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

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### VISION OF JOHN ON PATMOS ISLE.

BY ALICE M. AVERY-HARPER.

(Vernon, Mich.)

O'er lonely Patmos, stars at night  
 Shone with a luster clear and bright;  
 Effulgent glory lit the place,  
 Shone on the aged prophet's face;  
 And inspiration's sacred word  
 Was there revealed by Christ the Lord.

From out the living throne it came,  
 This message sweet in Jesus' name;  
 That God will wipe from every eye  
 Each tear of sorrow by and by;  
 That death and pain will no more be  
 When comes the welcome jubilee.

In vision there the holy seer  
 Foretells the blessed kingdom near;  
 He sees from this dark world of gloom  
 The saints arise from out the tomb;  
 Victorious songs they shout and sing,  
 While heaven's arches gladly ring.

On joyous wings with them he flies,  
 To dwell beyond the shining skies  
 With all the good, the true, the blest,  
 Again to lean on Jesus' breast.

## Our Contributors.

Then they that feared the Lord spake often one to another:  
 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.

### WORDS OF CHRIST IN THE HOUSE OF THE PHARISEE.

BY MRS. E. G. WHITE.

THE history of the great blessings that were  
 offered to the Jews is presented in the parable  
 of the supper. When the feast was prepared,  
 the servants of the king were sent out to herald  
 the invitation, "Come; for all things are now  
 ready." But when those to whom the invita-  
 tion was extended with one consent began to  
 make excuse, and refused to come to the supper,  
 the master of the feast was angry, and said,  
 "None of those men which were bidden shall  
 taste of my supper."

Jesus was sitting in the midst of priests,  
 lawyers, and Pharisees,—in the midst  
 of men who had long been favored with the  
 heavenly invitation, and who claimed to be  
 guests for the feast of the Lord. But when the  
 time came when they should have entered into  
 the spiritual kingdom of heaven, when by be-  
 lieving on Christ they should have been partak-  
 ers of his flesh and blood, when they should  
 have received him whom their sacrificial offer-  
 ings typified, they all with one consent began to  
 make excuse. Mercy was extended to them,  
 and their probation was lengthened, until three

years and a half after the death of Christ, when  
 the apostles declared: "It was necessary that  
 the word of God should first have been spoken  
 to you; but seeing you put it from you, and  
 judge yourselves unworthy of everlasting life,  
 lo, we turn to the Gentiles." The Lord gave  
 the commission to go out into the highways  
 and the hedges of the cities and villages, to go  
 to the poor, the halt, the lame, and the blind,  
 to minister to those who felt that they had need  
 of a physician. Jesus had declared, "I am not  
 come to call the righteous, but sinners to re-  
 pentance." The wandering sheep must be  
 hunted up. The Jews refused to accept the flesh  
 and blood of the Son of God; they would not  
 listen to his word, which he declared is spirit  
 and life, and rejected the invitation to the  
 gospel feast. Through their impenitence and  
 stubbornness of heart in refusing the heavenly  
 invitation, they themselves were rejected. The  
 solemn words were spoken by lips that cannot  
 lie, saying, "None of those men that were bid-  
 den [and who have refused my invitation] shall  
 taste of my supper."

Jesus passed from the house of the Pharisee,  
 "and there went great multitudes with him."  
 "Then drew near unto him all the publicans and  
 sinners for to hear him." Jesus received them  
 with joy, and gave them the instruction that  
 they so much needed; but the Pharisees were  
 greatly offended because he received those  
 whom they regarded with contempt, and because  
 he complied with their request to speak unto  
 them the words of life. The Pharisees would  
 not receive the heavenly invitation themselves,  
 they would not listen to his teachings, and yet  
 they were greatly displeased because he did not  
 respect their teachings, and would not refuse to  
 have anything to do with the Gentiles, with  
 publicans and sinners. They murmured, saying:  
 "This man receiveth sinners, and eateth with  
 them. And he spake this parable unto them,  
 saying, What man of you, having an hundred  
 sheep, if he lose one of them, doth not leave  
 the ninety and nine in the wilderness, and go  
 after that which is lost, until he find it? And  
 when he hath found it, he layeth it on his  
 shoulders, rejoicing. And when he cometh  
 home, he called together his friends and neigh-  
 bors, saying unto them, Rejoice with me; for I  
 have found my sheep which was lost. I say  
 unto you, that likewise joy shall be in heaven  
 over one sinner that repenteth, more than over  
 ninety and nine just persons, which need no  
 repentance."

The scribes and the Pharisees felt that they  
 were in favor with God, and that they had no need  
 of reformation; but Jesus presented parables to  
 show them the deformity of their self-righteous-  
 ness, and revealed himself as the Great Physi-  
 cian to those who felt their need of healing.  
 He looked with pity upon the common people,  
 the publicans, and sinners, who solicited him to  
 teach them what they must do to be saved. He  
 drew aside the veil, and pointed out the nobler  
 world, the society of heaven, which they had  
 lost from their view. He brought celestial  
 things within the range of their vision. In the  
 parable of the lost sheep, the lost piece of silver,  
 and the lost son, he showed them the love of

God, and how he is working in view of the uni-  
 verse of heaven, co-operating with God and an-  
 gels for the salvation of the lost. He revealed  
 the fact that the censure and reproach that are  
 cast upon him are cast also upon God and the  
 holy angels, and that in laboring for the salva-  
 tion of publicans and sinners he was carrying out  
 the work that Heaven gave him to do in seeking  
 those who are ready to perish. He longed to  
 present before the scribes and the Pharisees,  
 before the Jews and the Gentiles, the great  
 things of eternal interest, in order that he might  
 break the spell of infatuation that was upon  
 them, and rescue them from the deception that  
 imperiled their souls. He revealed to them  
 how vain were the pursuits in which they were  
 engaging, the importance of every moment of  
 life, and urged upon them as upon us the neces-  
 sity of giving their all to God and of devoting  
 their faculties to his service, that they might  
 bear precious fruit to the glory of God.

### "I WILL REMEMBER THEIR SIN NO MORE."

BY ELDER O. C. GODSMARK.

(Bedford, Mich.)

THE nearness of the association into which  
 our Heavenly Father is continually seeking to  
 draw us to himself, is beyond all human powers  
 of comprehension. Only the divine mind of  
 God, inspired by infinite love toward us who  
 were fallen in sin, and so separated from his  
 favor and presence, could have conceived and  
 brought into execution a plan so broad, so deep,  
 and so full, that when we yield to his drawing  
 influence and return to him in full contrition of  
 heart, having our consciences purged from dead  
 works, the mistakes of a misspent life cease to  
 hang over us like a pall, and we are restored to the  
 favor of Heaven in a way that the unregenerated  
 soul has never known.

"For I will forgive their iniquity, and I will  
 remember their sins no more." Jer. 31:34.  
 This is the promise of God held out to each one  
 of us to-day. Lest we should listen to the sug-  
 gestion of Satan, that while the above text  
 might have applied in the past, it cannot now be  
 true, the Lord speaks especially to us, his rem-  
 nant people, in Micah 7:18, 19, in these words:  
 "Who is a God like unto thee, that pardoneth  
 iniquity, and passeth by the transgression of the  
 remnant of his heritage? he retaineth not his  
 anger forever, because he delighteth in mercy.  
 He will turn again, he will have compassion upon  
 us; he will subdue our iniquities; and thou wilt  
 cast all their sins into the depths of the sea."

Now if our Heavenly Father has so fully pro-  
 vided the means by which he restores us to him-  
 self, so that he "receiveth sinners" (Luke 15:  
 2), abundantly pardons those who forsake their  
 own way (Isa. 55:7), calls us sons (1 John  
 3:1), heirs of God, and joint heirs with Christ  
 (Rom. 8:18), and says, "I, even I, am he  
 that blotteth out thy transgressions for mine  
 own sake, and will not remember thy sins" (Isa.  
 43:25),—then from what source do our doubts  
 in regard to these matters come? From whence  
 come all these queries and misgivings as to our  
 having been really forgiven and fully accepted,

when in our very souls we loathe the sins of the past, and have prayed most earnestly to be relieved from their galling yoke? Surely not from our tender, loving, sin-pardoning Heavenly Father, but from the prince of darkness, the enemy of our very existence, who is continually seeking in every way possible to discourage us, and to cause us to give up our hope in God. And what do we, when we listen to these taunts and insults of Satan? Do we not grieve away the presence of the Holy Spirit when we believe these lies of Satan and brood over them, in place of rejoicing in the liberty God has so abundantly given us?

There is a statement in 2 Esdras 16:67, which it seems is to the point. It is: "Behold, God himself is the judge, fear him; leave off from your sins, and forget your iniquities, to meddle no more with them forever; so shall God lead you forth, and deliver you from all trouble." Whether this is the word of God or not, it is true that God, not Satan, is the judge in these matters; we are to fear him, not Satan. When God has abundantly pardoned us, and for the sake of Jesus Christ, our Advocate, has set us free, we are most surely to "leave off from our sins, and forget our iniquities,"—for that is what God has done,—and then "meddle no more with them forever." Why should we meddle with sins that are no longer ours? We gave them to God; they are no longer ours to meddle with. He has done with them as he said,—he has "cast them behind his back," and "remembers them no more." And it is certain that until we do "meddle with them no more forever," God cannot lead us forth and deliver us from all our troubles. If we would have the abiding peace of God with us, we must learn to believe God in these matters, and not be continually listening to the falsehoods of Satan.

#### THE HANDWRITING OF ORDINANCES AND THE TEN COMMANDMENTS.

BY J. E. RAZE.  
(Roscommon, Mich.)

THERE are many persons who seem to consider themselves free from all obligations enjoined upon man by the decalogue, except such as are "reinstated in the New Testament." These claim that the decalogue was abrogated at the crucifixion of Christ, and that nine of the ten commandments were afterward re-enacted by the apostles, and are contained in the New Testament.

Concerning the first statement we are referred to Col. 2:14, which we will proceed to examine: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." The question at once arises, What was that "handwriting of ordinances?" Was it the ten commandments? God wrote nothing but the ten commandments. These alone were written on two tables of stone; to these the terms "law" and "commandments" are both applied. By these circumstances and peculiarities they are sharply distinguished from all other injunctions and obligations; they are pre-eminently "the law of God" and "the commandments of God." These constitute that New-Testament law by which is "the knowledge of sin" (Rom. 3:20), without which "there is no transgression" nor imputation of sin (chapter 4:15; 5:13), and the transgression of which is sin. 1 John 3:4. They constitute "his [God's] commandments," the keeping of which is "the whole duty of man," and by which every work will be tested in the Judgment. Eccl. 12:13, 14. They compose the "royal law," the "law of liberty," by which James declares we shall be judged at last. James 2:8, 12. They are the "commandments of God" to which the third message of Revelation 14 brings us, in connection with

"the faith of Jesus," which includes all the teachings and precepts of Christ and his apostles in the New Testament. Rev. 14:12. They form that law which God declared his Son would "magnify" and make "honorable" (Isa. 42:21), which he spoke of as "my law," and which he declared he would write under the new covenant in the hearts of his people. Jer. 31:33; Heb. 8:10. They are "his [God's] commandments," which those will be found keeping who are summoned at last to enter through the gates into the city of the New Jerusalem. Rev. 22:14. They constitute that law which Christ plainly declared, in his sermon on the mount, he came not to destroy, but to fulfil (Matt. 5:17, 18), and in fulfilling which he set an example for his faithful and true servants to follow ever after till he comes to gather to himself his elect; for if we are his, ought we not "also so to walk, even as he walked"? 1 John 2:6.

There was another law communicated privately to Moses, and written by him in a book, called "the book of the law," which consisted of instructions with regard to meats, drinks, feasts, divers washings, and carnal ordinances, which were imposed on them till the time of reformation, and which was deposited not *in* the ark, but by its side.

The difference between these laws was this: The ten commandments lay in unapproachable majesty inside the golden ark, deep graven by the finger of Deity himself in the imperishable stone. The law of types and ceremonies lay outside the ark, written by human hands on perishable parchment. The ten commandments pertain to the moral duties of man throughout all generations (Ex. 31:13-17), while the law of ordinances existed only till the time of reformation, or the crucifixion of Christ on Calvary. As the sanctuary with its service was a type of the true plan of salvation, it served to instruct the children of Israel concerning that plan, that they might the better be prepared to accept that One whose office it was to make the final offering on Calvary as an atonement for all sin.

This is not the place to enter fully upon an exposition of the sanctuary and its construction. Let it suffice to say that the sanctuary and all its appurtenances being completed, Moses was commanded to take unto him Aaron and his sons, clothe them in priestly robes, and anoint them, that they might minister in the priest's office in the sanctuary before the Lord. Of this Paul writes: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. "For he testifieth, Thou [Jesus] art a priest for ever after the order of Melchisedec." Chapter 6:20; 7:17, 21. As the Levitical priesthood was but a figure for the time then present (chapter 9:9), sanctifying only to the purifying of the flesh (verse 13), which stood only in meats and drinks and divers washings and carnal ordinances, imposed on them till the time of reformation (verse 10), it necessarily follows that at the time of the reformation the priesthood should be changed. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with [mortal] hands" (verse 11), the priesthood was changed and the promise fulfilled. And "the priesthood being changed, there is made of necessity a change also of the law." Chapter 7:12. As the heavenly sanctuary, in which Christ is ministering, would be incomplete in the absence of the ark and the ten commandments, it is evident that we must accept the word of God as it is written,—that it was the law of ordinances which was changed, not the ten commandments, which remain binding and in full force as much upon the inhabitants of

earth to-day as when they were spoken on Sinai.

In regard to the assertion that nine of the commandments are purposely reinstated in the New Testament, I will say that they were reinstated, for they were never abrogated. Where in the teachings of Christ do we find any account of the annulment of the law. The greater part of the writings of the apostles were not written till nearly thirty years after the crucifixion, leaving a long period of time in which there would be no law; and where there is no law, there is no transgression. Rom. 4:15. If nine of the ten commandments were to be reinstated in the New Testament, they would have appeared verbatim, but we find this to be the case with only the sixth, seventh, and eighth. We cannot consider the Lord so unreasonable as to abrogate the ten great moral precepts, which were instituted in all the awful grandeur of the presence of divine power on Sinai, for the purpose of forming a basis for the final judgment of the human race. It is evident that the principal object in view by the institutors of the abrogated revised-law theory, is to evade the power of the fourth commandment.

#### THE BREVITY OF HUMAN LIFE.

BY RICHARD BAKER.  
(Bennington, Kan.)

"*Ars longa, vita brevis est.*"

THE brevity of human life is in the Scriptures likened unto many different things of a perishable and fleeting character. To consider the conditions occasionally will be beneficial to us. In Gen. 47:9 we read that Jacob ready complained about this very thing to Pharaoh, in the words: "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

The shortness of our life is likened unto the grass: "As for man, his days are as grass; a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Ps. 103:15, 16. It is likened unto a flower: "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." Job 14:1, 2. Unto a handbreadth: "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee; verily every man is as vanity." Ps. 39:6. Unto a shadow: "Man is like to vanity; his days are as a shadow that passeth away." Ps. 144:4. Unto a weaver's shuttle: "My days are swifter than a weaver's shuttle, and are spent without hope." Job 7:6. Unto a swift mail-carrier: "Now my days are swifter than a post; they flee away, they see no good." Chapter 9:25. Unto a stream of water and a sleep: "Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." Ps. 90:5, 6. Unto a vapor: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4:14. Unto an idle tale: "For all our days are passed away in thy wrath; we spend our years as a tale that is told." Ps. 90:9. Unto a shepherd's tent: "Mine age is departed, and is removed from me as a shepherd's tent; I have cut off like a weaver my life; he will cut me off with pining sickness; from day even to night wilt thou make an end of me." Isa. 38:12. Unto swift ships and the flight of the eagle: "They are passed away as the swift ships; as the eagle that hasteth to the prey." Job 9:26. Unto the wind: "O remember that my life is wind

mine eye shall no more see good." Chapter 7:7. Unto the snow-waters: "Drought and heat consume the snow-waters; so doth the grave those which have sinned." Chapter 24:19.

Peter also likens our life unto the grass and the flower of the grass: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

Peter 1:24, 25. In consideration of these things mentioned above, it will be well for us to heed the injunction of Moses, the man of God: "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12.

"How vain is all beneath the skies!  
How transient every earthly bliss!  
How slender all the fondest ties  
That bind us to a world like this!"

#### SOME OF THE "GOOD" OF ROMANS 8:28.

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

It is said of Martin Luther that when once asked why God did so many things of which no one could find the reason, he said: "Ah! we have not power to understand all that God does. He wills not that we should know all his purposes. As he said to Peter, 'What I do thou knowest not now; but thou shalt know hereafter,' in that joyful day. Then shall we first truly understand how faithfully and kindly God has meant with us, even through misfortune, anguish, and necessity. Meantime we must look with sure confidence to him, that he will not suffer us to be really harmed in body or soul, but will deal with us so that, good or bad, all must work for the best."

The Bible tells us that "many are the afflictions of the righteous" (Ps. 34:19); and throughout the word we read of trials, afflictions, diversities, and such things as being ordained for the Christian, so it is very evident that these things are blessings to us intended by God for our good. The Christian is told to "think not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Such things are to be naturally expected; they are but manifestations of the Heavenly Father's love to his children; for whom the Lord loveth he chasteneth."

The way in which the fiery trial works good for the Christian, is compared to the refining process by which gold and silver are purified of their baser qualities. "For thou, O God, hast proved us; thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins." Ps. 66:10, 11.

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Zech. 13:9. It will be seen by reading the context that this scripture refers to the days just preceding the coming of Christ. The last words may be those that the Lord will use when he acknowledges his people, who have come forth from the refining process purified of all sin, and the words that his people will say when Christ is revealed in the clouds. Isa. 25:9.

Sometimes it is Satan that brings the trial, and he endeavors to overthrow the child of God by it. "But his power is limited. He may cause the furnace to be heated, but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan will have no power to destroy or hurt the true metal."

We have our individual faults, and, consequently, our individual tests and trials; for the thing that fits one person may not at all be what another needs. Therefore we may rejoice that He who sits as the refiner, is one that

knows our every need, and too, "God is faithful, who will not suffer you to be tempted above that ye are able;" "for he knoweth our frame; he remembereth that we are dust;" he will not expect of man that which he knows is not in man. It may be, too, that the same trial will not come twice to the same individual; for every act of God, however small, has its place in our life experience, and when our character has stood the test upon a certain point, we do not need further trial on that point. But if we do not stand the test, God will bring us around to it again and again, if need be, that we may be made perfect; and we can say, with Job, "When he hath tried me, I shall come forth as gold." Job 23:10.

We cannot be strong in the Lord without trials. To be strong we must have exercise. To have strong faith our faith must have exercise. It is in time of trial that faith is exercised. Then we are driven nearer to God and thus learn to trust him more. The trying of our faith worketh patience, and it is just at this time that the words, "Ye have need of patience," are applicable. It is only by the grace of God that trials will work patience; otherwise they have only the opposite effect. This trial of faith is "more precious than gold that perisheth though it is proved by fire." 1 Peter 1:7, R. V.

It may be that affliction is brought upon us to teach us the way of the Lord. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." Ps. 94:12. David said, "Before I was afflicted I went astray; but now have I kept thy word." "It is good for me that I have been afflicted; that I might learn thy statutes." Ps. 119:67, 71. We read in Deut. 8:2, 3, that the Lord led the children of Israel in the wilderness forty years to tempt them, to prove them, and suffered them to hunger that they might know "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." In verse 16 we read that this humbling and proving was to do them good. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. Another good thing derived from having to suffer is that we are thereby better prepared to sympathize with and comfort others in affliction and trial, and in this we are only doing the service of "the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." It is because our High Priest was tempted in all points like as we are, that he is "touched with the feelings of our infirmities."

#### THE MOON AND THE MONTH.

BY D. MALIN.  
(Vassar, Mich.)

The circumstance of two full moons in December, 1895, seems to have attracted considerable attention. Here are a few thoughts for those who regard such things as signs: The moon's "age" is about twenty-nine and one-half days. The lunar year is eleven days shorter than the solar year, or three hundred and fifty-four days long. Every three years there must be at least one extra moon; so we will have two full moons in some month of that time. To be more exact, seven times in every nineteen years there will be two full moons in some month. Nineteen is called the "golden number." It follows from this that after every nineteen years the moon's phases will recur in the same order as that of the previous nineteen years. This is so exact that it varies only one day in three hundred and twelve years. This shows that December, 1876, had two full moons. In nineteen hundred years there would be the same

recurrence one hundred times. As there are seven such lunations in nineteen years, there would be seven hundred months that would have two full moons during that time.

#### A PRAYER.

BY J. G. WEAVER.  
(Salt Lake City.)

RUGGED and dark the way,  
The tempests roar and lash on either side;  
'Mid the world's tumult, Lord, teach me to pray;  
Be thou my help and guide.

Though I am weak and blind,  
May this my solace, this my comfort be,  
That howe'er rough the pathway, still I'll find  
A constant help in thee.

Lord, I would take thy hand,  
Nor ask why dreary is life's storm-tossed way.  
Enough for me, that in a better land  
I'll find the perfect day.

May each recurring day  
A day's march nearer to thy presence prove;  
O, may my doubts, my murmurings, pass away  
To thoughts of perfect love.

Through every trial and care,  
My Saviour, may my soul thine image take;  
Listen, O Father, to my humble prayer;  
I ask for Jesus sake.

#### THE PERFECT LAW.

BY CHARLES D. MERRIAM.  
(La Grange, O.)

It is stated by the psalmist that "the law of the Lord is perfect, converting the soul." Ps. 19:7. The psalmist wrote this scripture several hundred years before the birth of our Lord and Saviour. At that time he said of the law of God that it "is perfect," not that it was perfect, or that it will be perfect, but that it "is perfect." This places it in the present tense, the place it has always occupied, and the place it will always occupy. This must be so, as the Lord says of himself that he does not change (Mal. 3:6), that he is not a man that he should lie (Num. 23:19), and that in him "can be no variation, neither shadow that is cast by turning." James 1:17, R. V.

Now it being true that God does not change, and that he cannot lie, the law will never stand for any less nor for any more than what it did in the days of the psalmist; for the law stands for all that God is, and all that he ever will be and that is perfection, completeness. It expresses the character of God, and that is righteousness. The psalmist says of the law that it expresses righteousness: "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:172. The reason the prophet Isaiah gives for the people of God knowing righteousness, is that the law is in their hearts. Isa. 51:7. I understand righteousness to be right-doing; the opposite of right-doing is wrong-doing, or sin (1 John 5:17), and we learn that sin is the transgression, or violation, of the law. Chapter 3:4.

It is stated by the psalmist that the reason Christ delighted to do his Father's will, was that his law was in his heart. Ps. 40:7, 8. Here God's will is connected with his law. Rom. 2:17, 18. Our Saviour himself stated that he kept his Father's commandments. John 15:10. In doing this he had the sanction of his Father, for he said of his Son, "Thou art my beloved Son, in whom I am well pleased." Mark 1:11. It is well to remember that Christ was about thirty years old at this time (Luke 3:23), and that up to this time he had lived so much in harmony with his Father's will that he expressed his approval and delight at his course, with his own voice from heaven, saying, "In thee I am well pleased." Luke 3:22. Christ said of his life and works here, that they were not his, but that they were of his Father who dwelt in him. "But the Father that dwelleth

in me, he doeth the works." John 14:10. As the Father dwelt in the Son, we would not look for the Father to do anything through the Son, that was out of harmony with his own expressed will, or law.

We have already heard Christ saying, "I have kept my Father's commandments." In looking over these commandments, we find that the fourth commandment states that "the seventh day is the Sabbath of the Lord thy God." Ex. 20:10. Therefore would we not naturally expect to find Christ keeping this same Sabbath day? What does the record say in regard to it? "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. From this scripture we learn that it was Christ's custom, or practise, to repair to the synagogue on the seventh day, as that is the only day the Bible recognizes as the Sabbath; and in doing this he set an example for all his followers. We would, therefore, expect that those who were associated with him in his public labors, observing his example and listening to his wonderful teaching, would be led to respect his word, and imitate his example and practise in keeping the Sabbath. Do we not find this to be the case? What saith the record? "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Chapter 23:54-56. After the resurrection of our Saviour, and just before his departure from his followers, we hear him saying to them: "Go ye therefore, and teach all nations ["make disciples, or Christians, of all nations," margin]; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

Now as Christ neither before nor after his resurrection taught by precept or example that Sunday, or the first day of the week, was the Sabbath, his disciples, in fulfilling the commission given them to go into all the world and "make disciples, or Christians, of all nations," could not teach, either by precept or example, that the first day of the week was the Sabbath as one of the things that had been commanded them to teach by the Lord. Would we not expect, then, to find them still continuing to follow the practise and example of our Lord in their public labors among the nations in respect to the Sabbath? What does the record say in regard to it?

We learn from Luke's record of the acts of the apostles, that it was Paul's custom both to keep the Sabbath and to teach on that day. Acts 17:2; 16:12, 13. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Chapter 18:4. "And he continued there a year and six months, teaching the word of God among them." Verse 11. On Paul's arrival at Rome "he called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Chapter 28:17. Here Paul plainly states that he had committed nothing against the custom of his fathers. Now it was the custom of the fathers to keep the seventh-day Sabbath, as all will admit. Then Paul had not taught the people to keep the first day of the week, and this was as late as A. D. 63, or about thirty years after Christ's time.

But did not Christ change the custom of observing the Sabbath from the seventh to the first day of the week? We cannot but answer that if he did, he failed to inform us of the fact, and none of the apostles seemed to recognize any

such change; therefore we must come to the conclusion that no such change was or in fact could be made. We have already learned that the "law" "is perfect;" and for even our Saviour to attempt to change it,—a thing that he would not do,—would be to make it imperfect. The "law" expresses what God's character is, and before the law could be changed in any way, God's character would have to be changed, which can never be, for God says of himself that he changes not. Mal. 3:6.

The Lord said that a power would arise that would think to change the "law." "And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." Dan. 7:25, R. V. The Douay Version reads, He shall think himself able to do this. This power is none other than the man of sin, the mystery of lawlessness, the papacy, that Paul said should arise. 2 Thess. 2:1-9. This is the power that so relentlessly persecuted God's people during the papal supremacy of the dark ages. The Lord said that this power would think to change his law; the most that this power could do would be to think to do this. After it had thought to change it, the law would stand just as perfect as ever, for it stands for all that God is.

Now to say that Christ changed the law, when he said that the man of sin would attempt to do it, is to accuse Christ of doing just what he said the papacy would do, which would seem to be nothing short of blasphemy. What does the prophet Isaiah say of Christ's attitude toward his Father's law? "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. This he did in his life and teaching. Matt. 5:27, 28. Furthermore, Christ said that he did not come to destroy the law or the prophets, but that he came to fulfil (Matt. 5:17, 18), and that the heavens would pass away before one jot or one tittle of the law would fail. Luke 16:17.

Paul tells us that "love is the fulfilling of the law" (Rom. 13:8-10); that by it is the knowledge of sin (chapter 7:7); and that it is to be the rule of judgment. Rom. 2:12; James 2:12. The time is coming when we shall all stand before the judgment-seat. 2 Cor. 5:10. The question for each of us to ask is, How shall I stand in the Judgment? If we have been breaking God's holy Sabbath, let us turn to him, that we may live, and take our foot off his Sabbath, and call it a delight. Isa. 58:13. Then we can say with the psalmist, "O how love I thy law! it is my meditation all the day" (Ps. 119:97; 1:2), and also with the apostle to the Gentiles, "The law is holy, and the commandment holy, and just, and good." Rom. 7:12.

#### OLD-TESTAMENT POWER.

It is said that the late Charles Reade, of England, the eminent novelist, was led to study the Old Testament by a remark of the late famous Matthew Arnold, the remark being in these words: "The old Bible is getting to be to us literary men of England a sealed book. We may think we know it. We were taught it at home. We hear it read in church. Perhaps we can quote some verse, or even passage; but we really know very little of it. I wish, Reade, that you would take up the Old Testament and go through it as though every page of it were new to you—as though you had never read a line of it before. I think it will astonish you."

Mr. Reade did so. The result was, he not only became astonished at his discoveries, but the study led to his conversion. He opened his heart to the truths and lessons of the Old Testament, and found that they were full of a mighty, convincing power, before which he humbly bowed, and by which he was brought into the kingdom which the prophets foretold with

graphic interest and eloquence. And there are many others to-day who, if they would devoutly search those ancient Scriptures, would find there the power of God, even unto salvation.—*C. H. Wetherbe.*

#### BE AWAKE.

BY A. J. HARRIS.  
(Battle Creek, Mich.)

"THE coming of the Lord draweth nigh." Everything that the Lord can do is being done to show us the truthfulness of this word, that his coming is near. The nations of the earth, distressed, with crime and bloodshed and disaster by sea and land, call loudly to us that "the day of the Lord is at hand." I fear that many are being lulled to sleep by their love of self and by passing over all these things as matters of little importance, trying to persuade themselves that this state of things will soon be changed, and all will go well again, instead of giving careful thought in order to know what they mean.

If we listen, we shall hear from every direction the call for help: "Come over, . . . and help us." This call follows the one that bids us awake and look around us. The call for missionaries, for physicians, trained nurses, Bible workers, ministers, and consecrated workers, is urgent.

Are we in earnest? Have we enlisted in the cause? If we have, shall we make a business of serving the Lord? If we do, his work will be a delight and a joy. We shall realize that God has the first claim upon us. If we are in earnest, we shall seek God daily for a preparation. "We" means all who profess to believe the truth. When a preparation is sought for, our wills will be set aside; his will be our will, and his mind will be our mind.

One who knows God and lives close to his side, will never take advantage of his neighbor; he will never take a thing that does not belong to him; in dealing with his fellow men he will be liberal and give to all their dues. Do we know the Lord? and do we deal with the Lord even as justly as we do with men? are we even giving him his own? are we rendering to him the tithe that is not ours, but his? I am safe in saying that we are not. Some are withholding; some doubt the word and truth that the Lord has so mercifully given us; some are professing without possessing, and therefore are robbing not only their Lord but themselves.

Souls are perishing without the gospel. Who will be guilty of withholding that portion that the Lord has set apart for the bringing of the gospel of salvation to those who are going down in death every day? Perhaps there are many who do not understand that precious promise recorded in Mal. 3:10, that if all the tithes are brought into the storehouse, there will fall a blessing upon us that "there shall not be room enough to receive it." Then are we not robbing ourselves when we rob God? How comforting it is to know that the Lord is yet gracious to the unthankful.

The Lord says that the gold and the silver are his, also the "cattle upon a thousand hills." He is not dependent upon us, but his mercy bears long with us, for he has not yet set us aside and taken others in our place. He has entrusted us with talents, and expects us to use them to the furtherance of his cause here in this wicked world. As we have only a short time to stay and a great work to do, is it not "high time to awake out of sleep"? These words are very forcible now: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" A well-known writer has said: "Your means are of no more value than sand, only as used to provide for the daily necessities of life, and to bless others and advance the cause of God." May the love of God so fill our hearts that we may realize how anxious he is for us to co-operate with him in the last part of the closing work.

## Special Mention.

### PASSING EVENTS AND COMMENTS.

Another Army.—Such, according to latest news, is the decision of Ballington Booth and her friends. For a time they were dazed and hesitating as to what course to pursue. But it is evident from what transpires, that Mrs. Maud Booth has her “dander up,” to speak colloquially, and chooses to pursue the work to which she thinks God and the people have called her, and as Ballington is willing, they have announced their purpose to enter upon the gigantic task of organizing and directing another work. The following notice of their intention was given out a week or more ago:—

“Seeing that the people of the United States of America, in an urgent and unmistakable manner, have expressed their desire that we should inaugurate a movement affording us the opportunity to continue our labors for the uplifting of the unchurched and unchristianized people of our country, and as there appears to us no alternative between this course and retiring from public service, we have decided on the former action.

“It is furthest from our desire that such a new and independent movement should be hostile to the one we have labored so long and so hard to upbuild. The United States, with its vast and ever-increasing population, should offer ample room for such effort without any unchristian warring.

“It would be premature here to decide upon the details of our future labor; we seek, above all else, God’s leading. An organization cannot be formed in a day, and one that owns Christ as its head cannot be formulated on the opinions and enthusiasms of the moment. We shall probably have a small beginning and gain step by step.

“We shall assuredly, under any circumstances, stand for the principles we have hitherto upheld, having for our aim the saving of souls, the unity of effort in work, scriptural plainness and self-sacrifice of life, and the simplicity and distinctiveness of dress that speaks of an out-and-out Christ-following.”

A large portion of the Army will remain true to the old authority; other members will rally around the new. Despite the good intentions expressed, it will undoubtedly be the case that jealousy and more or less contention will characterize the two factions. They will henceforth have to fight the devil and ———.

The Future of Cuba.—The enthusiastic manner in which Congress declared its belief in the belligerent rights of the Cubans, is to quite an extent indicative of the popular sentiment of this country on that matter. There is no doubt that the triumph of Spain over the rebels would be a disagreeable termination of the struggle to most Americans. They are willing that the Cubans should fight their own battles, but they want to see them win. This feeling arises from different causes. One of them is a natural sympathy for the weaker party. Another is because of the misrule of Spain. And another is that it is not pleasant to have Spanish dominion quite near the national nostrils; it is too musty.

But at the same time it may be seriously questioned whether the independence of Cuba would in the long run be any more profitable or agreeable to the United States than its condition as a Spanish dependency. In governments, as in commerce, the tendency of our age is to monopoly. The larger fish are rapidly swallowing the smaller fry; and it behooves the small fry to choose while they can in whose maw they prefer to be assimilated.

The islands of the Pacific are disappearing, one after another, as autonomous states. Madagascar is gone in a lump. Great masses of Africa go to swell the anatomies of the European nations; and Cuba is a mouthful that almost

any of them would relish. But the Monroe doctrine stands somewhat in the way of that. So that if Uncle Sam would do for Cuba what he has done to obtain the most of his land,—pay an honest price for it,—that would seem to be a fair solution of the difficulty, and about the only one that is likely to prove satisfactory in the end.

Stanford University.—Lovers of education will be glad to learn that Mrs. Leland Stanford has won at last, in the highest court, her case in defense of the great university. During his lifetime Mr. Stanford built and endowed this great seat of learning at Palo Alto, Cal., as a memorial of his son, Leland Stanford, Jr., and his name was attached to the university. After the death of Mr. Stanford, his fortune was attacked by the United States government in a suit for \$15,000,000. The suit was based on the claim that as a holder of nearly 150,000 shares of the Central Pacific Railway stock, the Stanford estate was liable for the immense debt due the government from that corporation. Through the various stages of appeal the case has been each time decided favorably to Mrs. Stanford. It is said that she has expended \$600,000 of her own money in defending the university; and in order to keep the school moving during the litigation, has sold her jewels, which were valued at \$2,000,000.

Mr. Stanford started in California a poor man, and there is no doubt that the immense fortunes that have sprung up in connection with those railway schemes, have been amassed through the extreme indulgence of the government, to express it as mildly as possible. However, it will be gratifying to know that the university is safe, and that the plucky woman who defended it is all right.

Theological Evolution.—No one need be and perhaps no one will be surprised to learn that Dr. Lyman Abbott, successor of Henry Ward Beecher in Plymouth Church, has declared himself an evolutionist. Not simply an ordinary half-and-half kind, but he is an out-and-out evolutionist. He does not reject the idea of God in creation, but believes that God’s method of creation is through a slowly evolving process. His position was taken last Sunday in the first of a series of sermons on the subject. During the discourse he said: “The radical evolutionist believes that all the processes of God are growth, and that all forms of life have sprung from primordial types. Man, he believes, is no exception to the rule. As he sees the individual of the race develop from the embryo, so does he believe the race has developed. I am a radical evolutionist.”

Dr. Abbott has not been troubled with any scruples about discounting the Bible for a good many years, hence his disregard of the plain and reiterated statement that God made man in his own image, after his own likeness, that he made man innocent and good, need occasion no surprise. God himself was man’s primordial type, and by a very hasty comparison, even an ordinary person may determine in which direction the race has evolved. The theory of the ascent of man antagonizes the story of the fall and nullifies the plan of redemption. Indeed, man is redeeming himself, according to that theory. By slow degrees he is evolving and extricating himself from the insensate condition in which he

had his origin, to the likeness and image of God. But this is the reverse of God’s theory. He created man perfect and good, from which high estate he fell. We cling to the Creator’s version of the matter, Dr. Abbott to the contrary notwithstanding.

Power of the Advent Message.—The *World’s Crisis* raises the question: Has the Advent message lost its power? After speaking of the origin of the message and the power of its early days, the *Crisis* gives an emphatic negative to the idea that the power of the Advent message has declined:—

“Is it asked, Why does not Advent preaching have the effect it once did? We answer, It *does*. There has not been an hour in forty years when the declaration of the Advent faith, pure and simple, has been listened to with greater avidity than at this moment. That Adventism, lumbered up with the ambitious wisdom of men, and smothered with metaphysical and philosophical speculation, is powerless except to confuse and divert, is very painfully true. But it is not the doctrine of Christ’s personal appearing at hand, and what it really includes, that challenges the inattention of reverent men, but Adventism weakened and obscured by ever-multiplying fictitious notions of men whose chief ambition seems to aspire to be wise *above* and *beyond* what is *written* or *clearly* revealed.

“We desire to affirm, with great positiveness, as a matter of experience and observation, as well as of divine assurance, that the message of our Lord Christ’s personal and speedy appearing, and the clearly revealed purposes of his manifestations, as shown by the fulfilment of the prophetic word and the signs of the times, preached in Christian charity, and in the demonstration of the Spirit’s power, will find a hearing in almost any community. For Jehovah has said, ‘My word shall not return unto me void,’ and this is especially true of a dispensational message. But if we ‘hurt the oil and the wine’ of the truth by our own invention, let us blame neither God nor the people. One great need of our Advent people is a revival of Adventism in pulpit and pew.”

The *Crisis* is not speaking particularly of or for those who are preaching the third angel’s message with its attending truths, but we are not sure that such may not reflect upon the above sentiments with profit. Truth does not lose its inherent power, but it may become powerless and cold in our hands because we use it so little.

A Professor’s Opinion.—The *Christian Commonwealth* of London, recently published an interview with Professor C. C. Bonney, the celebrated scientist, on the subject of immortality, a portion of which we subjoin. We do not claim that the testimony of scientific men can settle a question of this kind. Of immortality and the future life our only source of knowledge is the word of God. But it is comforting and assuring to read words of sound and rational faith from one standing in such a position:—

“‘Then your scientific studies have not shaken your belief in personal immortality?’ To which he answered: ‘Not in the least; rather have they strengthened it by suggesting analogies and showing relations between the condition of matter and its environment. But I ought to say that I am not one of those who look upon immortality as a necessary condition of every human being. In reading the New Testament I think we often impart a meaning into the word “eternal death” which I may term non-natural. It is generally interpreted to mean a painful form of life; but I think both the words “life” and “death” ought to be understood in their natural senses, as antithetical the one to the other. I hold what is commonly called conditional immortality, which seems to me to agree best with the Saviour’s teaching, “This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” Very good; but not to know is not to have life eternal, and the antithesis of life is death. I do not, however, hold that the existence of any man who has not eternal life, is necessarily concluded at the moment which we call death, because I believe in justice, and I cannot think that a man can escape the consequences of wrong-doing by just putting a pistol to his head. But sooner or later the man who does not lay hold of eternal life will die.’”

## 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.

### ETERNAL WEIGHT OF GLORY.

BY MARY C. WILSON.  
(Health Retreat, St. Helena, Cal.)

"FOR our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

"An eternal weight of glory"  
'Gainst the petty cares of earth.  
Do we fully sense the meaning?  
Have we measured heaven's worth?  
Have we fathomed years eternal?  
Know we all the bliss in store  
Of the home where all is beauty,  
Joy, and peace forevermore?  
Could we hear the heavenly anthems,  
See the many mansions fair,  
Could we catch a glimpse of glory  
Which awaits us over there,  
Then we'd know that earthly losses  
Were to us eternal gain;  
Gladly welcome all our crosses,  
Bear with pleasure every pain.  
Let us gather up fresh courage,  
Learn to trust our blessed Lord;  
Let us still each doubt arising  
By the promise of his word.  
How can the eternal ages,  
Weighted with the glory there,  
Balance with our "light afflictions"  
Only for a moment here?

### HOW SHALL THE CHILDREN BE TRAINED?

BY MRS. E. M. PEBBLES.  
(Cincinnati, O.)

It is a serious question how our children shall pass the forming, fixing period of their existence. What shall be their surroundings? what their habits? What object lessons shall be the first to make their impression upon the plastic mind? There is much excellent instruction in the Testimonies on this point, and it should be highly prized by Christian parents. An extract from "Testimony for the Church," No. 31, p. 33, reads as follows: "Children are what their parents make them, by their instruction, discipline, and example. Hence the overwhelming importance of parental faithfulness in training the young for the service of God. Children should early be taught the sacredness of religious obligations."

One of the things to be most carefully watched in these days is the literature that is prepared for children, in the form of highly colored and grotesquely illustrated nursery rhymes and story-books, and also the flaming handbills and cheap circulars that are thrown about promiscuously. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely," etc., applies as well to little children as to Christians, and is, if possible, of more importance, because the little mind is developing, and taking on characteristics which it will retain through life. "By beholding we become changed," is as true of the bad as of the good, and the little mind which is constantly brought into contact with ugly and grotesque objects will surely be shaped accordingly, and will fail to reach that standard of excellence which God designed, and to which it might attain if properly directed.

It would be better to burn many of the silly story books which kind and well-meaning friends present to the children on birthdays and holidays, even at the risk of incurring their displeasure, than to have the children drink in the foolish fancies brought out in the gaudy, fantastic figures. Surely the enemy has sown tares in the field of literature, and all the way from babyhood to mature years, the gateway is flung wide open to a world of literature that is only evil, when it should be most carefully guarded.

The necessity of this cannot be overestimated. Besides those books which are entirely bad and immoral, there are many that seem to be good and right, yet they teach principles wholly at variance with the Bible, and will lead the young mind astray.

The Testimonies speak plainly on this point also. In "Testimonies for the Church," Vol. III, pp. 471, 472, we find the following: "I was shown the state of the world, that it is fast filling up its cup of iniquity. Violence and crime of every description are filling our world; and Satan is using every means to make crime and debasing vice popular. The youth who walk the streets are surrounded with handbills and notices of crime and sin, presented in some novel, or to be acted at some theater. Their minds are educated into familiarity with sin. The course pursued by the base and vile is kept before them in the periodicals of the day. . . . The literature that proceeds from corrupted intellects poisons the minds of thousands in our world. Sin does not appear exceeding sinful. They hear and read so much of debasing crime that the once tender conscience, which would have recoiled with horror, becomes so blunted that it can dwell upon the low and vile with greedy interest. Again, in "Testimonies for the Church," Vol. I, pp. 410, 411: "I appeal to parents to control the reading of their children. Much reading does them only harm. Especially do not permit upon your table the magazines and newspapers wherein are found love stories. . . . You who are looking for your Lord to come the second time to change your mortal bodies, and to fashion them like unto his most glorious body, must come up upon a higher plane of action."

Purity, beauty, elegance, moral worth, and religion should be the foundation of the mental bill of fare presented to the young; and until they have judgment to choose wisely, their reading should be under the direction of persons of good judgment. The same principles hold good when applied to people of mature years. We cannot turn a stream of dirty, filthy water into a spring, and expect the water of that spring to remain pure. No more can we expect the heart to remain pure and clean if we allow the record of crime and iniquity that is filling the land, and which is detailed in the newspapers, to pour through the mind. Guard well the citadel of the heart.

### CARRIE STEELE AND HER WORK.

BY MRS. J. A. BRUNSON.  
(Atlanta, Ga.)

It is always helpful and instructive to read how God can use the humblest instruments as means of doing great good to humanity, and accomplishing wonderful things in his name, if they only put their trust in him, and move out by faith at his bidding. I have in mind just such a case, and will tell my readers how a poor colored woman who trusted in God has been, in his hands, the means of doing much good. This woman's name is Carrie Steele. She was born a slave in the State of Georgia. When she was a child, she used to go with her master's children to and from school, to carry their dinner baskets and school-books. These children were her playmates and companions. She was reared in the home of her master as a house servant, and imbibed principles of truth and honor, as did many of the slaves who were under the direct supervision of their white masters and mistresses. She says, "I was raised with white folks, and have acquired their manners and ways, and have always associated with white people."

At the close of the war she found herself dependent upon her own exertions for a livelihood. She traveled with a sick woman as her nurse for a while, and then settled down as stewardess of the Macon, Ga., railroad station. This position she held for sixteen years. Many a one in her

situation would have thought, "Well, I'm on a poor Negro woman. Who cares for me? I'm only here to wait on folks, the majority of whom I shall never see again." But not so with her. By and by people came to know her, and she soon won the love and respect of all with whom she came in contact. Rich and poor alike trusted and confided in her; for she was just as attentive to the poor "crackers" (ignorant country people), though she knew that she would not receive a penny from them, as she was to those who paid the largest fees. Sometimes dejected-looking people would come into the station, hungry and sad, with not enough money to reach their destination, and not a cent with which to buy food. She would go out and purchase something for them to eat, and send them on their way warmed and fed with the memory of her kindly face and comforting words in their hearts. She lived out her religion, which she said was to "do good every day of one's life." She says of herself, "I have kept many girls from being led astray. I have gone out and begged the money to send them back to their mothers before they lost their purity." While in the depot she was constantly on the watch for cases of this kind.

On one occasion she saw a woman come into the station accompanied by a beautiful young girl. She recognized the woman as one of the dishonorable class. The woman went out on an errand, and as soon as she disappeared, the girl ran to Carrie, and began to cry. Upon inquiring, she ascertained that the woman had employed the girl as her housekeeper, and had induced her to leave home and accompany her to her house. They were now on the way, but during the journey the fears and suspicions of the girl were aroused. Carrie knew that if she suffered the girl to leave the depot with her companion, she would be lost forever. She locked the young lady in a room, and sent for a policeman. The end of it was that the girl was sent back to her parents.

She also found time to do good outside of the depot. A little boy that she had formerly known wrote to her that his father was dead, and that his guardian had taken all the property, and had sent him away among some Catholics, where he would never be heard of again unless she helped him. She went to one of the best lawyers in Macon, and put the case in his hands. The result was that the child was restored to his friends, and is to-day a thriving business man.

It seems that if any one could have a good excuse for pleading lack of time for helping others, beyond the mere routine duties required by the officials, this humble woman could; yet she found time to lighten the burdens of many, and give substantial aid and comfort to those who crossed her path. So her life went on for twenty-five years, sixteen years at the Macon station and nine years at the Atlanta station. Though her work had been almost entirely for white people, she did not feel above her race, but had an earnest longing to uplift and help them. Her heart went out especially after the poor little homeless Negro children who wandered about the streets of Atlanta. She adopted five little waifs, and hired a colored woman to care for them while she was at her work in the depot. One night she felt very restless and uneasy and was unable to sleep. She said to herself, "Christians ought to have perfect peace, and when they have n't, there must be something wrong, so I'll just kneel down, and tell the Lord all about it." She began to pray earnestly, and the impression came to her with irresistible force, that she ought to build a home for colored orphan children. "But how can I, Lord?" said she, "I'm only a poor colored woman, without any means, and it seems impossible." Still the conviction deepened, and she said at last that she was ready to take up the burden if the Lord laid it upon her. But she hardly knew how to proceed. At last

hit upon a plan. She would write a book. Nancy an uneducated Negro woman thinking she could write a book, or that any one would buy it. It really seemed like the wildest assumption. Not so to her, however. With indomitable will and energy that had ever characterized her, and the most implicit trust in herself, she sat down to write the story of her life. The finished product was only a little pamphlet, but it was not a literary gem by any means. But she started out by faith to sell it, and thus try to obtain the money to begin building the orphanage. The price of the pamphlet was fifty cents for a copy. Numbers of her old friends bought copies just to please her, but laughed at her idea of her getting enough money from the sale of it to build a hut, to say nothing of an orphan asylum. When she had sold all the copies that she could, she began to solicit descriptions. That was five years ago. Now there is a three-story brick building stands just in front of the tiny cabin where she lived with the little orphans. And over the gate is an archway upon which is painted in large black letters "Carrie Steele's Orphanage."

I visited there not long since, and found that Carrie was the proud mother of seventy-one children, whose ages ranged all the way from eighteen or twenty years to a tiny infant only a few weeks old. She took me through the building, and all a mother's pride showed me her family. I was ushered into the parlor. It was richly furnished, and upon the floor were substantial and tasty rugs made of crokers' sacks. There were other useful things in the room, also the work of the children's hands. She then led me into the children's sitting-room. It was richly furnished, with only pine benches. But it was well warmed by a coal stove, and the little orphans seemed as happy as possible. Much of their clothing was well worn, being the cast-off garments of others. But their little black faces were clean, and their woolly hair well kept. They were making a great noise when we entered the room, but at a word from her, they became as quiet as possible. There were some among them who were deformed. One had a horrible sore upon her drawn face. Carrie turned to me, and said, "This child's mother threw her into the street when drunk, and then killed herself. I have nursed the burns for two years, but they are not healed yet. But O, I love them," she added, turning to the deformed ones, "and those that are lame, or one else wants I'm glad to get." She told me to sing some of their songs, and they fairly sang like the welkin ring. Tears came unbidden to my eyes as their voices were raised in songs of praise to their Creator, and I thought, What a God wrought, through this poor colored man!

Truly she has great love in her soul. She has gone out into the streets and byways, and sought these little outcasts into her heart and home, and is rearing them for Jesus. If we had love and faith equal to hers, what could we not do in his name!

The dining-room contained long tables upon which were the tin dishes out of which the children eat. In the sleeping-rooms there were rows of iron bedsteads neatly and cleanly furnished. She led me to one bed beside which an elderly colored aunty was sitting, and drew back the coverlid, and there was a tiny infant only a few weeks old. "A white man found him in the woods a few weeks ago," she said, "and brought him to me. He was almost starved when he came, but now he's growing nicely. He'll make a preacher out of him yet."

She has four acres of land which the children cultivate. They have also set out fruit-trees of various kinds. She showed me the little cabin in which she lived when she first began to adopt children, and said, referring to the brick building: "This is a miracle, and God has done it all. We simply live by faith. When we are in need, we go to our Heavenly Father,

and he sends us enough to supply our needs." She has a teacher for the children, and is endeavoring to give them a common-school education and industrial training. The orphanage is supported by donations. There are a few annual contributors. Most of the money for carrying it on comes from white people. As a rule the colored people are very poor. I trust that some who read this little sketch will also open their hearts and purses to help on this good work.

THE VASSAR GRADUATE'S LOAF.

We find the following in the *Household*:—  
A Vassar graduate was presented to Mrs. Harriet B. Stowe at the Twin Mountain House some years ago. "And what do you propose to do with yourself now?" demanded Mrs. Stowe. "I shall probably spend next winter in learning how to make bread," answered the girl graduate, who, fortunately, determined to supplement the education she had received at Vassar by learning how to cook. "Good," said the author of "Uncle Tom's Cabin." "Send me a loaf when you have made one," she added. The graduate promised, and several days later, as she was leaving the hotel, Mrs. Stowe's farewell was: "Now don't forget my loaf of bread." The graduate relates, in the *New York Tribune*, how she kept her promise, and the result:—

Mrs. Stowe never knew what a desperate struggle I had to keep my promise and yet preserve my college reputation for brains. Despite a course of chemistry and my B. A., the practical problem of bread-making developed side issues of malignant unexpectedness; until I was fain to confess myself of a humble, childlike spirit, give up theory, and go and sit at the feet of our unlettered Irish cook. When I felt passably satisfied, I sent off by express to Hartford a loaf of what, in the light of later achievements, I now consider very ordinary bread, but of which, as a triumph of mind over matter, I then felt justly proud.

How Mrs. Stowe regarded it is shown by the letter I received from her:—

"Hartford, Sept. 15, 18—

"MY DEAR, BRAVE LITTLE GIRL: Brave and courageous you are to take the practical problem of bread by the horns, making yeast, bread, and all. Well, your loaf was served at the supper table, and we all had a slice, and pronounced it excellent. Let me whisper in your ear, little girl, that if that bread had stood five minutes longer, it would have passed over the invisible air-line from perfection to sourness. That is just like all human virtues. There is a line that if passed, it spoils. Just enough firmness, for instance, is Christian virtue; just a little more is obstinacy. Just enough obligingness is a commendable grace; just a little more is unprincipled subserviency. There is even, as we are told, a kind of anger in which there is no sin. But who should get it just right? How soon it turns over! Let me hope for you that your bread and all your virtues may hit the exact line. But who should dare to ask that for any one?"

"Your affectionate friend,  
"H. B. STOWE."

HOW TO COOK GRAINS.

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

ALL grains as well as many other foods contain a large percentage of starch. Each minute starch granule is surrounded by a covering of cellulose, a kind of material which must be ruptured in the cooking process if we would have this important food element do us good and not harm. If it is properly cooked, and insalivated by thorough mastication, it will go to do its legitimate and expected work of producing in the system the energy necessary to perform life's duties. If not cooked so as to rupture the gran-

ules, it not only does little good but much positive harm, in that it is a tax to the digestive organs and produces many derangements.

It is by the action of the saliva upon the starch that its digestion begins; but if the work is not well begun, it is never completed as it should be. By the common twenty-minute method of cooking grains, but few of the starch granules are ruptured, and therefore the greater bulk of the grains can be neither digested nor assimilated, but will likely lie in the stomach to furnish food for germs, as is evidenced by the testimony of many who, not knowing the cause, say, "Grains do not agree with me; they give me a sour stomach."

Now do you not think the one who has found the proper method of cooking these most excellent foods has conferred a great favor on humanity? And if you would like to be put in possession of this open secret, please study carefully these directions, and cook your porridge accordingly. You will be repaid not only in their increased digestibility, but in their palatability as well: Select the best quality of grain; carefully look it over to make sure no foreign substance remains; measure accurately, and use in the proportion indicated in the subjoined table. Have the water boiling in a place where it will not cease to boil as the grain is dropped slowly in from one hand, while vigorous crosswise stirring is being done with the other. Continue the stirring sufficiently to keep the grain from sticking to the bottom until the water is well thickened with starch, or until the grain seems inclined to remain equally well in all parts of the water. When the porridge reaches this condition, we say it is "set." Cover the grain, and place in a kettle of boiling water which may itself be covered so that the steam will surround the whole, or it may be placed in a pan of boiling water in the oven. The common double boiler is a good utensil to use for these purposes. Remember that from the time you begin to introduce the grain until it has cooked the required length of time, there must be no cessation of the boiling in the outside boiler. Salt is unnecessary, but if added at all, it should be put into the water previous to introducing the grain. There should be no stirring of the grain unless you desire to have it pasty and "slick." The varying times given in the table are dependent on the quantity cooked.

	Quantity of grain	Water required	Hours to cook
Graham grits,	1 part	4 parts	3-5
Rolled wheat,	1 "	3 "	3-4
Cracked "	1 "	4 1/2 "	3-4
Pearl "	1 "	4 "	4-5
Whole "	1 "	5 "	6-8
Rolled oats,	1 "	3 "	3-4
Coarse oatmeal,	1 "	4 "	4-6
Rolled rye,	1 "	3 "	3-4
Pearl barley,	1 "	5 "	4-5
Cerealine,	1 "	1 "	1/2-1
Farina,	1 "	6 "	1-2
Farinose,	1 "	4 "	3-4
Fine hominy,	1 "	4 "	4-6
Coarse "	1 "	5 "	6-10

The next lesson will be to tell how to have the grains nice for breakfast by cooking them on the previous day.

EXPLANATION.—Many inquiries are coming in asking for directions, recipes, etc., for making nut-butter in the home. My article on the subject was not intended to give the impression that it could be thus manufactured, but that directions would accompany it, by following which its cost would be reduced to one-half the original.

Mrs. D. A. FITCH.

THREE brothers who were preachers made a visit to their mother. One of them said: "Do you not think, mother, that you ruled with too rigid a rod in our boyhood? It would have been better, I think, had you used gentler methods." The old lady rose to her full height and replied: "Well, William, when you have raised up three as good preachers as I have, then you can talk."

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 10, 1896.

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### LOOKING NOT AT THINGS SEEN.

AFTER describing in glowing terms the Christian's blessed hope, in 2 Cor. 4:16, 17, the apostle, as a conclusion, says in verse 18: "While we look not at the things which are seen, but at the things that are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

To turn away from things which can be seen, and look to those things which cannot be seen, seems like a very paradoxical proceeding. But it is all explained when we discover the meaning of the word "look," which is here used. The word does not mean simply "to turn the eyes to, to gaze upon," but it signifies also, "to give attention to, to make an object of study and endeavor, in order to gain possession of."

The things which are seen—the objects of this mortal life, its riches, its honors, its pleasures—hold no such position in the Christian's eyes as to lead him to fix his attention upon them, and make the possession of them the object and aim of his life work. He "looks not"—aims not—at them; he seeks not for them. He knows that these things are "temporal," or rather, temporary; they will soon pass away; and nothing which is by and by to have an end, is worthy the ambition of a Christian, who has "tasted the good word of God, and the powers of the world to come." He has better objects for his desires, his ambitions, and his labors. He seeks (looks to) "those things which are above, where Christ sitteth on the right hand of God." He makes them the object and aim of all his efforts, for they are eternal; they can never pass away.

But these things are not seen as yet, for "it doth not yet appear what we shall be; but we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. They will be manifested in due time, and that time has about come; and then will be fulfilled Isa. 49:23: "For they shall not be ashamed that wait for me." The skeptic ridicules the promises of God, and makes sport of all who will believe them. But in the soon-coming day, there is not one good promise of God of which we shall be ashamed, nor will we be ashamed of any of the work of him who will have brought them so gloriously to pass.

U. S.

### THE CHRIST OF JUDEA.

In Heb. 3:1 we read: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." There is really but one subject for the Christian to consider, and that is Christ Jesus. But the subject is a large one, and two phases of it are brought up in this text,—the Apostle and High Priest of our profession.

The Apostle of our profession. An apostle is one who is sent forth with a commission, and Christ Jesus was sent of God to this world,

We read of it in John 3:17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." We read also in chapter 5:30, last clause, "I seek not mine own will, but the will of the Father which hath sent me." Christ, the High Priest of our profession, who ministers in heaven for us, is the Christ for to-day. He is the Apostle of our profession, Christ Jesus, the Christ of Judea, the Christ who was sent of God to this world, and it is he that we shall consider now. How did he come? Let us read Luke 2:10, 11: "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." That is, the Christ of Judea, our Saviour, came into this world just as we came into this world, by birth. The Saviour *was born* unto us. This was the fulfilment of the prophecy in Isa. 9:6: "For unto us a child *is born*, unto us a son is given." "God so loved the world, that he gave his only begotten Son." He gave his only begotten Son *unto* us. *Unto* us a son is given, and he was given *to* us, by being born into our family, by taking our humanity upon himself by his birth.

Christ might have come to this world in the glory of the Father, but he did not come to be our Saviour as one outside of us, separated from us; he came to be one with us. And it is our study now to bring out the completeness with which Jesus Christ identified himself with the human family which he came to save. This is the only corner of God's universe where the inhabitants are out of harmony with God. This is the only place in God's universe where his will has not been done by created intelligences as it is done in heaven; and God, when he devised the plan of salvation for the human family in the days of eternity, provided that there should be a Saviour, even his own Son, who should come and completely and fully identify himself with those whom he came to save. This is the thought that we wish to emphasize now, Behold the man, Christ Jesus.

How did he completely identify himself with those he came to save?—By being one with them, and one of them; by being brought into the family just as any other member is brought in, by birth. And so Jesus Christ of Judea came here, and joined this family by birth. He was a member of the divine family, that family of the Father of whom the whole family in heaven and earth is named. But he gave up his divine mode of existence, and came to this world, and took upon himself the human mode of existence. We read further of this in the second chapter of Hebrews: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Jesus Christ was perfect as the Son of God, but when he came here and took upon himself our human nature, he entered upon a new mode of existence; and as the Son of man, he was to be made perfect as we are made perfect, through suffering. "For both he that sanctifieth and they who are sanctified are all of one." This is the complete identification of Jesus Christ, the Son of God, with us in our humanity. "For

which cause he is not ashamed to call the brethren, saying, I will declare thy name unto my brethren, in the midst of the church will sing praise unto thee. And again, I will put my trust in him. And again, Behold I am the children which God hath given me. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Observe the simplicity and yet clearness of the statement: "Forasmuch then as the children are partakers of flesh and blood. We know what that means, that is our mode of existence; and as he came to save us and lift us up, "he also himself likewise took part of the same,"—the same flesh and the same blood, "that through death he might destroy him that had the power of death, that is, the devil. He became identified with us, subject to death with us, for this very purpose. "And deliver them, who through fear of death were all the lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. How could the thought be set before us more clearly that Jesus Christ identified himself with us, by partaking of our flesh and blood and becoming one with us, a member of the human family, just as we are?

Adam lost God's image, and begat sons and daughters in his image rather than in the image of God. God's purpose is that man shall be born again in *his* image; and he made a provision for this by Jesus Christ's coming into the world. So he came and joined himself to humanity, that the divine power in him might raise humanity to the place where God designed it should be. He came and connected himself with humanity, and reached out his hand and lifted us up. He became one with us, and in his lifting up, we were lifted up. So we see what a complete identification there is between Christ, our Saviour, and man, who was to be saved.

It was the Word becoming flesh. The Scripture does not leave us in uncertainty as to what kind of flesh and blood this was. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The flesh that Jesus Christ took when he came here was the only flesh that any one could take by being born of a woman, and that was the flesh of sin. No other flesh could be given. It was impossible that one should be born at that time into the human family, and become a member by birth, without taking flesh of sin. When God made man, he made him in his likeness, he was on an elevated plane, and when he fell, he not only changed his plane of living, but in the fall he became bruised and broken and powerless. Jesus Christ came to lift him up, not by standing aloof and giving him good advice, but by identifying himself with man. He did not take the likeness of man just as Adam was before he fell, but he came



down to the very plane to which man had fallen, and identified himself with him, and took upon himself the flesh of sin.

W. W. P.

(To be continued.)

#### THE STATE OF ROMANS 7.

PLEASE explain to me how the apostle Paul, while he was yet unconverted (as some claim), could speak so highly of the law of God as he does in the seventh of Romans, calling it "holy, and just, and good," saying that it is "spiritual" with a positive assertion that could be made no stronger, and that it was not made death unto him at least. And how could he delight in it after the inner man, and then when he became truly converted (as claimed) in the eighth chapter, how could it so quickly become a "law of sin and death"? If it be so, why may we not willingly concede that which is sometimes claimed for chapter 10:4, and gladly have it come to a final end?

H. S. G.

It has puzzled a great many people to understand what the condition of the individual was who was speaking in the first person in Romans 7. It is by many taken for granted that it was an unconverted state, because of the marked change that comes over the writer at the close of the chapter and in the first verse of chapter 8. And the term "law," as introduced there, is very frequently a source of perplexity because of what appears to us a tendency to apply the term indiscriminately.

Whether the state there illustrated is an unconverted state or not, it is one in which professed Christians are often found, one in which some people spend much of their lives. It is a condition of bondage. The individual is all the time conscious of the fact that he is not what or where he ought to be. He sees a beautiful, good, and holy character, as expressed in a spiritual law, but he cannot attain to it. Without saying whether a man in such a state is converted or not, we can safely say that he is unhappy. He is not living in open disregard of God's law. He was; but when the commandment came, sin appeared, and by the law slew him. Henceforth to the end of the chapter we see him a weak, struggling wretch, aspiring to be what he could not be, admiring the glorious thing he could not reach. Above his head a holy, just, good, and spiritual law; while his hands and feet were bound by "another law,"—the law of sin and death.

Many people who imagine that they have passed conversion's line, are living in just that unsatisfactory state. We should say that the work of conversion is but partially done for them. They have been awakened to a sense of sin to which they were before insensible, they deplore their condition, they confess their sins and their helplessness; they know that in them dwells no good thing, for they are "carnal, sold under sin." Seventh-day Adventists may be found by the score who will confess to just such an experience. It is for the benefit of those who are in that state,—neither dormant in sin nor free in Jesus Christ,—that Paul writes the seventh of Romans. Paul probably had a taste of that experience, but he remained there not long. He writes in the first person, but he means "you."

Were the ten commandments "the law of sin and death"?—NO! a thousand times. The question is sometimes raised whether there be two laws in the Bible. We reply, There are many more than two laws involved in the work of redemption. Unwritten laws there are whose force is stamped in our very being. There are laws of evil as well as laws of good. The writer says: "So then with the mind I myself serve the law of God; but with the flesh the

law of sin." Certainly the ten commandments are not both, and we know they are the law of God.

After speaking of his experience, that, while to will was present with him, how to perform that which was good he found not; how that which he would he did not, but that which he hated he did, he says: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am!" Language could not draw a more evident distinction than is here drawn between the law of God and the law of sin. This law of sin is an unwritten law, originating from Satan and binding with irresistible force upon every victim of the evil one. While under that law, we may resolve and try, and struggle, and cry; but it is of no avail. The evil we will do, the good we cannot do. Nothing but death can break the force of that law; and even that will not do it. Death leaves us helpless, still bound hand and foot, chained to a body of death. O wretched state! Are you there, my brother? Are you struggling with an invisible power that binds you to sin? Seek freedom! Though "the strong man" is stronger than you, there is One stronger than he.

While it is true that the death of the sinful man is the only way to liberty, there is no liberty in death. What then? "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. It is life, spiritual life, that makes us free from death. That life is in Christ Jesus. That law of life is the law of God.

But does not Paul say that the law slew him?—No. Read with care: "For I [the sinful man] was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

It is sin, and sin only, that produces death. The law of God is spiritual, and in Jesus Christ it becomes the law of the spirit of life. The law of God is not a bloody instrument of death, whose only office is to execute the sinner. There is life in God's word. While sin takes advantage of the law to slay the sinner, the indwelling Christ makes that glorious law the avenue of life and liberty.

G. C. T.

#### THE EASTERN FIELD.

A NUMBER of interesting communications have reached us of late, showing the steady progress of the work in this great mission field. The difficulties are by no means growing less; on the contrary, they are rather on the increase, and our only hope is that our Lord is at the helm, and that he is mightier than all earthly powers. Our brethren who are laboring among the German colonists have entered several new fields with apparent success. Elder Klein writes that since his return, he has his hands more

than full. Brother Obländer also reports that quite a number have taken a stand in one of our churches where he has been laboring for some time. Brother Laubban reports that there is a great desire to hear more in different colonies where he has been. The most promising feature of our work is in the Baltic provinces, where a number of Lettonians and Germans have embraced the truth. One of the Lettish sisters from there has attended our institute here. The churches have of late been encouraged by our laborers to do more for the circulation of our periodicals, with good results, and many subscribers have been gained in new fields.

What some of our brethren have to suffer is best seen from the following letter from the elder of one of our German churches in the South:—

"Last June I wrote you about the difficulties we had for meeting each Sabbath. They have since only increased. Each Sabbath we have been fined fifty cents for each person who attended the meeting. Thus far we have not paid, and in consequence they have taken our sheep, horses, etc., and sold them. We have now taken a piece of new land about one hundred and twenty miles from here, and hope that thereby our situation may be eased. Each week we had to be from twenty-four to forty-eight hours in prison. Remember us in your prayers."

The work among the natives has been growing quite rapidly. The following letter was received from one of our exiled brethren:—

"Psalm 121 as greeting! The fifth year of our banishment in this wilderness has begun, and we have had many obstacles and temptations to meet, but the Lord has preserved us through his strength, a miracle of his mercy. Last November we were greatly surprised that the leaders from the different villages visited us, to ask of us the reason of our faith and hope. One of the five elders afterward stood up and remarked: 'Dear brethren, these people have the truth; I shall be no hindrance to them.' Another stood up, and said, 'If the first day of the week is not to be kept, then there is no other.' But the rest all acknowledged the truth. The visits increase; many have been awakened by publications and letters received from your mission, and there is a great stir here now. Many who before took no pains to study the Bible have, on account of the Bible readings which have been sent to them, been awakened and have bought Bibles. Three preachers have already proclaimed the truth among their own churches, and they spread it from place to place. Ere they did this, they had a day of prayer and fasting in their respective churches. Several have already asked us to be received into church fellowship. Thus we can see how the Lord is wonderfully fulfilling his promises, and while we are bound, he is bringing the hungry souls to us. Therefore we will all be of good courage in the Lord, even in bonds."

From another place we received the following:—

"Psalm 95 as greeting! The prince at whose house I stop, has of late been summoned to St. Petersburg. The reason is as follows: Some six months ago he sent a petition to the emperor that all our brethren and sisters might be freed from exile, and also asking for religious liberty. When he returned, we were all anxious to learn of the results, but he was silent. We learned afterward that he had to sign a document in which he had to pledge himself never again to

ask any favor for such who had been exiled nor to secure them any passports. The Lord only knows what the future will bring; may his will be done at all times."

As those who have studied Sabbath history will know, there are quite a number of Russian Sabbath-keepers besides our people, who have nothing in common with us, and who lack faith in our Saviour. The more we become known, the more the danger increases that we shall be confounded with them, as will be seen from the following extract, which appeared in the leading German periodicals at St. Petersburg and Riga, and was taken from the *Government Advertiser*. It is a part of the annual report of the procurator of the Holy Synod, covering the years of 1892 and 1893:—

"The statistics concerning the spread of sectarianism in the different eparchies of the empire are not always reliable, and this very defect in the statistics has made the battle against sectarianism the more difficult. The number of sectarians in the eparchy of Archangel is 13,570. As a very peculiar apparition to be mentioned are the Seventh-day Adventists (*Subbotniki*), who keep Saturday, and in their sympathies tend toward the Jews. The Adventists are of Russian origin; they consider themselves martyrs, and wait for the Messiah, under whose leadership they expect to move to Palestine; their doctrines are based on the Old Testament. In the eparchy of Wladimir sectarianism is a deep-rooted evil. The unbaptized, as distinguished from the Baptists, are the most numerous. In the eparchy of Wladikawkas and the Terek territory there are also many sectarians. The eparchy of Volhynia needs to be especially mentioned for the fact that the sectarians here, who live close together, exert no hurtful influence over the people, and restrain from all propaganda. In the eparchy of Voronej over sixty-nine parishes are infested with sectarianism. Transbaikalia is the main breeding-place of sectarians; here the heretics live in compact masses, and they keep themselves fully isolated from the orthodox churches. In the eparchies of Kazan, Kaluga, Kamschaka, Kischinew, Kostroma, Kursk, Mohile, and Nishnei Novgorod, there are some 270,000 sectarians. In the eparchy of St. Petersburg, especially in the capital, the adherents of Paschkow have caused, during the last few years, considerable trouble to the orthodox church. In the eparchy of Smolensk there are 18,000 sectarians, and in Taunien, 18,000. Also in the eparchies of Twer, Tambov, and Tobolsk there are in all some 145,000 sectarians. In the eparchy of Tschernigow, the number of the sectarians has increased to 70,000, and in Jeroslav to 6056."

This illustrates the close attention which is paid to the sectarians by the Russian Church, and also that in spite of all the efforts to suppress the sects, their membership is steadily gaining. But it is also remarkable that among the many thousands the Seventh-day Adventists should claim such special attention, and their views appear so strangely misrepresented, in an official statement. If the cases of our people are tried on such a basis, surely nothing but banishment and bonds await them.

It may interest the readers of the REVIEW to learn that the leader of the Israelites of the New Covenant at Kischineff, Mr. Rabbinoiwitsch, has kindly sent to the editor of the *Herald* a neat New-year's card, containing in Hebrew and English Ps. 147: 6 and Luke 21: 28. While

these accept Christ as their Saviour, they retain the true Sabbath.

The latest news from the East has been that one of our native laborers has been imprisoned lately, and that his case has been given into the hands of the higher courts. The Lord has greatly blessed his labors during the past year. Truly the times are becoming more and more perilous. May all our people awake in view of them, exert themselves in behalf of the cause, both by missionary work and by donating of their means, and may we all remember those in bonds for Christ's sake.

L. R. C.

#### THE PROGRESS OF THE WORK IN AUSTRALASIA.

BELIEVING that it will be both interesting and profitable for the readers of the REVIEW to take a view of the work as it is progressing in various parts of Australasia, we will present a few facts. From New Zealand, we hear that Elder Steed has completed the organization of the Epsom church, with twenty-five members; that Elder Fulton has been visiting Kaeo, where several persons were baptized, and that he is spending the week of prayer at Ormondville. Immediately after the holidays, Brethren Fulton and Crothers will begin tent-meetings in some of the villages of the Wairarapa Valley.

For two or three years we have felt that the time was near when a mission should be opened in Western Australia. The labors of our canvassers have been richly blessed, thousands of books have been sold and read, and a few persons have taken their stand to obey the truth. Many are desirous of hearing the message more fully, and during the last year quite a number of Sabbath-keepers have moved to this young colony from other parts of Australia. There must be twenty-five or thirty staunch Sabbath-keepers in various parts of Western Australia already. At the recent meeting of the Union Conference it was decided that Brethren Corliss and Collins should remove to Perth, and open a mission in Western Australia. They sailed shortly before New-year's.

In South Australia our brethren have lately held a convention in Adelaide. Brethren Daniels, Prescott, and Hickox conducted the meetings, and we have good news from there. The brethren had made preparation for a large meeting, and they were hungry for the bread of life, and the promise is sure that the hungry shall be fed. From Victoria we hear that the interest in and about Malvern and Armadale is deepening and broadening. About a score have firmly taken their stand to obey the message, and many others are studying the matter most diligently. Brethren Baker, Kellogg, Lacey, and Colcord are conducting the work about Melbourne, assisted by brethren Nobbs and Currow.

From Tasmania we learn that heavy and constant rains followed our good camp-meeting, so that few could attend the meetings; but a number were interested, and some remarkable conversions have taken place. The tent will soon be pitched in another part of Hobart; the brethren are endeavoring to secure a place where they can build a meeting-house. From Queensland we hear that the churches at Rockhampton and Toowoomba are growing in numbers and in strength and activity. A few have taken their stand at Ipswich and in the various suburbs of Brisbane, and in country places there are individuals and families taking their stand to obey the truth.

During the summer Brethren Teasdale and Bernoth will work in the country places near Brisbane. Brother and Sister Starr have responded to the request of the Union Conference Committee, and have gone to Sydney to assist in the work there for three or four months. After the hottest weather is over, they will probably return with reinforcements, hoping to open up the work in the nearer suburbs of Brisbane.

For the present it seems to be best that our workers in the New South Wales Conference should concentrate their efforts in and near Sydney. There are calls for labor in Newcastle and Goulburn and in other places, and we hope that the time is not far away when laborers may go to these places; but at present the deepest and widest interests seem to be in the suburbs of Sydney, where literature has been freely distributed, and many copies of the *Bible Echo* have been sold.

The week of prayer was observed by our New South Wales churches from December 28 to January 4. This time was much more convenient than the very busy week that precedes and includes Christmas. In all the churches meetings were held each evening. While the attendance was not so full as it might have been at another season of the year, it was quite regular. Those who took part in the meetings received many blessings. The addresses were full of lessons regarding the spiritual life, which seemed particularly applicable to our wants and necessities. After an absence in Queensland of a year and a half, Elder Starr and wife arrived in Sydney, January 9. He came to labor a few months in Sydney, expecting to return in May or June, with reinforcements for the work in Queensland.

Elder Mc Cullagh began tent-meetings, January 26, at Surry Hills, Sydney. Brother Starr will assist in the preaching, and the colporteurs who have been working in the surrounding suburbs will engage in visiting and holding Bible readings.

At a recent meeting of the Conference committee, Elder M. C. Israel was appointed field secretary of the tract and missionary department of our conference. This will make it his duty to visit the churches frequently, that he may counsel with and instruct the officers regarding the home missionary work. A corresponding secretary for this department is needed, and it is expected that one will be appointed soon. The care of the Sabbath-school work of the conference was provided for by the appointment of S. Mc Cullagh as field secretary, and Miss Jessie Israel as corresponding secretary. We are glad to note a good degree of activity on the part of the sisters in Paramatta, Ashfield, and Newtown, in the Christian Help work. Some of the brethren are helping also. Many are being fed, and the sick are being cared for. Brother A. W. Semmens tells us that he is much cheered and encouraged in his work as missionary nurse.

After a residence of two years in Granville, Mrs. E. G. White has moved to Cooranbong. Last July she bought forty acres of land from the Avondale school, on which she has erected a comfortable house, about three quarters of a mile from the site of our school building.

Last Sabbath, January 25, the Avondale church held its meetings on the school grounds, under the shelter of the large sawmill just erected. Professor Prescott conducted the service, giving the first of a series of lessons from the book of Hebrews. There was a congregation of fifty-six.

W. C. WHITE.

## 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.

### THE WORK IN QUEENSLAND.

THE colony of Queensland, as many of the readers of the REVIEW are probably aware, has, after considerable delay, come under direct operation as a field of labor. At present it is under the Australian Union Conference, subject to the control of the General Conference, the expenses of working being borne by the latter. As a field, Australia presents one unavoidable difficulty. It is large and unwieldy, from the fact that its population is sparse and scattered, thus making it expensive to work. Communication by rail and by water is frequent and regular; but the long distances, although fares are reasonably cheap, make traveling expensive. The Australian conferences, therefore, do not include Queensland, which is the most northern colony of them all. It has been left as a mission field in

certain areas will be put under crops in a district, a company will erect crushing-mills, and pay the farmers so much a ton for cane delivered at the mill. Large planters erect their own machinery. The sugar industry has given rise to a question which has long agitated the working population of Queensland,—the question of black labor. North Australia is surrounded with islands teeming with a dark-skinned population, the general term for the natives being "Kanaka." The nature of the climate where the sugar plantations are situated is a natural drawback to white labor, as a white man demands good pay for a short day's work. This led to recruiting among the islands for cheap labor. When this was first done, great injustices were perpetrated upon the islanders, who were kidnaped wholesale, many being shot down when resistance was offered. This evil has been remedied under government supervision, and now every black boy has his agreement and fixed wage.

The question rankles deep in the mind of the white worker, who looks upon the planter as his natural enemy, and therefore makes the most of

besides the pearls they may happen to contain. Many fortunes have been made, and many lives have been lost, in the hazardous calling of pearl-diving; but the beds are nearly worked out now, and what trade remains has fallen into the hands of the Japanese. Their headquarters is on Thursday Island, a small island just off the point of Cape York, the most northern point of Australia.

Queensland also abounds in minerals, almost every kind being found in payable quantities, the only thing lacking being the capital to work the deposits. The colony was somewhat unfortunate in this direction from the fact that just when its mineral wealth was beginning to be realized, the great Johannesburg mines of Africa attracted the attention of English capitalists, and thus diverted the stream of capital in that direction. Notwithstanding this there are a number of rich mines working, supporting a population of nearly fifty thousand people. In consequence of the variety of resources possessed by Queensland, which includes, besides those mentioned, wool, hides, frozen meat, preserved meat, etc., the colony possesses an elasticity which has enabled it to recover from the late severe depression more readily than any of the other colonies, and its present financial condition is comparatively good.

THOS. WHITTLE.

### HONOLULU, H. I.

WHILE we have no wonderful report to make of what we have been doing, I am glad to say that the Lord has been working for us. The week of prayer was a profitable season for the company here. Very few meetings were missed by any of our brethren and sisters. The last meeting, at which we made our donations, was the best meeting we have had since coming here. Though our people are few, and most of them are poor in worldly goods, they donated very liberally; in fact, beyond our most sanguine expectations. In cash, pledges, and jewelry (which has been turned into cash), there was donated about \$110, all of which has been paid but a few dollars that will come in a few days. Our Sabbath-school numbers thirty-two, and there is a good interest in the study of the important lessons now before us. The Sabbath-school donations average about \$1.50 each

Sabbath. We have partially organized a church, which will consist of fifteen or sixteen members. A few Sabbaths ago we had our first baptism, one of the children baptized being the little girl we brought from Pitcairn Island, another our own adopted child, and the other two the children of one of our brethren.

The son of one of the early missionaries in this field is now fully with us. He has been investigating the truth for some time, and now wishes to unite with the church. He is thoroughly familiar with the native language, and has just finished the translation of "Steps to Christ" into the Hawaiian tongue, which we hope to have printed soon. In addition to this publication and the health tracts of which I spoke in my last report, we have in the Hawaiian language the pamphlet on Matthew 24, and some Sabbath tracts, which we are putting out as the way opens. The Hawaiians are the least concerned about spiritual matters of any native people we have ever met, yet I see some signs of interest. Since the first of January one of our brethren, a half native, who has for several years been in the printing business, has been printing a religious paper in the native language. He has given me the exclusive use of one page, which I am using to the best of my ability. This paper is going to quite a number of native pastors on



AUSTRALIAN NATIVES.

By permission from "Land and Sea," by G. C. T.

the hands of the General Conference. No doubt when further developments warrant it, it will be included in one of the Australian conferences. There is no immediate prospect of this, however, as the field has been left with only one laborer, owing to urgent calls for the services of the other workers elsewhere. Here, as in other places, the harvest is great and the laborers few.

Perhaps a description of some of the principal features of the colony, and a brief history of the progress of the message within its borders, may prove interesting. A glance at the map will show that the colony has a large territory under its control, its extreme northern point extending right up into the tropic of Capricorn. The tropical line divides it about midway, near the town of Rockhampton, where a church of over sixty members has been organized. Queensland has thus a great advantage over all the other colonies, in that it has a temperate and a tropical climate, and a population extending through both.

In the way of tropical productions the people in the northern districts have turned their attention to the growing of sugar-cane and bananas. Large quantities of the cane are grown, a system being followed which enables farmers with small capital to grow patches and turn it into cash without difficulty. Upon a guaranty that a

his grievance. The Kanakas themselves, of whom there are some thousands in the colony, are a simple, docile people naturally, until depraved by the white man's vices. Most of them are professed Christians, and have the Bible in their own tongue. They are regular attendants at church and Sunday-school, and their dark faces form quite a feature in the worship. Nothing so far has been done among them in regard to present truth; and when any work is attempted, it will no doubt be resented by their spiritual leaders, who look upon them very much in the light of *protégés*.

Banana-growing is limited to a tract of country lying north of the sugar districts. Bananas are principally grown by Chinamen, who figure very largely in the trade and commerce of North Queensland. They export large quantities to the southern colonies, one steamer on which the writer traveled taking on 7000 bunches of bananas at one port alone. They are picked when green and hard, and are simply dropped into the hold of the ship, and are afterward ripened artificially, a process which destroys their peculiar delicate flavor. Besides sugar and bananas, Queensland has in the past derived considerable revenue from the pearling industry. The northern waters abound with an oyster the shell of which is marketable at from £100 to £120 a ton,

this and other islands, and some interest has already been developed. It is my purpose to give the people such subjects as will educate them in the truths of the gospel as contained in the Old and New Testaments. I have had much of the blessing of God in preparing articles for this paper, and am hoping that in this way a knowledge of the truth may be received by some.

Medical missionary work would accomplish more in this field than any other work, and we are hoping that some time in the future we shall have a medical laborer here. The day school conducted by Mrs. Gates now numbers twenty-five, and we are certain it is accomplishing good. The effort for the Chinese, though meeting with much opposition, is still holding its own. As we look over this benighted field, we realize that nothing but divine power can ever accomplish the work of uplifting the natives from the bondage of sin, and we are praying that that power may ere long be given. Since the weather has become a little cooler than in the summer, I feel somewhat stronger, but am not yet well.

E. H. GATES.

#### LETTER FROM LEVUKA, FIJI.

[THE following letter from Brother Cole was not intended for publication, but it will interest our readers, we are sure.—ED.]

I just want to write a note to you, expressing our gratitude for our good paper, the REVIEW. For some reason we did not receive it for months, but the last two boats brought it to us. It is lonesome enough in these quiet little islands, but ever so much more so when the REVIEW does not come. I wonder if you ever think that the sun never sets on the readers of the REVIEW? Some of our neighbors say they like the News Notes because they do not have to read over so much ground to get a little.

Some time ago our good paper fell into the hands of a white man in this group of islands, and now the whole island is keeping the Sabbath. But let me tell you the rest. This man and his wife are all the human beings on the island. They have been there alone for years. The name of the island is "Vatu Vara" (meaning stony cocoanuts); it is a small but very high island. A young man has promised to give me a ride in his cutter when he goes to buy "cōra" (dry cocoanuts); then I shall call at this island. But it will not be safe to go until after the hurricane months are past, which will be about April.

We have just started a small school for the natives, held in our house. We cannot encourage many to come, because we have not room. We teach them to speak English, and they help us by telling us how to pronounce the native words. Just the other day we learned that the natives have no toes, they are the fingers of the feet. Some of the native words are very long, but we find it easier to remember the long words than the short ones. The word "thumb" has twenty-one letters in it, *aigagalolevunilingana*; and the word for "to reconcile" is *vakayalovinakatakaveivenakaitaka*. It is a very common thing to find words with from eighteen to twenty-four letters in them, yet the natives can roll them out so fast that they do not seem to be so long.

J. M. COLE.

#### NEW MEXICO.

DURING the past year comparatively little has been said in the REVIEW concerning the work of God in the New Mexico and Arizona mission field. This has been due to a lack on the part of the laborer, rather than to there being nothing to report; for we feel that we can report hope, since "experience worketh hope." Our work began early in last May at East Las Vegas, N. M., where there were two or three earnest

souls who had accepted the truth several years ago. It was refreshing to the lonely Sabbath-keepers, as it was to the laborer, to meet with those of like faith, whose interests and purposes in life were one and the same. At this place a Sabbath-school of thirteen members was organized, which has since grown to a membership of twenty-three, the increase being due to immigration from other parts. Having just closed a week's meeting at Las Vegas, we are rejoiced to see the advancement the company has made in spiritual growth during the last few months. A missionary society was recently organized in the company.

At Oatskill we found nine Sabbath-keepers, who, with four others who moved with us to that place, made a nucleus for the first church organization of Seventh-day Adventists in New Mexico. Much labor and missionary effort have been spent at this point, and although there is not seen all that could be desired, faith furnishes hope that in God's own time the seed sown will bring forth acceptable fruit. Besides the usual Sabbath exercises, regular weekly prayer and missionary meetings are held there.

At Raton and Albuquerque Elder Larson and the writer conducted tent-meetings during the favorable season. A report of these efforts has been given by Brother Larson heretofore.

Some time and effort have been spent in the interests of the Mexican population, studying their social and religious customs. Here we can study not only the slow growth of the social, but the slower and more unequal development of the native Mexican's mental and spiritual nature. His life, manner, and home show, with rare exceptions, the reverse of enterprise. However, as a class, the people are courteous in their way, kindly and intelligent for their circumstances, and they show an earnest desire to read Spanish religious literature. They prefer to perform life's functions after the manner of their primitive fathers, notwithstanding the modern methods of a more progressive race are fast taking root about them. They are still numerically in the ascendant, and stubbornly cling to the old life of the Castilian peasant, as poor, as happy, and as quaint here in the United States, as ever in the home of their nativity.

We find the language of the Mexican more simple than we expected and the earnest desire of our hearts is to know how we can best serve the purpose of God, for which we are called to this field. We know the Lord has a people in every nation, kindred, and tongue, and our faith in the complete success of the last testing message of truth for the Mexican race, makes our labor for this people joyous. The prospects for the advancement of a spiritual work are growing brighter with experience, and when the warfare is over, we expect to meet many precious souls from this southern mission field. May we have the prayers of the readers of this paper for the work here.

VOLNEY H. LUCAS.

Watrous, March 1.

#### A WORD FROM ONTARIO.

FOR nearly forty years the coming of the Lord and kindred truths have been dear to me, and for the last ten years or more, I have longed to bear some part in the spreading of this saving light. When the canvassing work was placed before our people, it seemed that I might do something in that line; but many thought me too old for such work. About six years ago Brother F. L. Mead asked me if I did not want to try the work. With beating heart and tears of joy I said, Yes! and I soon began to prepare. Five years ago the coming spring I was invited to Canada, where I soon began work. I cannot say that I proved a successful canvasser in every sense of the term, but this I can say, I learned to love the work; for it was giving the solemn message to the people. O how I pleaded with the Lord to let it prove salvation to at least a

few. In canvassing I found some keeping the Sabbath. This gave me courage.

Nearly a year ago I made a canvass of Groverterst and that vicinity. It is a rocky region, once densely covered with pine; but the lumberman's ax and forest fires have changed the forest to black stumps and dead timber. It borders on a beautiful lake, and many of the people gain a livelihood by fishing and lumbering jobs. So far as education goes, they are little in advance of heathen nations. They seem abandoned by Christian people and ministers, yet they are anxious for some one to preach to them, though there is not one professor of religion in the community. They wanted to know if I would not begin to hold meetings and Sunday-school among them. I was somewhat surprised, being a stranger. But it seemed a call to do what I could for them, and I dared not refuse. So I made an appointment, and they came together. But what could I do? I had never attempted to speak in public, and as I said, none made a profession. But as best I could, I prepared a subject. The Lord stood by me, his word came with freedom to my mind, their hearts seemed moved by it, and they wanted me to come again, and I could not refuse. I have continued to present different subjects to them, visiting them at their homes, reading the Scriptures and praying with them. Where they were able to read, I have given them reading matter. They are very anxious for me to continue to labor among them, and do what I can for their families. I have spoken twenty-seven times in all. I drew up a covenant according to our faith, and fourteen have signed it. We have regular Sabbath meetings appointed. I have decided to locate among the people here, and do what I can for them. If the Lord continues to bless, the work will require a minister the coming season to administer baptism and complete an organization.

S. W. HICKOK.

#### THE ATLANTA INSTITUTE.

By request of the superintendent of the district, I write a brief report of the institute held at Atlanta, Ga., January 3 to February 12. The meetings were held in our beautiful new chapel, recently built by the church in Atlanta, while the basement of this chapel neatly fitted up for the purpose, was used for a boarding-hall by those in attendance. Nearly all the workers in the Southern field were present, and a large proportion of them were there at the beginning and remained until the close. These, together with the Atlanta church and those who came in from without, often taxed the utmost capacity of the building, necessitating the opening of the folding doors between the two apartments, and bringing up chairs from below.

The daily program was as follows: Breakfast, 7:30; prayer-meeting, 9; Bible study, 9:30-10:30; another study, 10:45-11:45. Recess. Dinner, 1:30; Bible study, 2:45; and still another study from 4-5. This, with the services in the evening from 7-9, filled the day pretty full. Elder G. A. Irwin conducted a series of daily studies on the book of Acts; Elder Brunson carried on another series on the epistles of Paul to Timothy; and the writer occupied nearly two hours each night on the subject of the relation of the kingdom of Christ to the kingdoms of this world. These lines, together with the health talks by Dr. Paulson, and the helpful practical work of Elder Olsen during the few days he could be present, occupied most of the time. Some hours were devoted to plans of work, etc. Much help was experienced from the physical exercise conducted during the intermission by Miss Tabor, from the Sanitarium.

God's blessing was with us from the very start. This was manifest in a spirit of unity and brotherly love, and in an earnest desire for truth. Personally, I can say I never enjoyed work more than among these people, all of whom I learned to love most tenderly. The institute

posed with a climax, although many feared that it continued into the week, after Sunday night the interest would dwindle away. This year was proved to be without foundation, for the last two evenings,—Monday and Tuesday evenings,—the chapel could hardly accommodate the people. It was the universal testimony of those present that it was the best institute they had ever attended; that God had come very near; and that the wonders of his love and his word had been opened by the divine Spirit of truth, to their hearts and minds.

A pleasant feature of the institute was the dedication of the chapel in which it was held. This took place with appropriate services on Sunday, February 2. It had been a very rainy day, but just as the dedicatory address was closing, the sun burst out in the western horizon, and painted in heavenly colors, on the brow of the storm-cloud, the bow of promise. All looked upon this with joy, seeming to see in it an omen of a more glorious future for the Southern work.

While they dedicated the house to the worship of God, they felt that in a far truer sense they themselves were, by the blessings there received, dedicated anew to truer, loftier work, and more loving service.

Those of our people who visited the schools and orphanages in Atlanta for the colored people, were greatly impressed by the fact that there is grand, unselfish, loving Christian work being done there by other denominations. This, too, makes us feel the need of such helps in our work. With the new school to be established in the South for the colored people, we believe the work will gain new power. All we can say is, Our hearts and prayers are with all those faithful workers, and we are sure God's blessing will be theirs. G. E. FIFIELD.

#### WISCONSIN.

NORTH LA CROSSE.—We came to this city one year ago last April, to engage in mission work, and we are still engaged in this work in connection with two young people. The work is progressing slowly. There have been fifteen added to the little church since our coming here, making a membership of forty-three, and quite a number of very interesting cases are among those for whom we are laboring. This is a very hard field in which to labor. While it is comparatively easy to convince the people of the truth, it is very difficult for them to decide to obey, especially those who are engaged in work in the car shops and the mills. As they cannot get work and keep the Sabbath, they do not know how they can support their families. But we are hoping and praying for them, that the Lord will open the way for them so that they may obey. GEORGE H. KISNER.

#### MAINE.

AUGUSTA AND HALLOWELL.—I am grateful to the Lord that I can report that the work is onward in these two cities. Since my last report, four more have taken their stand with us to walk in all the precepts of God. Thus we now have some twelve new Sabbath-keepers here; many others are deeply interested, and some of these we have reason to believe will soon be found walking in the light of the truth. I am holding two meetings each week in Gardner, and quite an interest has been awakened there as the result of our labors. The Disciples there have kindly opened their chapel for the meetings. I am fully persuaded that a great and good work could be accomplished in these cities, if we only had more means and workers at our command. The Lord hasten the day when all who profess to believe that his coming is near at hand will be brought to see and fully realize the importance of laying themselves and the means which God has placed in their hands, wholly upon the altar, to be used

in spreading far and wide the glorious tidings of the soon advent of our Lord to take his people home. If each one who professes present truth was fully consecrated to God, and was doing his duty in giving of the means in his hands to help spread the third angel's message, there would not be so many earnest pleas coming in from every direction for help and means; on the other hand, there would be plenty of each, and soon the work would be completed, and we could go home to our Father's house, to enjoy the marriage supper of the Lamb.

Elder Basney and I contemplate beginning a series of meetings in the union hall at Lowell next Thursday evening, and we cannot but believe that they will result in much good. We ask an interest in the prayers of all for our success, that souls may be brought to see and accept the truth. M. G. HUFFMAN.

February 24.

#### ILLINOIS.

FROM December 18 to January 13 I visited seven churches in Southern Illinois. At each place the ordinances were celebrated, and the business of the annual meeting was transacted. At three of the places I was present during part of the week of prayer. At every place an encouraging and profitable season was enjoyed. February 1, 2, I held meetings at Mattoon, and organized a church and a tract society. A church building is very much needed. February 13 to 17 I was at Charleston. Brother A. W. Walker and his wife have been doing a good work there. Several have embraced the truth, and others are interested. They hold a Sabbath-school in their house, and have gathered in quite a company of children who are much benefited. Some of the older ones are getting a good knowledge of the truth, and are giving their hearts to the Lord. I had some interesting visits with two families of intelligent people who are investigating our publications, seeking for light. I came to Willow Hill, February 20, and am holding daily meetings with a good attendance and an increasing interest. I hope for good results. E. A. CURTIS.

#### REPORT FROM CLEVELAND MISSION.

I AM glad to report that the work is onward in this city. We have been blessed in making several changes in the methods of our work, one in particular: Our Sunday evening sermon was changed to a Bible study, granting the privilege of asking questions on the subject under consideration, and opening each study with a brief review of the previous lesson from the texts on the blackboard. Our object was to educate, especially those who wished to hold Bible readings. It seems to me the articles from the pen of Mrs. E. G. White in the REVIEW last June and July, Nos. 24-30, should be most carefully studied by all who are interested in city mission work.

About a month ago we opened a place for gospel meetings, Sabbath-school work, providing food and clothing for the poor, etc., in a destitute part of the city. A brother and a sister who were active workers in the Salvation Army a few months ago are especially interested in this phase of the work. From the beginning all the members of the church have taken a lively interest in this new enterprise. We were recently favored with two good talks from Dr. Kellogg, which were highly appreciated. Sister Anna Tabor, of the Sanitarium, spent three or four days in public and private instruction in the interests of healthful dress. There is a desire with many to be "up to date" in the light on these lines of reform.

Just following the articles in the REVIEW on the wants of the Southern field, Sister A. S. Steele, of the Steele Home, Chattanooga, Tenn., gave us a stirring talk from her rich experience

in working for the colored people during the last seventeen years. The good Spirit of God was present in a marked manner. Truly, whole-hearted, unselfish work along this line will bring a precious reward, even in this life.

Several of the church-members are holding Bible readings. Eight new believers were baptized and united with the church two weeks ago. One brother was brought up a Catholic. He was an active business man until five or six years ago, when he lost his hearing. He was reading and studying for nearly two years and a half. Another brother from the Friends' Church has had a bright experience after fighting the truth for seven or eight years. A sister finally gained a precious victory, and is now united with her husband, who was a captain in the Salvation Army less than a year ago. Some ten or twelve of our readers have recently begun the observance of the Sabbath.

Since last May our missionary society has been taking 150 *Signs* and 100 *American Sentinels* each week for sale and distribution. Our Sabbath-school is growing in numbers and interest. One of the leading physicians of the city, a Methodist, has been studying most carefully the subject of the soul, with the result that he will soon have ready for publication a valuable work on that subject. He was at the beginning favorably and deeply impressed by a study of a work on the "Doctrine of the Soul," by Dr. C. L. Ives, of Yale College, which I loaned him two years ago. WILLARD H. SAXBY.

#### DOINGS AT THE CAPITAL.

THE Committee on the District of Columbia of the House of Representatives, on Monday, March 2, granted a hearing on the District Sunday bill. The friends of the bill had urged the matter of the hearing, but although the notice had been published more than a week, the promoters of the Sunday law were conspicuous by their absence. The representatives of the International Religious Liberty Association, with those of other associations, were recognized for the purpose of presenting arguments against the passage of the bill.

The following is a synopsis of the arguments made:—

House Bill 167 is a bill to protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia. This bill provides "that on the first day of the week, known as the Lord's day, set apart by common consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform labor," etc. If the claim herein set forth is well founded, this is the best reason in the world why the Congress of the United States should have nothing whatever to do with it. Man can add nothing to that which is divinely appointed. Should not we be content with absolute liberty, such as all enjoy who choose to observe Sunday? If the day is divinely appointed, God is able to protect his own day, and the government may go on with the business of regulating civil things. It was to keep the legislature within its own sphere, that the wise men who laid the foundation of this republic put in the first amendment this prohibition: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." The bill under consideration is clearly a violation of this first amendment, in that it both proposes a religious establishment and prohibits the free exercise of religion. It proposes to establish a day of rest and divine worship for one class, and to prohibit the free exercise of the God-given right to worship, according to their conscientious convictions, of all who dissent from this establishment. If this bill is enacted into law, the proscribed class will be completely at the mercy of the believers in the established Sunday, and to the minority they may deal out in such meas-

ure as they see fit that which God designed all men should have an equal right to enjoy.

If the declarations of the Constitution and the first amendment mean anything to the American people and the world, they are a guaranty of absolute freedom in matters of religion, so long as that freedom does not lead to incivility. The bill under consideration is essentially a violation of this principle. It proposes to place in the hands of one religious element the power to determine just how much or how little labor may be performed by another religious element on a day regarded as sacred by the one and not by the other, although the labor, or acts, are not crimes in themselves. It proposes also to place it within the power of the favored class and the courts to judge of the religious character of the person to be exempted, thus giving to this favored class a complete monopoly in religious matters. Dr. Schaff, in his book entitled "Progress of Religious Freedom," wisely says: "There is a wide difference between toleration and liberty. The one is a concession, and the other is a right; the one is a matter of expediency, and the other is a principle; the one is the gift of man, the other the gift of God." In a free country nobody wants to be tolerated for his religious opinions or sacred convictions. "Toleration is an intermediate state between religious persecution and religious liberty." "Religious liberty is founded in the sacredness of conscience, which is the voice of God. Liberty of conscience requires liberty of worship as its manifestation."

Since the United States declared for absolute religious freedom, it has exerted an influence upon all the nations of the earth, and the tendency has been toward that high and exalted principle. But if this greatest of all nations shall relinquish that which above all has made her great, then she will lose her moral power over the nations, and, like the states of South America, will descend to the level of other church-and-state governments. "The American system is a free church in a free state. This is the American solution of the problem of ages." Not one of the governments of the Old World ever rose higher than the theory of toleration. De Tocqueville, the French statesman, said of America, "There is no country in the whole world in which the Christian religion retains a greater influence over the souls of men than in America." All this is the result of the fact that religion is free and not forced. "The church needs, and should ask, nothing from the state. . . . She commends herself best to the world by attending to her proper spiritual duties, and keeping aloof from political and secular complications." "She can only lose by force and violence; she can only gain and succeed by spiritual weapons of truth and love." He is no true friend of his country, who would wish to see the religious freedom guaranteed by the Constitution narrowed in its operations, or who would favor any measure tending to such result.

A. M.

## S. D. A. EDUCATIONAL SOCIETY.

THE nineteenth annual meeting of the above society was held pursuant to published notice, the first meeting convening February 24. Four meetings were held, at which matters of interest to the College and the educational work in general were freely discussed. The president of the Board of Directors, W. C. Sisley, occupied the chair. Resolutions were discussed and adopted on the following points: Recommending the adoption of a strictly cash plan in the payment of tuitions; making such discounts as will encourage prepayment of yearly dues; approving of the steps taken to furnish work by which some students have been enabled partly to pay their way in school, and encouraging an extension of that plan.

Some time was occupied in considering a change of the by-laws relative to the formation

of the Board of Trustees, but no changes were made. In his remarks the president of the faculty, G. W. Caviness, spoke encouragingly of the work of the College. The attendance has been larger than last year; and the religious interests of the school have been well sustained.

The treasurer, A. R. Henry, presented his report, of which we give a summary:—

## RESOURCES AND LIABILITIES, JAN. 31, 1896.

Resources.		
Philosophical apparatus,	\$	2,132 37
Museum,		1,319 40
Printing department,		3,094 50
Carpenter "		144 85
Sewing "		100 00
Laundry,		320 00
Ice,		75 00
Bills receivable,		575 74
Library,		4,172 62
Bookstand,		1,600 00
Personal property,		4,039 50
Coal and wood,		400 00
Broom department,		614 55
Furniture, etc.,		6,597 08
Laboratory,		34 00
Old accounts,		4,493 09
Gymnasium apparatus,		188 24
Real estate,		111,346 30
Current accounts uncollected,		1,500 00
Deposited in bank,		800 00
Provisions,		910 00
<b>Total resources,</b>		<b>\$144,457 24</b>
Liabilities.		
Bills payable,	\$	26,781 18
REVIEW AND HERALD,		36,274 74
Due for coal,		400 00
Interest,		900 00
Salaries, etc.,		2,012 00
<b>Total liabilities,</b>		<b>\$66,367 92</b>
<b>Present worth,</b>		<b>\$78,089 32</b>
Cash liabilities this date as above,		\$66,367 92
Cash liabilities June 30, 1895, as follows:—		
Bills payable,	\$	31,723 54
REVIEW AND HERALD,		20,814 61
New building account,		10,942 22
		\$63,480 37
<b>Total deficit to date,</b>		<b>\$2,887 55</b>
To offset which we have the following cash items:—		
Stock, machinery, and monies due broom department,	\$	600 00
Uncollected from students in the Home,		1,200 00
Uncollected from students outside the Home,		300 00
<b>Total,</b>		<b>\$2,100 00</b>
Cash in bank,		800 00
		\$2,900 00

The following is the Board of Trustees elected for the ensuing year: S. H. Lane, J. H. Morrison, I. H. Evans, A. R. Henry, J. H. Kellogg, W. C. Sisley, G. C. Tenney. At its first meeting the Board was organized by choosing the following officers: President, W. C. Sisley; Secretary, G. C. Tenney; Treasurer, A. R. Henry; Auditor, I. H. Evans.

G. C. TENNEY, Sec.

## News of the Week.

FOR WEEK ENDING MARCH 7, 1896.

## NEWS NOTES.

If some of the Chicago aldermen are to be taken as an index of the lot, there is no occasion for a very high opinion of them. Lately two of their number assaulted a police captain on the street, and after a fierce struggle, were carried to the station-house and locked up. A few days since, another in a drunken condition boarded a street-car, and proceeded to take forcible possession of the motorman's place, saying that he could run that car. He attempted to shoot the conductor, who ordered him to be quiet. In the struggle that ensued it took ten or more policemen to subdue the liquor-infuriated man, who was on his way to a council meeting. He was dragged first by the collar, then by the heels, through the mud, slush, and filth of the streets to jail, when, after an hour or so, he told who he was. When such men make laws, what are we to expect?

The action of Congress in recognizing the belligerent rights of the Cubans, really meant nothing only as an expression of the feelings of Congress in the matter. It requires the action of the President actually to do anything in the matter, and he is not disposed to act rashly. But the steps taken by Congress were sufficient to throw the Spaniards into a furor of excitement. In Barcelona the U. S. consulate was attacked with stones, and the streets resounded with cries of, "Down with the Yankees!" The police restrained the mob with difficulty. Other riots have taken place in various cities. The Spanish authorities were ready with an apology.

General Weyler, the new Spanish commander in Cuba, replies to the allegations of cruelty that are made against him with an indignant denial. As yet nothing in this war has developed in his course to give him such a reputation. He claims to have been only a subordinate officer when in Cuba in a previous struggle. On the other hand, now that telegraphic communication has been opened with the province of Pinar del Rio, where Maceo has been with his forces for some time, there come to the world fearful reports of desolation. The rich country has been reduced to a wilderness. Many towns and villages are in ashes, and the inhabitants are homeless wanderers. While stories of Spanish cruelties are anticipated and watched for, we have in the wake of the insurgents the most terrible effects of war, the devastation of a peaceful, prosperous country entirely outside of the range of active hostilities.

Dr. John Rusk, of the "Church Militant," Chicago, some time since invited Robert Ingersoll to preach for him some Sunday. Ingersoll consented to do so. Now Dr. Rusk finds himself a storm-center of no small magnitude. The place he occupies is Willard Hall in the W. C. T. U. building. The women of that organization do not indorse infidel preaching; that is, avowed infidel preaching. Dr. Rusk thinks he will stay in the hall to the end of his lease next summer, and that the Ingersoll services will take place elsewhere. But this compromise does not suit the owners of the hall, for they insist upon Dr. Rusk's vacating the premises as soon as he can. He is altogether too liberal. He started with small numbers, and has become a hall-full. Evidently he is not too liberal to suit a great many people who seek to quiet their consciences by espousing a church that meddles as little as possible with religion.

Rome is agitated by another popular outbreak. The occasion is the ill success that attends the war that is being carried on by Italy against Menelek, king of Abyssinia. The war is one of conquest, a grand land-grab, and so far as sympathy goes, it belongs with the Ethiopian heathen who are defending their country against inexcusable invasion. In the struggle the Italians have been disastrously defeated, and many were killed; indeed it is rumored that the army was nearly wiped out. In other cities as well as in Rome violent demonstrations have been made with cries of, "Down with the ministry," and, "Death to General Baratieri!" In Milan, 30,000 people participated in the mob, and had to be dispersed with bayonets. At Pavia the embarkation of troops that were being sent to Africa was prevented by the populace. It is said that the priests are quietly aiding the excitement in hopes thus to weaken the government. Later news is to the effect that Caprivi has yielded to the popular clamor, and resigned. A new ministry is being formed, and it is probable that the war will be closed.

The following despatch published in the papers of March 6 indicates the course that will be taken by the ex-commanders Booth: "The 'Christian Crusade' is the name suggested by Ballington Booth for the new evangelical movement which the former commander of the Salvation Army has pledged himself to lead. The nucleus of the proposed crusade is the little band of Long Islanders, the Sea Cliff corps, who deserted in a body, and sent a telegram to the Booths announcing themselves as 'an independent religious body,' and inviting their former leaders to assume command. Ballington Booth at once telephoned an acceptance, sent a former salvationist, Captain Seake, to take charge, and straightway the career of the infant organization began with the hiring of a hall, the one selected being the former barracks of the defunct Salvation Army Sea Cliff corps. It is announced that Ballington Booth will at once establish a paper in opposition to the famous *War Cry*, and that it will be up to date in all evangelical matters, not limiting itself to the discussion of purely army affairs, but dealing with all cognate subjects." By later news we learn that the new army occupied Cooper Institute hall on Sunday evening. It has been rented by W. E. Dodge for the Salvation Army for a long time. Mr. Dodge refused to allow Miss Eva Booth to hold forth there, saying that nobody could hold meetings there on Sunday evening unless authorized to do so by Ballington Booth. It is undecided what name the new organization will take.

ITEMS.

The congregation of Oxford University has rejected, by a vote of 215 to 140, a resolution to allow women to take the degree of bachelor of arts.

The date for the execution of H. H. Holmes, the convicted murderer of Benjamin F. Pitzel and alleged murderer of twenty-one others, has been fixed for Thursday, May 7.

Archbishop Kenrick, of St. Louis, is dead. For fifty years he has held the position of Catholic archbishop of St. Louis. He is widely known as one who opposed the dogma of infallibility in 1870.

Thirteen boys and two men were bitten by a rabid dog in New York, Feb. 29. The boys are being treated for fifteen days at the Pasteur Institute. The men refused to come for treatment. The case is attracting much attention, and its outcome will be watched with interest.

The king of Corea is still at the Russian legation in Seoul. Internal uprisings continue. It is rumored that Japan is making advances to Russia with the view of arranging for dual control in Corea. It is believed that the Marquis Yamagata, while in Russia for the czar's coronation, will negotiate a treaty of alliance.

The Tuskegee Negro Conference that meets annually, opened its session, March 5, with a very large and representative body of colored men in attendance. The meeting is undenominational in character, and the present is said to be the most notable meeting of colored men yet held in this country. Delegates from several States are present. Over forty institutions in the South are represented.

The steamer "Ailsa" was sunk in New York harbor during a dense fog, Feb. 29. She came into collision with the French steamer, "La Bourgogne," and sank in a few minutes in water that left her funnel and masts in sight. The crew of Italians and Spaniards captured the only available boat, fought the passengers and officers out of it, and rowed away, leaving them to their fate. But a tug came up and rescued the people.

A despatch received in London, March 2, from Queensland, says that gales and floods have caused a great deal of damage in and about the seaport of Townsville, in the northeast part of Queensland. Seventeen vessels in that harbor have foundered, and one of them went down with its passengers and crew. Houses on shore were razed to the ground. The loss by the foundering of four passenger steamers alone is estimated to be \$500,000.

"Rev." W. C. McCraig was given his dismissal at Markleville, Ind., on decidedly peculiar grounds. He has been holding revival meetings, and it is claimed that his methods, or something about him, made people go insane. One of the flock labored under the hallucination that he could see into the bowels of the earth, and told what he saw there. Another of the flock is in jail, and thinks he is God. Several others are getting cranky.

Venezuela has refused the demand of Great Britain that the Uran incident be regarded as a distinct issue, and that reparation be made and an indemnity paid. The government declares that to grant England's demand would be a virtual recognition of British rights in the territory in dispute between the two nations. It also declared that the whole issue must await the result of arbitration. Officials express fear that England will try to enforce payment of damages.

Miss Annie Taylor has entered Tibet as a bona-fide trader; she deals in medicine, for which there is great demand, and meantime loses no opportunity for missionary work. The commissioner of customs at Yatong is Mr. Taylor, and the missionary at Yatong is Miss Taylor. The Tibetans naturally conclude that both Taylors belong to the same firm, and the poor commissioner is afraid lest he should be held responsible for the deeds of the other Taylor. - Missionary Review.

Dime-novel reading came near wrecking another train in Indiana last week. Three boys were arrested for robbing a saloon, who confessed that they had plans already laid for robbing a bank and wrecking a passenger train on the Lake Erie & Western Railway. The train was to be thrown from a bridge, and the express and passengers robbed in the excitement. The boys were armed "to the teeth" with pistols and knives, and for several days one of them had been practicing for the raid by riding through the woods and shooting at trees.

The Missionary Review says that when Bishop Taylor first went to Liberia, the only small currency in use in portions of the Kroo Coast was leaf tobacco. Two Methodist missions used it in the purchase of rice for absolute needs and for the landing of supplies sent from New York. The bishop introduced laundry soap as small currency, and his son, Ross Taylor, has sent from a firm in New York from three to five tons at a single shipment, fair quality and full weight, eight and sixteen ounces to the bar, to serve the purpose of currency. No tobacco has been used in trade since the stations were opened.

In the great floods that have lately prevailed in New England, it is estimated that \$2,000,000 worth of property and six lives were destroyed.

It is reported that Lady Henry Somerset, the English head of the W. C. T. U., has gone into the courts to maintain her reputation. She has sued William Waldorf Astor for \$25,000. Lady Somerset alleges that her reputation has been damaged by a remark in Mr. Astor's Pall Mall Gazette that Lady Henry Somerset would drive any one mad. Mr. Asquith, former home secretary, has been retained as counsel by Mr. Astor. Sir Edward Clarke will represent Lady Somerset.

It is reported that business men on the Pacific Coast are becoming seriously alarmed at the menace to almost every line of productive industry produced by the cheap and yet excellent products of Japanese labor. Watches which cost \$30 to manufacture here are made in Japan for \$3; ten boxes of excellent parlor matches sold here for five cents can be bought there for one cent; a piece of silk tapestry for which French artists demanded \$10,000, has been duplicated in Japan at a cost of only \$700, etc. An American firm has recently purchased nine car-loads of buttons made in Japan.

Appointments.

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

Nothing preventing, I will meet with the churches in the Atlantic Conference as follows: - Burlington, N. J., March 6-11; Wilmington, Del., " 12-15; Ford's Store, Md., " 17-22; Rock Hall, " 23-29. Meetings will begin the first day of each appointment at 7:30 P. M. I shall be pleased to see as many of our brethren as can attend. J. E. JAYNE.

Special Notices.

NOTICE TO THE LABORERS IN GENERAL CONFERENCE DISTRICT 6.

It is thought best to receive no more students as members of the special course of study conducted by correspondence under the direction of the faculty of the Walla Walla College. It has been gratifying to see the interest that has been manifested in this new plan, considering the short time it has been before our people. We have a large class who began the work March 1. It would be unsatisfactory to both students and instructors to allow individuals to join the class at any time. The work has been arranged in terms of three months each. At the beginning of these terms, opportunity will be granted to join the class. The second term will begin June 1. We should be glad to correspond with any who are interested in our work. College Place, Wash. E. A. SUTHERLAND.

Publishers' Department.

The Sabbath-school Quarterly containing the lessons on the "Life of Christ and the Saints' Inheritance," which will be studied by senior classes during the second quarter of 1896, is now ready, and orders for the same can be filled promptly. This subject is one of great interest to all, and as there will be a large demand for the pamphlets, it would be well for Sabbath-school secretaries and others to order their supply at once. This will insure having them for distribution the last Sabbath of this month. Price 5 cents. Order from your state tract society NOW!

WANTED.

PERIODICALS. - Clean copies of our various periodicals are wanted in Kalamazoo, Mich., for free distribution. Address, postpaid, J. F. Stureman, 1309 S. West St., Kalamazoo, Mich.

NAMES. - Hundreds of names of youth and children not of our faith, to whom the Youth's Instructor and the Little Friend can be sent a short time gratis. Address S. M. Booth, 156 Poplar Ave., Battle Creek, Mich.

FOR SALE. - On account of sickness, I will dispose of my stock of goods, consisting of groceries, notions, etc., also fixtures and horse and wagon. This is an excellent opportunity for some Sabbath-keeper. Must be sold by April 1. Address W. J. Felt, College View, Neb.

NOTICE!

The address of Mrs. E. G. White and family, and of W. C. White and family, is Cooranbong, New South Wales, Australia.

Obituary Notices.

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

HANKS. - Died Feb. 25, 1896, at Muskegon, Mich., of pneumonia, Sister Catherine Hanks, aged 70 years and 9 days. Sister Hanks began to keep the Sabbath since I came here, and while my acquaintance with her was short, I found her a true Christian. She leaves relatives and a large circle of friends to mourn their loss. Words of comfort were spoken by the writer.

B. F. STUREMAN.

HAMMOND. - Fell asleep in Jesus, in Chicago, Ill., Dec. 14, 1895, Sister J. Maud Hammond, aged thirty-two years. She was converted at the age of sixteen, and united with the Baptist Church, of which she remained a member until three years ago, when she united with the Chicago South Seventh-day Adventist church. She is greatly missed by the church. She was a great sufferer for a short time before her death, which followed a surgical operation. She leaves a husband and a son ten years of age. Discourse by the writer.

S. H. LANE.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

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.

R. R.

Time Table, in Effect Nov. 18, 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. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

## The Review and Herald.

BATTLE CREEK, MICH., MARCH 10, 1896.

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The *New England Gleaner* says that "the Harvard Street Baptist Church in Boston is preparing with remarkable interest to listen to the truths of the third angel's message. Special services for this purpose have been appointed, to begin Sunday, March 8. The announcement given in their church paper contains the request that earnest prayers may ascend for the presence and power of the Holy Spirit during these meetings." Elder G. E. Fifield has been invited by the pastor and church to conduct a series of meetings there, and we join in the prayer that the Lord may be glorified in the meetings that shall be held.

Brother W. G. Hasty, of Pleasant Plains, Ala., is under indictment for forcing his children to labor on Sunday. His trial comes off in April. He hardly knows what to expect, as the charge is a new one to him. Indeed, we did not know before that it was a crime for a man to bring up his children in that religious belief and practise in which he himself has confidence. Brother Hasty says that his children all belong to the Seventh-day Adventist Church, and have come to years of understanding, where they choose for themselves. It is thus that the inquisitorial interference of religious laws pries its way into the most sacred domains of conscience.

Though not unexpected, we learn with sadness of the death of Elder John Fulton, which occurred in Boulder, Col., March 1. For many years he has been struggling with consumption, and to evade its deadly power has several times changed his field of labor, but has gradually been sinking beneath it. All that loving care could do has been done by his faithful wife, who in this hour of affliction has our deep sympathy.

A telegram to the secretary of the General Conference informed us of the untimely death of Elder W. N. Hyatt, at Keene, Tex., on February 28. He has labored in that State but a few months, having moved there from Nebraska by request of the General Conference. He was highly esteemed as a brother and laborer. His death was caused by typhoid fever. We have no further particulars.

The Sanitarium is, we are glad to say, enjoying a good patronage, and the vast influence it is exerting is widening continually. Hundreds of sufferers come hither yearly to receive relief from bodily ailments, and go away with a new lease of life, with a better understanding of how to live, and with higher and better motives in life. While the work for the sick and suffering is going on, hundreds of devoted youths are receiving knowledge and experience to enable them to go out bearing the same gospel of health to the world. There are now nineteen endowed beds in the hospital. These, and more too, are filled with worthy people who are thus enabled to come and receive the help without which life would soon terminate or be dragged out in misery. The hospital seems like a doleful place each Wednesday, when surgical operations are performed. It touches the heart to think of the terrible ills to which flesh is heir, and of the poor patients that are let down to the very gate of death, while the sharp knife delves into the tissues and cuts away the dreaded evil. But those engaged in this work fear God. They seek him for help and guidance; and we are perfectly sure that he does bless the surgeons and their assistants in a remarkable degree. The fatal cases are very few. The recoveries are rapid. The care bestowed is blended with a Christlike love that soothes and strengthens the quivering nerves. With ten thousand others we devoutly say, God bless the noble Sanitarium.

The Lord through the prophet Isaiah says: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." What a blessed heritage that is! The Lord God is the defense of his people and of his own cause. When the enemy seems about to triumph and bear off the victory, then is the time that the Lord loves to work. And in spite of all that the enemy or his agents can do, God's work goes steadily forward. It is true that the artful foe does succeed in blinding and misleading some; but the Lord will deliver all who sincerely look to him, and his work will go on, strengthened and purified by the efforts of the adversary.

Elder Allen Moon reports that at the request of the friends of the District of Columbia Sunday bill, now before Congress, the committee to whom the bill was referred granted a hearing to the friends and opponents of the measure. At the time appointed not one of those who requested the hearing was present. So the time was given to those who opposed the measure. Of these the principal speech was made by Elder G. E. Fifield. A synopsis of the arguments presented is given in an article elsewhere.

In the REVIEW of February 25 the excellent article taken from the *Good Health* on "Malarial Fevers" was by mistake credited to the editor of the journal, Dr. Kellogg. It was written by Kate Lindsay, M. D., who conducts the department of Home Training for Nurses in *Good Health*. In her article last week on "Errors in Exercise," Miss Sisley meant to say: "One common error is to continue exercise till a point of exhaustion is reached." A slip of the pen made it say "exertion."

Elder A. T. Jones reached home on last Sunday afternoon from a ten months' tour in Europe. That evening he addressed a congregation that crowded every part of the Tabernacle on the subject of the Eastern Question. Dividing the subject into two parts, he spoke of Turkey in the Bible; and on next Sunday evening will treat of Turkey in the fulfilment of prophecy. We are all glad to welcome Brother Jones back in apparent health.

A letter from Argenta, Ark., informs us of the arrest of a Brother Austin for Sunday work at carpentering. He was arrested on Sunday, had his trial Monday, and for some reason unknown to the writer, was discharged unconvicted.

### OAKWOOD.

THIS is the name which has been given to the farm recently purchased near Huntsville, Ala., upon which we shall soon start our industrial school for the colored people. The gigantic oaks which form a notable feature of the front yard, make it a very appropriate name for the place. Encouraging reports come to us from the farm. Needed improvements are being made, and the work of preparing the soil for planting goes on briskly. Some students with whom we have made arrangements are also beginning to arrive. These will be employed on the farm during the spring and summer, and will take up regular school work when the course opens in the fall.

I am glad to say that our brethren are responding to the call for money with which to pay for the farm. Those who have not already responded are invited to do so at once. None can afford to miss the privilege of having a part in founding this our first school for the colored people.

O. A. O.

### TO CORRESPONDENTS.

Do Seventh-day Adventists believe there is to be no hell? Do Ps. 9:17, Matt. 10:28, and similar passages merely mean the grave? B. L. H.

We do not believe in the never-ending hell of common theology. But in many passages of the Scripture the word is used as applied to the place or state of future punishment in which the ungodly will be destroyed.

E. M. says: "I notice that some of our writers refer to Christ as having 'lived in sinful flesh.' The Scriptures say that he came in 'the likeness of sinful flesh.' If one's flesh is sinful, why is he not sinful? Can you separate a man from his flesh, without separating him from himself?" We do not regard the statement, "in the likeness of sinful flesh," to be an exact equivalent to sinful flesh. It behooved Christ to be made in all points like unto his brethren. And as we partake of flesh and blood, he himself took part of the same. He was therefore tempted in all points "like as we are, yet without sin." We believe that in Christ's humanity dwelt the weaknesses and evil tendencies to which humanity is heir. Otherwise he could not be "tempted as we are." In this sense he was in the likeness of sinful flesh. But he kept himself pure from sin. He did this by the same means that are provided to keep us—seeking help from above, and keeping his Father's will ever before him.