

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

VOL. 73, No. 9.

BATTLE CREEK, MICH., MARCH 3, 1896.

WHOLE NO., 2157.

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.]

THE BEAUTY OF HOLINESS.

BY WORTHIE HARRIS.

(New York City.)

O WORSHIP the Lord in the beauty of holiness,
 Clad by his garment in spotless array;
 So shalt thou reverence in holy devotion
 Him who is clothed in the brightness of day.

Beauty of holiness, robe of redemption,
 Spun in the counsels of mercy and love,
 Wove by the life of the Master and Saviour,
 Brought by our faith from his dwelling above.

Thus we appear in acceptable service,
 Glad that our raiment his praises may sing;
 So we present with our heart's adoration,
 Glory and honor to Jesus our King.

Daily this garment so pure and so comely
 Graces our workshop, where'er we're at meat;
 Or, when His presence we seek in his temple,
 Shrouds earthly likeness at heaven's mercy-seat.

Our Contributors.

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

CHRIST'S WORDS AT THE HOUSE OF THE PHARISEE.

BY MRS. E. G. WHITE.

CHRIST was invited to be a guest at the house of one of the chief Pharisees to eat bread on the Sabbath day. Some of the chief men of the Jewish nation were present on this occasion, and Jesus had accepted the invitation, in order that he might improve the opportunity of speaking words of truth, that like precious seed would drop into the hearts of those who were prepared to receive it. But the "Pharisees watched him," for there was a certain man before him who had the dropsy, and they were looking for some occasion that would afford them an excuse for accusing him. Jesus knew their thoughts, and "answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace." They had counseled among themselves concerning this occasion, and had said that no doubt Jesus would do as he had done in times past,—would have compassion on this afflicted man, and heal him on the Sabbath day. If he did this, they would condemn him for violating the Sabbath law. Jesus knew their reasoning, but "he took him, and healed him, and let him go." He could read the intents of their hearts, and he answered their unspoken thoughts, saying: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things."

The manner in which Christ anticipated their question was inexplorable, and they were so perplexed by his manner of dealing with them that they could not carry out their plans of accusing him, taking him before the council, and pronouncing him worthy of death. With these words he passed by their accusations, and put forth a parable to those that were bidden, when he marked how they chose out the chief rooms. He said to them: "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Some who heard this important lesson felt the force of Christ's words, and put into practise the principles which he announced. The wise man had spoken these same words hundreds of years before: "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Jesus had said to his disciples: "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

In inviting Christ to this feast on the Sabbath day, the lawyers and Pharisees had thought to awe him with their greatness and dignity. They represented the religious instructors of the day, and were among the chief men of Jerusalem. But Christ had just pronounced a woe upon Jerusalem, pointing out the manner in which they had used the servants of God, and would treat the Lord they professed to serve. He had said: "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." He had also spoken in reproof to those who had made the feast, saying: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

These words came altogether too close to suit the self-righteous, ostentatious dignitaries who were at the feast; and one of the self-conceited Pharisees, endeavoring to close the channel of such remarks, exclaimed, "Blessed is he that shall eat bread in the kingdom of God." These words seemed to be in line with the remarks of Christ, but they were spoken with

the purpose of breaking up his conversation. Under the guise of piety, this man thought to turn the conversation away from the close personal application which the Saviour gave it, to vague generalities which would affect no one for good. But the Lord read the heart of this pretender as an open book, and fastening his eyes upon him, he continued his remarks as though he had not recognized the design of this man to stop his conversation: "Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

Our Lord presented this parable to search the man's feigned sanctity, and to make manifest the fact that he had no true appreciation of the kingdom of heaven. The religious teachers of the Jewish nation were zealous in their professions of godliness, while they refused to be doers of the word of God. They knew that this parable was spoken against them. One of their number had declared that those who ate bread in the kingdom of God should be blessed, but at the same time they were refusing the invitation to the feast that had been prepared for them. How difficult a matter it was to find guests for the table which the Lord had provided! In the parable he showed them that the first and second invitations had been given them by the prophets and by John the Baptist, but that they had made worldly enterprises and interests an excuse for refusing to accept the invitation. They were professing to look for the Messiah, and yet were misinterpreting the Scriptures in regard to his advent and work. They did not recognize him when he appeared among them, and proclaimed the blessing that would come upon those who accepted his invitation to the spiritual feast of truth. Around the family board, when breaking their daily bread, many uttered the words, "Blessed is he that shall eat bread in the kingdom of God;" and yet how few respected the gracious invitation to partake of the heavenly feast provided for them at infinite cost. Jesus represented the matter in its true light, and showed that in order to furnish his table with guests, he would have to send out his invitations into the highways and byways, to the lame, the poor, and the outcast. He would have to press

his invitation upon men, and by the manifestation of redeeming love, compel them to come in.

Those who were sitting at the table understood the parable, and knew that their cases were represented by the different classes who began to make excuse; but they closed their eyes to the convincing facts, and would not believe that the threatened retribution would come upon them. They continued to despise the message of warning.

Jesus had spoken these words in answer to a self-righteous Pharisee who counted himself among those who should eat bread in the kingdom of God, but the lesson of warning given to him had a general application. The invitation of mercy had been refused by the Jewish nation, and the message was to be sent to the highways and hedges,—to the whole Gentile world. The way in which the message was treated in that age is an illustration of the way in which it is treated in every age of the world. The very same means are used in presenting the truth in every generation, and the same excuses are offered in refusing the invitation. Some declare that they cannot follow Christ, because to do so would interfere with their business interests. Others urge the difficulties that would arise in their social relations should they obey the commandments of God. They say they cannot afford to be out of harmony with their neighbors, acquaintances, and relatives. They make light of the message, but the Master of the feast regards their flimsy excuses as contempt of his invitation of mercy. These apologies which men offer for refusing the invitation to the heavenly supper will appear again in their true character in the day of God. The rich feast of God's grace has been provided at infinite cost, and an invitation to that feast confers special honor upon the human race. Those who accept the invitation are authorized and commissioned of God to extend it to every creature. Though the invitation was at first given to the Jewish nation, it was to be extended to all the world. Christ presents the character of the feast to which we are invited. He says: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. . . . It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Shall we not accept the invitation to the gospel feast, feed upon Christ, and thus have everlasting life?

BAPTISM.

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

My attention has been called to an article in the *Methodist Recorder* of Jan. 4, 1896, entitled "Christ's Baptism," with the request that the positions therein taken be noticed. The writer of said article holds that there is no baptism connected with the gospel, except the baptism of the Holy Ghost.

That Christ did sanction water baptism is clearly proved from the fact that, as our example, he himself was baptized in the Jordan. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. . . . And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Matt. 3:13, 16. It is also proved by the fact that under his supervision the people were in like manner baptized. "After these things came Jesus and his disciples into the land of

Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there." John 3:22, 23. That Jesus baptized by using the disciples as his agents in performing the ceremony will be seen by reading John 4:1, 2. Jesus also commissioned his disciples to baptize after his resurrection, when he sent them into all the world to preach the gospel. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. See also Matt. 28:19.

Concerning Mark 16:9-20 the writer says: "Every word of it is spurious, as any one can easily ascertain by turning to a revised edition of the Bible." So, then, we have twelve verses of Holy Writ that are counted spurious, and thus taken from the words committed to us for our learning. But what does the Revised Version say on this point? Does it say that these words are spurious?—Not at all. It simply says: "The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end." Mark 16:9-20, margin, R. V. To show more fully just what the views of the revisers of the Bible were on this point, we will quote from their own words, as given in a volume entitled, "Companion to the Revised Version," by Alex. Roberts, D. D., of the English New Testament Company: "On the whole, a fair survey of all the facts of the case seems to lead us to these conclusions: First, that the passage is not the immediate production of St. Mark; and secondly, that it is, nevertheless, possessed of full canonical authority. We cannot ascertain its author, but we are sure he must have been one who belonged to the circle of the apostles. And in accordance with this view of the paragraph, it is marked off from the words with which, for some unknown reason, the gospel of St. Mark ended; while, at the same time, it is inserted, without the least misgiving, as an appendix to that gospel in the Revised Version."

The case is simply this: Some one might as well claim that the last nine verses of the book of Deuteronomy were spurious because Moses could not have written them, seeing he was already dead; or that the last seven chapters of First Samuel were not inspired, seeing he was deceased and could not have been the author. In both cases the words were added by the pen of some other inspired writer. As stated by the authors of the Revised Version, these words are "possessed of full canonical authority," whatever may be said about their being written by Mark. Not to mention the fact that all the versions of the various languages, as well as the original Greek Testament itself, have these words, it is sufficient to know that most of the MSS. have them also. A passage of scripture cannot so easily be gotten out of the way.

The idea that men were ever empowered to baptize with the Holy Ghost, is without any Scripture warrant. Nowhere was any command ever given to men to baptize with the Holy Spirit. But after the Lord himself had caused the believers to receive the Holy Spirit, it was necessary to baptize them with water, unless they had previously been baptized with water, as was often the case. Acts 2:38. □

The record in Acts 19:5, 6 shows that the baptism administered by Paul, and the receiving of the Holy Spirit, were two distinct transactions. The special endowment of the Holy Spirit bestowed upon the disciples on the day of Pentecost, was manifested in the power to speak in languages till then unknown to themselves. But after thousands had been converted by their preaching, it was necessary that these new converts should be baptized, and this baptism was something distinct from receiving the Holy Spirit; for they were assured that they would receive the Holy Spirit after being baptized. So after they had been baptized in the

way Philip baptized the eunuch (Acts 8:36-39) they received the baptism of the Holy Spirit.

The writer closes his argument with the following statement: "Christ did then fulfil the predictions of both prophets, and John the Baptist, and his own word, by baptizing with the Holy Ghost, and no one was ever baptized into him in no other way as Paul declares."

In this the author evidently states the reverse of what he means, but just as the double negative of the sentence makes it positive in its assertion, so the Scriptures used to disprove water baptism, prove most positively the existence and necessity of baptism in water as accompanying true conversion. Thus we see it to be true that "we can do nothing against the truth, but for the truth."

THE LAW OF MOSES AND THE LAW OF GOD.

BY ELDER M. E. KELLOGG.
(Battle Creek, Mich.)

WHILE the expression, "law of Moses," may sometimes in the Scriptures cover the whole Mosaic system, in a restricted sense when the sacred writers refer to the law direct, as written on tables of stone or on parchment, there is a plain distinction made between the law of God and the law of Moses. The reason for this distinction is very obvious. All the laws commanded to Israel were the laws of God in the sense that they emanated from God; and none of them were the laws of Moses in the sense that Moses originated them. God was the author of them all. But it pleased God, in giving his commandments to his people, to make a distinction in his laws, placing a greater honor upon some than upon others, and this for the evident purpose of showing the immutable nature of one portion of his law.

Allowing that all the laws given at Horeb were the laws of God, the fact remains that from all the mass of statutes, ordinances, and judgments which God at that time made known, he, with his own voice, in the hearing of all the people, spoke ten moral precepts, covering the principal relations of men to their Creator and to one another; that "he added no more;" and that subsequently he wrote upon two tables of stone the same ten moral precepts which he had spoken, and commanded that this law, thus spoken and written, should be put in an ark, which ark and its contents were by direct command of God placed in the most holy place of the sanctuary and temple devoted to his service. These facts are full of significance; they show that in the mind of God there existed a wide difference between the law spoken by the voice of God, engraved by him on stone, and placed in the ark, from the law privately imparted to Moses, written on perishable parchment, and deposited by the side of the ark. If God has not shown that there exists a distinction in the law, then we should make no distinction; but if he has shown a distinction, then we are bound to do the same.

There is another thought in connection with this subject, which is worthy of notice. It is often said that in the giving of the law, Moses was the mediator between God and the people,—the medium through whom the law was communicated to them. This is true in regard to the covenant which God made with Israel, and of all the laws and regulations given to Israel except the law of ten commandments. That law which God spoke with his own voice, and wrote with his own finger on tables of stone, was not given through a human mediator. Christ, as the great and supreme Mediator, spoke as directly to the people as ever he did when incarnate in the flesh. The proclamation of the ten commandments was the earliest sermon on the mount. Moses was not even in the mount when this law was given. Notice the scriptures care-

ly upon this point. Moses made known to the people that the Lord was about to communicate his law to them. First, God conversed with Moses in the hearing of all the people, that they might believe that what Moses would afterward command to them was from the Lord. Ex. 19: 9, 19. Then the Lord called Moses up into the top of the mountain. But did he allow Moses to remain there while he spoke the law?—No, indeed. Moses received a peremptory command to return to the base of the mountain. Verses 21–25.

It was as though Moses, who was the especial mediator between Christ and the children of Israel,—that peculiar people to whom and through whom, for a time, God would make known the mystery of salvation in symbol and figure,—was for a brief time divested of that character, that Christ, the great and only mediator between God and all mankind, might make known his great and universal law, applicable alike to every race of men and as unchangeable as its divine Author. Such a law could not properly be given through any human agent; and hence not even "Moses the man of God," was allowed to give it, or even to stay in the mountain while it was proclaimed, but he remained among the people as one of them until God had ceased to speak. Then, when God had ceased speaking, "Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus shalt thou say unto the children of Israel." Chapter 20: 21, 22. Then followed the minor laws given by God to Moses, and by him they were communicated to Israel. So we see that when Christ, the divine mediator between the Father and all mankind, had spoken the great and universal law, Moses, the human mediator between Christ and Israel, again returned to his former position.

Take it altogether, there is a remarkable significance in the giving of the law. Let us briefly review: The Lord speaks to Moses *only* in the hearing of the people, that they may believe that he will also speak to him in private, and so receive what Moses says as the commands of God. Then Moses stands with the people while God speaks to them and to Moses the words of his law. After that, Moses returns to the mount, and the Lord privately imparts to him the secondary law, designed to remain in force until the "seed should come," which Moses writes upon a roll of parchment known as the "book of the law."

In all this transaction one great fact stands out like a mountain in an open plain: Moses was not the mediator of the ten-commandment law, only as making the necessary preparations that the people might be prepared to hear the voice of God. To conclude: All the law was the law of God, whether given directly by God himself, or through Moses, for it all originated in him; but one portion of his law—the ten words, spoken by God himself, spoken to all the people, written by God on enduring tablets, and placed in a peculiar and honored position—was and is emphatically the law of God; and no man, not even Moses, can claim to have had any part in its origin or proclamation. This law must, in the very nature of things, be as enduring as the rock on which it was engraved, and as the God by whom it was given. To make such a display of almighty power in the proclamation of a law of a transitory nature, designed for only a restricted period of time, one country, one people, or which would be in any way subject to mutation or destruction, would be unworthy of the character of the Deity.

The law of ten commandments is a proclamation from the throne of the universe. It is the utterance of the moral principles of everlasting truth. It covers all time, every country, and each race of men. It is the great rule of human conduct and the rule of the Judgment. Christ is its author; and in later times, when drawn closer to man by his presence in the flesh,

he said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

CONSOLATION.

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

"THE dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4: 16, 17.

The friends I have loved that have passed from my side
I meet in this earth-life never,
And yet are the tears of my sorrowing dried,
For we are not parted forever.
There comes to me now, through the words of the seers,
A wonderful, touching story—
That ever through heaven's inexhaustible years
The soul wears a mantle of glory.

For those who are sleeping so low in the earth,
Only wait till the Lord shall call them,—
Only rest till they wake to an angelic birth,
Where no evil or harm can befall them.
I left them in anguish; my cheeks, they were wet;
There was death and a casket before me;
But e'en in that hour I could not forget
That the promise of God hovered o'er me.

And now, though I'm mourning their absence below,
My heart grows light through my weeping;
For the grave has no terrors for mourners who know
'T is a chamber their loved ones keeping
Till the voice of the Lord shall bid them arise;
They have slumbered through earth's dreary
weather,
But soon through the bending, the radiant skies,
We shall all enter heaven together.

And the odor and bloom of the beautiful years
We'll share in the rapture of gladness;
And laughter shall fill all the measure of tears,
And joy shall remove every sadness.
O ye who are mourning o'er ridges of clay,
Whose desolate bosoms are aching,
Look up to the light of that glorious day
That soon on the world will be breaking.

CHRIST OR SELF.

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

As two material elements cannot occupy the same space at the same time, so two opposing principles cannot control the mind at once. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Matt. 6: 24. The two primary elements in our moral nature are Christ and self. The entrance of the Spirit of God into the heart will antagonize any spirit of selfishness that may exist there. It is only when an entire surrender is made, that the fulness of Christ is manifested in us. To feel our unworthiness, to have nothing of our own but that is yielded to God, to be conformed to his will, is the victory to be gained.

The deceiver of mankind is not particular as to the kind of doctrine or form of worship that may be adopted, if it partakes of the evil sufficiently to lead its followers from the adoration of the true God. We often hear it said that man's weakest point is appetite, but a deeper thought will lead us to know that *self* is the all-absorbing evil. To spend and be spent for the benefit of fallen humanity, was the life of Christ. Others, like a Daniel, a Moses, or a Paul, have reached a similar sphere of life, but it has been through a schooling of adversity which led them to feel their helplessness and their entire dependence on God, to realize that the chief end of man is to "glorify God and enjoy him forever."

Man was created in innocence. "His thoughts were pure, his aims holy. But through disobedience his powers were perverted, and selfishness took the place of love."—"Steps to Christ," p. 7. God himself is the source of life and joy to the universe. It was in him that Adam was to live, and move, and have his being.

Acts 17: 28. Adam possessed nothing as his own, but he and all with which he had to do formed a part of that which was to glorify God; but the moment self became the object of gratification, the purpose of the Creator was made secondary, and man fell.

Eve became dissatisfied with the honor and glory placed upon her the moment Satan inspired her with the thought that she should be exalted to a higher sphere, that mankind should then become "as gods, knowing good and evil." This idea filled her mind with forbidden aspirations, and she became discontented with the simplicity of life in which her wise Creator had placed her. There were things it was far better for her not to know. God withheld from her all knowledge of sin; but when she saw it was to be "desired to make one wise," she took of the fruit and did eat.

Strange and wonderful visions must have passed before her mind in those moments of her first transgression; but disappointment, sad and bitter to the soul, came instead of the anticipated greatness. Covered with shame and remorse, Adam and Eve were driven out of the garden, to meet continued sorrow and final death. Thus it will be with all who seek the glorification of self. To be contented in the sphere of life in which God has placed us, to live humbly, thinking only to honor him and seeking naught of our own in wealth or honor or distinction, is to place ourselves where Christ can enter in and be manifested in us.

Enmity, hatred, pride, the gratification of lustful passions of life, are the fruits of selfishness. Every sin that besets us, when seen from the root of its indulgence, will be found cloaked in some way with selfishness. But the righteousness of Christ is the adornment of meekness, lowliness of mind, and contentment, the esteeming of others better than ourselves, the giving place to positions of honor with feelings of our unworthiness and unfitness.

Planted by Satan, the spirit of self can be uprooted only by a greater than he. "It is impossible for man to extricate himself from the pit of sin into which he is fallen. Our hearts are evil, and we cannot change them." The battle to be fought is not one of our own; we are held fast in Satan's snares. "We are 'taken captive by him at his will.' God desires to heal us, to set us free. . . . We must yield ourselves wholly to him. The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness."—"Steps to Christ," pp. 42, 43.

SUGGESTIVE REFLECTIONS.

BY EDGAR KELSEY.
(South Lancaster, Mass.)

"FAITH WITHOUT WORKS IS DEAD."

A VITAL faith is not ungrateful; it remembers that the blessings and privileges which we already possess are all from God; it utilizes these as far as they will go toward answering our prayers, not believing that God will give us more until we acknowledge and make use of what we already possess.

THE GROWTH OF HABIT.

Sure but imperceptible progress, which is so common in natural and familiar things, very forcibly illustrates the growth of habit. We can only perceive its growth by comparing its strength at different times. This is the reason why its downward course so often continues unchecked and almost unnoticed, until its power becomes irresistible. If our habits are directed into the way of eternal life, they will be fruitful, like good seed; and by constancy in the right direction, what a strong defense we can prepare against the enemy of all righteousness! But if our habits are not directed into the right course,

how insidiously their imperceptible growth will work our final destruction!

A SHREWD CREDITOR.

The strength that is gained through the trials of adversity is never the result of needless perplexity. Energy for the development of the noble purposes of human existence cannot be obtained through difficulties that are not required in faithfully bearing the responsibilities of usefulness; yet there is no position in either public or private life where credit is denied to those who are inclined to borrow trouble. The shrewd creditor, whose active agents are always ready to accommodate this class of borrowers, knowing that these loans will yield him large returns on small investments, requires no security for the redemption of debts thus contracted. Such extremely easy terms have a very bad effect upon the integrity of a considerable number of would-be honest debtors; for many borrow trouble until they become so deeply involved that they are led to neglect the actual obligations of life, while the misdirected energy expended upon burdens unnecessarily assumed, only serves to make their condition more hopeless the longer they pursue their course in using the borrowed capital.

ROOM FOR IMPROVEMENT.

The great university of experience provides each member of the human family with a commodious "room for improvement,"—an individual study as it were, where silent communion may be held with the only Author who can reveal the hidden treasures of wisdom and knowledge to those who hunger and thirst after righteousness. The ready facilities thus afforded are ample for improvement in practise as well as in precept and profession, leaving no excuse for the neglect of any means required for the ultimate perfection of character. It is true that these individual sanctuaries are not very attractive from the hopeless standpoint of human deficiency, but the light of divine grace can make them attractive. The chief reason why many of these "rooms" are often darkened by clouds of doubt, discouragement, and despondency, is because their occupants do not always welcome the abiding presence of the Holy Spirit. The stifling, unwholesome atmosphere of indifference to the Christian virtues of a godly life, brings sorrow and spiritual lethargy to many a heart where the sweet atmosphere of the Saviour's love might bring "all joy and peace in believing," and the abundance of hope which comes through the "power of the Holy Ghost." Without the light of divine grace we are too easily turned from the path of right by the deceitful allurements of the world. If we give the Holy Spirit a hearty welcome at all times, aspirations for the infinite and glorious attainments of the Christian life will constantly quicken our energies for faithful service in the vineyard of the Lord.

JUSTIFICATION AND SANCTIFICATION.

BY ELDER I. E. KIMBALL,
(Spartanburg, S. C.)

CHRISTIANITY is something to be thoroughly enjoyed, and in this one matter of justification, very many of its comforts are found. Justification by faith means more than the forgiveness of sins. It is the ground of acceptance with God, the title to heaven, the adoption into the heavenly family, the translation into the kingdom of Christ; and so long as faith remains operative, our title to heaven is clear and perfect. It is this that saves; not good works which we have done or will do, not perfection or holiness to which we may attain. Christ's reconciliation through his blood and the imputation of his righteousness, saves. I conceive of justification as operative all through the career of a man of faith. The Lord may chasten, our Father may reprove and rebuke, but he does not disinherit and cast us down to the infernal kingdom of

darkness from whence we came, every time we fail to glorify him.

The Lord bids us, as sons and daughters, to be like him, holy, perfect, renewed in all the graces of Christ,—this is *sanctification*. We may find the passions of sin in our hearts (not that I excuse sin), and discover much corruption there. Anger, impatience, fretfulness, may appear in our lives,—things we have come to hate, and which the Lord hates; in short, we may find that we are not half sanctified, and yet it is the Christian's blessed privilege still to claim justification and grace from the God of all mercies, who took us in our sinfulness and justified us, that he might also in due time sanctify us, soul, body, and spirit, unto himself. When we were first joined to the heavenly family, the Lord saw all this in our hearts, and knew just how, in the process of purgation, all this would come out to our view.

There is something which comes like a balm to the weary heart when the sins we hate seem to triumph, and agony fills the soul. It is this: That we are sons and daughters of God; that Christ bears our sins, not we ourselves; that he still bends over us with love, tenderly wooing us to heaven; that he prays the Father for us, and still keeps before our eyes all the matchless treasures of his grace. So he will reform, ennoble, strengthen, purify, solidify, and put his own image of nobility and love upon us and into our hearts. When the work is completed, and he sees his own self in us, then indeed shall we see yet more clearly than now that our salvation is wholly from Christ, not in any particular from works of righteousness we have done.

But though it is a gift alike to all sinners, an "unspeakable gift" of grace and life, there are also rewards given. Whoever reaps for the Master will get wages; and the one who improves his talent the best, will lay up the greatest treasures. In addition to the gift of life, the Lord says, "Go ye also into the vineyard, and whatsoever is right I will give you." "Every man" will get his hire, according to what he has done. To one will be given authority over ten cities; to another, authority over five; to one, many stars in his crown; to another, few. Such are the rewards apart from the Gift of life, which comes not by our faithfulness or works, but through God's mercy. Let his glorious name be praised forever and ever.

SUNDAY AND TRADITION.

BY L. F. STARR,
(Bladensburg, Ia.)

It is not an uncommon thing to get outspoken confessions from leading Catholic clergymen, concerning the change of the Sabbath. While engaged in holding meetings at Bladensburg, Ia., last September, the writer addressed the "Rev." John Krakle, of Ottumwa, as to how the change was made in the Sabbath, when the fourth commandment taught that the seventh day was the Sabbath of the Lord. Mr. Krakle is a man who stands high among his churchmen in this State, being one of the pioneers of Catholicity in Iowa. This is what he says in his answer of Sept. 19, 1895:—

"DEAR SIR: Your favor of the 16th at hand. Your first question is: 'Who gave to the Christian world the observance of the first day of the week?' Answer: The apostles, as the tradition of the Catholic Church has always taught. Those who hold the Scriptures to be the sole rule of faith, and reject the Catholic tradition, have no authority whatever for the change. When Martin Luther and Henry VIII left the Catholic Church, they did not think of the change, or they were either afraid or ashamed to change what the apostles, according to the tradition of the Catholic Church, had instituted. As for the authority of the change, you have none in the sacred Scriptures. The holy Catholic Church transferred the Sabbath from the last to the first day of the week, because on that day our blessed Lord rose from death to life.

"Yours most sincerely,

"VERY REV. JOHN KRAKLE."

There came with the letter a Catholic Scrip-

ture Catechism, accompanied with the advice that it be studied, and thus all the questions would be answered concerning the church and the question of the Sabbath, in direct sympathy with all the statements in his letter, of course.

BUILDING.

BY ELAM JENKS,
(Battle Creek, Mich.)

As we watch the builders that are at work upon some mammoth building, we see some of them smoothing and fitting the rough stone, others working at timbers to be used in its construction, and still others hoisting these to their proper places in the great walls. We may wonder how it is that everything seems to fit so nicely; there are many workers and many parts, yet everything comes together perfectly. This is a place for every part, and every part fits in its place. Is it accidental that the workmen do all labor in unison?—No; everything has been calculated beforehand, and the men are working upon a plan made by the architect. Before a tool was raised upon the materials, a pattern had been drawn. Then, with this before them, the workmen have labored day after day, guided by that one mind; reproducing in stone that which existed first in the architect's mind, and then upon paper, in lines and figures.

The great ocean steamships that so improve us with their immensity and stanchness, were in their inception, but ideas in the architect's brain. Two sets of drawings are made,—the first upon paper, the second with chalk upon blackboard floor. Every plate, rib, and girder is represented, and in this last drawing, upon a reduced scale, but upon the actual measurements of the ship. There is a headache in the mere contemplation of such a web of lines, yet not one is unnecessary. The lines are again reproduced upon what is called a "scribe-board," in which the lines are grooved, for permanence, in wood. With this pattern before him, the ship-builder proceeds with his work, and it is never out of his eye till the six thousand or eight thousand tons of steel have been converted into the vast fabric of the ship's hull. The lines which have been ink on paper or chalk on the blackboard, and furrows grooved in the scribe-board, have been reproduced in steel, forming the skeleton, or framework, of the ship, and this is now covered with steel plates. Thus the work goes on until the great ship is completed—a model of engineering skill, and a noble monument to the genius of the master mind that guided in its construction.

So we are building, every day of our lives, not a vessel of wood and steel, nor a temple of stone that must crumble as ages go by, but a character structure designed to endure through out eternity. When Moses was about to make the tabernacle, God said to him, "See . . . that thou make all things according to the pattern showed to thee in the mount." He then revealed a pattern for us also; for we have "form of knowledge and of the truth in law." God is the great architect, and he desires that our lives shall in all things conform to the pattern he has shown us. Yet this, like the ship's pattern on the blackboard, is not what we are to keep our eyes upon in our building. The living Pattern has been deep-grooved in flesh and blood. Jesus Christ is our example of everything, and we must keep him constantly before our eyes. Beholding the beauty of his character, we shall be changed into his image.

It is thus that we add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. And love is the "bond of perfectness." These Christian graces are the gold, silver, and precious stones that will stand in the fire that is to try every man's work of what sort it is. And the apostle tells us that "if any man's work abide, . . . he shall receive a reward."

Special Mention.

PASSING EVENTS AND COMMENTS.

A Letter from the Father of His Country.—At a celebration of Washington's birthday by the Jewish citizens of Milwaukee, there was read a letter from George Washington to the Jewish congregation in Newport, R. I., written in 1789. The original of the letter is in possession of the rabbi who read it on the occasion. The letter, as published in the *Milwaukee Sentinel*, is as follows:—

To the Hebrew Congregation in Newport, R. I.

GENTLEMEN: While I receive with much satisfaction your address, replete with expressions of affection and esteem, I rejoice in the opportunity of assuring you that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport from all classes of citizens.

The reflection on the days of difficulty and danger which are past, is rendered the more sweet from a consciousness that they are succeeded by days of uncommon security and prosperity. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and happy people.

The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity. May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good-will of the other inhabitants, while every one shall sit in safety under his own vine and fig-tree, and there shall be none to make him afraid. May the Father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own good time and way everlastingly happy.

GEORGE WASHINGTON.

Some of the Reasons.—In sending abroad petitions and literature in behalf of the movement for a religious amendment to the United States Constitution, the *Christian Statesman* gives "reasons" for insisting upon such a change. These so-called reasons are as follows:—

"1. We are proud of the name 'Christian nation,' and of the decision of the Supreme Court of the United States, that ours is a Christian nation. Is it not of supreme importance that a Christian nation acknowledge its Author and take his law as its ultimate rule?"

"2. Has not God blessed this nation in a thousand ways? and should it not in unmistakable language acknowledge him as the giver of all its blessings? Is not Jesus Christ its rightful Lord and king because he became obedient to the death of the cross? And do we not owe it to him to acknowledge him as the nation's king? And may we not rightfully expect the blessing upon our nation that God alone can give, and has promised to give, if we accept Christ as our nation's Lord, and so confess him before the nations of the world?"

"3. Does not every one see that the necessary legal effect of acknowledging the Bible as the supreme law of the land, would be to prevent the enactment of all Sabbath-breaking laws, unscriptural divorce statutes, and liquor-licensing laws, and to pave the way for such legislation as will preserve and develop all the Christian institutions of the country?"

"4. This amendment is in harmony with all the precedents of our early history during the Revolutionary war, and especially with the action of the United States Senate during our civil war: 'Devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations; deploring the national offenses which have provoked his righteous judgment; yet encouraged by the assurances of his word to seek him for succor according to his appointed way through Jesus Christ,' etc.

"5. Is it not perfectly manifest, after all our comparatively fruitless efforts to cure our festering political

corruption by other means, that the only adequate remedy is to bring our nation into acknowledged subjection to the perfect and purifying law of Christ?"

Such sophistry is calculated to deceive, if it were possible, the very elect. It is by such reasons that the unwary but well-designing Christians of this generation are being entrapped.

In that Supreme Court decision the National Reformers have the charter of their success. But calling this nation a Christian nation by all the supreme courts on earth would not make one hair white or black. Neither its pedigree nor its profession can make it Christian. And in its public affairs or current events it is not easy to discover anything to indicate its Christian character.

Jesus says plainly, "My kingdom is not of this world." But these teachers assert that he is rightful king of the United States. But though it may be his *right* to rule, he does not rule, and would not rule in conjunction with earthly power. He does not employ the means in his government that men employ. When Christ establishes his kingdom on earth, it will be by a total destruction of all other kingdoms. Yes; we answer, every one may see that this movement will "pave the way for such legislation as will preserve and develop" Christian institutions according to the formula of popular religion, which means woe to the consciences of all others.

The Value of a Life.—Three hours in jail and a fine of \$500 was the penalty exacted of Miss Elizabeth Flagler, for shooting to death a colored boy who was helping himself to a pear under her father's garden fence last summer. The crime was committed in anger, and yet deliberately. Two shots were fired, the last of which killed the fleeing boy within a few minutes. At first the coroner's jury exonerated the murderess. But later she was held in \$10,000 bail to answer an indictment for manslaughter. She pleaded guilty at her trial last week to unintentional manslaughter, and received the very mild sentence named above.

The young woman is a daughter of the chief of ordnance in the United States army; and to her father's influence her easy letting off will no doubt be generally attributed. It is safe to say that had a colored woman shot a white boy under similar circumstances, she would not have got out of prison in three hours. In fact, Miss Flagler was not in jail at all. She spent three hours in the matron's room with her bonnet and wraps on, in company with her aunt; and "everything was done for her comfort that could be done," say the papers.

Nevertheless we have no idea that Miss Flagler, from the experience she has had and the feelings that must haunt her day and night, will want to follow the practise of shooting boys. Probably the thought of one poor little fellow in his coffin as the result of her rashness will enable her to control her temper should a similar circumstance occur.

A Rupture.—Quite a flurry was stirred in the Salvation Army camp some months since by the appearance of an order from "General" Booth, recalling his son Ballington and wife from this country. Ballington Booth and wife have succeeded, by energetic and devoted effort, in raising the position and work of the "Army" in this country. When they took up

the work, it was under a deep load of disfavor and reproach, and staggering under the unfaithfulness of a former leader. The Army has arisen in the scale of popular favor very rapidly. Its leaders are courted and flattered by those of powerful influence in worldly and religious circles.

This state of things evidently does not please the "General," who does not object to being lionized himself, but fears its effects upon his subordinates. Hence, to check this tendency, his soaring son was called down. A meeting of sympathizing friends of great influence in this country met and formulated a mild protest to the arbitrary command. The result was the arrival of a commissioner from London, clothed with power to investigate this freak of insubordination and to set matters to rights. After a somewhat stormy investigation, Ballington Booth and wife were summarily dismissed from office for insubordination for presuming to question the absolute authority of the "General," who had ordered them not only to relinquish command, but also to report in London. This last they refuse to do. Some other member of the Booth family has been appointed to fill the place made vacant. It has been rather smoky around the New York headquarters for a few days; and interesting times may yet be experienced.

HASTENING ROMEWARD.

As long ago as the writer can remember, it was frequently stated in his hearing that the time would come when professed Protestants would stretch their hands across the gulf and grasp the hand of Rome. Listeners said, "It will never be;" "Don't let that bother you," etc. Now, however, with the rapid fulfilment of prophecy on that point manifesting itself on every hand, only the wilfully blind fail to see that the sure word of God is coming to pass. That students of prophecy may be encouraged, the following extracts from the *Catholic Standard and Times* of February 8, are given, and comments are needless:—

"Rev. John Dows Hills, assistant rector of St. Mary's P. E. Church, Thirty-ninth and Locust streets, preached there last Sunday morning, taking as his text the words, 'Mary the Mother of Jesus.' Acts 1:14. An epitome of his sermon appeared in the secular press of Monday, and with a copy of it a representative of the *Catholic Standard and Times* called upon Rev. Mr. Hills to obtain his views on the subject of devotion to the Blessed Virgin, and particularly to have him define what he considered the extremes regarding it. These extremes, he said, were the attitude of Protestants generally, amounting in many cases to irreverence, but in most cases to an ignoring of the Blessed Virgin on the one hand, and the Roman Catholic cult of the Blessed Virgin on the other. When requested to point out what he considered extreme in the latter, he declined, as he did not want to involve himself in any controversy regarding the subject, but wished the epitome of his sermon already published to stand as his views. He said, however, in explanation of his sermon, that her right to be called 'blessed' was established by the words of the Magnificat. In explanation of the sentence, 'She was most naturally appealed to for his aid in an emergency,' he denied that it implied that she now occupies the position of a mediatrix."

Following the above was an abstract of the sermon, from which we take the following:—

"See the Blessed Virgin at the visitation, and hear the Magnificat, which the church in all ages has given the chief place at even-song. As if gazing from a lofty eminence, she pours forth the prophecy of what this event means to all mankind. And in its very midst she asserts her right to a title as unique as her honor was unique. 'All generations shall call me blessed.'"

This is hardly what one would expect from a professed Protestant minister, but it speaks for itself.

J. G. LAMSON.

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 ELIZA H. MORTON.
(North Deering, Me.)

In the golden flush of twilight,
Or the silent hush of night,
Like a vesper hymn of gladness
Or a vision pure and bright,
There may come a thought so thrilling
That the soul be lifted high,
And the gates of heaven swing open,
And an angel throng draw nigh.

And the thought, with wings of beauty,
Like a bird of flight and song,
Soars away afar in triumph
O'er a world of woe and wrong;
And the heart grows light and happy;
For the thought that's from the Lord
On a mission goes of glory,
And will gather souls for God.

SOME SERIOUS QUESTIONS.

DEAR REVIEW: Is it right to keep your own boys at home after they have become of age, and have given up the truth, and on Sabbath evenings go to card-playing and dancing, not respecting the Sabbath day while they are in the house? Is it right to keep them to work for you? Is it right to let them bring novels into the house to read, when there is plenty of good reading in the house? Is it right to have a man stay with you, make his home with you, and work for you, when on the Sabbath he will go and work for some one else?
F. C. B.

The above queries were lately received from a distant state. They are but samples of many similar ones, and we meet none that are more difficult to answer, even to our own satisfaction. We understand the baneful influences which such grown-up children exert in the home, and the unwholesome effect they give to the influence of that home abroad. But they are children still, bone of our bone and flesh of our flesh. If we as parents cease to care for their souls, who will care for them?

If we look for the cause of the trouble, it will be found in the circumstances of former years. Either in the early childhood of those sons the home was not a Christian home, or being professedly so, it did not accomplish for the children all that it should have done. A child trained up in the way he should go, will not depart from it. If the Sabbath and religion as a whole are presented to the children in their true character, they will surely love them. Parents too often commit the fatal mistake of working so hard for the temporal care of their households as to neglect to adorn their homes with the lovely graces of Christ. Such will surely reap a harvest of regret. What we sow we shall reap. We cannot neglect to sow the seeds of grace and piety and allow the weeds of sin and insubordination to grow in our homes, and then reap a golden harvest of peace and right-doing.

But these reflections do not answer the questions. To the last query we feel free to say, No, it is not right. If the man were simply a boarder, it would be different; but he is your servant. But the obligations of parents are not lightly set aside. We believe in maintaining the family circle, for its power for good, both to protect and to guide, is the strongest on earth. There are times when it is best that this should be severed, and this is when some member becomes utterly perverse and insensible to any good impression. When there are young children in the home, and the older ones persist in exerting an influence that is corrupting, and destroying all that can be done for good, it will be best to have them depart.

Young desperadoes devoid of every good impulse or purpose, should not be allowed to desecrate and defile the sacredness of the home, even

if they were born there and have always lived on the parental bounty. There should be some response to kindness and support, some regard for the wishes of others, especially of the parents, when the years of accountability are reached; otherwise even parental obligation may terminate.

But first let a sensible, consistent use of Christlike love be made. Regulations that are in harmony with Christian home-life should be established, and an effort made to draw all the children to the standard. It may be there will not be a ready response at once, but if, after a little while, there is a yielding on some point, be encouraged. Pray, and labor on. Be patient; the eternal life of your children is at stake! It is a good rule never to tire of helping any one who will in any wise try to help himself. And if our sons or daughters are dismissed from home as hopeless cases, may God pity them!

While we are thus trying to save the youth, it is not well to make many arbitrary restrictions. We should expect that gradually at least they would abandon their evil habits. When we have gained their love, they will not do the things that grieve us. It is worth years of painful, patient effort to see our sons and daughters all saved in the kingdom of God. We can afford to sacrifice all we have, to gain that object. But we cannot afford to sacrifice home and peace and the cause of God to ungrateful, wicked persons, who call us father or mother just for the bread they eat, for the clothes they wear out, for the room they enjoy, for the home they desecrate, and for the money they squander.

IT DID OUR HEARTS GOOD.

BY MRS. E. H. WHITNEY.
(Battle Creek, Mich.)

EVERYBODY in the office of the Medical Missionary and Benevolent Association has been rejoiced and encouraged by the hearty responses which have been received in such great numbers to the call made through the REVIEW AND HERALD a few weeks ago, for homes for twenty boys. Homes for more than twenty boys have already been offered, but there are more boys who want homes, so if there are those whose offers are not immediately accepted, they need not be discouraged. The boy is coming—be sure of that. We are hunting for him, and he is looking for us. He will find us, or we shall find him; and then we will pass him on to you. It is exceedingly cheering to see this interest in homeless boys. Do not feel impatient that it takes a little time to get a boy to fit into your home. We want to send you just the right boy, so you will recommend our home-finding agency to somebody else, and afford us the pleasure of helping another little boy to a home.

We must warn our friends, however, that we have no perfect boys. All boys are born little savages, so to speak, and have to be trained; the same is true of girls, although perhaps to a less extent. No matter how good the child's heredity, if from birth the little one were allowed to grow up under the conditions under which savages live, he would become as veritable a savage as those who roam wild in the forests of Africa and South America. It is the duty of parents, and especially Christian parents, and the purpose of the Christian home, to tame the little savage, and make of him a civilized Christian gentleman. If a boy five or ten years old is not what a boy of that age ought to be, it is largely because he has not had the right training; and it is all-important that some kind hand should take charge of him, and give him the training and the culture which he needs, so that he may not grow up to become, perhaps, a desperate criminal and a hopeless case.

It is very hard and sometimes impossible to tame and train an old animal taken wild in the forest. It is, indeed, difficult to teach old ani-

mals new habits, even when raised in the domestic state. Every one knows how hard it is to break an old horse or to "teach an old dog new tricks," but a colt or a young dog can be trained with comparative ease. It is just so with human beings. A young child is easily trained. The older he gets, the more difficult it is to train him into right ways, so that if a child has grown to the age of eight or ten years without proper training, how important it is that the work should be begun at once. And we must remember that the neglected child is not himself to blame for not having proper training. We are responsible only for such opportunities as we have had, so far as we ourselves are concerned; but in relation to others we are responsible also for the opportunities which it is possible for us to give them.

Let us not forget our duty to homeless boys and girls, even to the untrained, undisciplined, and neglected boys and girls who are lacking in the sweet traits and graces which come not by heredity but by patient Christian training. What a grand work to rescue a neglected child and by patient effort save him from the certain fate which awaits him, and from which nothing but a Christian home and a Christian heart can save him! Again we thank our friends for their co-operation in this good work.

OUR WORDS.

BY MRS. MELISSA SOLLARS.
(Spokane, Wash.)

How much we find in the Bible in regard to our words: "Death and life are in the power of the tongue." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." "Thou art snared with the words of thy mouth; thou art taken with the words of thy mouth." "He that keepeth his mouth keepeth his life." "A wholesome tongue is a tree of life." "There is that speaketh like the piercings of a sword; but the tongue of the wise is health." "A man shall eat good by the fruit of his mouth." "A man hath joy by the answer of his mouth." "A soft answer turneth away wrath; but grievous words stir up anger." "Go from . . . a foolish man, when thou perceivest not in him the lips of knowledge." "The heart of the righteous studieth to answer." "The answer of the tongue, is from the Lord." "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones." "He that hath knowledge spareth his words." "The words of a man's mouth are as deep waters." "A fool's mouth is his destruction." "A fool's lips enter into contention." "The words of a talebearer are as wounds." "The poor useth entreaties; but the rich answereth roughly." "It is an honor for a man to cease from strife. . . . Most men will proclaim every one his own goodness." "Every man shall kiss his lips that giveth a right answer." David says: "Set a watch, O Lord, before my mouth; keep the door of my lips." "Hide me from the secret counsel of the wicked; . . . who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words." "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body. . . . It is an unruly evil, full of deadly poison." "If any offend not in word, the same is a perfect man, and able also to bridle the whole body."

TAKE AN INTEREST IN THE CHILDREN.

BY M. M. MARTINSON.
(Wells, Minn.)

THE children are as they are trained; if not something is wrong. It is the parents' duty to design, plan, and lay out their work and play in such a way that they will become a pleasure

Children should have a time for play and a time for work.

To bring up noble children, with good minds, lovely characters, and well-balanced tempers, it is necessary to begin in early childhood. Take them, when small, upon your knees, and tell them the most interesting part of your work during the day; then ask them to tell you where they have been, in whose company they have been, and what they have done during the day. By so doing you will soon gain their confidence. They will come to you with their troubles for help. To tell them stories about how you spent your childhood, or some of the most wonderful things of creation, or the genius of men, and then have them repeat them to you, will strengthen their minds. It will set them to thinking.

A walk down the lane with their tiny hands in yours will do them much good. Right here you have a splendid chance to show them the power of God in everything you see. If in the woods, find an acorn, if in the field, find a hill of corn. Show them that the acorns produce oaks; that from peach- and cherry-pits grow peach-trees and cherry-trees; and that the kernel of corn produces the golden ear. The instruction and pleasure gained will pay a thousandfold.

Teach them the wonderful works of God. Let them understand that God cares much more for them than for the lily of the field or the world in its dress of green. The reason children do not have more confidence in their parents is that they pay so little attention to them. "The question to be settled by you is, Am I raising a family of children to strengthen the influence and swell the ranks of the powers of darkness? or am I bringing up children for Christ?"

ERRORS IN EXERCISE.

BY ALICE SISLEY.
(*Battle Creek College.*)

It is admitted by all that exercise is an essential to good, sound health. But exercise does not always yield the desired results, because with this, as with everything else, there is a wrong as well as a right way. One common error is to continue exercise till a point of exertion is reached. Harm is done in this way, for the muscles are worn out faster than nature can have opportunity for restoring the waste. Violent exercise should be avoided. If a person attempts some unusual exercise, he soon finds that he loses breath, gets perhaps a "stitch in his side," and sets his heart beating with undue violence. If continued, faintness follows, and even death has been known to occur as the result of some violent effort. Persons with weak lungs, a diseased heart, etc., are in special danger from overexertion; indeed, overexertion is quite certain to make itself felt in the weakest organ.

Students frequently find themselves tired and stupid, unable to study. They feel the need of exercise, but are puzzled to know how to afford the time. However, they pitch in with a vengeance, to get the most out of a few minutes. In the spasmodic effort the muscles are strained, the body is overheated, and general fatigue results. Then without proper precaution in cooling off, cold is liable to be taken, with its attendant evils.

Again: Certain parts of the body are highly developed, while others are weak and flabby. This is because certain muscles are continually brought into play, while others are used only occasionally. Unless every part of the muscular system has its appropriate share of exercise, there must of necessity be unsymmetrical development.

The utter uselessness of calling the muscles into action without the co-operation of the mind, is seen in the spiritless aspect of many of our boarding-school processions, when a walk is taken merely for exercise, without having in

view any attainable object. But present to the mind a botanical or a geological excursion, and the saunter will be exchanged for the elastic step; the inanimate appearance, for the bright eye and glowing cheek. The difference is simply that in the former case the muscles are obliged to work without the full nervous impulse so essential to their energetic action, and that in the latter the nervous impulse is in full and harmonious operation, the mind co-operating with the muscular effort.

Another illustration of this: A young lady attended college, and lived at home. Every evening the family came together for a few minutes' recreation; but this young lady did not enter heartily into the exercise. She was thinking of her lessons. It was evident from her lifeless movements that her interest was elsewhere. When she returned to her lessons, she nervously said, "Now I shall have to study the harder to make up for lost time." And who will not agree with her that it was indeed lost time? But the others were enthusiastic over the exercise, they put their very souls into it, and enjoyed themselves. The exercises were carefully adapted for their best development, and having taken them in such an earnest, cheerful spirit, they received much benefit therefrom.

WHICH IS CHEAPER?

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

BEEFSTEAK contains twenty-eight per cent. of nutrition; the grains, three times as much, or eighty-five per cent. The average cost of beefsteak, take the country over, is fifteen cents a pound, against an average of five cents for grains. So don't you see you pay three times as much for the food which contains only one third the nutritive value of the grains? This makes it nine times as expensive to live on flesh as on that which must be fed to the ox to produce the flesh. In other words, to live as cheaply on flesh as on grains, we must purchase it at a cost not exceeding one and two-thirds cents. Yet we expect always to hear it said, "The grains are too expensive; we cannot afford to pay five cents a pound for them."

But even the grains need not cost five cents a pound. Wheat costs only one cent, corn not more than one-half cent, and other grains in proportion; and there are many ways in which these may be prepared so as to be exceedingly palatable as well as digestible. Look over a quantity of wheat, wash it well, and soak it overnight in plenty of water. In the morning skim it out or drain it, and add four times as much water as there was of the dry wheat, and let it boil slowly for an hour; then set it in a steamer, and cook it five hours or more. Just before serving add to it a quantity of well-washed raisins which have been steamed until tender.

Common corn may be hulled according to the recipe given in a late number of this paper. Both wheat and corn are foods which require much mastication and insalivation. These cereals may be parched, or roasted, in the oven until crisp and brittle, then ground in nature's mill or in the one in which we used to grind our coffee, and we have the same food eaten by the Roman soldiers who, under Cæsar, conquered the world. Ground fine, this product is known as "gofio," and is much used in the Canary Islands. Prepared in this way, the starch is much more easily digested than by other cooking. Partially roasted and ground, it is made into a most excellent porridge. Popped corn, taken at meal-time and properly masticated, is a very good food, cheap and easily prepared.

Montgomery, Ward & Co., of Chicago (111-116 Michigan Ave.), sell a mill which will grind the grains mentioned and many more. The name of this mill is "Our Family Grist-mill,"

the number is 70,316, the weight, thirty-five pounds, and the price, \$3.80. This is what they say of it, and we can verify their statement: "If you own one of these mills, you can have at all times fresh corn-meal, fresh hominy, split peas, cracked wheat, fine table or butter salt; in fact, everything that is ground at a custom mill except fine bolted flour." We find that freshly ground grains are sweeter and make lighter breads than those which have been in stock for some time.

To Make Samp.—Select bright corn, shell, and crack it as fine as a wheat kernel broken in three or four parts. To each cup of this add five cups of cold water, stir, and let the chaff rise. Then pour this chaff and all the water through a colander into a clean pan. The chaff will be caught in the colander, the samp remaining behind. Pour the water on the samp again, stir to cause more chaff to rise, and pour off as before, repeating the process until no more chaff will rise. Boil the water, and stir in the samp so slowly that the water will not cease boiling while it is being done. When so well set that the water is starchy thick, set it where it will boil slowly until cooked. Eight or ten hours will be required.

SOME TIMELY RECIPES.

Apple Crusts.—Apple crusts are excellent for breakfast or for a simple dessert. Cut the crust from small slices of bread of medium thickness, and sprinkle them with sugar. Pare tart apples, cut them in pieces the size of the bread squares, and sprinkle with sugar. Bake in the oven until the apple is cooked, and serve hot. Other fruits that are quickly cooked or canned fruit may be used in the same way. If peaches or a fruit jam is used, a hot sauce, whipped cream, or a meringue added to the crusts after they are taken from the oven, will change this simple dish into quite a delicious dessert. The apple crusts are especially nice for children's desserts.

Cooking Apples.—Apples cooked in the following manner will be found superior to the ordinary apple-sauce, and are as easily prepared. Pare and shave them in thin slices, as you would potatoes. Put them into a thick, porcelain-lined saucepan, with just a little water to keep them from burning, first dissolving the same quantity of sugar in it that you would use to sweeten the apples were you stewing them in the ordinary way. Cover them with a close-fitting lid, and cook gently on a moderate fire until you can run a straw through the fruit. Don't stir this while it is cooking. If there is any danger of the apples burning, remove the saucepan to a cooler part of the range, and put an asbestos mat under it. Remove any scum that may form, and turn the apples out into a dish to cool. When cold, set on ice until needed. The fruit will be of a beautiful golden color and will retain its form of slices, although it will be almost a jelly. It will keep for some days, and is delicious. Surrounded by a border of whipped cream, sweetened, it makes a most acceptable dessert.

Prune Jelly.—Wash and cover one pound of prunes with cold water; soak them overnight; next morning place over a moderate fire and bring to the boiling-point. With a spoon dig out the stones, and press the pulp through a colander. Cover a half box of gelatine with a half cupful of cold water, and allow it to soak for half an hour; then stir it in with the mashed prunes, and place them over the fire. Then add the juice of one lemon and a cupful of sugar, and stir until the gelatine is thoroughly dissolved. Turn it into a mold, and set on ice until cool and hardened. Serve with whipped cream.—*The Household.*

The Review and Herald

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

BATTLE CREEK, MICH., MARCH 3, 1896.

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STOPPING THE EARS.

THE inspired prophet Isaiah asks and answers two questions that are of supreme interest to us at this time: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." The saving virtues here specified—walking in righteousness (margin), speaking uprightly, despising the gain of oppression, refusing bribes, refusing to hear of blood and to see evil—are each one set over against one of the prevailing evils which characterize our own times. Those who pass unscathed through the outpouring of divine wrath, when "a thousand shall fall at thy side, and ten thousand at thy right hand," will be those who, amid prevailing unrighteousness, have walked righteously; when falsehood and deception abounded, they spoke the truth; when covetousness, speculation, and oppression were on every side, they despised the gain of greed; they were not for sale; their honor and integrity were above price.

As Christians it will be comparatively easy for us to perceive the force of those things, but how is it about the two remaining specifications? What do they mean? This same righteous class are to stop their ears from hearing of blood, and shut their eyes from seeing evil. The remnant church obtain their experience in a time when "iniquity abounds," in "perilous times." The days in which they live are likened to the days of Noah and to the days of Sodom. Of the former it is said that "the earth was filled with violence." That is the way it is now. Calamities, murders, robberies, rapes, violence, riots, prize fights, etc., go to make up the daily record in such great numbers as to excite no little comment. A contemporary newspaper refers to the present as an epidemic of crime, and says: "Rarely if ever in the history of the country has there been such wide-spread prevalence of crime and of the most dreadful crime as we have seen in the past year or two. The record of murder, arson, robbery, and outrage of every description is appalling. Nor are these crimes confined to any particular locality or section of the country, for the agricultural districts are not more free from them than the great cities." It is said that in this country people are being murdered at the rate of one in every thirty minutes. To say nothing of the appalling magnitude of such a fact and of its inherent awfulness, the moral effect of such a continuous succession of revolting crimes upon the community at large, is undoubtedly the most

terrible phase of the situation. This effect will be most perceptible on those who are most familiar with the circumstances.

Constant familiarity with the details of such events must callous the nature to good impressions. Not only so, it so accustoms the mind to contact with sin in its most dreadful forms, that gradually the mind loses its repugnance to sin. Then it comes to admire the mock heroism connected with crime, and thousands are thereby led to commit the same. In this mingled hodge-podge of blood, lasciviousness, and thievery that forms the menu of our daily papers, there is abundant food for all the vile propensities of human nature. Can one read these things day after day, and keep his soul undefiled? We put the question in Scriptural form, "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?"—No. How can we avoid the contaminating contact of such things?—Only by stopping our ears from hearing of blood.

We don't need to know the minute particulars of the latest brutal prize-fight or murder; we do not need to keep track of the police courts and their filthy rubbish in order to "keep posted." Do the best we can, we shall hear enough. We know enough of these things to realize where we are and the character of our times if we simply catch what is floating in the air. But to feed our children and fill our homes with the shocking details of sin and crime, is to place their souls in jeopardy. We do not rail out against newspapers. They are what the public make them. As faithful exponents of public and private life, it is their calling to publish these events. But there is a wide difference even in newspapers. Those which pander most to a prurient desire for low details, obtain the widest favor. There is a demand for such things. But the remnant church of Christ must shun them.

Pictures, statues, and varied illustrations are now being used very much more than formerly. But he that will dwell with devouring fire will have no eyes for tempting representations of sin. Satan seeks by every device to win our souls. He spreads his nets in every nook and in the highways; and it requires diligent watchfulness and a close union with God to be able to shun his devices. A brother remarked the other day: "I have no daily newspaper on my table, for my wife and children. I am called a fogy and said to be 'behind the times.' So I am; I prefer to keep behind such times as these, and with my family to follow those things that make for peace."

To be behind in a race for ruin is just as well, and a good deal better. No one need be ashamed to be an old fogy in a fast, crooked, and sinful generation, which has forsaken the paths of righteousness. And if we study to know God's will, and to keep pace with his work, it will be better for us not to be too familiar with Satan, and to know all about his doings.

G. C. T.

THE ETERNAL WEIGHT OF GLORY.

IN 2 Cor. 4:17, Paul tells us that the light and momentary affliction which we suffer here for Christ's sake, is to be followed by a far more exceeding and eternal weight of glory, in the world to come.

To call the future reward of the overcomer "a weight of glory," is a very strong expres-

sion; but it is not enough to convey the full thought intended by the apostle; so the words, "far more exceeding and eternal," are added. But even this is only an attempt to convey an idea that cannot well be expressed by any human language. The Greek uses the word *ὑπερβολή* (*hyperbole*), a word almost bodily transferred into the English tongue, from which we have the word "hyperbole." An approximation to a literal rendering of the expression would be, "a weight of glory from hyperbole to hyperbole, to all eternity."

Hyperbole is a figure in which the language used is supposed to be far stronger than the facts will warrant; something which goes away beyond the reality itself. Therefore, by using this word, the apostle would indicate that we may form a conception of the coming glory, which would seem like a "hyperbole," make it as much beyond all naturally supposable facts, as the imagination can carry us, and then go on to a still stronger "hyperbole," and so on, "from hyperbole to hyperbole, to all eternity."

The form of the language is an attempt to convey to the mind an idea of that which is unfathomable, uncompassable, incomprehensible, inexpressible, and eternal. And with this effort the apostle ceases his attempt to carry the description further.

And all this is to follow the light and momentary afflictions of this fleeting and evanescent world, if we will but lay hold on God, the source and upholder of all things. How shortsighted is he who would shrink from whatever affliction may attend the service of the Master here, to gain a little respite for a few passing years, and lose a weight of glory in the world to come, which no language can describe, and no duration can measure!

U. S.

CAMP-MEETING IN SOUTH AFRICA.

THIS meeting was held January 9-21 in Mowbray, one of the suburbs of Cape Town, about three miles from the city. Railroad trains pass the grounds every half-hour each way throughout the day. They were open grounds, but as nice a place as could be found for the camp-meeting. In all forty-six tents were pitched. The large tent was surrounded on three sides by the family tents; then the reception tent, bookstand tent, and tent for children's meetings nearly filled the square. There were many more brethren present than had been expected by any one. Many of our brethren have limited means, and it had been feared that the drought in some parts of the conference would prevent a general attendance. The census showed that there were two hundred and twenty-two encamped on the ground; besides these there were quite a number of brethren living in Cape Town and Claremont who attended the meetings and remained on the grounds during the day.

The meetings from the first were interesting, and bore evidence of the presence of the Spirit of God. There were some new features introduced in these meetings different from any we have seen before. Between the hours of nine and ten each day a Bible reading was held. The camp was divided into small companies of not more than eight or ten, with a proper leader in each company, to read the Bible by course. All the companies began to read the book of Acts at the same time. Those who led in these meetings received instruction not to argue any point, but simply to state thoughts sug-

ated by the Spirit of God while reading. A meeting of the leaders was held each day to learn the progress of the readings, how many chapters were read, and the impressions made while reading. The Lord thus speaking to the encampment for one hour each day appeared to give divine mold, without any excitement being manifested in all the meetings. Especially was this seen in the social meetings, which were characterized by individuals' bearing their testimony by reading texts of Scripture, and adding a few words. An hour each day was spent in the study of the book of Hebrews, led by the pastor.

There were many important questions discussed at the meeting, and important resolutions were passed, which, if carried out, must bring good fruit to the cause of God. A resolution of general interest, and which called forth much spirited discussion, was one inviting the General Conference or the Foreign Mission Board to open up the work at once in the Transvaal and Natal as a mission field. Late developments in the political and the social condition of the Transvaal demonstrate the fact that at almost any time the way may be hedged up so that it will be very difficult to work in that country. Hence now is an important time. A unanimous request was made by the conference for the General Conference to take this field as a mission field, and the South African Conference would make an appropriation of £1000 toward the enterprise, and would otherwise co-operate in the work. There are individuals in South Africa who are developing into workers, and who can labor among both the English and the Dutch, and would be of good service in uniting with workers sent from America to take charge of the work. The South African Conference cannot take up this work at present; it has means, but not workers. Then again, these fields are about one thousand miles from Cape Town. Johannesburg is the leading commercial city in South Africa, and is decidedly cosmopolitan, having a population of from 75,000 to 80,000 that can speak English. Pretoria, the capital, is only twenty-five miles distant. There are many small towns in the Transvaal. Natal is an English colony, besides having 60,000 lives within its borders. Many books have been sold in this territory, but no other work has been done in either of these countries.

Another resolution of importance was the appropriation of £500 for the translation of small books into the Holland language and such native languages as will reach the people of South Africa. Works translated into the Bechuana, Kafir, Basuto, and Hottentot languages will reach most of the natives. Steps have already been taken for the translation of "Steps to Christ" into the Basuto and Kafir. This work is of such magnitude and importance that it is necessary that there be representative men of the General Conference in the field for counsel. This serves as an additional reason why the General Conference should take steps at once to open missions in both of the fields mentioned above.

Another resolution which elicited much interest and was unanimously adopted, was one providing for a Bible school. There are many in South Africa who would be lastingly benefited by a course of study including Bible study, reading, manual labor, language, Bible history, etc. The best time to begin such a course would be in July, and it was hoped that Professor W. W. Prescott might be here at that time to

assist in the school. It was recommended that it last for six months, and close with a camp-meeting, from which the laborers would go forth to their different fields. The sum of £500 was appropriated for this enterprise.

The enterprise of starting the *South African Sentinel* and the Dutch paper, *De Wachter*, which were first published six months ago, was also thoroughly investigated. It was found that on the first six months' trial, the receipts of the papers exceeded the expenditure by £59. This did not include the editors' pay, but simply the cost of printing. It was therefore recommended to continue their publication. As the *South African Sentinel* is a local paper, it has a greater influence in the colony than our other periodicals. About two thousand subscriptions have already been secured besides those which have been sold monthly by societies and individuals.

It was found that there were about one hundred persons who had embraced the Sabbath during the past year. Over one half of this number were additions to the Claremont, Cape Town, and Beaconsfield churches. Twenty-three were baptized at the camp-meeting. The others were those who had embraced the Sabbath through the efforts of the laborers throughout the different parts of the colony.

The outside interest increased from the beginning of the meetings, but there was not as general an attendance from Cape Town, where a large amount of labor has been done the past year in distributing reading-matter, as had been looked for, but the meeting was well attended by the people of Mowbray and vicinity. The tent was well filled each night, some attending all the meetings. Each Sunday afternoon and evening there was a much larger attendance. It is quite possible that the camp-meeting next year will be held in one of the suburbs of Cape Town. The ministers present were Elders A. T. Robinson, G. B. Thompson, I. J. Hankins, F. Tarr, Peter Wessels, and the writer.

There were companies organized to open the work in four new fields,—Queenstown and Port Elizabeth with English workers, Graaff-Reynet and Robertson with Dutch workers. In Graham's Town and Kimberley, laborers were sent to continue the work. In the above companies there were twenty-six laborers. There are five canvassers with Brother Rodgers, who will work principally in English towns for the *South African Sentinel*, and two with Brother Haupt, who will work in Dutch towns for the Dutch paper, although in both of these companies there are workers who speak either language. There are ten who will go out as canvassers for our books. With those in the College, office, ship mission, orphanage, bath-rooms, and the school at Beaconsfield, we have sixty-five paid workers, including canvassers.

Many questions which came up called forth spirited discussion, yet everything passed off harmoniously. Thursday morning, January 21, closed the meetings, and our brethren returned home in good courage. S. N. H.

LABORERS FOR THE SOUTHERN FIELD.

DURING the past two years the General Conference has given special attention to the work in the South, and has sent thither a considerable number of laborers; yet in comparison with the extent of the field, they are very few. I am glad to note the general interest that is felt by our brethren in the North, and the spirit of sac-

rifice shown in so many offering themselves for the work. But a little caution will need to be used at this time; otherwise our efforts will not produce the most desirable results.

Devoted Christian families that have means of their own, so that they can purchase a little farm in the country or a home in some village, and support themselves while living true Christian lives, can do an immense amount of good in the South as well as in many other needy mission fields. The one thing needed more than anything else in the South is *Christian living*.

It has been our experience that comparatively few people from the North are prepared properly to take hold of the work in the South, where perplexing questions are to be met which are quite different from any they are accustomed to. Race prejudice has a strong hold upon the people, and their habits, customs, and views of society are to an extent peculiar to themselves. Many people who live in the North think they know all about things, and will be able to adjust matters very readily when once they get to the South. But the testimony of those who have gone there with these views, is that they knew nothing about the true situation, and had everything to learn. Many have had to go through sad experiences before learning the lesson. It is possible for some people who have the very best of intentions, to go South, and by their course of action be a hindrance instead of a help to the work. It should be remembered that in order to be successful in the South, a laborer must have the disposition and ability to adapt himself to the circumstances, and show a proper respect for the rights and feelings of others, who hold opinions different from his own.

It will be the purpose of the General Conference to employ as many laborers in the South as circumstances permit; but in the selection of these laborers, their fitness for the work, and also the funds in the General Conference treasury with which to support them, have to be considered. Self-supporting missionary work is a very important means of carrying the truth. But we cannot advise people who have large families and no means at their command, to move South with the intention of engaging in such work. It is very possible, too, that many people who are interested in the Southern work can do more for it by contributing of their means to help others go, than by going themselves; not that we would discourage any from going whom the Lord has called to engage in that work; but all are not situated alike, and the Master has given to every man his work.

O. A. O.

TO CORRESPONDENTS.

40.—Will you please explain why the angel in Dan. 9:25 says, "Seven weeks, and threescore and two weeks"? Why does he specify seven weeks separately from the remainder of the period? C. S. C.

It will be noticed that the latter part of verse 25 refers to the building of the street and wall of Jerusalem, which was accomplished in forty-nine years according to "Prideaux's Connection," Vol. I, pp. 244, 245. It is for this reason doubtless that the period of seven weeks is specified. Seven weeks means forty-nine years.

41.—Is it right for Seventh-day Adventists to have parties and go to such places; to eat ice-cream and cake, play games, and the like? Answer in the REVIEW.

Mrs. F. J.

Again we must reply that such questions cannot be answered by yes or no. What is a

party?—A party in this sense is an assembly of persons for social intercourse or entertainment. They are not necessarily wicked or wrong, though they may be so. We are created with social qualities, and instead of smothering those qualities, we should use them to the glory of God and the benefit of others. But to many places of folly and silly or sinful amusements, Christians cannot consistently go.

Nor are we prepared to say that what one may eat is necessarily a sin. At the same time, one may sin in eating. Young people like ice-cream, and we have seen some older ones who did indulge in it once in a while and also eat cake, and they were good people, too. However, it is a religious duty to exercise a care for our health. It is not right for a Christian to play cards or billiards or to practise any of the recognized forms of gambling. But at the same time let us not say that it is a sin for boys to play ball, or for girls to play hide-and-seek. Let us be sensible, sober, temperate, just, and charitable.

But to answer the question as our querist probably intended, we feel free to say that Christians cannot consistently attend or countenance dances, or "parties" where fun, frolic, eating and drinking, with the immodest and immoral practises of promiscuous kissing and embracing, consume the hours that should be spent in rest or in useful work.

42.—(1) Please explain the discrepancy between John 19:14, where it is said to have been about the sixth hour when Pilate delivered up Jesus, and Mark 15:25, where it is said to have been the third hour that he was crucified. (2) How could Christ be the "first-fruits of them that slept" (1 Cor. 15:20), while at the death of Christ many that were in their graves came forth? Matt. 27:52. (3) Do not our people generally claim that the parable of Matt. 25:1-8 was fulfilled in 1844? If so, how would you harmonize with this statement in the REVIEW of February 11, first article, "My mind was carried to the future, when the signal will be given, 'Behold, the Bridegroom cometh; go ye out to meet him,'" etc? F. J. I.

(1) The best explanation we have seen is that given by Dr. A. Clarke on John 19:14, to the effect that in ancient writings numbers were not written out but expressed by numeral letters; and the letter standing for six being very similar to that standing for three, it had been mistaken for it in the MS. of John's Gospel. (2) The reading of Matt. 27:52, 53 is somewhat ambiguous, and the sense may be changed by altering the punctuation. But as punctuated in English Bibles, it would say that the graves were thrown open when the rocks were rent, at the death of Jesus. But the resurrection of the saints, and particularly their appearance in the city, are placed after Christ's resurrection. (3) Many prophecies apply to more than one incident. While it is true no doubt that the "midnight cry" was raised in 1844, and those who were ready followed Jesus by faith into the Most Holy, may we not also look forward to another time when the signal, "Behold, the Bridegroom cometh," will sound over all the earth, heralding his coming to save his people? We think so.

43.—How can Rev. 14:8 be applied to the churches in the United States after 1844? Does not the expression "all nations" interfere with such an application? T. E. W.

It is not applied exclusively to such churches.

A correspondent kindly calls our attention to "Testimony for the Church," No. 32, page 229, as bearing on the question numbered 25 in

this series, as to whether the 144,000 would take the place made vacant by the fall of Satan and his angels. We do not see that this reference substantiates the idea involved in the query. Satan, protesting against God's saving the remnant people (Zechariah 3), is represented as saying, "Are these the people who are to take my place in heaven, and the place of the angels who united with me?" This does not necessarily imply that the remnant people will occupy the exact station of Satan and his hosts, or the position of angels, who are a separate order of beings. They are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." But Satan and his angels formerly occupied a place near to Christ. And in this sense the 144,000 will also be very near to him. "These are they which follow the Lamb whithersoever he goeth." Rev. 14:4. But the real idea is expressed in the objection of Satan in the following paragraph: "Will God banish me and my angels from his presence, and yet reward those who have been guilty of the same sins?"—Yes; he will. And in this sense redeemed sinners will occupy Satan's place. G. C. T.

THANKS FROM THE CHICAGO MEDICAL MISSIONARY COLLEGE SETTLEMENT.

ALL connected with the settlement desire to express their heartfelt thanks for the hearty response made to the little note asking for scraps, books, and pictures, published in the REVIEW a few weeks ago. Kind responses have come in from all parts of the country, and with the parcels of books, papers, and scraps which have been received by mail, express, and freight, always kindly prepaid, there have come so many letters expressing interest in the work and appreciation of it, that the workers have all come to feel that they have an army of friends in all parts of the country, who are thinking kindly thoughts toward the work and sending up earnest prayers in its behalf.

Those who are engaged in this work in Chicago are surrounded by a wall of darkness such as most of those who read these lines are wholly unacquainted with. They are in the very midst of the most turbulent element of the city, where the streets swarm with neglected children, and are surrounded by homes into which the light of the gospel has never shone. It is indeed cheering to them to know that they have the moral support and the sympathy of hundreds whom they have never seen, but who are drawn toward the work by the common spirit of sympathy and compassion for those in need and distress, which is found in the heart of every right-minded human being whose better instincts have not been stifled by the hardening influences of sin.

Those who have taken an interest in this mission will be glad to know that the work for children, and the visiting nurse's work under the charge of Mrs. S. M. Baker, are showing excellent results. The kindergarten, kitchen-garden, and sewing classes, although already large, are still growing in numbers. The Sabbath school and Bible school number nearly a hundred, and a greater interest was never seen in any other school. These children have never before been taught the Bible. What religious instruction they have received has been filtered through the catechism, the parents all being devout Catholics. The simple truths of the

gospel have never before been presented to them, and it is really touching to see the interest manifested in simple Bible truths by old and young who have never before had an opportunity to receive the simple truths of the Bible in unadulterated form.

The mother's meetings, also under Mrs. Baker's charge, are rapidly growing in interest, and the public lectures on physiology and other subjects are receiving increased attention from the public, and seem to be growing in interest. Dr. Caro has been particularly successful in his work for the boys and young men. We are sure every reader will be interested in the following report of this part of the work, recently made by Dr. Caro:—

"A society called the 'Self-Improvement Society,' with a large membership of boys and young men, has been organized. A president, vice-president, a secretary, and two leaders have been selected from the members, these officers constituting a business committee. Every second evening a varied program is rendered, or a discussion of some live topic is entered upon by some of the members. The remainder of the time is devoted to gymnastic exercises, or spent in the three cozy reading-rooms set apart for that purpose. This work for boys will soon be placed on a self-supporting basis, for each member gives a weekly donation according to his ability. Every day our hearts are gladdened and encouraged by seeing the great results of these lines of work. The entire neighborhood is better for the presence of the settlement. As an interesting example I will quote from the maiden speech of the president of the Self-Improvement Society: 'You all know who I am. You know that I have been a "tough" [the young man has been notorious in the neighborhood]. Now I am changing; I am going to be a different fellow. I shall make a better man of myself, and I urge you fellows to do the same. Help me, and I will help you, and together let us make something of ourselves.'"

Miss Hinckson, who began work with the boys, has unfortunately been called away on account of the sickness of a relative. We hope circumstances will permit her to take up the work again in the course of a few months.

The workers at 40 Custom House Place, — the Medical Mission for men, — are kept very busy these cold days looking after the unfortunate who come under their care. The meetings, which are held every evening are well attended, and many interesting experiences are encountered. A month ago a young man was rescued from the gutter who a few years ago came to this country a graduate of the great Scottish university at Aberdeen. Seven years of Latin, seven years of Greek, and all the culture of a classical education had not saved him from the evils of intemperance. He was practically a heathen; for as he declared in his first testimony in the gospel meetings, he had never had such a religious opportunity before in his life. He seems to be soundly converted, has turned away from his drinking habits, and we hope is permanently reformed. The mission in Chicago is a beacon light in the midst of darkness more dense than that which reigns in the darkest part of the Dark Continent. The work and the workers need the moral support, sympathies, and prayers of all who love God and humanity.

Although a large number of excellent books have been received, there is room for more, especially choice books, such as histories, biographies of good men, travels, science and nature books, and other good literature.

J. H. KELLOGG.

Progress of the Cause.

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

AFRICA.

It has been some time since my last report was sent to the REVIEW, and by the time this reaches America, I presume many will want to know how the work moves here. We are glad to report progress, and we feel that the Lord has greatly blessed in the efforts put forth in his name. True, many efforts are not appreciated by the natives, and often they are the efforts that cost us the greatest sacrifice. However, this does not discourage us; for we believe that if our efforts are not appreciated now, the natives will see, when they have become more enlightened, that all was done for their good. We can see a gradual change for the better in nearly all, but we do not expect to see a sudden turning away from practises and customs that have been cherished for generations, and become a part of their very being. But when the better way is revealed to them, I think they will gradually adopt it.

Our association with the people thus far has been quite intimate, and we try to treat them in all things as brethren. This has the effect of gaining their confidence, which we greatly desire to secure, and without which we would be able to accomplish but little. They have already learned of the Sabbath, and when it comes, we find a goodly company, usually from seventy-five to two hundred, present at our Sabbath services. The service for the natives usually consists of singing, which they enjoy greatly, and writing words or sentences on the blackboard, both in English and in their own language, which teaches them of God and his word, and also aids in teaching them their letters, which some learn quite readily; then follows a gospel talk for about thirty minutes, the exercises closing with singing. They seem to enjoy the service very much, and I think they already look upon the Sabbath with a degree of favor.

Our work has been continuous and taxing, but the Lord has given us strength so that at the present writing we are all reasonably well. The result of the effort in the line of temporal advancement is quite encouraging. We have built houses, so we are reasonably comfortable—as nearly as we can be with buildings made of grass, mud, and crooked poles. Lumber here is thirty-five cents a foot. As this was beyond our means, our doors, etc., are made of the boxes our goods were shipped in. In addition to our building houses, a schoolhouse, etc., we have prepared, plowed, and planted thirty-five acres of land which was covered with brush and stumps. To accomplish this we have had to use native labor to a considerable extent, yet the burden has fallen mostly on our own company, as but little is accomplished by the natives when some one is not with them to take the lead in what they are doing. Our crops at the present time are looking fairly well; but sometimes it makes us feel rather blue to see millions of grasshoppers appear, which, if allowed to remain on the field an hour, would ruin the crop. The great danger at present is from the young grasshoppers which are being hatched in various places around us.

When we think of the wilderness that we moved into, July 26, 1895, and then look at the green field now waving with growing corn, we cannot but praise the Lord for his mercies.

While the temporal outlook is quite encouraging if crops are not destroyed, we do not get the joy from this that we experience from the belief that all this is having a silent but powerful influence upon the people for whom we are here to labor. If we can see them give themselves to the Lord, and manifest the character of the Master in their lives, how thankful we shall be for the privilege of laboring here. Yes, I will

say that we are thankful for the privilege of thus being connected with the Master in work for souls for whom he gave his life. I do not think one of our company would wish to leave the work here and return to America. We are happy in the work of the message, and are glad we are here; but we wish our company were larger, so that we could do more.

G. B. TRIPP.

NEW YORK.

WHILE I have not reported for the REVIEW for some time, I have not been inactive. During the last conference year I have preached 273 sermons, having given 166 discourses since Oct. 1, 1895. I spent three weeks at Westview, Livingston Co., where Sister Bentley had been holding meetings, and spoke thirty times. I understand that six are firm in the truth as the result of the work done there. I then held meetings in Ellicottsville, Salamanca, Olean, Wellsville, Corning, Catlin, Elmira, Cortland, Lincklaen Center, Norwich, Brookfield, Rome, Albany, and Bath-on-the-Hudson, which is across the river from Albany. Here I gave sixty-seven discourses, and eleven persons embraced the truth. A church of eighteen members was organized, to be known as the Albany church, and others will unite with it soon. I have a number of appointments to fill, and do not expect to reach home before April.

D. A. BALL.

MAINE.

AUG. 18, 1895, I left my native State, Michigan, and came to join the corps of laborers in Maine. I arrived in the State just at the beginning of the camp-meeting at Augusta. Here it was my privilege to meet and become acquainted with many of the brethren and sisters of this State. After having moved and settled my family at North Deering, I set out to visit the different churches in Maine, that I might become better acquainted with the brethren and the needs of the field. I have now visited all but three of the churches in the State, besides a number of companies and isolated Sabbath-keepers. We have had excellent meetings wherever we have been, souls being converted and reclaimed. I find the most of the brethren and sisters of good courage, and a willingness was manifested on the part of nearly all to help carry forward the good work.

In all my labors I have tried to exalt the standard of righteousness, and to teach the people that God would have them walk with him as did Enoch of old, and that in Christ there is victory over every besetting sin. While presenting the precious truths to the people, the blessed Spirit came in, and we rejoiced together in what Christ is to us. We see many omens that the work is onward in Maine. During the winter quite a number have been converted through the efforts of our laborers, and others through the missionary work done by the churches. Many more calls for labor are coming in than we are able to fill. In all we are enjoying our labor in this State, and are of good courage, hoping and praying that there may come to us another such wave of the power and blessing of God as was manifested under the first angel's message.

H. C. BASNEY.

February 21.

MICHIGAN.

SINCE January 1, I have visited the churches at Sherman, Grant, Frankfort, Bear Lake, Cleon, and Traverse City, and have been much encouraged by the special presence and blessing of the Lord that have been with us at all of these places. At Sherman quite an interest was awakened, and the church is taking hold of the missionary work, which will no doubt result in its spiritual growth, and also bring others to

a knowledge of the truth. All seemed much encouraged to go forward and to do what they could to help spread the message.

I spent only a few days with the church at Grant; but the Lord was present in all the meetings, and our hearts were made tender under the influence of the Holy Spirit as the searching truths shone out from God's word and from the Testimonies.

I next went to Frankfort. This is where Brother Warren and I held meetings six years ago last summer. It was a great privilege to me to meet with this dear people after being absent from them so long. Their numbers have increased, and they have a pleasant church building, and are enjoying much of the rich blessing of the Lord. Many of the children and young people take an active part in the missionary work. There was also quite an outside interest there.

I next went to Bear Lake, and there found our people so hungering for the words of life that they were glad to lay aside their work, and spend a few days in seeking a deeper consecration to the Lord; and he did come very near to us. Faithful work there will result in a demand for a larger place for their meetings. I held one meeting at Onekama in the Congregational church, and had a very large and attentive congregation. I also visited at Manistee. I think one or more Bible workers might do good work there.

I next came to Cleon, where I met Brethren Day and Williams. I enjoyed some precious seasons with this church, as the Lord was present to give power to his word, and to bring courage and hope to the hearts of his people. At this place I also found quite an outside interest; some decided to obey the Lord. From Cleon I went to Traverse City; but as others will no doubt report this meeting, I will only say that much of the blessing of the Lord was with us, and we believe that the work in this place will move forward. A pleasant little meeting-house was dedicated. Many came in from the surrounding churches, and all felt that it was good to be there. May the Lord bless and strengthen his dear people in this part of the State. I am now at Cedar Run. Here, too, a church is ready to be plastered when the weather becomes warm. I go from here to Fife Lake, Kalkaska, Mancelona, and Gaylord, expecting to reach Gaylord, March 3.

J. C. HARRIS.

CALIFORNIA.

OAKLAND DISTRICT.—It has been some weeks since I reported last. The work is onward in the Oakland district of the California Conference. Last spring it was thought best to divide the Oakland church into ten districts, with two leaders to look after each district. The object of this plan was to get all the church-members at work for souls about them, looking after the poor, visiting and caring for the sick, and loaning, selling, and giving away tracts and papers. This plan has been the most successful of any that has been tried. At our last report of the leaders, sixty-eight persons were doing something in these lines of work. Since Nov. 1, 1895, there have been 70,320 pages of tracts sold, loaned, or given away; and since the society began the tract work, Aug. 1, 1895, there have been 164,286 pages of tracts used. Many sick people have been visited and cared for, and some hungry ones have been fed.

Four weeks ago we began meetings in Berkeley. A sister who had lately taken her stand for the Sabbath, tendered the use of a new hall she had built in the business part of town. Brother Herbert Dexter and I held meetings there ten nights; since that time Brother George Reaser has taken my place in the work there. The brethren report an increasing interest. Brother Reaser has been asked to address the A. P. A.'s in

their hall. At Elmhurst, a small town a few miles from Oakland, the brethren are planning to build a small church as soon as they can raise the money to complete the building.

I continue to preach nearly every Sabbath to the little church in Alameda, and have baptized one into that church since my last report. Several others are nearly ready to join with us there. Letters from Brother H. S. Guilford, of Stockton, state that the work is onward there and also at Lodi. Many are reading our publications with interest. The Bible-workers in the Oakland mission are doing good work. A number have accepted the third angel's message through their labors. Pray for the work here, brethren and sisters, that self may be crucified, and only Jesus exalted before the people.

H. F. COURTER.

NORTHWESTERN IOWA.

AFTER the last Iowa camp-meeting, Brother Charles Pelmulder and the undersigned pitched a tent in Boyden, and moved a little later to Hull, both villages in Sioux county. Various circumstances conspired against our success in these places. The strongest enemy against which we had to contend was prejudice, an enemy not unknown to all Seventh-day Adventists.

After the tent was taken down, Brother Pelmulder went home to labor among the Americans this winter. On account of our failure, we were very much discouraged. I felt inclined rather to withdraw from the work than to undertake the warfare anew. God, however, inspiring me again with courage, I began to preach in a schoolhouse near Orange City, the county-seat of Sioux county. Shortly afterward the use of a second schoolhouse was granted to me. Contrary to my expectation, the Lord has blessed my feeble efforts. Thanks be to God, prejudice has been removed from many minds. In the last named schoolhouse from thirty to forty come every night to listen to the preaching. This is a fair attendance for that rural district.

Recently the high school in the town of Alton was secured, in which a few meetings have been held. The attendance has not been large, but the prospects begin to brighten. By preaching at these three points, I find an opportunity to present the message on every evening of the week. This work, together with the necessary visiting and other duties, keeps my time fully occupied till late in the evening.

There is now a company of ten adults living in the vicinity of Orange City who keep the Sabbath, and three live elsewhere. On account of impaired health I have spent a few days at the Battle Creek Sanitarium, but expect to resume my labors ere long. I trust that the brethren who take an interest in our branch of the work will remember me in their prayers.

M. J. VAN DER SCHUUR.

DISTRICT 1.

THE past six weeks I have spent most of my time in connection with the Bible school at South Lancaster, Mass. The attendance was quite steady during the time allotted for the study. The enrolment was twenty, but this number was somewhat decreased at times on account of ill health and other causes beyond the control of the students. The class made excellent progress in the short time they were privileged to spend in school. The only regret expressed by the class was that the term was so short.

The last week of the Bible school we were favored with the presence of nearly all the members of the Academy board. Their visit to the school was much appreciated by both teachers and pupils; and the plans laid for working up the interests of the Academy the coming year are a source of much cheer to all. The morning talks given by the members of the board in the

Academy chapel resulted in a religious awakening on the part of the students. Some hopeful conversions have resulted, and a general increase of spirituality is apparent. We hope this will be but the beginning of their regular annual visits. The Academy is enjoying a profitable year's experience, and the outlook before it was never brighter than at present. The Lord is in the work, and where his presence is, success is assured.

The work throughout the district is quite encouraging. An encouraging opening in the Second Baptist church in Boston is now offered us, and Elder Fifield will begin meetings there soon. The house, lighted and heated, is offered to us a month free. The work in New York City is progressing very successfully, and good reports from all parts of the district breathe a spirit of courage and progress. It is with deep sadness that we learn of the severe illness of Elder Underwood, of the Pennsylvania Conference, and of the death of Sister R. S. Webber, of New Brunswick. Shall we not unitedly seek the special blessing of the Lord upon our afflicted fellow laborers? How comforting the blessed hope that soon we shall be beyond the power of sickness and death. May the triumphs of faith be ours.

R. C. PORTER.

REPORT OF THE SOUTH AFRICAN CONFERENCE.

THE fourth session of the South African Conference was held January 9-21, in connection with the camp-meeting in Mowbray, one of the suburbs of Cape Town. Nine meetings of the session were held, in all of which the Spirit of the Lord was present. Plans were laid for the extension of the work into new fields. Among the resolutions passed which are of general interest may be mentioned the following:—

"Whereas, We believe that the time has fully arrived when the work should be opened in the Transvaal and Natal; and,—

"Whereas, The South African Conference is not in a condition to enter and manage a work in fields so remote; therefore,—

"Resolved, That we earnestly request the General Conference to take these fields as a mission field, and that the South African Conference make an appropriation of £1000,—£500 for each field,—and otherwise co-operate in the enterprise, provided the work is begun this year.

"Whereas, It is evident that an earnest effort to place the truth before all the Dutch-speaking people and the natives of Cape Colony and South Africa should be made immediately; therefore,—

"Resolved, That this Conference take steps at once to translate and publish the message in the Holland tongue and in such native tongues as shall reach these people; also to provide for the circulation of such literature as shall be provided; and, further,—

"Resolved, That the South African Conference appropriate £500 for this work.

"Whereas, An orphan's home has been established in our midst for the care of homeless and destitute children; therefore,—

"Resolved, That we strongly urge on the members of this body the Christian duty of liberally donating for the support of this noble enterprise.

"Resolved, That this Conference recommend the executive committee to appoint a general canvassing agent."

Another resolution was passed to conduct a Bible school this year for a period of six months to educate workers. The need of such a school is very much felt, and an appropriation of £500 was made to meet the expenses of such a school. The matter was fully discussed by the delegates, and if competent instructors can be provided, the school will be held this year. Other resolutions were also passed in reference to the canvassing work and the college, which, if carried out, will strengthen these important branches of the work.

The resolution touching the opening of the work in the Transvaal and in Natal was warmly discussed, and the importance of these fields was set before the Conference. All were of the opinion that it is essential that the work begin in these fields at once, as it will be much more

difficult to enter them later on. If the General Conference is able to carry out the resolution passed in reference to the matter, it will do much toward building up the truth in these fields and strengthening the work in South Africa.

Conference officers were elected for the coming year as follows: President, A. T. Robinson; Vice-president, P. J. D. Wessels; Secretary, I. J. Hankins; Treasurer, F. Reed. Executive Committee: A. T. Robinson, P. J. D. Wessels, I. J. Hankins, G. B. Thompson, D. F. Tarr, E. Ingle, and J. H. Commin.

The Committee on Licenses and Credentials recommended that the following persons receive credentials: A. T. Robinson, I. J. Hankins, G. B. Thompson, P. J. D. Wessels, and D. F. Tarr. Licenses were granted to J. C. Rogers, H. Edmed, and G. J. D. Scholtz. Missionary licenses were also granted to a number of workers. The treasurer's report showed the finances of the conference to be in a good condition.

A. T. ROBINSON, *Pres.*

G. B. THOMPSON, *Sec.*

FIFTH ANNUAL MEETING OF THE STOCKHOLDERS OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

THE fifth annual session under the new charter of the Seventh-day Adventist Publishing Association was held in the Tabernacle at 10 A. M. Feb. 25, 1896, according to legal call for three consecutive weeks in the REVIEW AND HERALD, with the president of the Board of Directors, O. A. Olsen, in the chair. The amount of stock represented at the meeting was 4806 shares by proxy, and 861 shares by person; total, 5667 shares.

Meeting opened with singing of hymn No. 501, followed by the offering of prayer by Elder S. H. Lane. It was voted to waive the reading of the minutes of the last meeting.

The address of the president, touching the workings of the institution during the past year, was as follows:—

In accordance with the published notices, the shareholders of the Seventh-day Adventist Publishing Association, or their representatives, are here assembled in their fifth annual session under the new charter, for the consideration and transaction of such business as may be presented before the meeting. As our treasurer will favor us with a full financial statement, we will not go into the details of the business report, but will confine our remarks to a few items of general interest.

As we take a retrospective view of the situation during the year of 1895, and note the disasters that have overtaken many financial concerns everywhere; and as we sense the feeling of unrest and perplexity which seems to prevail so generally in the business world, we feel grateful indeed that under the kind hand of Providence, this, our oldest publishing house, has been able to carry on its work with comparative success, and to day occupies a position of unimpaired credit throughout the commercial world.

It will undoubtedly be gratifying to our friends here to learn that at no time during the year just past has the Office been running less than ten hours a day in any of its departments; while in some departments, notably the pressroom and the bindery, it has been found necessary to keep all hands at work from twelve to four or five hours a day for weeks at a time in order to keep up with the influx of business. Our art and engraving department has had a large increase of orders, so that with three artists busily engaged, the Office still finds itself unable to cope with the demands upon that particular department. The total number of hands employed at the present time is nearly two hundred and sixty, or about fifty more than last year. Of this number about forty per cent. are women. Our weekly payroll is something over sixteen hundred dollars, and the total amount paid out for labor during the past year is represented by the sum of \$86,885.68.

While being thus actively engaged in the pursuit of business, we are happy to report that the spiritual needs of our institution have not been lost sight of; while it is not all that we desire it to be, we are glad to be able to report a good religious interest, as evidenced by the generous attendance at the weekly prayer-meeting held each Thursday morning from seven to eight o'clock, as well as by the good spirit manifested among the workers generally.

It might not be out of the way to add in this connection that considerable work has been secured from the outside, probably a third of the business being derived

from that source. To provide for increasing business, and to secure the needed room for the ever-multiplying variety of our books and other publications issued by the Office and its patrons, especially the publishing department of the General Conference Association, the International Tract Society, and a few of the larger outside concerns, and in order further to relieve several already overcrowded departments, it has been found necessary to erect a storage building fifty-five by seventy-two feet, adjoining the southeast corner of the main building, and consisting of a basement and one story. The former is used as a stock-room for paper as received from the mills, and the latter for the printed signatures and the finished books. While built very cheaply, at an outlay of some fifteen hundred dollars, this addition has been erected in a substantial manner, is eminently suitable for its purpose, and will furnish much-needed accommodation, which the Office would hardly know how to dispense with.

As we turn our attention more particularly to the sales department, we find that the sales reported for 1895 are about \$133,000, or nearly \$5000 more than for the year preceding. It will be understood by all that these figures denote the wholesale value only, and to some extent simply the bare cost of manufacture, the retail value of the publications represented by the above figures being close to \$300,000. Of this amount, a considerable portion is naturally made up of the sales of our large subscription books, of which, according to available data, about 51,000 copies were sold during 1895, representing a money valuation of about \$122,000, as against 48,500 copies sold during the preceding year, of only a slightly diminished valuation, however, the seeming discrepancy being accounted for to some degree by the reduction during 1895 in the retail prices of twenty-five cents a copy on several of our leading books, a departure which naturally affected the valuation of the year's sales.

The smaller books, or, as they are familiarly called, "helps," are becoming quite an important factor in our book sales, the number sold being as follows: During 1894, "Gospel in Creation," 3100; "Gospel Primer," 50,000; and "Glorious Appearing," 74,322. During 1895, "Gospel in Creation," 4715; "Gospel Primer," 93,047; and "Glorious Appearing," 122,246. The combined retail value of these books sold in 1894 was \$35,441.75, and in 1895, \$61,731.

As these many thousands of our smaller publications, freighted with important truths, are scattered everywhere, it is obvious that they cannot fail to exert an immense amount of good; and as a matter of fact, but very few of them remain unread in the hands of the purchasers, a statement that cannot always be made with reference to our voluminous publications. As to the value of these smaller works to our own people, we think that no one will dispute that they meet an essential object in furnishing a help to the experienced agent who is in the field with our large publications, and that their sphere of usefulness is still further enlarged in their serving as educators of beginners in the canvassing work. As a practical result of the large sales of this class of literature, we may be allowed to mention that inquiries for tracts, periodicals, etc., have become very much multiplied of late, and a considerable interest has in many instances been awakened for further investigation of the doctrines presented, as well as on kindred subjects.

It will be a matter of no small encouragement to notice the somewhat improved condition in the showing of our various periodicals. The largest loss, of course, falls upon our foreign periodicals, which evidently stand in need of a more liberal support from the constituency which they are intended to reach.

As our friends are aware, the Atlanta office has experienced the misfortune of a fire in its book depository, which destroyed property to the value of nearly \$2000, including the printing outfit. The loss was partly covered by insurance, which has been paid in full, but a loss of several hundred dollars still remains to be sustained by the enterprise itself. Steps were taken at once to repair the damage, and the office there has now fully recovered from the shock. A few alterations have been made in rebuilding, and to-day the Atlanta branch stands better equipped for business than ever. Owing to this unfortunate loss, as well as to the peculiar conditions of the Southern field, the Atlanta branch, for the first time in its history, is compelled to report a deficit. Still the prospects are brightening, and retrenchments have been made the watchword in the matter of expense wherever possible, so that the outlook for a prosperous season is quite good.

In accordance with the expressed desire of the General Conference that the General Conference Association take full ownership and control of all our denominational publishing plants located in foreign countries, the REVIEW AND HERALD Publishing Company has sold to that Association their Toronto office, full value, cost prices having been received for the plant, stock, fixtures, accounts, etc., the consideration for the transfer amounting to \$10,130.59.

In conclusion, it might not be out of the way to make a brief reference to the success that has attended the efforts of the secretary in making a settlement with the shareholders in the old corporation and in effecting final disposition of all unclaimed shares. Steps have

been taken according to law to have the uncalled-for stock declared abandoned, and surrendered to the Association, an order having been obtained from the court to that effect, and the same having been published for twelve consecutive weeks in the REVIEW AND HERALD as well as in the Journal of this city. About 1140 shares were yet unredeemed when these proceedings were taken. Since then probably about fifty claimants have been heard from, and satisfactory settlements effected. It is indeed a matter of congratulation that in winding up the affairs of the old stock company, in nearly every case the relations experienced in making settlement with the shareholders have been most pleasant and mutually satisfactory, and much credit is due to the proper officers for the way in which this matter has been handled.

A. R. Henry, the treasurer of the Association, gave the financial report for the year in the following—

FINANCIAL STATEMENT OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION FOR YEAR ENDING DEC. 31, 1895.

	Resources	Liabilities
Real estate,	\$ 68,826	
Personal property,	76,360 08	
Notes receivable,	51,089 09	
Cash,	4,087 85	
Cash in banks,	7,401 12	
Accounts receivable,	207,921 45	
Material,	23,470 66	
Work in progress,	39,290 53	
Cuts and engravings,	6,877 56	
Type,	11,305 53	
Stock in salesroom,	35,162 08	
Fuel on hand,	720	
Notes payable,		\$197,133 19
Demand notes,		17,839 37
Accounts payable,		80,500 19
Capital stock,		146,500
Stock not issued,		64,759 77
Donations and legacies,		2,738 10
Surplus,	\$21,926 22	
Net gain,	1,115 11	
		23,041 33
	\$532,511 95	\$532,511 95
Capital stock,	\$146,500	
Stock not capitalized,	64,759 77	
	\$211,259 77	
Surplus,	\$21,926 22	
Net gain,	1,115 11	
		23,041 33
Present worth,		\$234,301 10

The report was accepted on motion of J. N. Loughborough.

The secretary spoke briefly of the amicable settlement made with the stockholders of the old corporation who did not wish to continue with the Association, stating that litigation had not ensued in a single instance.

On motion of S. H. Lane, it was voted that the Chair appoint the usual committees.

The Chair named for Committee on Nominations, R. C. Porter, G. A. Irwin, and C. H. Jones; for Committee on Resolutions, G. C. Tenney, F. M. Wilcox, and H. W. Kellogg.

Meeting adjourned to 3 P. M., Thursday, Feb. 27, 1896, on motion of H. Lindsay.

Elder F. D. Starr pronounced the benediction.

Adjourned meeting of the Seventh-day Adventist Publishing Association met at 3 P. M., Thursday, Feb. 27, 1896.

Meeting opened with singing "Rock of Ages," followed with prayer by G. W. Amadon.

Minutes of last meeting approved.

G. C. Tenney presented the following resolutions from the Committee on Resolutions:—

"Your committee appointed to present resolutions would respectfully submit for the consideration of the meeting the following:—

"1. Resolved, That we suggest to the Board of Directors the advisability of a consultation with the General Conference Committee in reference to the desirability of continuing the publication of the paper in the Holland language.

"2. Resolved, That we would approve of the insertion of proper advertisements and appropriate illustrations in the REVIEW AND HERALD."

G. C. TENNEY, F. M. WILCOX,
H. W. KELLOGG, Committee.

Their adoption was moved by G. C. Tenney, supported by S. H. Lane. Much discussion

was given to the first resolution, the Chair, Brethren Lane, Durland, Sisley, Amadon, Rumery, and others taking part.

The first resolution was presented, as the report of the treasurer showed that the receipts of the Holland paper were very small, and there was a loss of \$1200 on it during the past year, and there is now published in Cape Town, South Africa, a paper in the same language for a similar work.

The discussion brought out the fact that there is a field for each, and the one published by this Association fills a place that the other will not reach. It was the mind of those who spoke, that the paper should be continued, and an energetic effort made to increase the circulation.

Resolution 2 was also widely discussed. The words "proper advertisements" were stricken out on motion of G. C. Tenney, supported by F. D. Starr.

Report was then adopted.

R. C. Porter presented the report of the Committee on Nominations for trustees, as follows: W. C. Sisley, U. Smith, H. W. Kellogg, G. C. Tenney, J. N. Nelson, W. H. Edwards, F. M. Wilcox.

R. C. PORTER,
GEO. A. IRWIN, } Committee.
C. H. JONES,

The chair was then vacated by the president, and the meeting given into the charge of the stockholders.

By unanimous vote the president was returned to the chair to preside through the remainder of the meeting.

By vote of the meeting, the Chair named the tellers to count the votes. They were, C. D. Rhodes, C. H. Jones, and C. Eldridge.

As the result of the ballot, the following were chosen as trustees for the ensuing year: A. R. Henry, U. Smith, H. W. Kellogg, W. C. Sisley, F. M. Wilcox, W. H. Edwards, and G. C. Tenney.

Elder F. M. Wilcox made a stirring appeal in behalf of the Youth's Instructor, a paper that has been published by this Association for forty-four years. He thought that the circulation should be largely increased, as the paper is full of interest to old and young alike, and the list is much too small for so valuable a paper.

Meeting then adjourned on motion of F. D. Starr. Elder S. H. Lane dismissed the congregation with the benediction.

O. A. OLSEN, Pres. H. LINDSAY, Sec.

ATLANTIC CONFERENCE.

Our laborers and people manifested a commendable interest in observing the week of prayer, and it was a profitable season. During this time several persons decided to obey, and a number who were backslidden renewed their covenant with God. The church as a whole was blessed and better prepared for the work before it. Incomplete returns from the annual offering show an increase of about \$275. Five churches have not yet reported.

The general interest in missionary labor is increasing. Baltimore and New York harbors present a good opportunity for ship-mission work, and the Baltimore church is taking an active interest in it. It is now expected that the missionary boat for use in New York harbor will soon be completed. This will be a great help in the work there. It does not appear that any one line of work is being urged to the detriment of others, but rather that each person is endeavoring to find and become proficient in that work to which he is best adapted.

We are much indebted to the Religious Liberty Association for assistance in laboring with the Maryland Legislature. One or more of our brethren from each church in that State have at some time been arrested for violation of its present Sunday law. It appears, however, that

some of the clergymen of Baltimore think the law is not severe enough, and are reported to be preparing strongly to urge amendments that would bring about the observance of Sunday on the puritanical plan. It is evident that we should do all in our power to prevent the adoption of such amendments, and extend a knowledge of the proper relations of church and state, and the real principle involved in all Sunday legislation, that those who must act in these matters may be well informed concerning the inevitable results of such a course, and that others whose attention may be secured shall be guided to proper conclusions and enabled to act intelligently. To this end such personal labor is being bestowed as occasion demands, and each member has been supplied with literature treating on these subjects, including a copy of the pamphlet by Elder A. T. Jones, entitled, "The Rights of the People."

New efforts are being made in New York City, Millville, N. J., and Baltimore, Md. That in New York City is being conducted in a hall at 153 West 125th St. Elders E. E. Franke and O. O. Farnsworth have charge of the work. They are assisted by Sisters L. M. Slocum and Worthie Harris, who are laboring in Bible work, and Elder E. E. Pennington, who, besides his labor in Jersey City, spends several days each week there, assisting in advertising. As the result of canvassing, colportage, and Bible work, eight or nine persons had begun to observe the Sabbath previous to the beginning of the present effort. These have received much help, and between fifteen and twenty persons have been added to their number. The interest has never been greater than at the present time. The membership of the Sabbath-school is about fifty.

The work at Millville, N. J., has been in progress about two weeks. It is being conducted in a storeroom at 524 High St., by Elders S. B. Horton and J. F. Jones, who report a large attendance and a growing interest. Brother and Sister J. W. Rambo have done much faithful work in canvassing and holding Bible readings.

Although there has been much faithful labor in Baltimore, Md., the size of the city is such that large portions of it remain untouched. At the present time there is a good interest. The work is being conducted by Elder R. D. Hottel, who has recently begun a series of meetings in Bowen's Hall, on Frederick's avenue.

There is an encouraging growth in our canvassing work. A larger number of persons have been engaged in it, and the returns for labor are better. Brother U. P. Long, our State agent, has been doing faithful work in giving instruction to those who are just beginning to canvass. The Lord is richly blessing us, and to him we would render all the praise. May our hearts be enlarged, our zeal increased, and our labors more effectual, until the King shall appear in his beauty. J. E. JAYNE.

News of the Week.

FOR WEEK ENDING FEBRUARY 29, 1896.

NEWS NOTES.

According to the *Catholic Mirror* a new religious order has appeared in America. It is a society of nuns who style themselves "Helpers of Holy Souls," and whose business it is to pray for the dead. The order originated in France thirty-five years ago. The rule for the day in the convent is as follows: Each nun, when she awakes, says, "My Jesus, mercy," to gain an indulgence of a hundred days for some soul. All their prayers end with the words: "Eternal rest grant them, O Lord, and let perpetual light shine upon them." This they repeat at intervals during the day. When the clock strikes, they say: "My God, we offer thee for the relief of the souls in purgatory all the acts of love by which the sacred heart of Jesus glorified thee at this hour while he was on earth." They say every day the "Office for the Dead," and after mass

the *De Profundis*. The prayer, "O good and loving Jesus," is offered for all souls that have been particularly recommended to the society. At nine o'clock every evening when the clock strikes, they recite the *De Profundis*. In addition to prayers offered for the dead, the work of caring gratuitously for the sick as a suffrage for departed souls is one of their missions.

News from Corea still has a savor of war. The revolt, or rather the rupture in the government, is being fostered by Russia. The king is under Russian watch-care, and his ministers are under arrest. But since his flight no outbreak has occurred, showing that his alarm was a false one. Russian power seeks to strengthen the king ostensibly, but really to obtain the control of the country. This arouses Japan, and active preparations for trouble are being made. It is thought that the intervention of friendly powers will be sought to stay the hand of Russia. But it is not probable that this country will take any hand in the trouble, though it is not so certain what England might do in order to guard her own rights.

A bill has been presented in the Legislature of Virginia providing that every minister entitled to celebrate marriage must teach the doctrines of the persuasion to which he belongs; that he must have visited and held private worship at least twice in thirty days in each home of his congregation; that he must have visited all the sick in his district, giving spiritual advice and comfort; and that he must not have been absent more than four Sundays in a year from the place of worship. A penalty of from \$10 to \$500 is attached to the bill. Such a measure, ridiculous as it sounds, is not out of harmony with the prevailing spirit in reference to religious legislation, nor more unreasonable than many laws that are being enacted.

The mysterious X rays discovered by Professor Roentgen are exciting wide-spread interest in scientific and other circles. As yet they are but faintly understood, though their effect is being produced in a variety of ways. In different parts of this country investigation is being carried on. Spiritualists claim that they "knew it all the time." They say it is one of the faculties of clairvoyants to see through opaque substances. It is claimed by some that the rays are produced by magnetism, and a powerful horseshoe magnet has been utilized to substantiate the theory. In Chicago the discovery has already been put to a practical use in surgery. By its aid a sarcoma was located in the tissues of a suffering woman, and removed.

The disturbance of the Salvation Army caused by the dismissal of Ballington Booth and wife is quite serious. The ex-commander is urged by very many of his friends to accept the leadership of an independent army in this country to be run on the same lines. He holds in his hands property to the value, it is said, of nearly half a million dollars, and no one can touch it without his name and permission. He feels that this property, being contributed in this country, belongs to the Army here, and if this Army secedes from the main body, its property should go with it. Some prominent officers are resigning, and others stand ready to follow the leadership of Ballington and his wife. The management of the Army has been given, temporarily at least, to Miss Eva Booth, sister of the former incumbent, who expresses the hope and belief that peace will soon prevail in the camp, and her brother will turn from the error of his ways.

Last fall we noticed a terrible crime which took place in South Carolina, where, after some articles had been stolen from a church, men went to the hut of a Negro whom they supposed to be guilty of the theft, bound and beat him and his mother to death, and nearly killed his young wife, who had a small babe. The women were whipped with traces on their bare skins. Last week the men who performed the deed had their trial for the murder of the old woman, and were acquitted. A minister, the father of one of the men, invoked the divine blessing upon each one of the jury after their verdict, and hundreds pressed around them to give them greeting. The farce of another trial for killing the son will soon be gone through with, by which time these base murderers will have become quite heroes, we imagine. But let such remember that there is to be yet another trial before a just God.

Public sentiment in this country in behalf of the struggling Cubans has prevailed in Congress. Resolutions that the belligerent rights of both parties be recognized; that the only permanent settlement of the difficulty is in the establishment of a separate government for Cuba; that the war is entailing such losses upon American citizens that this government should be prepared to protect their interests by intervention if necessary; and that Congress pledges its aid to the President in carrying out these resolutions, have passed the House of Representatives. The Senate has passed somewhat similar measures. The feeling in Spain over the prospect of intervention is said to be very strong, and

the prospect of becoming involved in trouble with the country seems quite threatening now. In the meantime the situation in Cuba has not materially altered. General Weyler has issued the following proclamation: "The Captain-General proclaims that he allows the rebels in the provinces of Pinar del Rio and Havana fifteen days from the date of the proclamation in which to surrender to the authorities. Those who do so will not be subjected to molestation. But small bands of insurgents in these provinces which do not surrender within the given period will, at the expiration of that period, be treated as bandits."

Dr. Jameson has been brought home to England to be tried for making war upon a friendly state. Whether it is a trial or an ovation, is a question that will puzzle the Germans over the straits. Soon after landing, the Doctor was arraigned in Bow street police court. A distinguished assemblage greeted the prisoner at the bar, and the authorities evidently had but little heart in any effort to suppress the tokens of approval with which he was greeted. The Doctor was placed under £2000 bonds to appear for trial in two weeks. The "learned judge," Sir John Bridge, took occasion to remark very gravely on the serious nature of the charge, stating that it was a crime of the "highest possible gravity." Crowds of people waited to receive their hero as he came from the court, and his appearance was the signal for the wildest cheering and throwing of hats.

College rowdiness is exceedingly prevalent. From all reports the reading public would certainly gain the impression that athletics, as the popular games are called, are of far more importance than the mental training to be obtained. This spirit of muscular prowess finds vent nowadays in sundry riots and rebellions that are nothing less than scandalous and outrageous. The Missouri University is torn and rent over a sidewalk war, in which a board walk became the bone of contention between classes, and riot took place in the chapel. Wabash College in Indiana and Monmouth College in Illinois, have similar troubles. Students of different classes become deadly foes to each other, and in their worse than senseless wars carry destruction of life and property. In one case a student received what are believed to be fatal injuries. In too many instances colleges become resorts for unprincipled scapegraces whose parents cannot keep them at home, and who in school have not the slightest interest in anything but mischief and fun that often becomes fiendish.

ITEMS.

— Edgar Wilson Nye, the humorist writer familiarly known as "Bill Nye," died at his home in Asheville, N. C., and was buried Feb. 25.

— Astronomers have relieved all anxiety in regard to the probable contact of the earth with Perrine's comet, which is now said to be going in another direction, and will soon be lost to view.

— There now appears to be a probability that Mrs. Florence Maybrick, who was sentenced to life imprisonment in England for poisoning her husband, will be liberated. She is a Kentuckian by birth, and strenuous efforts are being made in her behalf.

— The movement of ice in the Mississippi River last week carried out 180 feet of the draw span of the government bridge at Davenport, which was supported by trestlework while undergoing repairs. No one was hurt. The bridge was a heavy double-decker, used by the Chicago, Rock Island, & Pacific Railway.

— A full-fledged revolution has broken out in Nicaragua, and nearly the whole country is reported to be under arms on one side or the other. Desperate fighting is looked for very soon. The rebels represent the clerical party. Other Central American states are involved in the trouble, and the agitation is universal among them.

— Dispatches from Cuba dated Feb. 27 state that refugees from the towns of Punta Brara and Guayato, twelve miles away, have arrived at Havana, and say that a reign of terror exists in their locality in consequence of troops having massacred peaceable citizens at Guayato, already briefly announced by correspondents of American newspapers. The insurgents have plundered the villages of Mantilla and Calvario, near the city, and their audacity is really astonishing, in view of the strong force of troops in and about Havana.

— Mrs. Chant, the English reformer, who is now in this country, has this to say of the "Woman's Bible": "Is it not a pity that women should have made themselves so ridiculous? The attempt has been illiterate, irreverent, stupid, and lacking in good sense. They have obtruded their ignorance and egotism into a holy place. They have done a profane thing. But even a profane thing may sometimes be dignified. This is beneath consideration. And, in a way, it has all been done at the expense of the sex. It is a terrible pity. It mortifies me to think how ignorant it all is."

The city council of Lincoln, Neb., has adopted an ordinance which prohibits the use of cigarettes, cigars, tobacco by persons under eighteen years of age, in city limits. The police, under this law, are authorized to arrest without a warrant any person who is under the ban of this law. The fine to be imposed is no more than \$25 for each offense.

News comes from Australia of suffering and loss of life and property by extraordinary climatic conditions. There is unprecedented heat on land, and an excessively high death-rate from sunstroke, eight persons being buried in Sydney in one day. Crops in many localities have been ruined, and herds of cattle are starving and dying for want of water.

Several daring bank robberies took place in the West last week. In Wichita Falls, Tex., two robbers undertook to loot the bank in broad daylight. The robbers tried to defend their property with pistols. The fusillade the cashier was killed. The robbers were captured, and next day were brought back to the city, and turned over to the crowd, who prepared to hang them alive. But as the citizens took steps to prevent this, the robbers were hung to a telegraph pole.

Special Notices.

NOTICE FOR DAKOTA.

In connection with the canvassing school at Vilas, Dak., March 13-22, an institute will be held. The study of the Bible will be taken up, and instruction will be given in tract and missionary and church and Sabbath-school work. We hope to see our elders, deacons, and superintendents of Sabbath-schools there; we all need instruction on these various subjects. Rooms and board will be provided, but those who attend should bring plenty of bedding, as we may have bad weather. Help is promised from abroad. Let us meet together for a week, and study how we can work for the advancement of the truth in our conference. N. P. NELSON, Pres.

Appointments.

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

There will be a general meeting at East Washburn, Aroostook Co., Me., March 20-22. We hope all our people in Aroostook county will make an effort to attend this meeting. We are in hopes of having Elders Fisher and Huffman with us, and the writer expects to be present. None in Aroostook county can well afford to miss the opportunity of attending this meeting. During the meeting the new house of worship will be dedicated to the Lord. H. C. BASNEY.

NOTICES.

Mrs. H. E. McMICKLE, 419 Van Buren St., Battle Creek, Mich., wishes an opportunity to send a little girl to Arkansas, Ark. Any one who would undertake the journey, please communicate with her.

ADVERTISERS.—For missionary work, clean copies of REVIEW AND HERALD, Signs of the Times, Sentinel, Inquirer, and the German paper, post-paid. L. G. Moore, Kalamazoo St., Lansing, Mich.

Publishers' Department.

"CHURCH AND STATE."

The foregoing is the title of a recent issue of the Review Liberty Library. It is an eight-page tract, and we believe it is well worth circulating. Unfortunately, the cover of this tract the price was printed 2 cents. An eight-page tract, and the regular price, 1 cent, should have appeared on the cover. The usual prices are given to the tract societies and brethren generally when purchased in quantities. A prominent Methodist minister, George B. Kulp, is the author of this tract. A. O. TAIT.

"AMERICA'S CRISIS."

The words at the heading of this note would very naturally attract the attention of almost any one, and especially of an American; and it seems to us that in writing upon a title for our new tract, "America's Crisis," a very good selection was made. The tract has already received a very extensive circulation, and is circulating quite freely. Doubtless all of the readers of the REVIEW have seen advertisements of it, and something about its importance. It gives a brief

review of our position upon the subject of the United States in prophecy, and then shows the fulfillment of that prophecy as indicated by the arrests of our brethren in so many different localities. If you have not already circulated this tract in your neighborhood, you should get a supply to circulate at once. It is a thirty-two page tract, retail price 4 cents, with the usual discounts. Send your orders to your state tract society. A. O. TAIT.

ADDRESS.

My post-office address will hereafter be Hagerman, N. M. Elder Matthew Larson.

Obituary Notices.

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

ROBINSON.—Died at Beatrice, Neb., Feb. 1, 1896, Loua Robinson, wife of J. E. Robinson, aged fifty years. She was a devoted Christian, and will be sorely missed by her many dear friends. She died in the triumph of faith and the blessed hope of a soon-coming Saviour. She leaves a husband and a son. Mrs. F. B. FISHER.

TRAVIS.—Died at her home in Otsego, Mich., Sept. 21, 1895, of diabetes, Sister Sarah E. Travis, aged 62 years, 4 months, and 18 days. In 1861 she united with S. D. Adventists and continued strong in the faith till death. In the triumphs of faith, after a long illness patiently borne, she passed quietly away. W. OSTRANDER.

SHUMWAY.—Died in Viroqua, Wis., Jan. 31, 1896, of inflammation of the bowels, Sister Amanda Shumway, aged seventy-three years. She embraced the third angel's message about twenty-five years ago, in which she continued steadfast unto the end. Words of comfort were spoken by the writer, from John 5:28, 29. I. SANBORN.

KNOX.—Died at Fruita, Col., Aug. 3, 1895, Jennie Knox, aged nineteen years. She became a member of the S. D. A. church some years ago at Lincoln, Neb., and was a devoted young woman up to the time of her death. She, with her parents, moved to Fruita, and at the organization of the church, she was elected clerk. L. F. TRUBEY.

RICE.—Lillian M. Rice, daughter of F. J. and M. J. Rice, died at Mountain Grove, Mo., Jan. 28, 1896, aged 4 years and 3 months. Her parents moved to southern Missouri to aid in spreading the truth, and while attending a workers' institute, little Mabel received a kick from a mule which caused her death. Remarks by the writer. W. S. HYATT.

ROLAND.—Died at her home in Swank Prairie, Wash., Jan. 14, 1896, Sister Anna Roland, wife of David Roland, aged 44 years and 4 months. She leaves a husband and three small girls to mourn. She passed away with a firm faith in a soon-coming Saviour, and they hope soon to meet where parting is no more. Text, Rev. 14:13. W. A. KINNEY.

FOSTER.—Died at his home near Lucas, Wis., Dec. 31, 1895, Brother Robert Foster, in his seventy-eighth year. He accepted the truths of the third angel's message in 1879, under the labors of Brother Samuel Fulton and his wife, and has been an active member of the Lucas church ever since. His hope in Jesus was bright. Words of comfort were spoken by the writer, from Ps. 19:15. J. B. LOCKEN.

BRAMHALL.—Died in Battle Creek, Mich., Jan. 16, 1896, of Bright's disease, Harry H. Bramhall, aged 46 years and nearly 2 months. He was the son of Brother and Sister H. H. Bramhall, formerly of Parma, now of Springport, Mich., and at the age of seventeen was converted and joined the church of Jackson, Mich. Of this church he remained a member, till, unfortunately, by the influence of the world and better prospects in temporal things, he was drawn away from the faith, and lived many years not connected with this people. In his last sickness he came from his place of business in Chicago, to the Sanitarium; and those most intimately associated with him there, in behalf of both his physical and spiritual interests, were happy to discern, as they were persuaded, a returning regard for the truths he once loved, and desires for a renewed interest in his Saviour; so much so, that they felt that there was good ground for hope in his case. The loss to Brother and Sister Bramhall of their only remaining child, to the companion and son, of husband and father, will be keenly felt; and this should lead us to desire more earnestly the better land, where these evils can never come. A large congregation attended the funeral at the Tabernacle, Jan. 18. U. S.

BEAUMONT.—Died at the home of her daughter, in Vilas, S. Dak., Feb. 2, 1896, Eleanor Beaumont, aged sixty-six years. The remains were brought to Davenport, Ia., for interment. This had been her home for thirty years, and her many friends mourn the loss of one whom they loved for her Christian life. W. E. FREDERICK.

BLANKINSHIP.—Died Feb. 2, 1896, at Ava, Ark., Thomas Blankinship, aged twenty years. He was converted two years ago at our camp-meeting, and has since lived a devoted Christian, and was preparing to bear a part in the third angel's message. He will be sadly missed by all who knew him. Funeral services were conducted by the writer. E. B. HOPKINS.

BLUE.—Died Feb. 11, 1896, at her home in Golden Spring, Neb., Sister Mary Blue, aged fifty-nine years. Sister Blue has lived a Christian life from her youth. She embraced the truth in 1886 under the labors of Elder O. A. Johnson; since this time the burden of her heart was to bring others to a knowledge of the truth. Her end was peaceful, for her faith was well founded. LITTY O. BLUE.

HALLOCK.—Died at Fort Calhoun, Neb., Jan. 20, 1896, Edward Hallock, in the seventy-sixth year of his age. Brother Hallock accepted the third angel's message in 1860, under the labors of Elder J. N. Loughborough. He has "lived in all good conscience before God until this day," and leaves a most cheering testimony to comfort his companion and four children. Almost the last words he spoke were, "It is all right, all right." J. W. BOYNTON.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 24, 1895.

Table with columns for EAST, WEST, STATIONS, and times for various routes including Chicago, Detroit, and Buffalo.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday. Jackson east at 7.27 p.m. Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday. O. W. RUGGLES, General Pass & Ticket Agent Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 13, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing times for various routes.

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. R. McINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 3, 1896.

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Among those whom the General Conference Council has brought to the city during the last week are the following: R. M. Kilgore, C. L. Boyd, R. C. Porter, S. H. Lane, J. N. Loughborough, I. H. Evans, A. J. Breed, W. B. White, G. A. Irwin, N. P. Nelson, R. S. Donnell, C. H. Jones, T. A. Kilgore, J. W. Loughhead, J. H. Morrison, W. S. Hyatt.

The past week has been an exceedingly busy one with the usual work and the extra meetings of boards and committees. Those who have assembled for counsel find the work placed upon them to be heavy with responsibility and consequence. The rapid extension of the work calls for broader plans and greater diligence upon the part of every one. So far not many conclusions have been reached, and the work of the Council seems to be but just begun. It will probably be impossible to close the meeting by March 7, the date originally mentioned.

We were almost amused a short time ago to receive a note from a contributor accompanying an article, in which the writer said: "Enclosed you will find a short item for publication;" and then we counted nineteen pages of manuscript. He is entitled to some allowance, for he said it was his first attempt. But if a page and a half of the REVIEW is a *short item*, we would not like to get a long one. By counting the words in a line of the REVIEW and in a line of the manuscript, a writer may closely ascertain how long his article will be when printed. Articles less than a column in length are twice as apt to be printed as longer ones, and four times as apt to be read when printed.

In a note accompanying an article, Mrs. John A. Brunson speaks of her work in Atlanta, and that of her husband, during the winter. After spending several weeks in the exposition in the interests of healthful dressing, Sister Brunson has labored publicly along the same lines. Elder Brunson has labored in Florida and the Atlanta institute, and now goes to Mississippi with Brother D. W. Reavis to hold

meetings while the trials of our brethren are in progress. They expect to be in Chattanooga during the summer.

Elder W. H. Saxby writes from the Cleveland, O., work that they have now 143 members in their church, and that love and harmony prevail. A more full report next week.

Brother H. L. Hoover writes from St. Louis, Mo., that he has met and held Bible readings with a lady one hundred and twenty-two years of age, who appreciates and rejoices in the truth she has found. Her youngest daughter is over threescore and ten years of age.

On account of the necessities of the work, and also in order to take advantage of the most favorable sailing season, it has been decided by the Foreign Mission Board that the "Pitcairn" will sail on her fifth voyage among the Pacific islands about May 1. This will necessitate active steps in fitting out the vessel and especially in the selection of workers for that field. But this will be expedited by the fact that the Board is now in session, with representatives from different parts of the country.

The pastor of a Southern church of 450 members writes to one of our workers concerning his impressions on the Sabbath and other questions. He says: "Sunday is the day observed as Sabbath, but it is not sacredly kept. I have not really tried to enforce it as the Sabbath, because in reading the fourth commandment I have found a conflict that I have never tried to reconcile." It weakens a good man's cause when he finds that he lacks the support of the Scriptures. Under such circumstances, he would better change his cause.

Late word from Elder Allen Moon, president of the I. R. L. A., states that the case of Ira T. Babcock, of Lego, N. C., has been continued until the next term of court, which sits in November of this year. Brother Babcock was released on his own recognizance, while all the witnesses for the prosecution, seven in number, were placed under fifty dollars bonds each to appear as witnesses at that term, and were compelled to pay ten cents each out of their own pockets for the making of the bonds. They are getting quite tired of the part that they have been acting in the matter. The district attorney says that he scarcely thinks the case will ever be brought to trial.

Whatever turn affairs may take, the present fracas in the Salvation Army will serve a very good purpose. It is exposing the real status of the organization as a military despotism that seeks to destroy individual responsible action, and to merge into one man's will the strength, talents, wealth, influence, and consciences of multitudes, who are required to yield unquestioning obedience to his will, and to place their accumulated gifts unreservedly in his hands. The extent to which William Booth, a Methodist preacher of England, has accomplished this, is one of the colossal wonders of a wonderful age. But arbitrary power is as dangerous in religious matters as elsewhere, and more so. While we recognize the good that is being done in certain places, we are glad that the time has come for people to take a fair view of matters, and thus avert a more serious trouble in the future.

Several interesting meetings of the Educational Society were held last week, in which the nature of practical education was discussed. The General Conference Committee was requested to appoint a committee of ten to consider the improvement of our educational work the better to fit our various classes of workers for Christian labor, and report at the next meeting of the society. While we have good reason for gratitude for what has been and is being done in the educational line in our midst, there is doubtless a call for continual improvement of educational methods and objects. This is evident when we notice frequently in the reports of our various conference proceedings, that conference schools and institutes of longer or shorter terms are being held for the purpose of fitting people for actual work, while we are sustaining colleges and academies perhaps in those same conferences. This shows that the old, long established educational plans need modification in order to adapt them to the requirements of those who desire to obtain a fitting up for practical work in various lines of Christian philanthropic work. Our schools should be primarily devoted to this purpose. They should aim directly to give to the student that which he can in turn impart to the needy, suffering, struggling race of mankind. We believe our schools are progressing in that direction, and we anticipate with earnest desire the time when they shall be to our workers and youth just the help that God designs them to be.

TO CORRESPONDENTS.

E. E. C. asks: "Since it was 2000 years from Adam to the flood, and 2000 years from the flood to Christ, is it not reasonable to suppose that the second coming of Christ will occur at the close of the next 2000 years?" We do not regard it as a well-grounded supposition, because the flood occurred, as nearly as we know, in the year of the world 1657.

A subscriber wishes us to state what is the sin against the Holy Ghost spoken of in Matthew 12:31, 32. This question often arises in the minds of conscientious people, who fear lest they may have unwittingly committed this fatal sin. We have seen various good Christians in a state bordering on despair, thinking that they had really thus separated themselves from God and hope forever.

The sin against which Christ spoke this fearful denunciation was that of ascribing the work of the Holy Spirit to the prince of devils. The Pharisees might speak against Jesus, they might even crucify him, and be forgiven; but for this sin they could not be forgiven. Why?—Because the Holy Spirit is the only agent by which God reaches the hearts of men. It is the one tie that unites men and God, the medium of divine grace. When a man drives that Spirit from his heart as a cursed, Satanic thing, he has severed every link that binds him to God. He becomes insensible to every good impression, and lost to every good impulse. He loses his hatred for sin and his regard for virtue; he becomes a hopeless drift without the slightest motive to draw him to God. The wretched Pharisees reveled in malice, reviled and blood toward Christ and his apostles. No one who has any desire to repent has committed the unpardonable sin. No one who sees himself in God, and loathes sin in himself, has committed the sin that is unto death.