsel of God. The annual offering was double the amount contributed last year. One brother is spending all his time in distributing literature by the envelope plan. Many are becoming interested in this way, and ask for the aid of a Bible-worker, to help them in the study of the Scriptures. Several have recently begun to observe the Sabbath.

At our last quarterly meeting six members were added to the church, two by letter and four by baptism. We now have a tract distributor in the railway station. All the papers and tracts had been taken when it had been up but a few hours. We hope to keep it supplied with publications filled with the precious truth for this time.

The work in this State is growing, though it is surrounded by adverse circumstances. When the Lord works, none can hinder.

J. M. WILLOUGHBY.

WISCONSIN.

Among the French.

SABBATH, Dec. 21, I enjoyed a precious season in quarterly meeting with the French at Little River. There was also a good representation from the Lena church. The ordinances were celebrated, several of the French converts taking part, and the remainder heartily indorsing the teachings of Holy Writ on the Christian memorials. The French brethren also fully came up to their older brethren in paying tithes and in making donations for foreign missions. Prejudice is being removed among the French Spiritualists in Brookside, of whom I spoke in my last report, and some of them are advancing in the light as fast as could be expected, considering the power that the enemy fastens on those who have consulted with familiar spirits.

Dec. 26, passing through Green Bay, I had the privilege of speaking to the Fort Howard church on the progress of the cause in our field of labor. We were all cheered in recounting the

victories God has given in the pioneer missionary work. Dec. 27, 28, I was with the French church at Robinson, and enjoyed the best season I have had with that church since its organization twenty-two years ago. While at Robinson I was attacked on the Sabbath question by two French Presbyterian ministers. At the close of their remarks, in which they often mentioned my name, misrepresenting me and our people, I asked for the privilege of speaking twenty or thirty minutes, with Christian courtesy and respect to all, but they refused me the privilege. They however promised me an opportunity of replying to the attack in the same house, and of taking part in a discussion to last three days; but this proved to be simply a ruse to shut me out, as I was told at the door, when the people had left, that I would not be permitted to speak in the house. I reviewed the effort in our church, but I shall have to use the pen to meet this and other attacks.

Until further notice, my post-office address will be 1872 Liberty St., Marinette, Wis.

D. T. BOURDEAU.

GERMAN WORK IN NORTH DAKOTA.

Having read so many good reports from other fields, I thought it might be well to add a few words from this field. Although this is a cold country, I find many people whose hearts are warm for the Lord and his work,—people upon whose hearts the Lord can make impressions by his Holy Spirit. Among the churches, I can see how the Lord is working to prepare a people to yield to the pleading of his Spirit, and so to glorify the dear Saviour here on earth.

The last five weeks I have been in a new field, about fifty miles from Bismarck, and must say that the Lord of the harvest has been very precious to me, as I see how he is working on the hearts of the people. I am glad that Jesus is with those whom he sends forth to teach the people, and when we pay heed to his voice, he will do all things well. Last Sabbath was a good day for all; in the midst of the sermon a poor sinner fell on his face, and pleaded for mercy. Others gave themselves to the Lord. Four heads of families took their tobacco, and threw it into the stove. So far seven have taken their stand for the truth for this time, and of others I am hopeful, for whom we still work and pray. Although the weather is getting very cold, I hold meetings from four to six times a week. However, Satan is not at rest, but is doing his best to hinder the work.

C. J. KUNKEL.

NOTES FROM THE CANVASSERS.

THE power of the Lord attending the present truth is well illustrated in the following incidents, the first of which occurred in a Southern State:—

A man seventy-two years of age, living in a small village in this State, was sitting in his office one day about two years ago, when a copy of the *American Sentinel* was placed in his hands. The gentleman read the paper carefully, and after looking up the scriptural texts referred to, he was convinced that the seventh day is the Sabbath of the Lord. He had been a member of the Baptist Church for about fifty-five years, but he immediately began the observance of the Sabbath, and has been a strong advocate of the principles of present truth ever since.

Two of our agents, while canvassing in Kentucky, came to the home of a young Presbyterian minister, and desired to board with him. Arrangements were made accordingly, and the minister purchased twelve or fifteen dollars' worth of books. He became convinced of the truth, and has now visited one of our churches, and bought a home near by, so that he may worship God among the people with whom he has cast his lot.

Two brethren canvassing in Chester county,

Pa., came to the home of a gentleman who was absent at that time. They made arrangements to go back the next day, and upon reaching the house according to appointment, they found that the man was in the field at work. While one agent went to another house and secured an order, the other went out into the field in search of a customer. At first the man would have nothing to do with the agent, as he was opposed to "book agents," as he called them; but as the brother talked of the love of God, the man softened, and invited him to the house. On the way they met the other agent, and all three had a season of prayer together. As the man arose from his knees, he said, "I know the Lord sent you here, and I want that book." To-day this man is a deacon in one of our churches in a large city, and is an active worker.

F. L. MEAD.

CANVASSING IN MARYLAND.

SINCE my last report, I have attended school about four months. I then came to Garrett county, Maryland, to work during the summer and fall. Brother S. F. Reeder and I have delivered nearly one thousand books. It was thought by many that books could not be sold here; but they can be sold nearly or quite as well as at any place I have found during my six years of canvassing. We have worked in the country altogether. We have often been told by the people that no book has ever sold in this county like ours. To this we have said, "Yes, and there never has been a book that the Lord wanted you to read more than this, for it leads to the study of the word of God."

We have taken our books in a sack, put them on our shoulders or on a horse, and then started off twenty miles or more over the rugged mountains; but God has been our companion, and our hearts have often been cheered by the friendly greeting of the honest countrymen. We praise the Lord for his directing hand. We are now at 53 Davidson St., Cumberland, Md.

THOMAS ROBERTS.

REPORT OF DISTRICT COUNCIL FOR DISTRICT 6.

THE first session of the Conference of District 6 was held in College Place, Wash., Dec. 10-15, 1895, Elder A. J. Breed in the chair. The Chairman gave a brief but interesting and earnest address on the importance of the meeting, giving an outline of the subjects which should come before the council. T. H. Starbuck was chosen to act as secretary.

The delegates present at this Conference were as follows: Elder A. J. Breed, Superintendent of District 6; Elder O. A. Olsen, President of General Conference; Elders N. C. McClure, R. S. Owen, M. H. Brown, and J. A. Burden, from California; W. M. Healey, T. H. Starbuck, and D. T. Fero, from the North Pacific Conference; R. S. Donnell, J. W. Bagby, and J. F. Haffner, from the Upper Columbia Conference; J. R. Palmer, from the Montana Mission Field; and J. M. Willoughby, from the Utah Mission Field. Prof. E. A. Sutherland and others were present, and took part in the deliberations.

Among the important subjects discussed, were the following: The Present Phase of the Message; The Canvassing Work; The Sabbath-school Interests; What Shall be Done for the Worthy Poor? Our Institutions; How Shall We Increase our Finances for Home and Foreign Work? What is Comprehended in Church Fellowship? and How to Improve the Ministry.

During the session of the Conference, the Chair appointed the following committees: On Canvassing Work, J. R. Palmer, D. T. Fero, J. A. Burden, Prof. E. A. Sutherland, F. Peabody; on Resolutions, R. S. Owen, R. S. Donnell, W. M. Healey.

The Committee on Canvassing Work reported, introducing the following requests:—

Resolved, (1) That the General Conference be requested to send a competent man to Walla Walla College the last three months of this school year, to instruct canvassers; (2) That Montana request a State agent and several experienced canvassers; (3) That the Upper Columbia Conference request that the plan passed by the last annual Conference, and sanctioned by the District Superintendent, be carried out.

The first and second of these requests were adopted as the voice of the Conference, and the third was referred to the Executive Committee of the Upper Columbia Conference.

The following resolutions were adopted during the progress of the Conference:—

Whereas, There is great need of funds for the support of foreign missions; and,—

Whereas, There appears to have been in many instances a lavish expenditure of Sabbath-school collections in the purchase of home supplies, and the percentage of such collections is on the increase, as is shown by the corresponding decrease in the percentage given to foreign missions; therefore,—

1. *Resolved*, That we recommend all the schools in this district to consider the advisability of meeting all running expenses of the school independent of the regular collections, thus leaving the entire collection as a free-will offering to missions, excepting the tithe to the State Association.

Whereas, In the past, some of our aged poor have been compelled to find homes in charitable institutions outside of our own people; and,—

Whereas, There are many orphans and half-orphans among us who need to be provided with homes where they can be brought up in the truth; and,—

Whereas, Some means should be provided for the care of the aged ministry who have become feeble in the work of carrying the truth; therefore,—

2. *Resolved*, (1) That we recommend to our people in this district a careful and prayerful consideration of this matter; (2) That the establishment of public institutions for the above purpose should be by the counsel and co-operation of the Conference Committee; (3) That our ministry give special attention and study to the subject of the second tithe and offerings, as brought to view in the Scriptures and referred to in the "Spirit of Prophecy," and their relation to this question.

3. *Resolved*, That we respectfully recommend to the careful consideration of Conference officers, committees, laborers, and those desiring to labor in the cause, the recommendations passed by the last General Conference, March 5, 1893, on the subject of the improvement of the ministry, printed on page 483 of the *Conference Bulletin* of that year.

On motion, the teachers of Walla Walla College were requested to prepare a course of study for laborers in the field, which can be carried out by correspondence between the teachers and those who take the course of study recommended by this plan.

It was voted that the Secretary be requested to prepare a brief copy of the minutes of this Conference, for publication in the *REVIEW AND HERALD*.

A vote of thanks was tendered to the people of College Place for so kindly entertaining the delegates to the Conference.

T. H. STARBUCK, *Secretary*.

RELIGIOUS LIBERTY NOTES.

WE are in receipt of word from Elder W. H. Falconer, of Manitoba, saying, "No further steps have been taken with regard to brother Whitehouse, and he is still at liberty."

It is quite presumable that the men who were responsible for bringing the trouble on brother Whitehouse are sorry for the part they took, or somewhat ashamed, if not sorry, and that, as a consequence, the sentence of imprisonment will never be enforced. The time is not yet at hand when all men are willing to unite to enforce religious laws upon any class of people who conscientiously disagree with them. Of course that element is growing and will continue to grow, but the Lord is yet striving with people and keeping his hand upon the work, so that the honest in heart can be warned of the soon-coming Saviour. Let it be ours to use this precious time in all legitimate ways to further the cause of Christ.

THE Gainesville *Eagle* of Jan. 16 has the following notice from D. H. Stansbury, marshal of the city:—

"All barbers, merchants, and traders shall close their doors on Sundays, and during the week shall close their doors every night at twelve o'clock. Nor shall they permit persons to enter their places of business, or carry on any business, trade, or traffic there, or send therefrom any goods previously sold, on Sundays or after the hour at which they are required to close their doors; and any person who shall be guilty of violating this section shall be punished as provided by Section 68. Nothing in this section shall be held to apply to drug-gists.

"The provisions of the above shall be rigorously enforced.

"By order of the Mayor and Council."

A LETTER from Georgia states that the man who was mayor at Gainesville, and who sent brethren Mc Cutchen and Keck to jail, has been re-elected mayor of the city, and those of our people who live there are expecting that strenuous measures will be taken to cause them to feel the effect of this bad legislation.

INTERNATIONAL RELIGIOUS LIBERTY ASS'N.
Per J. G. Lamson.

News of the Week.

FOR WEEK ENDING FEBRUARY 1, 1896.

NEWS NOTES.

Three important sets of resolutions have been introduced in the United States Senate recently,—one referring to the Armenian matters, one in reference to the Venezuelan question, and still another in reference to Cuba. The first was passed unanimously, and was at once concurred in by the House. These resolutions express the hope, in the interests of humanity, that "the European concert may speedily be given its just effect in such decisive measures as shall stay the hand of fanaticism and lawless violence," and secure to un-offending Christians the rights belonging to them; and pledges the support of Congress to the most vigorous action for the protection of American citizens, and to obtain redress. It is to be hoped that these resolutions will have an effect with the European powers. They receive the most hearty endorsement of the country at large, and we may hope that they will produce some amelioration of the present condition.

Resolutions referring to the Venezuelan question and Monroe doctrine were introduced by Senators Sewell and Davis. The former simply reaffirm the original idea that the Monroe doctrine aimed only at the preservation of our national interests, and suggest that the President's message pressed the doctrine beyond its real scope; and that neither Congress nor the country is in duty bound to sustain the ground assumed by the executive. Those presented by Senator Davis are of a far more drastic character, assuming, apparently, a suzerainty of the Western Hemisphere for the United States. These latter have been reported favorably by the Committee on Foreign Relations, but in their discussion are liable to be somewhat modified. The resolutions in reference to Cuba do not look to the recognition of the insurgents, but ask Spain to grant to the struggle in Cuba, the character of a dignified war, if such a thing could be; that is, to establish a cartel for the exchange of prisoners, to establish hospitals, and to introduce other humane features to give to the war a character different from that of a bloody struggle with brigands.

News from Cuba has not been so assuring for the success of the insurgents as formerly for a few weeks. It is thought that Maceo will have great difficulty in escaping from his western raid. And it seems that Gomez is moving to assist him, but reports are still to the effect that his health is in an exceedingly critical state, and his actions show it to be so. There is considerable apprehension as to the effect that the coming of the new commandant, General Weyler, will have. He is said to be determined to pursue a much more vindictive and bloody policy than Campos, who was very mild indeed for a Spaniard. The missionaries think they may be forced to abandon the field when he gets there. The above reports are from Spanish sources, we believe, and allowances must be made according to the past record.

The question as to whether Russia has entered into treaty relations with Turkey or not is being discussed by all parties. Russia, in a semi-official way, denies the report. It is claimed that Russia could not accept

any treaty agreements that did not release her Black Sea fleet, and open the Dardanelles. On the other hand, other parties are positive that the treaty exists and that the partition of Armenian territory is virtually agreed upon by Russia and Turkey. But until something positive develops, no action can be taken, though it is pretty certain there would be trouble if such compact should transpire.

Lord Salisbury, the British premier, has made a speech in which he declares himself a warm believer in, and friend of, the Monroe doctrine as declared by President Monroe, but not as interpreted by President Cleveland. There are many thoughtful people on our side of the Atlantic who perceive a wide difference between the two, and some of our most influential papers and statesmen repudiate the claim that the said doctrine applies in the dispute between England and Venezuela. The question is not one of conquest but of right and of previous ownership. If the territory in question belongs to Great Britain, then it is no aggression to claim it. But the only way in which justice can be met is by peaceable arbitration, because in a strife of arms Venezuela's claims would be entirely ignored unless upheld by another power. But the question of right is to be settled before any interference is warranted. There is, according to report, a growing disposition upon the part of England to submit the matter for peaceable settlement; and so far there is a disposition to receive kindly the offices of the commission lately appointed by the United States to investigate the merits of the controversy.

As the facts are developed, there is left little room for doubt that the horrible work that has been done in Armenia has been done with the knowledge and connivance of the sultan himself. Those who have been engaged in the butchery have been the recipients of honor rather than of punishment. There has been a method in the destruction of Armenian villages while the Greek villages have been left, that shows design. Then while the "powers" have hustled and blustered around, knocking and jamming against one another, the sultan sits cross-legged and imperturbable in his sullen madness. He well knows those powers have more interest in their own prosperity than in the welfare of Armenia. They will not jeopardize those interests for the sake of saving a hundred thousand martyrs. So he simply lets them bluster while he pursues his business of killing the unbelievers. At present the Turk is entire master of the situation; his right to kill there is none to dispute. He is a bankrupt beggar, and robs the mails of the money that is sent to his suffering victims, but against his demoniac power no one raises a finger. He goes "forth with great fury to destroy and utterly to make away many." Dan. 11:44.

ITEMS.

—The "Woman's Bible" was disowned by the Woman's Suffrage Association meeting in Washington last week.

—Theodore Runyon, United States ambassador to Germany, expired suddenly and unexpectedly at Berlin of heart failure, on Jan. 27.

—There is a move in Chicago to secure an ordinance for three-cent railway fares on street-cars when passengers are compelled to stand. A very just measure.

—King Prempeh, of Ashanti, who has been subjugated by the British, has now to accede to all the original demands, and to pay an indemnity of 50,000 ounces of gold.

—The Supreme Court of Missouri has pronounced the Barber's Closing law of St. Louis unconstitutional because it is class legislation, but admits that a general undiscriminating law to compel a universal observance of Sunday, would be constitutional and valid.

—Word comes from Rutland, Vt., of the death of an Indian on the Caugh-nawaga reservation, at the age of 103 years, who has been married three times, and has had thirty-six children. He leaves 1000 grandchildren, great-grandchildren, and great-great-grandchildren to lament his untimely death.

—A sensation was created in New Haven when it was discovered that thefts amounting to \$10,000, and probably much more, have been made from the Peabody Museum of Yale University, and that the thief is a son of Addison E. Verrill, professor of zoology and curator of the zoological collection of the University.

—Bishop Arnett, of Wilberforce, O., the senior bishop of the African Methodist Episcopal Church, was denied admission to three hotels in Boston Wednesday. Bishop Arnett is the guest of the Christian Endeavor societies of that city. A committee met him upon his arrival there, and escorted him to the Adams House, Young's Hotel, and Parker's Hotel, but at each place he was refused accommodations. The bishop and his friends are indignant. He is probably the greatest colored orator, and is one of the leaders of the race.

As King Charles, of Portugal, was returning to his palace after a drive in an open carriage, accompanied by an aide-de-camp, an anarchist workman threw a stone at his Majesty. The missile, however, hit the aide-de-camp, who jumped from the carriage, and seized and held the anarchist until the latter was arrested by the police.

The new ocean liner, "St. Paul," of the American Line, ran aground at Long Branch in a fog. The vessel had been racing with the "Campania," though there is evidence that the accident was attributable to this. The blame is generally laid on the lead man, who misestimated the depth of the water. At last accounts the vessel was still fast, but it was thought it could be refloated.

The Clerk's Union, of Chicago, has issued an appeal to organized labor to trade only at stores that are closed on Sunday. Stores of all kinds will be furnished with placards bearing the words, "Closed Sunday." Christian people and working people are expected to join in a boycott of those who do business on the first day of the week. If the party who trade on Sunday will combine to boycott those who display the card, predict that but few would have the courage to do so.

Lately a man in a Michigan town, coming into his dining-house in the evening with cold hands, thrust a knife in sport down the back of a fellow boarder. This angered the other man, who after a few words, shot the offender dead. The murderer is now in jail in Grand Rapids, and it is reported that he is the recipient of numerous attentions from a large number of lady visitors, who fill his cell with flowers and load his table with fruits and delicacies. Their influence is being used to procure a mitigation of the penalty.

Special Notices.

THE SCATTERED ONES IN NORTHERN MICHIGAN.

I am visiting all the churches in districts 11 and 12. If there are any of our people who cannot meet any of the churches or companies, I should be glad to visit them at their homes, if they will let me know where they are. I will be at Petoskey the last of February or the first of March. Will be at Traverse City Feb. 14-16. J. C. HARRIS.

WANTED FOR THE CHICAGO MEDICAL MISSION.

The Medical Missionary College Settlement, 744 47th Chicago, Ill., is very much in need of a good organ. It occurred to us that there may be some reader of the REVIEW who would like to join in the mission at the Settlement, by furnishing us such an instrument. Possibly there may be some one who has a good organ which is not in use, and can thus be put to good service. Good singing is a very necessary part in the gospel meetings. Several good musicians have volunteered to help with the playing and singing, but a good instrument is very much needed. I shall be glad to hear from any one who feels disposed to help the work in this way. Address, H. KELLOGG, M. D., Pres. S. D. A. Medical Missionary and Benevolent Association, Battle Creek, Mich.

Appointments.

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

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. Any shareholder who cannot be present has the privilege of selecting and empowering some one, if he has not already done so, to represent him by proxy. Blank forms for proxy will be sent to any one who requests them.

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

The annual meeting of the Seventh-day Adventist Publishing Association will be held in the chapel of the NEW AND HERALD Office, Feb. 24, 1896, at 4 P. M.

Business: Election of a board of directors; reception of reports; and any other business that may properly come before the meeting.

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

WANTED.

EMPLOYMENT.—A young man twenty years of age would like a situation with a Seventh-day Adventist farmer to work by the month or year. Would prefer to work in Michigan or Indiana. Address, H. G. Boyd, Elba, Lapeer Co., Mich.

FARM WANTED.—One who has a farm sufficiently productive to keep a family, can make a good trade for property in Omaha. For further information, address H. Frandsen, College View, Neb.

FOR SALE.—Fifteen acres adjoining the Academy grounds. Good well of soft water. Price \$750 if applied for soon. Address A. L. Carey, Academy, Mt. Vernon, O.

Publisher's Department.

"THOUGHTS FROM THE MOUNT OF BLESSING."

THE above is the title of a new work just from the press by Mrs. E. G. White.

The sermon on the mount is the theme of the author, and the aim has been to present the lessons taught by our Saviour, in a plain, clear, practical manner.

The mercy of God is so revealed, his love so unfolded, as to interest even the careless in the wonderful plan of redemption for man.

There are nineteen original illustrations, which serve to impress the truths presented. The book is printed in clear type, on well-finished paper, and contains 208 pages.

Bound in fine cloth, with embossed cover in ink and gold, seventy-five cents. Address all orders to the publishing houses or tract societies.

Pub. Dept. General Conference Association.
W. O. PALMER.

"SCRIPTURAL INDEX."

THROUGH the courtesy of the compiler of the "Scriptural Index" of sister White's writings, I have had the use of the manuscript of the work for nearly two years. This has been of such a great advantage to me in my study of the Bible, that I cannot forbear calling the attention of our people to its value. For instance, one reads a text somewhere in the Bible; upon the interpretation of which the authorities differ. We may have a faint recollection that somewhere in the "Testimonies for the Church" the Spirit of God, which teacheth us all things, has thrown light upon it; or, possibly, we have never read any comments upon it whatever. Now, with this work, what one needs to do is merely to open it, turn to the reference in hand, and the place or places in any of sister White's standard works where this text has been used will be indicated, and one can readily turn and find it. This work is so helpful that any one who has ever had the least experience with it, would not be without it for any consideration. It being inter-leaved, additional comments as they come out in first-page articles of the REVIEW and elsewhere can readily be added, thus constantly keeping the work up to date. DAVID PAULSON, M. D.

"AMERICA'S CRISIS."

EARLY in the fall, we issued a tract entitled, "America's Crisis." This publication has been circulated very extensively. We have been glad to see the interest that has been manifested in placing it in the hands of the people, but the winter, with its long evenings, is very rapidly wearing away. Soon the springtime, with all its busy cares on the farm and elsewhere, will be upon us, and we should improve most faithfully these few days that are remaining. While we see the prophecy recorded in the thirteenth chapter of Revelation fulfilling on every hand, we should be circulating this literature, so as to let people know what all these things mean.

"America's Crisis" gives a brief review of the important prophecies in the books of Daniel and Revelation, and then branches out into an exposition of the United States in prophecy, showing the position that the Adventists have held upon this subject for years, and finally closing up with an account of the arrests of our brethren, showing how literally prophecy has been fulfilled. This is just the tract to place in the hands of the people now. If you have not already seen sample copies of it, send for some to your State secretary. If you have not already placed the tract in the hands of

your neighbors, do so without delay. It is a thirty-two page tract, retail price four cents, with the usual discounts to tract societies. We might say further that the tract is quite fully illustrated, making it all the more attractive. A. O. TAIT.

THE *Missionary Review of the World*, for February, contains some very noteworthy articles on the people and missions of the Chinese empire. Dr. W. P. Mears contributes a most valuable paper on the "Religious History of China"—a history which offers a terrible warning and object-lesson to Christendom. The "Taoist Religion," about which comparatively little is known by most Christians, is briefly but ably described by Andrew T. Sibbald. Dr. W. A. P. Martin, President Emeritus of Peking University, contributes a paper on the "Empress Dowager of China," and Dr. Gracey one upon the "Results to Missions in China of the Sino-Japan War." The illustrated article this month is another narrative of one of the "Miracles of Missions" from the pen of Dr. Pierson, the editor-in-chief. This number also contains Dr. Leonard's carefully prepared "Tables of Statistics of the Missionary Societies of Europe." Published monthly by Funk and Wagnalls Co., 30 Lafayette Place, New York, at \$2.50 a year.

No. 35 of the Religious Liberty Library is a sixteen-page tract entitled, "Is it Persecution?" It is written in answer to the claim sometimes made that it is no interference with personal or religious liberty to compel Sabbath-keepers to observe Sunday so long as they are permitted to observe the seventh day. Though the tract was written over a year ago, the issue is still a live one, and the tract will be useful in meeting a very common error. Price two cents. Order of the Pacific Press, or any tract society.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.						STATIONS.		GOING WEST. Read up.					
Mail	Ex.	Day	Ex.	Mail	Ex.			Mail	Ex.	Day	Ex.	Mail	Ex.
10	4	6	42	2	11			11	1	3	23	5	
a.m.	p.m.	a.m.	p.m.	a.m.	p.m.			a.m.	p.m.	a.m.	p.m.	a.m.	p.m.
9.00	8.10	8.15	a.m.	.....	.....	D. Chicago A.	.....	6.45	1.50	9.10	.....	7.50	.....
11.25	5.05	10.30	6.00	.....	.....	Valparaiso	.....	5.05	11.35	7.10	.....	5.45	.....
1.05	6.30	12.00	10.05	.....	.....	South Bend	.....	3.10	10.15	5.44	.....	4.16	.....
1.46	7.12	12.45	12.40	.....	.....	Cassopolis	.....	2.15	9.40	5.13	.....	3.28	.....
2.39	.....	11.39	3.42	.....	.....	Schoolcraft	.....	1.20	.....	.....	.....	.....	.....
2.44	7.55	1.48	4.30	a.m.	.....	Vicksburg	.....	1.10	8.52	.....	p.m.	2.37	.....
3.30	8.36	2.40	6.20	7.00	.....	Battle Creek	.....	12.15	8.15	3.55	9.35	1.50	.....
4.59	9.23	3.25	7.47	.....	.....	Charlotte	.....	11.14	7.23	3.07	8.40	12.53	.....
5.10	9.50	4.00	8.20	.....	.....	Lansing	.....	10.16	6.53	2.40	8.00	12.20	.....
6.30	10.45	5.03	9.30	.....	.....	Durand	.....	9.35	6.05	1.55	6.50	11.28	.....
7.30	11.17	5.40	10.05	.....	.....	Flint	.....	8.35	5.35	1.28	5.47	10.35	.....
8.15	11.50	6.15	10.43	.....	.....	Lapeer	.....	7.49	5.02	1.00	5.10	10.01	.....
8.12	a.m.	6.35	11.08	.....	.....	May City	.....	7.28	.....	.....	4.48	.....	.....
9.50	1.00	7.30	12.05	.....	.....	Pt. St. Tunnel	.....	6.50	3.50	11.35	3.50	8.45	.....
.....	p.m.	.....	.....	.....	.....	Detroit	.....	a.m.	a.m.	a.m.	a.m.	p.m.	p.m.
9.25	.....	.....	.....	.....	.....	Toronto	.....	.....	10.40	4.05	8.45	.....	.....
.....	8.15	5.25	.....	.....	.....	Montreal	.....	.....	9.20	.....	1.00	.....	.....
.....	8.15	7.25	.....	.....	.....	Boston	.....	.....	9.15	.....	.....	.....	.....
.....	a.m.	7.15	.....	.....	.....	Susp'n Bridge	.....	.....	a.m.	a.m.	p.m.	p.m.	.....
.....	7.50	4.25	.....	.....	.....	Buffalo	.....	.....	10.15	7.05	.....	2.25	.....
.....	a.m.	.....	.....	.....	.....	New York	.....	.....	.....	.....	.....	.....	.....
.....	8.53	8.03	.....	.....	.....	Boston	.....	.....	8.15	6.10	.....	8.00	.....
.....	a.m.	10.20	.....	.....	.....	.....	.....	.....	.....	.....	.....	7.00	.....

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

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

† Stop only on signal.

A. B. MCINTYRE,
Asst. Supt., Battle Creek.

A. S. PARKER,
Pass. Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 24, 1895.

EAST.		*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Western Express.	*Atlantic Express.
STATIONS.							
Chicago	pm 9.30			am 6.50	am 10.30	pm 3.00	pm 11.30
Michigan City	11.35			8.45	pm 12.05	4.50	am 1.19
Niles	am 12.45			10.15	1.02	5.55	am 5.45
Kalamazoo	.....	am 7.20		11.52	2.16	7.21	4.25
Battle Creek	2.55	8.10		pm 12.50	2.50	7.58	5.05
Jackson	4.30	10.00		2.40	4.10	9.20	6.30
Ann Arbor	5.40	11.05		3.50	5.00	10.12	7.30
Detroit	7.10	pm 12.20		5.30	6.00	11.15	8.00
Buffalo	.....	.....		.....	.....	.....	.....
Rochester	.....	.....		.....	.....	.....	.....
Syracuse	.....	.....		.....	.....	.....	.....
New York	.....	.....		.....	.....	.....	.....
Boston	.....	.....		.....	.....	.....	.....
WEST.		*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*N. Shore Limited.	*Western Express.	*Atlantic Express.
STATIONS.							
Boston	.....	.....	am 10.30		pm 2.00	pm 3.00	pm 7.15
New York	.....	.....	1.00		4.30	pm 3.00	9.15
Syracuse	.....	.....	8.30		11.30	am 2.15	am 7.20
Rochester	.....	.....	10.37		am 1.20	4.10	9.55
Buffalo	.....	.....	11.45		2.20	5.30	pm 3.30
Detroit	pm 8.45	am 6.30	am 7.15		8.30	pm 1.00	pm 4.45
Ann Arbor	10.28	7.30	8.48		9.25	2.00	5.55
Jackson	11.50	8.35	10.43		10.30	3.02	7.33
Battle Creek	am 1.20	9.48	pm 12.15		11.43	4.18	9.11
Kalamazoo	2.10	10.27	1.05	pm 12.21	4.57	10.00	9.36
Niles	3.55	11.48	3.00	1.45	6.27	.....	5.00
Michigan City	5.08	pm 12.50	4.25	2.45	7.22	.....	6.00
Chicago	7.10	2.40	6.35	4.30	9.05	.....	7.50

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a. m. daily except Sunday, east at 7.27 p. m.

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.35 p. m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER
Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 4, 1896.

CONTENTS OF THIS NUMBER.

POETRY.—Alone With God, L. D. SANTEE—There is a God, A. M. AVERY-HARPER—A Thought, M. G. FISHER.....	65, 67, 70
CONTRIBUTORS.—Volunteers Wanted for the Southern Field, E. G. WHITE—Worthy of Notice, H. J. FARMAN—Will the Righteous and the Wicked be Rewarded and Punished before the Coming of Christ? J. G. MATTESON—Danger of Trusting in Riches, W. M. HERD—The Sure Mercies of David, J. E. EVANS—"Occupy till I Come," J. M. HOPKINS—The Fall of Man, C. P. WHITFORD.....	95-98
SPECIAL MENTION.—Passing Events and Comments, T.—Increase of Gold Production, M. B. C.....	69
HOME.—The Old-fashioned Mill, T.—Table Talk, M. B. CASTLE—Physical Rest, E. R. CARO—What Shall We Put on Bread? D. A. FIRCH—Recipes, M. R. REED—Careful in Little Things, Household.....	70, 71
EDITORIAL.—What of the Night? G. C. T.—In the Regions Beyond, W. W. P.—A Visit to Basutoland.—No. 4, S. N. H.—Notes from the European Field, L. R. C.—To Correspondents, G. C. T.....	72-74
PROGRESS.—Reports from Tonga—Norway—District 5—Colorado—Michigan—Kansas—Alabama—Indiana—Utah—Wisconsin—German Work in North Dakota—Notes from the Canvassers—Canvassing in Maryland—Report of District Council for District 6—Religious Liberty Notes.....	74-78
NEWS.....	78, 79
SPECIAL NOTICES.—To the Scattered Ones in Northern Michigan—Wanted for the Chicago Medical Mission.....	79
APPOINTMENTS.....	79
PUBLISHERS' DEPARTMENT.....	79
EDITORIAL NOTES.....	80

Professor Prescott is prolonging his stay in Australia beyond the time contemplated at first. He now expects to leave those colonies for South Africa in April. He has found an open field, and much to do. From all accounts received, we judge that he has had a welcome reception, and that his labor has been acceptable and profitable.

It is said that the glory of God is his character. This is no doubt true in the best and ultimate sense of the term. But the word glory is susceptible of a number of definitions, and in some of its Biblical uses it will not admit the word character as a synonym to be used interchangeably with it. The first definition is "praise, honor, adoration." "Whoso offereth praise glorifieth me." "Glory to God in the highest." Many similar uses of the word might be cited. "Glory" is sometimes used as referring to the quality of a person that calls forth admiration. Thus, "The glory of young men is their strength;" and, "If a woman have long hair, it is a glory to her." "It is the glory of God to conceal a thing." In such a sense is the glory of God in his character. His goodness, mercy, and truth are the glory of his name.

To use the word "glory" in a restricted way, as always referring to that quality of the divine Being which calls forth praise and admiration, would be to distort the meaning of some passages of scripture. These thoughts apply not only to the use of this word, but to many others. For instance, some define the word spirit to mean "breath" or "wind." It does undoubtedly mean that in some senses and in some instances, but it makes nonsense to use that definition under all circumstances. For instance, John "was in the Spirit on the Lord's day"; "fervent in spirit"; etc. In studying the Bible, it is not necessary nor safe to sacrifice the rules of ordinary speech, and confine words that are capable of expressing different shades of meaning to one meaning. The evident sense of the context should help us in determining the intended sense any such words are to convey in each case.

At the last meeting of the Australian Conference it was decided to open work in West Australia, and Elder J. O. Corliss, Dr. M. G. Kellogg, and brother J. E. Collins were chosen to enter upon the work. Considerable has been done there by canvassers, by way of placing some of our leading books in the hands of the people; but so far as we know, no minister of ours has ever visited the colony to hold public meetings. The area of the colony is nearly one million square miles, and the population was estimated in 1893 to be 65,000, not including aborigines. This gives nearly fifteen square miles to each person, which cannot be said to be crowding people.

Elder F. M. Wilcox has returned from the Boulder, Col., Sanitarium, and reports the work there to be in a prosperous condition. The institution has at present all the patients that can be well accommodated. The new building, it is hoped, will be ready for dedication April 1; and the prospects are that it will at once fill with patients. Dr. O. G. Place is in charge of the work, and Doctor Hubbard, who recently went there from the Chicago work in ill health, is feeling much better, and is assisting in the work. Doctor Dow, who more recently went there on account of the failure of his lungs, is also experiencing much benefit from the change. Mrs. Wilcox continues to improve, and anticipates a return of reasonable health and strength.

The *South African Sentinel and Gospel Echo* starts out with January on its second volume. Ten thousand copies of the English edition and half as many of the Dutch of the December number were sent out. The January number, just to hand, is in magazine form, twelve pages of good reading-matter, and eight of advertisements including covers. The raising of the religious liberty issue there made the publication of the paper a necessity, as on account of the popular current the secular papers were closed to the truth. It became necessary to provide a medium through which the truth could be published to the people. We are glad to learn of its prosperity, and we congratulate our brethren over there on having so commendable a representative of the faith. The matter is not confined to the main topic, but embraces a good variety of religious and home reading. The price in this country is not given, but a dollar and a quarter sent to the International Tract Society would probably pay for it a year.

In the last two numbers of the REVIEW we have been unable to mention the recent election of officers for the church in Battle Creek. On account of the numerous duties of those who have previously held the office of elder, it was thought advisable to release most of them, and to elect lay members only to that office. The following well-known brethren were chosen: W. C. Sisley, G. W. Amadon, C. D. Rhodes, W. H. Edwards, D. H. Kress, M. D., Joseph Smith, C. F. Marvin. Elder J. H. Durland was elected pastor, and Elder H. Nicola assistant. It is hoped by the church that Elder Durland's work and duties will permit his spending a good share of his time here. The membership of the church the first of the year was 1648; the attendance at the Tabernacle on the Sabbath is probably not far from 2500. The care of such a church imposes a very great burden, which cannot be neglected.

At the late camp-meeting and conference in Australia, it was decided to divide the conference. New South Wales was set off as a separate conference, with officers as follows: President, W. C. White; Vice-president, M. C. Israel; Secretary, A. W. Semmens; Treasurer, M. C. Israel. The other organization is known as the Central Australian Conference, embracing, we suppose, South Australia, Victoria, and Tasmania. The officers are: President, A. Daniells; Vice-president, G. T. Wilson; Secretary, E. R. Palmer; Treasurer, N. D. Faulhead. Queensland and West Australia are regarded as General Conference fields. The membership of the conference before dividing was 1125, and the tithe last year was near \$10,000, sufficient to meet all expenditures.

The *Arena* for February contains a letter from J. G. Lamson, of the International Religious Liberty Association, concerning recent prosecution of three of our ministers in Ontario for Sunday labor. The letter is published with editorial comments, in which sentiment is tersely expressed that it would be well, while we are holding our indignation meetings and sending our protests against Turkish cruelty, for us not to blind ourselves to the fact that "the same persecuting spirit is present in our own midst." The editor says: "It is impossible to frame words to express a feeling of pity for those men who are thus being persecuted for conscience' sake, or my apprehensions of the reaping which will come to the civilization which thus tramples under foot the cardinal teachings of the golden rule." We are grateful for words of sympathy from such sources as the *Arena*, not because we as individuals are entitled to sympathy for the part we are called to act in this struggle; we choose that side of the question, and are most happy to stand there in the face of consequences, because it is the right side of the question, and God is there. But the truth needs and deserves the sympathy of all good men. It is thus gains strength, and honest people are thus enabled to decide for the right.

Says the *Independent* :—

"These are great days for Adventists. Ominous war clouds darken the European sky, but throw light on the prophecies, and enable the prophets of to-day to interpret them in accordance with their premillennial creed. How patient and persistent they are, year after year, studying, figuring, interpreting and prophesying."

These are great days for everybody. The Bible says that in the last days shall come "scorners, . . . saying, Where is the promise of his coming?" These are great days for scoffers, but the *Independent* should not sit with them.

THE MEDICAL MISSIONARY FREE.

One copy of the *Medical Missionary* and one copy of *Good Health* will be sent free to every organized or volunteer Christian Help Band of nine or more members, which will send in a regular monthly report of its work through a leader. The magazines will be mailed to the leader of the band. In places in which Medical Missionary Auxilliary Associations exist, reports should be sent in through the secretary of the association. Free copies will be sent to each band, and an extra copy for the association in such cases.

J. H. KELLOGG, Pres. S. D. A. Medical Missionary and Benevolent Association.