

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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JUDGE NOT.

BY NELS ANDERSON.
 (Parkersburg, Ia.)

The stars in the heavens, unnumbered, have music to mortals unknown;
 The darkness of night and of sorrow has pictures of beautiful tone;
 And I have seen things that seemed withered have life that no other can own;
 Remember God's ways are not your ways, exteriors may false be or true;
 How oft beneath homeliness hidden, 'neath colors no art could e'er woo,
 Are found such pearls of rare pureness as mortals so seldom may view!
 Where mountains their rocks black and dreary rear up in the path of the sun,
 There are valleys of grass and of flowers, and rivers that smilingly run;
 And what if are chosen the mountains, instead of the flowers and sun?

Our Contributors.

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

CHRIST THE MINISTER'S THEME.

BY MRS. E. G. WHITE.

THE ministry is a sacred office; for the minister is to preach a crucified and risen Saviour,—the power of God unto salvation to all who believe. He is to lift up Christ as a complete Saviour to all who accept him. He is to present the science of salvation, and this subject can never be exhausted. Christ is our living intercessor to-day, before the Father in the heavenly court. Jesus, the propitiation for our sins, and not for ours only but for the sins of the whole world, is the theme instinct with divinity, which the servant of God is to present before his hearers. He is to make it plain that through the merits of Christ, through his example of suffering, the disciples of Christ are fitted for every work, for every trial and discouragement. He is to direct the people to look unto Jesus, to contemplate his self-denial, his self-sacrifice, his humiliation in our behalf, and to be ready and willing to follow in the footsteps of Jesus,—to endure the cross, despise the shame, and go without the camp bearing reproach for his sake.

The minister is to show the people how the Holy Spirit makes them one with Christ, their divine Leader. The truth is to be enthroned in the heart, that it may sanctify the soul. The power and grace of God in the heart will manifest itself as the power and wisdom of God in the outward life. Jesus said, "I will pray the

Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." With the divine endowment of the Holy Spirit, the human agent is qualified to work in Christ's lines. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The minister, living the life of Christ, knows from experience that the believer becomes a living agent through whom God can work. Those who believe in Christ possess the character of Christ, have the love of Christ, are one with him. They lean on Christ as their only staff and sufficiency. They are Christ's living witnesses. By their spirit, by their words, by their deportment, by their courtesy, by all their actions, they testify to the power of Christ. A power goes out from those who believe in Christ, and their testimony carries with it the conviction that they are laboring together with God; that they have communion with the Saviour.

The preaching of the word is not to be undervalued. To preach the grand and solemn truths of the gospel which is to save men's souls, is a sacred, holy work. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." What an honor is conferred upon men who are called to be laborers together with God. As John, they are to be messengers to proclaim the coming of Christ! Like him they are to cry, "Behold the Lamb of God, which taketh away the sin of the world." "Lift him up, the risen Saviour," and say to all who hear, Come unto him who "hath loved us, and hath given himself for us." Lead men to contemplate the self-denial, the compassion, the great love wherewith he has loved them, which led him to pay the purchase money of his own life for our sakes. Let the science of salvation be the burden of every sermon. Let it be the theme of every song of praise. Let it be poured forth in every supplication. Let nothing be brought into the preaching to supplement Jesus Christ, the wisdom and power of God. Let his name, the only name given under heaven whereby we may be saved, be exalted in every discourse. From Sabbath to Sabbath let the trumpet of the watchmen give a certain sound. Let them hold forth the word of life, presenting hope to the penitent, and Christ as the stronghold to the believer. Let them reveal the way of peace to the troubled and despondent; let them show forth the grace and completeness of Christ as their living Saviour.

Let the minister not forget to encourage the precious lambs of the flock. Christ, the majesty of heaven, said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Jesus does not send the children to the rabbis; he does not send them to the Pharisees; for he knows that these men would teach them to reject their best

Friend. The mothers that brought their children to Jesus, did well. Remember the text, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Let mothers now lead their children to Christ. Let ministers of the gospel take the little children in their arms, and bless them in the name of Jesus. Let words of tenderest love be spoken to the little ones; for Jesus took the lambs of the flock in his arms, and blessed them.

Our expectation is from God, who has given us rich and powerful proof and weighty arguments to move the hearts of men through preaching Jesus Christ and him crucified. Simple prayer, indited by the Holy Spirit, will find its way through the open door which Christ has declared he has opened, and no man can shut. The prayers of the saints, mingled with the merit and perfection of Christ, will ascend up as fragrant incense before the Father. Such prayers will be answered; the Holy Spirit will descend; souls will come to the knowledge of the truth; sinners will be converted; and the faces of many will be turned from the world toward heaven and the Sun of righteousness. Men will have new motives for action, and will become witnesses for Christ.

Watchmen are not to slumber or sleep in their important mission. They must not only preach, but minister, educating souls by personal labor, and teaching those who have turned from error to truth by precept and example what it means to deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Ministers of Christ, great is your responsibility. Go forward in Christian experience from light to a greater light, reaching a more exalted standard continually. As the power of darkness works from beneath with intense activity, so let God's human agents work more vigilantly, co-operating with the divine, giving the trumpet a certain sound. Present the living oracles of God, showing the relation of the law and righteousness, and let no watchman fail to sound an alarm, and take up the warning coming from heaven, that all may be aroused to watch for souls, as they who must give an account. Light from heaven is waiting to be imparted to those who will walk in the light, as the light is given them. Let the workers for God manifest tact and talent, and originate devices by which to communicate light to those who are near and to those who are afar off. It is no time now to tolerate sleepy watchmen, and they never should have been tolerated. The experience of those who are working under the leadership of the principalities and powers of darkness, will be gained rapidly, and be abundant in suggestion. But because it has been so difficult to arouse from their lethargy the many who have long professed to know the truth, wicked spirits in high places have rapidly advanced their enterprises, and made their plans to hedge up the way of the Lord's army of workers. May the Lord show

those who have long been hindrances to the cause of God, who have placed stumbling-blocks in the way of those who would have advanced, what they have been doing, and may they make diligent work of repentance; for they have weakened the hands of others, and have given the enemy every advantage. Time has been lost, golden opportunities have been unimproved, because men have lacked clear, spiritual eyesight, and have not been wise to plan and devise means and ways whereby they might preoccupy the field before the enemy had taken possession. These men may think that they have done a very wise work; but the judgment will show that their warfare has been against Christ and his work.

Let us now wake up to earnest work. Watchmen who do not know the time of night, watchmen who feel no burden to lift up the danger signal, and give the warnings for this time, will not be intrusted with the light which God has to give. "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

There must be sleepless vigilance upon the part of every follower of Christ. Every one should look upon himself as a laborer together with God, working in his line to impart light and knowledge to others. God is working, and heavenly intelligences are waiting for the co-operation of human agencies, to work out in life and character a living demonstration of truth before the eyes of men. God has qualified men with the elements of faith, and it rests with them to exercise his intrusted gift and believe the evidences which he presents. They are to accept Christ, submit their will to the will of God, and love God and obey his commandments, that Christ may be formed within, the hope of glory. They must confess Christ, and reveal to the world that they have chosen him as their portion, or they will not be saved, but will be regarded as enemies of truth. Ministers are to present before the people the attractive loveliness of heaven, the glorious prize that Christ holds out before them. Only those will enter the gates of heaven, who make Christ their refuge. Let men watch for souls as those who must give an account.

The way has been made clear for all those who choose to hear, repent, and believe. All heaven is waiting the sinner's co-operation, and the only barrier that stands in his way is one which he alone can remove,—his own will. He must submit to the will of God, and through repentance and faith, come unto God for salvation. No one will be forced against his will; Christ draws, but never compels, service from any man. The Roman power never had any authority for forcing the conscience, and the Protestant world has no license to follow in its track. In not a single instance have they the example of Christ in forcing men to become his followers. He says, "Come unto me [he gives an invitation to draw the soul] all ye that labor and are heavy laden, and I will give you rest." Man is required to surrender self, to submit to be a child of God, to submit to be saved by his grace, and

when this is done, divine agencies co operate with the human agent, and the character is transformed. It is in the surrender of the will that the line of demarcation between a child of God, an heir of heaven, and the rebellious, who refuse the great salvation, is distinctly drawn. The apostle asks the question, "Who hath bewitched you, that ye should not obey the truth?" It is the truth that sanctifies the soul. It is Satan that beclouds the mind, so that eternity is lost out of the reckoning.

Let us follow the example of Christ, and daily consecrate ourselves to his service, that we may be one with Christ, as Christ is one with the Father; then we can bring glory to our Master. Abide in Christ, as the branch abides in the living vine, and you will bear rich clusters of fruit to the glory of God. Jesus rendered perfect obedience to the divine requirements, and offered to the Father an unblemished offering. Those who believe in Christ as their personal Saviour, are "made the righteousness of God in him." As you value your own salvation, hold fast to your faith in Jesus Christ; for he is all and in all to those who believe. The time is come when Christ is to be preached as never before. Do we rejoice in this? We are constrained to set forth Christ as a complete Saviour, the necessity of every soul.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

God calls upon the ministers of the gospel not to seek to stretch themselves beyond their measure by bringing forward artificial embellishments, striving for the praise and applause of men, being ambitious for a vain show of intellect and eloquence. Let the ministers' ambition be carefully to search the Bible, that they may know as much as possible of God and of Jesus Christ, whom he has sent. The more clearly ministers discern Christ, and catch his spirit, the more forcibly will they preach the simple truth of which Christ is the center. They will then preach the truth as it is in Jesus, and there will be no betraying of the sacred trust that has been committed to them in the work of the gospel. How painfully is the Lord Jesus Christ kept in the background! How his glory is veiled by the character and life of his representatives! Let the watchmen on the walls of Zion not join with those who are making of none effect the truth as it is in Christ. Let them not join the confederacy of infidelity, popery, and Protestantism in exalting tradition above Scripture, reason above revelation, and human talent above the divine influence and the vital power of godliness.

**"REMEMBER THE SABBATH DAY, TO
KEEP IT HOLY."**

BY ETHAN LANPHEAR.
(Plainfield, N. J.)

IN discussing this question, I do not propose to enter into a discussion of what day of the week is the Sabbath, but to ascertain what it is to "keep it holy." Webster defines "holy": "Hallowed, consecrated or set apart to a sacred use, or to the service or worship of God; a sense regnant in Scripture; as the *holy* Sabbath, etc.; proceeding from pious principles, or directed to pious purposes; as holy zeal. Perfectly just and good, as the holy law of God." Then if God is holy and his law is holy, men should keep the Sabbath holy, religiously, setting it apart as holy time, especially to devote it

to the worship of the true God. This appears to be as specific as the command, "Thou shalt have no other gods before me." This seems to combine God and the Sabbath or his law, so that nothing should intervene between us in our worship on the Sabbath day. Our zeal for God should be such as to devote the whole day to worship. "Six days shalt thou labor, and all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do any work, thou, nor thy son, nor thy daughter," etc.

The law seems to close up all business of worldly nature on the Sabbath day, that the day should be devoted to God and his service. Here, then, we find the original Sabbath from the beginning, and we find that all Sabbath observance by denominations and nationalities seem to have carried the idea of a Sabbath coming originally from God's law of the Sabbath; without this, the world would not have known of weekly rest day. While this is true, all very few understand the rest day to be only a sort of holiday, or day for visiting, recreation and amusement for the week; and possibly there is more drunkenness, debauchery, and crime committed on the day of rest than on any other day of the week.

The churches entering into an adulterous union with the world, lending themselves to the ambition, and receiving in return such power as they have to give, sank deeper and deeper into the slough of spiritual darkness; until they had made merchandise of the grace of God, and waxed rich from the sale of indulgences, issuing license to sin, and granting pardon for more and popularity with the world. They had made the churches a place of social relation with the world, where the church and the world met together, and make the house of God a place of merchandise and of amusement in social games, tableaux, and church parties and theaters. The church has fallen into the arms of the world, and by this criminal union, it has been reduced to the deplorable condition in which we find the church to-day. No sabbath-ism is largely indorsed, and men have largely lost conscientious scruples regarding the truth of the Bible; while infidelity is increasing in and out of the church.

"The Lord said unto Moses, How long will ye keep my commandments and my laws? This is just as appropriate to the present church of Christ to-day as it was to the children of Israel. We have the same God and the same law to-day that they had in those days. God never changes; he is the same yesterday, to-day, and forever. The trouble is, the people are in the wilderness on account of sin. All Protestant churches have the same Bible, all claim to take it for their faith and practise; while in reality the Bible teaches only one doctrine, one theology, one baptism, one weekly Sabbath rest-day, and one church of the living God. It is the people, not the Bible, that represent the special customs and traditions as coming from the Bible. Thus we have these thousands of one secret and other organizations interwoven and mixed up with our churches and politics that eat the Christ all out of the church.

The Seventh-day Baptist denomination has been organized in this country over two hundred years. These Christians have the Sabbath and other truths, and should have multiplied into hundreds of thousands; but they were not as aggressive as they should have been, neither did they practise according to their profession in keeping the Sabbath. They also clung to some human traditions, such as the endless punishment of the wicked, the natural immortality of the soul, and other doctrines contrary to the teaching of the Bible. Thus God has raised up another people to do the work that the Seventh-day Baptists should have done. These accept the Bible in its plain teaching. These people have not been organized over fifty years.

growth has been remarkable in the United States and other countries. They are Sabbatharians, according to the teaching of our Protestant Bible. They have no trouble to know when the weekly Sabbath begins or ends, and endeavor to keep it holy unto the Lord. This is the privilege of all people, and the word of the Lord seems to be so plain that none should err therein.

BLESSING AND RESPONSIBILITY.

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

CERTAINLY there can be no more noble calling or work than that of becoming "workers together with God." It seems to me that it should not be regarded simply in the sense of duty, but as a blessed privilege and duty. For surely it is a blessed work; it is a blessing in its influence and results upon the worker, developing and elevating, by calling into exercise the nobler, higher faculties of his being, by associating him with the pure, true, sacred work and truth of God, as well as by making him a blessing to those who receive those heavenly ministrations. Paul says, "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." 1 Thess. 2:4. Paul realized the sacredness of his mission,—"allowed of God," "called to be an apostle," "a chosen vessel."

The Christian's commission and credentials are from heaven; they are not from man. The work of God may not be taken up or laid aside at the convenience or the pleasure of man. It is the Lord's call, and should be recognized as such. It should never be entered upon in a light, unconsecrated manner. In his letter to the Corinthian church Paul says, "Woe is unto me, if I preach not the gospel!" Moved by the same spirit, David exclaims, "Thy vows are upon me, O God: I will render praises unto thee." Ps. 56:12. Moses, Isaiah, Jeremiah, and Ezekiel forcibly expressed the same important truth. Ex. 3:10-14; 4:10-17; Isa. 6:5-8; Jer. 1:1-10; Eze. 1:1-3; 2:1-10; 3:1-14. All through the Bible we see it spoken again and again that what was "dedicated," "devoted," "consecrated," "sanctified," was "most holy." God had taken it; and he says "he has set apart him that is godly for himself." I wish we might all sense this more fully, and then act accordingly. Then there would not be so much lightness and carelessness on the part of God's people.

While it is a precious privilege to be thus associated with Christ and his work, it is a terrible thing to neglect that which God has committed to us. He has said: "Cursed be he that doeth the work of the Lord deceitfully [margin, "negligently,"] Jer. 48:10. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62. And yet how many times we lightly esteem the Lord's sacred work. How often we allow selfish interests to crowd out and destroy the work and cause of God. Even vain, trifling pleasures are often permitted and cherished to the destruction of our usefulness and spiritual peace. God and his sacred work are set aside for the bubble of sin. It is both shameful and deplorable. O that we might sense the importance of God's work, while we are allowed to be connected with it, as keenly as we shall feel remorse and disappointment when the Lord shall have pronounced the curse for our "negligence,"—when we shall have been shut out of the kingdom because we have taken our hands from the plow, our hearts from his work.

In his charge to the Ephesian elders, Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. The thought

we wish especially to notice in this scripture is that the Holy Spirit calls the elder to the responsible position he occupies. If he is what he should be, he is not an office seeker, but rather, he feels his unworthiness and inability. But having been thus divinely called, how important it is that he should faithfully do his work. The Lord places him there, and he can neither neglect his duty nor leave the position without committing a grave mistake. He should faithfully stand at his post of duty until the same authority which placed him in the work, shall bid him cease. And so of all the positions in the cause of God, which his people may be called to hold. Called of God, the work is blessed, and he expects faithfulness. How blessed the privilege to work with and for the Master! I want to urge all who may read these lines, faithfully to do what the Lord requires, not for praise or gain, but for Jesus' sake.

SILVER REFINING.

BY MARCUS L. CARPENTER.
(Fremont, Mich.)

THE silver purifier sits intently bending o'er
His treasure-laden crucible, to watch the melting ore;
Of Jesus Christ our Saviour, it is said in Holy Writ,
"As a silver purifier and refiner he shall sit."

As silver ore is cleansed from dross, and gold in fire is tried,

The sons of Levi shall be purged by him, and purified
In a furnace of affliction, till his likeness they possess,
That they may bring an offering to God in righteousness.

WHEN DID CHRIST BECOME PRIEST?

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

I DESIRE here to speak of the doctrine that Christ officiated as priest in the first apartment of the heavenly sanctuary from the time sin entered our world to his first advent, and that when he ascended, he began his work as high priest in the second, or most holy, apartment; that since then he has been engaged in the anti-typical atonement work, or cleansing of the heavenly sanctuary. The desire has been the father of the thought in this case, and this has made necessary "the mother of invention." It is argued that the words "holy place" in Heb. 9:12 should read "holy places," but the change is not supported by the Revised Version in this or the 24th verse. Now if Christ entered as high priest into the most holy place at that time, it would be reasonable to conclude that he acted as priest in the holy place before his first advent; but this cannot be the truth, for the following reasons: First, the apostle Paul in Hebrews, chapters 6-10, makes an argument upon the priesthood of Christ, comparing the type with the antitype, and says nothing about any service being performed in the heavenly sanctuary previous to Christ's coming as a sin offering; but all the testimony goes to show that the Aaronic priesthood preceded that of Christ, and that the first was only "a shadow of things to come." The same writer also says, "Without shedding of blood is no remission." By virtue of the divine plan, Christ was looked upon as "slain from the foundation of the world;" but his blood was not yet shed, and therefore the heavenly sanctuary was not even dedicated until that blood was shed.

We next inquire, What was it that qualified those earthly priests for their work? Speaking of them this epistle says, "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Chapter 5:2. Going back to chapter two, we learn that he partook of our flesh and blood, and the reason why he did this is stated in verses 17, 18: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things per-

taining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Therefore in chapter 4:15 he continues: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." If we can tell when it was that Christ was thus tempted, we can then tell when he was in every sense fitted for his work as priest.

The expression, "within the veil," of chapter 6:19, is by some made to teach that Christ entered the most holy place of the heavenly sanctuary more than eighteen hundred years ago; but this is not necessarily so, for Paul speaks of a "second veil," and if there is a second, there must also have been a first. To use the plural of "place" in chapter 9:12, and say that Christ entered both by passing through the first into the second apartment when he ascended, is to leave the first apartment without any service whatever; for, as we have seen, he could not be priest until he came in the likeness of sinful flesh. Again: "If therefore perfection were by the Levitical priesthood, . . . what further need was there that another priest should arise? . . . For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7:11, 12. Speaking of the sacrifice which was made, he says, "For this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Verses 27, 28. The first four verses of the tenth chapter speak of the shadowy services, and of the blood of animals which was unable to take away sin; and the following five verses tell why, and at what point, those services were brought to a close: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come . . . to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." In the above quotation it will be seen that God had no pleasure in the sacrifices offered, only as they were offered in faith, and they were of value to him who offered only as he saw in that sacrifice the coming Saviour. And how could it be true that the "first" was taken away in order to establish the "second," if both ministrations had gone along parallel from the fall of man?

It is confidently stated that 1 Peter 4:17 proves that the judgment had begun when this epistle was written; but this does not agree with the language of Paul when he reasoned before Felix of a "judgment to come"; and such a view is not taught even in the language of Peter. Neither the Authorized nor the Revised Version justify us in drawing such a conclusion. To believe that the investigative judgment had then commenced, is to disregard all the facts in the case. It was consistent for Peter to speak of a coming judgment, and for Paul to reason of that "to come"; and John, in giving the language of the angel, regarding events then future, quotes him as saying, "The hour of his judgment is come." Rev. 14:7. We have a similar case in verse 15, where the angel said to one sitting on a cloud: "Thrust in thy sickle, and reap: for the time is come for thee to reap." No one would think of claiming that the time had come for the harvest when John wrote; for "the harvest is the end of the world." Matt. 13:39.

This theory is not only out of harmony with itself, but it also contradicts God's explanation of the matter, which is clear and consistent.

Being troubled about the things he saw in vision, Daniel asked a question concerning the sanctuary, and the answer came, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. The angel then explained to him the vision, except that part relating to time. Now verses 26, 27 state that the vision of the evening and morning was to be shut up for many days. Daniel fainted, was sick, and was astonished at the vision, but none understood it. Only verse 14 remained unexplained. The prophet then sought by prayer and fasting to know what this important statement made by the angel could mean. His prayer continues to the 20th verse of the next chapter. Here the same angel came to give a partial explanation of the period introduced. By reading the remainder of this chapter, with Ezra 6:14; 7:7-9, we learn that the command to rebuild Jerusalem dates from B. C. 457, which date is correct because that year is known to have been the seventh year of King Artaxerxes. The seventy weeks were "cut off," or allotted to the Jews, and the starting-point is definitely fixed. The twenty-three hundred days (or years) from the above date could not possibly end until A. D. 1844. Besides giving us a definite starting-point, and thus a certain ending, it was revealed just what events were to take place during the different periods into which the seventy weeks were divided.

God's word, therefore, is responsible for the doctrine which teaches that Christ entered the most holy place of the heavenly sanctuary in the year 1844, and those who do not desire to have it thus, must settle the matter between themselves and God. From inspired testimony we have seen that the heavenly sanctuary followed the earthly; that the priesthood of Christ followed that of the family of Levi; and that the ministration in heaven followed that on earth.

DIAMONDS NEARER HOME.

BY D. T. WILSON.
(Battle Creek, Mich.)

RECENTLY I listened to a few remarks concerning a young man who thought if he was in some foreign or heathen land, where the people know nothing of the present truth, he could do missionary work, but who found nothing to do at home. On trial, he found the same obstacles as at home. Finally he was fully converted; then he found plenty to do on every side. When he returned home, he found souls more precious to him than those abroad.

In harmony with this is the popular lecture, "Acres of Diamonds," which is founded on the story of a young man who had a great desire to find diamonds; so he sold his home, and traveled all his life, seeking these precious stones, expecting thus to obtain a fortune. At last he returned and died in poverty near his old home. Afterward some of the most valuable diamonds were found on the farm he had sold.

What is more precious to the Christian than eternal life? "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26. The greatest desire of a true Christian is to do good to others, and save souls from perishing. The greatest desire of the carnal man is self, diamonds, and dollars. How many, like the young diamond-seeker, are looking to other lands as the place where they can find diamonds or souls, while in their own home or family are some of the most precious jewels!

Cain said, "Am I my brother's keeper?" We have acted this question many times.

Who are more precious to us than our companions, our children, our parents, and our brothers and sisters? The Lord has said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day

of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:5, 6. When will the heart of the fathers be turned to their children, and the heart of the children turned to their parents, if not now?

THE HOLY SPIRIT AND THE MINISTRY.

WE find the following forcible truths expressed in a little volume entitled "The Baptism with the Holy Spirit," by R. A. Torrey (F. H. Revell & Co., Chicago). They appealed so forcibly to our heart, that we gladly take the liberty to place them before our readers for their earnest consideration:—

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The asking of this verse is the asking that springs from real and intense desire. This is brought out by the context: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Note also the parable of the importunate friend that immediately precedes. Evidently the asking that Christ has in mind is not the asking of a passing and half-hearted whim, but the asking of intense desire. There is a very suggestive passage in Isaiah, the forty-fourth chapter and third verse: "I will pour water upon him that is thirsty. . . . I will pour my Spirit upon thy seed." What does it mean to be thirsty? When one is thirsty, there is but one cry: "Water! water! water!" Every pore in the body seems to have a voice, and cry out "water." So when our hearts have one cry, "The Holy Spirit, the Holy Spirit, the Holy Spirit," then it is that God pours floods upon the dry ground, pours his Spirit upon us.

To what a pitch of longing the early disciples had been brought by the tenth day of their eager waiting, and their thirsty souls were filled that day when "Pentecost was fully come." As long as one thinks he can get along somehow without the baptism with the Holy Spirit, as long as he casts about for something in the way of education or cunningly concocted methods of work, he is not going to receive it. There are many ministers who are missing the fulness of power God has for them, simply because they are not willing to admit the lack there has been all these years in their ministry. It is indeed a humiliating thing to confess, but that humiliating confession would be the precursor of a marvelous blessing. But there are not a few who, in their unwillingness to make this wholesome confession, are casting about for some ingenious device of exegesis to get around the plain and simple meaning of God's word, and thus they are cheating themselves of the fulness of the Spirit's power that God is so eager to bestow upon them; and, furthermore, they are imperiling the eternal interests of the souls that are dependent upon their ministrations, that might be won for Christ, if they had the power of the Holy Spirit which they might have.

But there are others whom God in his grace has brought to see that there was a something their ministry lacked, and this something nothing less than that all-essential baptism with the Holy Spirit, without which one is utterly unqualified for acceptable and effective service; and they have humbly and frankly confessed their lack; sometimes they have been led to the God-taught resolution that they would not go on in their work until this lack was supplied; they have waited in eager longing upon God the Father for the fulfilment of his promise, and the result has been a transformed ministry for which many have risen to bless God.

It is not enough that the desire for the baptism with the Holy Spirit be intense; it must also have the right motive. There is a desire

for the baptism with the Holy Spirit that is purely selfish. There is many a one who has an intense desire for the baptism with the Holy Spirit simply that he may be a great preacher, or great personal worker, or renowned in some way as a Christian. It is simply his own gain or glory that he is seeking. After all, it is not the Holy Spirit that he seeks, but his own honor and the baptism of the Holy Spirit simply as a means to that end. One of the subtlest and most dangerous snares into which Satan leads us, is that where we are seeking the Holy Spirit, this most solemn of all gifts, for our own ends. The desire for the Holy Spirit must not be in order to make that sublime and divine Person the servant of our low ends, but for the glory of God. It must arise from a recognition that God and Christ are being dishonored by my powerless ministry and by the sin of the people about me, against which I now have no power, and that he will be honored if I have the baptism with the Spirit of God. One of the most solemn passages in the New Testament bears upon this point (Acts 8:18-24, R. V.): "When Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost." Here was a strong desire on Simon's part, but it was entirely unhallowed and selfish, and Peter's terrific answer is worthy of note and meditation. Is there not many a one to-day who, with equally unhallowed and selfish purpose, desires the baptism with the Holy Spirit?

"LABORERS TOGETHER WITH GOD."

BY ELDER J. B. SCOTT.
(Shamrock, Wis.)

DOUBTLESS many ask themselves the question: How can the officers and members of our churches co-operate with the ministers and other workers in the salvation of souls? None need remain in darkness on this point. We learn from late testimonies that the workers should not spend so much time with the churches as some have been doing, but should go out upon the cold, dark mountains, seeking the lost, that, like the Good Shepherd, they may bring the wanderers out of the cold and danger. As they come in, they will need a warm place and tender care. Therefore our churches should be in the best condition possible. A good fire should be burning upon the altar of every heart, with an abundance of the bread of life and a supply of the living water freshly drawn from that fountain of which Jesus spoke to the woman as he sat at Jacob's well.

God desires to divide the work equally among the workers, giving to "every man his work," that all may share in the precious rewards he is to bring with him at his coming. When I was a boy, and at work out in the cold until late in the evening, my dear mother used to keep the supper and room warm for me, and place invitingly in the window the brightly burning lamp, which, long before I could discern the outlines of the old home, told me in the silent language of its flame that a welcome warm and full awaited my coming.

Now, dear brethren and sisters, this is the spirit God wishes us to manifest in laboring together; let the fires of love be kept brightly burning in every heart, and watch to receive, with outstretched arms, those whom the undershepherds bring home to the fold, as well as those whom the church should be drawing to Christ through her own efforts. And then, in the meekness and gentleness of Christ, fill the church home with such sweet and hallowed influences that none would ever desire to venture again out upon the cold, barren wastes of sin and unbelief. Not until the final redemption shall we fully realize what it means to be laborers together with God, and how it is that he has given to every man his work.

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.

HERE AND HEREAFTER.

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

THE hills give their streams to the ocean,
The billows roll in from the sea,
And my soul with a tender emotion,
Muses oft on the glories to be;
And like those bright streams in their welling,
Or the waves that strew sands on the beach,
There's a joy in my heart beyond telling,
Beyond language or speech.

Though I walk in the pathways of danger,
I shall rest in the garden of God;
I shall there feel at home, not a stranger,
Where the footsteps of sin never trod;
Where the sweet face of youth ne'er grows older,
And the flowers of heaven never fall;
Where the warm hearts of friends ne'er grow colder,
But love governs all.

How many the families severed,
To meet upon earth not again,
But nearing the glorious forever,
Where is recompense sweet for all pain,
Let us help, let us pray, for each other,
In this world of temptation and sin,
That the children and father and mother
Be all gathered in.

I think of the promises gracious,
That free from the thralldom of wrong;
Of the home,— "many mansions,"—so spacious,
Reserved for the glorified throng;
And like the bright streams in their welling,
Or the waves that strew sands on the beach,
There's a joy in my heart beyond telling,
Beyond language or speech.

OLD ROME.

BY M. B. C.

ROME, of all the cities of the world, has made the most history. She was the seat of the greatest military despotism of the world, the capital from which all nations were ruled. Rome was also the seat of what she attempted to make the universal religion, and whoever differed from her tenets, went to the beasts, and made an idle hour amusing to an idle populace. When Rome had killed whom she might kill of all the differing sects, she changed her religious garments, and again began to kill. The people must be amused; and the great Colosseum still stands to remind the world of the former days. Rome is a city of memories.

But if ancient Rome is interesting from an artistic and historical point of view, modern Rome is no less so—if there be such a thing as modern Rome. There are new buildings in Rome, built in modern style; but still there is enough of the masonry and architecture of pagan times remaining to make one feel when there as if he were living back in the days when history was a making. There are some quarters in Rome where modern thought and nineteenth-century life would be as little understood as would be Sanskrit. The people of at least one quarter of the city pride themselves on having kept pure the traditions and blood of their forefathers of great Caesar's time. The world to them is Rome, and all people but Romans are barbarians. They live in medieval homes, and their feet press the ancient paving-stones. If they themselves were the ghosts of their ancestors who saw Brutus slay Caesar, they could not feel very strange in their Rome to-day.

The Roman maidens sit along the walls by their fruit stands, and spin flax in the intervals of trade; but their primitive life and untaught thoughts make them very shy of the strangers who stray into their narrow, winding alleys. They hide in their homes, and will not be seen. The only way missionaries or any one else could reach these people would be by doing in that particular quarter of Rome as that particular

class of Romans do. As these children of a past age could not understand our every-day thoughts (for while we may know something by tradition and history of their life, they cannot jump down into ours), whoever goes to them must go with the manners and thoughts of the time when Christ taught in Galilee, and sent out his disciples to teach the Gentiles.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY
J. H. KELLOGG, M. D.
(Reported by David Paulson, M. D.)

Question.—Of what does the deposit on a coated tongue consist?



A BY-WAY IN OLD ROME.

Answer.—It consists of germs and molds. It is a growth of fungi very closely allied to the mold that grows on the wall. It grows more upon the tongue than anywhere else in the body, because the tongue is exposed to the air, and the germs are brought in by the air and deposited upon the tongue, and the moisture which is constantly maintained in the mouth promotes the growth and development of germs. It seems to be a surprise to some people to learn that the coating on the tongue is allied to toadstools, mushrooms, etc. I don't object to people's making the discovery, because then they will be likely to get rid of the coating as quickly as possible. One day I planted a little of the coating from a man's tongue on a sterilized

potato, and covered it with a bell jar. In a few days the man came in to examine the potato, and found a growth on the potato like that on his tongue.

This growth, as I have said, is due to germs brought into the mouth by the air; but when the mouth is in a healthy condition, these germs disappear, because nature has supplied a disinfecting mucus. The mucus which is secreted in the nose is capable of destroying germs. The mucus which is secreted in the eyes destroys germs; the eye is protected in this way until the mucous membrane becomes diseased, so that the glands do not secrete healthy mucus.

These same germs which are found on the tongue are found in the stomach, because the saliva which contains germs is carried down into

the stomach; and if the stomach does not make gastric juice strong enough to destroy the microbes, they gather in the stomach. That is the reason some persons have the heartburn, butyric acid and lactic acid fermentations taking place in the stomach. The one thing to do is to keep the mouth clean. There are many persons suffering from mouth and stomach indigestion, because they don't take good care of the mouth.

I might tell you of an experiment made by Dr. Sternberg, of Washington, after an outbreak of yellow fever in the South. He had been down in New Orleans investigating yellow fever, and he set out to find, if possible, the yellow fever germ. He examined every nook and corner of New Orleans to find the germ of yellow fever, but he didn't find it. When he got back to Washington, he tested his own saliva to see if he had in it any of the germs which abounded in New Orleans. He took a drop of his own saliva, put it in a test-tube with a little beef tea, and let it grow a few days. He then injected some of that growth into a rabbit, and it promptly died. He tried it again with the same effect. Then he became somewhat alarmed. He then extended his investigations, and found that when grown in beef tea the saliva of a majority of people would kill a rabbit.

The housewife raises her bread at blood heat. At that temperature the bread rises rapidly, and if kept there too long, emits a bad odor, and after a few hours it becomes putrescent, and begins to

fall. Now the same thing would happen to this bread inside the body unless there was something to prevent it. Down in the stomach the gastric juice prevents this destructive process; then the intestinal juice of the small intestines, and the bile, have an antiseptic effect, and preserve the food. But in the mouth there is no preservative except the saliva, and the saliva has no preservative power,—at least not to any great extent in the mouth. The first germs discovered in a person were discovered in the mouth. That was a long time ago, and before bacteriology was taken up. The man who invented the microscope found some germs in the mouth, some in the tartar about the teeth, and some in the mucus. If you will examine, by the aid of

the microscope, a little of the substance which collects around the teeth and gums, you will find that "there are millions in it." Now here is a man who comes to the table and eats his breakfast, and swallows all this mass of germs. If the gastric juice should destroy these germs, there is a new supply of germs the next day, so the stomach cannot get into a clean and healthy state. So if a person wants to have his stomach clean, he must keep his mouth clean. He must first cleanse his mouth in the morning. He should cleanse it before breakfast and before dinner, before he eats and after he eats; and he should take great pains not to eat food that is filled with germs.

Cheese swarms with germs. Every kind, almost, is to be found in cheese, unless it is too old, when the odor of the cheese and the quality of it is too much even for consumption germs; but they have been found in cheese after three months. The same is true of milk unless it has been sterilized, and possibly of water, unless it comes from a good source or has been sterilized. In washing the mouth, the teeth and the tongue should be cleansed as well. A tooth-brush with a little fine Castile soap is an excellent means of cleansing the teeth; there is nothing better than this, with clean water. One should disinfect also the back of the throat, and the whole of the oral cavity, so that it will be thoroughly clean. It would be a good plan to wash the mouth with a teaspoonful of cinnamon essence in a half a glassful of water, swishing the water about until it has gone everywhere through the mouth and throat. It is well also to use a little carbonate of magnesia, and a little precipitate of chalk is good if you want to cleanse the mouth thoroughly.

Q.—How about listerine?

A.—That is wholesome; it is a watery solution of antiseptics, but it is no better than cinnamon essence. The oil of cinnamon is not destructive to germs unless it is taken in a very concentrated solution, but it has the effect of preventing the germs from growing. If you discourage the germs from growing and keep your mouth clean, the result will be satisfactory.

Q.—What about peroxid of hydrogen?

A.—It is very good; but if it is exposed, it will very soon be converted into oxygen.

Q.—What is the effect of a cholagogue?

A.—The effect of a cholagogue is to destroy the coating on the tongue. Cholagogue is an antiseptic; but suppose a person takes a cholagogue,—a dose of calomel. The tongue gets cleaner, for the calomel is an antiseptic, and when in contact with the chlorin of the gastric juice, a small portion of this calomel is converted into corrosive sublimate, and this is a very powerful disinfectant. However, I don't use calomel for this purpose, except in extremely small doses. It is very bad to get into the habit of using it, especially in the old-fashioned way,—in ten-grain doses, for instance. A large part of it is retained by the liver, and causes it extra work.

Q.—Is "cottage cheese" nutritious?

A.—Yes, provided it is properly made. It ought to be sterilized, however. In making cottage cheese the milk should be scalded, so that the germs would be killed. Cottage cheese when made in this way is more wholesome for many people than is milk in the ordinary form.

Q.—What are the antitoxins? Are they a part of the body, or are they an organism within the body?

A.—"Antitoxins" is a name applied by bacteriologists to substances which are formed in the body to neutralize the toxins previously formed in the body. Pathological microbes in the body, when they first form toxins producing a fever (typhoid fever, perhaps), at a later period produce antitoxins. When a person is infected with typhoid fever germs, they produce a sickness—a fever; after a while other germs are associated with them which neutralize

the first toxins. That is nature's method of limiting the action of germs. Otherwise in twenty-four hours we would have a million raised to the fifth power, and then multiplied by a thousand or a trillion squared, and then multiplied by a million. You see at this rate we should soon be overwhelmed by germs. Animal life would also be swept off the face of the globe, if it were not for nature's method of limiting the power of these deadly enemies of the human race and of animal life.

HABITS IN CHILDHOOD.

BY MRS. E. M. PEBBLES.

(Cincinnati, O.)

It is easier than most people imagine to keep the little ones from forming unpleasant habits. For instance, that most disagreeable habit of crying, that is so common, can, in most cases, be avoided. The mother of John Wesley, who had a large family to care for, is said to have had such excellent management that she could say, "That odious noise of the crying of children is seldom heard in our house."

It is true that the poor little creatures who find themselves entirely out of joint with the world in general, and their own existence in particular, are certainly deserving of our sincerest pity, and it is to be hoped that their lives will be cheered and brightened by love and kindness; but to speak on true general principles, the actual needs of the little one should be attended to before it becomes fretted and impatient. Often, however, the mother or nurse is busy when it begins to make its wants known, so they are not attended to. The demonstrations are finally more decided, and at last he is obliged to make himself heard; then some one comes to the rescue. This process continues until the habit is established, and he cries for everything he needs and everything he happens to fancy, and the whole household is rendered uncomfortable.

The better, and in the long run the easier, way would have been to care for him properly at first, and then never to grant a request if he cried, until his pet was over, and he could ask cheerfully. Show him that a bright, pleasant face will bring about his wishes if they are proper, and he will very soon profit by his experience. Then as he grows older, the polite "thank you" and "if you please" will come naturally and easily, instead of the rough, commanding way so often seen both in children and in older people.

A quiet, well-regulated home where love is the ruling principle, and where obedience is prompt and cheerful, is a little heaven on earth; but of course it needs great wisdom and patience on the part of the older members to make it so. The principles of obedience, however, can be instilled into the minds of the little ones at a very early age. They know more than we usually give them credit for knowing, and quickly discern whether or not mama and papa mean just what they say. Children can read the expression of the face, and understand the tone of the voice. The habit of prompt and cheerful obedience will save both parents and children a world of trouble. "Obedience is the child's religion," and is certainly the basis of Christian experience, so that those children who are taught to obey without questioning will be much more likely to yield obedience to the Father above.

Parents should realize that they stand in place of God to their children, and that the things which endure only for a day, as it were, and then pass away and are forgotten, are very insignificant when compared to the care and discipline of these priceless treasures that have been intrusted to them; they should realize that they may be the means, with the blessing of God, of fitting up jewels that will shine in the

kingdom of God throughout the ceaseless ages of eternity. O sacred work! O holy commission! How few realize its importance!

THE INDIANS OF CENTRAL AMERICA.

FROM an article in the *Missionary Review*, by C. I. Scofield, with the above heading, we take the following excerpts:—

"The entire population of the five Central American republics approximates 3,250,000, distributed as follows: Costa Rica, 243,205; Guatemala, 1,471,025; Honduras, 431,917; Nicaragua, 312,845; Salvador, 777,895. Speaking broadly, this population is composed of pure whites, inconsiderable in number, but of great influence; pure Indians, of whom hereafter; and mestizos, or people of mixed white and Indian blood, and these are in numerical majority over both the other classes. In religion, the whites and mestizos are Roman Catholics but with this qualification,—the better educated of both classes are deeply tinged with modern forms of skepticism, open infidelity, and spiritism. Alienated from the traditional faith by the shameless lives of many of the priests, and by the childish superstitions which they impose upon the people, and knowing little or nothing of the simplicity that is in Christ, they follow the unfaith of the German, Swiss, and French instructors in the state colleges. The number of those of this class who have already been converted affords proof of the readiness with which they will hear the pure gospel.

"In some parts, notably in Nicaragua, the Indians have practically lost their tribal organizations, and have not only merged with, but actually compose the mass of, the population. Of this class the Masaya, Matagalpa, and Ometepe Indians of Nicaragua are examples. In every political and religious sense they are indistinguishable from the mass of the Central American peoples. From them come many of the priests, of whom their towns are full, and they are the soldiers and minor officials of the republic. In Nicaragua the only distinctively Indian tribe is the Mosquito, among whom the Moravians have long conducted a heroic and fruitful work.

"Beginning with the southernmost of the republics, Costa Rica, the expedition visited the Chiripo, Talamanca, Tucuriqui, and Coj tribes. The interesting Chiripo Indians, who furnished the first-fruits unto God from the aborigines of Costa Rica, inhabit a high, mountainous region in east-central Costa Rica, which is accessible only by narrow paths through the dense tropical jungle, and across rivers which are deep, swift, and destitute of bridges.

"The Chiripos were found to be about five hundred and twenty in number; to have a well-defined tribal organization, with first and second chiefs, whose authority within traditional lines is absolute; to live in scattered habitations simply built, with roofs of grass thatch; and to subsist in part by small cultivations, but mainly by hunting, fishing, and by the natural growths of edible fruits and vegetables. In character they were found to be suspicious of whites; but, their confidence once gained, they are open, cheerful, and hospitable. They seem to be almost destitute of religion, having turned from their immemorial idolatry without having been as yet indoctrinated with the corrupt form of Romanism prevalent in Central America.

"The numerous and degraded tribe of the Talamanca Indians, living in the low-lying lands and foothills of southeastern Costa Rica and northeastern Colombia, present in most respects a striking contrast to the Chiripos. There is some affinity in the languages of these two tribes, but they are otherwise most dissimilar. The Talamancas are about two thousand in number; live in clusters of huts, which are little more than thatched roofs; avoid contact with the whites, from whom, in the persons of runaway

lors, rubber-hunters, and cattle thieves, they have suffered unspeakable outrages. They have no tribal organization, but a representative of the government lives among them, and is the real ruler. Some slight attempts at the most primitive agriculture are made; but the Indians subsist principally on fish, wild animals, and wild fruit. Very few of them speak Spanish. To the vices of heathenism have been added name-degradations, brought in by the bestial whites who have been among them. Fortunately the rubber trees have mostly disappeared, and they are now spared the incursions of the rubber-tappers, who are to the Indians of Central America what rum-traders are to the native African. The climate is trying and dangerous. Fevers prevail,—even the Indians having no immunity,—and poisonous serpents are numerous. Yet these conditions have not prevented the residence in Talamanca of white persons, expelled by greed or lust, and it cannot be concluded that the trader can go where the missionary cannot.

The Tucuriqui Indians, numbering some five hundred, live in a river valley in eastern Costa Rica, and may be reached on horseback by a ride of seven miles from the railway station of Tucuriqui, on the railway connecting San José with Port Limon. They are settled in one village, and have some slight admixture of Spanish blood, and are mostly nominal Romanists, and are visited at intervals by priests from Cartago. The climate is good, if care is taken about exposure to night air. The elevation above the sea is about twenty-five hundred feet. No missionary has ever resided among them. Who will go?

The Coj Indians, inhabiting the very high lands of central Costa Rica, have a considerable admixture of Spanish blood, live by agriculture, are nominal Romanists,—and inclined to be factually so,—and have almost lost the native language, speaking Spanish instead. They are reached with comparative ease, except for the last few miles of the journey, which is a mere trail through the jungle. They number about twenty-five hundred. They have no distinctively tribal organization, and have a resident governor. No missionary has gone to this tribe.

The Guatosos Indians, numbering perhaps twelve hundred, and living for the most part along the Frio River, in northwestern Costa Rica, are reported by Mr. Dillon to be most pitifully in need of the gospel—the dirtiest and poorest of all the Indians whom he visited. Very few of them speak Spanish; they have had no chief for thirty years, and are so remote, degraded, and useless that the government has been able to accomplish but little in their behalf. For two hundred years they were able to resist the incursions of the whites, killing seven priests in their efforts to penetrate their country; but the rubber-hunters—those pitiless scourges of all tropical America—overran and subdued them, and taught them the unspeakable vices of the degraded white man. Now their spirit is thoroughly broken, and the country is defended only by its inaccessibility. Perhaps no natives in all America have suffered more from the whites than these Indians; but once assured that the expedition meant good and not evil toward them, they were found to be friendly and hospitable. Their religion is a rudimentary belief in a future state, and they are wholly uncorrupted by debased forms of Christianity. Of the many routes by which this tribe may be reached, the best, all things considered, is up the river Frio from Lake Nicaragua by canoe. Under favorable circumstances, the trip can be made in five days from the mouth of the river. This tribe was visited in March, 1895, by Mr. William A. Arthur, of Philadelphia, who has since founded the Central American Industrial Mission.

What has been said above of the Indians of Nicaragua will, in the main, apply to the Indians of Salvador. Indians of pure blood form

the bulk of the population. They have no tribal organization, and are, in fact, *the people*, though neither so well educated nor so influential as the whites of pure blood among them. They are the laborers, soldiers, petty officials, and agriculturists of the country. In religion they are fanatical Romanists. To the lasting disgrace of this great Protestant land be it said, there has never been a resident missionary in this republic. The population is dense, eight hundred thousand living in a territory of twenty thousand square miles. In the capital and larger towns a liberal element is found, which earnestly desires that missionaries be sent."

USELESS APOLOGIES.

BY MRS. VESTA J. FARNSWORTH.
(College View, Neb.)

THERE are times in every housekeeper's experience when her home is not in the best condition to receive callers. Circumstances may prevent her work being done at the time or in the manner she would wish. Just then some friends come for a call or visit. What shall she do?

Some are so anxious to appear at their best that their annoyance at having callers at such times takes away all the pleasure they would otherwise derive from their visit. Others will begin a lengthy explanation as to why everything is not in apple-pie order, and call the attention of the visitor to different parts of her work which are yet undone. Others seize the broom and begin sweeping so vigorously that the room is filled with dust, and the caller is tempted to ask for a suspension of operations till after his departure.

If a visitor comes unannounced to dinner, he is sometimes compelled to listen to a constant stream of remarks and apologies concerning the food. This article was overbaked, the other underdone. If excuses would remedy defects, it would be well to make them; but they never do. "The conscientious housekeeper will do her work every day in the best manner possible. If her friends call, she will take it for granted that they came to see her, and not to criticize her housekeeping. The time of their stay will not be taken up with worse than useless apologies, and her annoyance at disorder of any kind which is unavoidable, will not be so manifest that her visitors will regret that they came at all. At the table the conversation will be such as to divert attention from the accident which has spoiled the flavor of some favorite dish, or will make up in a large degree for the common fare. The wise housekeeper, who possesses tact, will not continually apologize and deprecate, and thus call attention to that which would otherwise pass unnoticed.

The following sensible advice on this point, taken from the *Boston Herald*, is worth reading and heeding: "A young married woman was visited by an older and more experienced one. When the visitor arose to go, the hostess came with her to the door, and out upon the pleasant piazza, which, however, looked a little dusty in the corners. 'Oh dear,' said the young wife, 'how provoking the servants are! I told Mary to sweep the piazza thoroughly, and now look how dusty it is.' 'Grace,' said the older woman, looking into the disturbed young face with kindly, humorous eyes, 'I am an old housekeeper. Let me give you a bit of advice: Never direct people's attention to defects. Unless you do so, they will rarely see them. Now, if I had been in your place and noticed the dirt, I should have said, 'How blue the sky is!' or, 'How beautiful the clouds are!' or, 'How bracing the air is!' Then I should have looked up at that as I spoke, and should have gotten you safely down the steps and out of sight without your seeing the dust.'"

This advice does not apply to those whose

homes are always disorderly. They would better reform by being more careful every day, trying to have their work done all the time as they would if callers were expected. In this way they will be prepared to receive their friends, and they will not need to resort to apology.

BUT.

OF all the detestable thieves in this wicked world, that word "but" is the worst. Of course the word itself is only what we make it. It is often slipped in at the close of what would otherwise be an expression of noble-hearted benevolence and kind appreciativeness, where it plunders and robs all that precedes it of every particle of virtue, and stamps on the speaker the brand of cowardice and insincerity. How often we hear, "Neighbor A. is a real good man; I believe his intentions are the best. He is kind in his family; he is honest in his deal; he tries to live as a Christian; *but*—" Without that last word, that would be a noble speech, but that word is a cruel thief. It takes away every shred of comfort, and leaves the would-be commendation as barren as a desert. It sweeps that desert with a sharp, withering blight. How many good resolutions are thus blasted! How many meritorious desires are thus quenched! How much charity and encouragement have been forever snuffed out by an untimely *but*! When we are speaking words of love, confidence, or appreciation, of hope or courage, let us look out for the thief.

LEGUMES.

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

By "legumes" we mean the mature peas, beans, and lentils. They contain eighty-five per cent. of nutrition, while the succulent vegetables, with which they are rather erroneously classed by some cooks, contain only from six to thirty per cent. Legumes contain from fifty to sixty per cent. of the growth and tissue-repairing material, or more than twice as much as the lean flesh foods. In point of total nutrition, they contain three times as much as the average flesh food, while costing much less.

Containing, as they do, so large an amount of the nitrogenous element, there is of necessity a lack in the legumes of the requisite amount of the carbonaceous element, of which, we have learned, we need six times as much as of the nitrogenous element. When we have a food deficient in one element, it should be supplemented by another in which there is an excess of that element. For instance, rice, potatoes, and white bread contain a large amount of the carbonaceous element in the form of starch; so it is very proper that they be used with legumes. On the other hand, it would be very much out of place to use legumes in connection with lean flesh; for they both contain a large excess of the nitrogenous elements, and there would not be enough of the carbonaceous element taken into the system to produce the needed heat and force.

A BREAKFAST DISH.

Bird's-Nest Toast.—Toast evenly a slice of bread for each member of the family. When the slices are delicately brown, pour scalding water over them, and turn it off as soon as they are softened. Have the dressing, made as follows, already prepared:—

Break as many eggs as there are slices of bread, and remove the yolks without breaking. Add a pinch of salt to the white of the eggs, and beat to a stiff froth. Pile the frosting on the bread in the form of nests, and turn the yolks in the centers. Add salt. Bake quickly, and serve. If butter is used, spread it on the bread before adding the dressing.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 24, 1896.

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

SPECIAL CONTRIBUTORS:

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

THE CLOSE OF PROBATION.

A CORRESPONDENT asks: "When, according to the Scriptures and the Testimonies, does probation close? Is it before, or after, the pouring out of the seven last plagues?"

We presume the question of our correspondent is prompted by the fact that the view is beginning to be entertained by some that probation, or the offer of mercy to sinful men, is continued through six of the plagues, till the seventh is reached. But there are some statements of the Scriptures which seem to be conclusive that the plagues cannot *begin* to fall till after probation is closed, as has heretofore been uniformly taught by Seventh-day Adventists.

1. This is a question connected with the priesthood of Christ and his service in the sanctuary on high; and any one who gives proper attention to the subject of the sanctuary, and retains correct views in regard to the ministration there, will be able to see, readily, that the ministration in the sanctuary must cease before the plagues begin to fall.

Christ is now ministering as our great High Priest in the heavenly sanctuary. He will continue in that ministry *uninterruptedly* till his work as priest is finished. And as long as he is priest, there is a work going forward in the sanctuary, some one there is engaged in making intercession, and mercy is offered to men. When Christ ceases to be priest, and there is no further work to be done in the sanctuary, then mercy ceases to be offered to the world, and probation closes.

But the testimony of the Scripture is explicit that while the plagues are falling, there is no one in the sanctuary, and no ministration going forward there. In the 15th of Revelation John saw seven angels with the seven last plagues; and they came out of "the tabernacle of the testimony" in heaven, the most holy place of the sanctuary, where the closing work of mercy is performed (Rev. 11:19), and then as stated in verse 8, "The temple was filled with smoke, . . . and no man [no being, literally] was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." During the pouring out of the seven plagues, therefore, all of them, there is no minister in the sanctuary, and no service going on there. That is all done before the plagues begin to fall. But the work now going on there will continue without intermission, till Christ closes his work as priest, and mercy is no longer offered to the world. In view of this testimony, how can any one assert that there *will be* some one in the sanctuary, and mercy be offered there, till six of the plagues are past, when John says that no one could be there during the time the whole seven were being poured out? According to the view under notice, the text should read, "And after six of the plagues were poured out, the temple was filled with smoke, and no one was able to enter into the temple till the seventh angel had poured out his vial."

2. Again: of the seven last plagues it is said, "For in them is *filled up* the wrath of God." Rev. 15:1. That is, these vials are "filled up," or filled *full*, with wrath and nothing but wrath. If there is anything else there, any mercy there, then they are not filled *up* with wrath, but only partly so. But John says they were "filled up." These plagues are the same judgment that is threatened by the third angel of chapter 14:9-11; but there they are called "wrath" "without mixture," and more than that, they are "*poured out* without mixture." Now it must be apparent to all that any wrath poured out upon any people for sins which, at the same time, they have the opportunity to repent of and escape from, is *not* wrath "without mixture"; such wrath *is mixed* with mercy. But in the seven last plagues there is no such ingredient.

3. The very first plague falls upon those who have the mark of the beast, and upon them which worship his image. Rev. 16:2. Men are brought up to this issue, to decide whether to receive the mark or not, under the most tremendous alternatives ever set before the world. Men say, "Receive the mark or be killed;" God says, "Reject the mark, or drink the seven last plagues." The decision which one makes in the teeth of such a crisis, is for eternity. The mark of the beast stands directly over against the seal of God with which his servants are to be sealed. Revelation 7. Now when one has received the seal of God, he is made sure of the kingdom; he cannot fall away. So when one has received the mark of the beast, under the issue in the face of which all will receive it, who do receive it, that seals their fate; they cannot recover themselves; they cannot return to the light; they cannot exchange that mark for the seal of God. But it is upon these that have the mark of the beast that the very first plague falls. Therefore none of these plagues is inflicted till probation is closed. It would seem entirely incongruous to suppose that, under the tremendous issue alluded to, those who had deliberately decided against God, and had received the mark of his deadly antagonist, the beast, and had begun to drink the unmingled wrath prepared only for such apostates, could yet turn from their course, repent of their deliberate and wilful sin, and receive the seal of God. Do not Heb. 6:4-6 and 10:26, 27, refer to these cases?

4. Nevertheless does it not read that, under the fourth and fifth plagues (Rev. 16:9, 11), they "repented not"? and does not that imply that they had the opportunity to repent if they would, showing that their probation had not yet closed?—Not necessarily. It may prove just the opposite, and be intended to show that they were beyond repentance, as is here contended; for if they could have repented, would they not have done so? But, it may be said further, Is not a blessing pronounced under the sixth plague upon those who watch and keep their garments, lest they expose their nakedness and shame, showing that there is danger even as late as that, of their falling away?—No. The contingency implied in the common version by the word "lest," is not in the text. Literally rendered, the text would read, "Blessed is he who is watching and keeping his garments, so that he does not walk naked, and they see his shame." This will be the condition of God's people then. Living without a mediator, they will of course be watching and keeping their garments; and, as a consequence, no shame or nakedness will

appear in their cases, as it will in the cases of all others.

5. But inquiry is also made as to what the Testimonies teach on this subject. Their teaching is in harmony with the teaching of the Bible, as set forth above, as a few extracts will show. Thus in "Early Writings" (edition 1893), p. 29, under the heading "Sealing," the last four lines of the first paragraph read:—

"When our High Priest has finished his work in the sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out."

Page 43, same work, under the heading "The Last Plagues and the Judgment," the first four lines read:—

"At the General Conference of believers in the present truth, held at Sutton, Vt., September, 1850, I was shown that the seven last plagues will be poured out after Jesus leaves the sanctuary."

Id., p. 61, beginning with fifth line from top of page:—

"Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no mediator to plead their cause before the Father."

Beginning with the eighth line from top, on page 141, we read further:—

"It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary."

These quotations speak with sufficient clearness on this point, and taken with the testimony of the Scriptures, are conclusive on the subject in question. U. S.

TO CORRESPONDENTS.

58.—(1) Please tell through the REVIEW who first instituted Easter, and why it was placed upon the first day of the week. (2) Please explain Judges 1:19: "And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." F. F. C.

(1) The festivities of Easter may probably be attributed to two sources. Its principal source was the pagan festival of *Ostara*, or *Eostre*, the goddess of spring. Another source to which it may be attributed is the Hebrew Passover, which came at the same season of the year. The observance of Easter originated with Sunday-keeping and other festivals of the early church in a coalition which was formed between heathenism and apostate Christianity. In the early church there was a question and much dispute as to whether Easter should be celebrated in honor of Christ's resurrection on the third day after the Passover or whether it should be located so as to fall uniformly on the first day of the week. This question was settled by the council of Nicaea, in 325. By the decree of that council it was fixed on the Sunday immediately following the day of the so-called paschal moon, which happened on, or first Sunday after, the vernal equinox, which falls on March 21. Easter then, cannot occur earlier than March 21, nor later than April 25. The word Easter occurs once in our version of the Bible, in Acts 12:4; but this translation is without doubt one of the most glaring inconsistencies, and the Revised Version has changed it to the word "Passover."

in its stead. (2) The pronoun "he" refers to Judah, and not to God. The question would still remain, Why could not Judah drive out the inhabitants of the valley, if the Lord was with him? Undoubtedly he could have done so had he remained with the Lord, and had it been the Lord's will to drive them out. Verse 2 says that the Lord was with Judah as he went forth to conquest. The first expression of the nineteenth verse evidently belongs with that which precedes it, and there the period should be placed. But the Lord did not continue to second Judah's efforts, and he was unable completely to dislodge the people of the land.

59.—(1) Please explain Heb. 2:9, where it is stated that Christ tasted death for every man. Does this include those who were dead and in their graves years before he tasted death on the cross? If so, how and when will they be benefited by his tasting death for them? (2) Please explain Mark 16:15, in view of the same object. How could the gospel be preached to those who were dead? G. W. H.

(1) The benefits which accrue to mankind from the death of Christ extend both ways from his death, and cover the entire history of the race. Adam had as much interest in the death of Christ as we have, as it was only through his death that he could hope for a resurrection. See Heb. 9:15. Every offering and prayer has been presented in the faith of a Redeemer. Those before Christ looked to a Redeemer to come, and we look to a Redeemer who has come. (2) Christ's command to his disciples had nothing to do with preaching the gospel to the dead. Their command was to take the gospel of Christ and preach it in all the world,—not to dead, inanimate things, but to living beings,—those who could believe and be saved. To attempt to make his command apply to those who are dead would be to put a strained and unnatural interpretation on his language.

60.—What purpose did the apostle have in giving the instruction to the church at Corinth that is recorded in 1 Cor. 16:1-3, and what lesson is there in it for us? A. R. B.

The apostle Paul ever manifested in his labors a noble interest in the welfare of God's children, and this interest was not confined to any section, nation, or church, and although he was in some measure regarded with suspicion by the church in Jerusalem, and was not always treated in that city as he deserved, he bore their interests on his heart; and as he went from place to place, he presented their temporal needs, and solicited help for the poor saints in Jerusalem. For the benefit of their needy poor, he exhorted Corinth, as he said he also exhorted the churches in Galatia, to adopt the plan of systematic benevolence. He was shortly to pass that way on his return to Jerusalem, and if on the first day of the week they would take into account how they had been prospered of God, and would accordingly set aside some portion of their produce for the benefit of these poor people, he would be glad to become agent for their distribution. Or if they chose to send representatives along with their donations, he would approve of any one they might select. And from Acts 20:3, 4, we learn that quite a company did go with him to Jerusalem. The text certainly has very important lessons for us. One is, the adoption of method and system in the performance of our duties. Many of our benevolent impulses and purposes never find expression, simply because there is no definite time planned for the performance of these duties; hence, procrastination, and one obstacle after

another, prevents their being carried into execution. It is always right and proper for us to be systematic and methodical in the discharge of our duties of any kind, and more especially of those duties which we owe to God and our fellow men.

61.—(1) Are the angels, in Matt. 24:31, the same as the three angels of Revelation 14; and is the generation referred to in Matt. 24:34, the ones brought out by the third angel's message, or the ones who saw the signs fulfilled? (2) Do the plagues of Rev. 18:8 relate to the seven last plagues? (3) Can the "one hour" of Rev. 18:10, 17, 19, be made to represent definite time? W. F. N.

(1) No; the angels in Matt. 24:31 are the same referred to in Matt. 25:31, and other texts. Jesus no doubt had reference to the generation which saw the fulfilment of the signs. (2) It is generally believed that the plagues referred to are the seven last plagues. (3) By some, the "one hour" is thought to be definite, prophetic time; by others, a very brief period of indefinite length. I incline to the latter view.

62.—What prophetic symbol is used in the Bible to represent those countries, England, Switzerland, etc., which are engaged in persecuting the Adventists? D. E. C.

The Roman kingdom once occupied all the known territory of the old world, particularly that now covered by the European countries. Upon its dismemberment, it was divided into ten kingdoms, denoted by the ten horns brought to view in Daniel 7 and in various places in Revelation. These ten horns, therefore, represent fragments of the Roman kingdom, which form the modern European countries.

63.—Are the Testimonies out of date? It is becoming quite common, I believe, to hear expressions like this, "We are not to preach theory or use arguments." Some of us are puzzled to know what such statements mean. Shall we not preach the special doctrine we profess? The Testimonies seem to sanction the preaching of theory and the use of arguments in their proper place. See "Gospel Workers," pages 41, 13, 70, and others. N. C.

The above question is from one of our accepted laborers, and for some time we have felt that there is more or less force to this inquiry. We are aware that in many instances dogmatic preaching is spoken of with a special emphasis on the "dog," as though it were disreputable and unprofitable to preach sound Bible doctrine. We are glad to be able to say that this view has not yet obtained any extended recognition amongst us as a people; but we esteem it a duty and a privilege in response to this inquiry to speak a word of caution, lest we should by some means be led to lose sight of the fact that God has called us as a people to do a special work of great importance. If this is not the case, then there is not the slightest excuse for our existence as a separate people. Either the distinctive truths that we hold are vital in their significance, and should be clearly presented, or we have no business with the denominational name we bear.

This opinion, wherever it exists, has no doubt been caused by those who in the past have taken the other extreme, and whose preaching has been sharp, angular, and polemic; and it is probable that some bearing the name of Seventh-day Adventists have been ready to let their quills fly on the slightest occasion, and anxious always to press their peculiar tenets in the faces of men, whether they were willing or not willing. The mistake of this course has been forcibly pointed out; but let us not commit the mistake of going to the other extreme, and ignore entirely the

message which God has given us to carry to the world. The doctrines of the Bible are the framework upon which Christian character is built. They are to Christian character what the skeleton is to the body. The graces of Christ form the beautiful outlines of figure of the body, while the doctrines give them strength and permanency; therefore, we are told to "adorn the doctrine of God our Saviour in all things."

THE CHRIST OF JUDEA.

(Concluded.)

THE image of God had long been lost, but Jesus Christ came, and has shown to the human family the character of the ideal man. He did not come as a full-grown man, but as a child, a young man, and a man at full age. He was in every stage of life the ideal for humanity. "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21. He was the example to the world of what God intended humanity should be. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. The walking of Jesus Christ was the pattern for man's walk. Then a further purpose of Christ's mission to this world was to reveal the possibility of a life wholly dependent upon God, and yet in perfect harmony with the will of God. We are called upon to be perfect, as the Father in heaven is perfect; he also says, "Be ye holy, for I am holy." But the power for perfection and holiness dwells not in man; he cannot of himself do anything, but Christ was both perfect and holy as the Son of man and the Son of God. Clothing his divinity with humanity, and taking upon himself all the conditions of fallen humanity, he was in his humanity an example to us of what it is possible for humanity to be by dependence on God.

In his work here as the man Christ Jesus, he did not avail himself of his own divine power in order to assist him to live the life of God. He might have done it for himself; but had he done so, he would not have been our example; we cannot do it; we have no divine power of our own. He voluntarily took that place of weakness with us. "For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you." 2 Cor. 13:4. He took a place where he would not obtain strength in any other way than that open to us; and let it be remembered for our encouragement, that our Saviour, when he was here in the flesh, did not use any power for a righteous life which is not at our command to-day. It shows the possibility for humanity. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." John 6:57; 5:19. He voluntarily took that place where he could do nothing of himself. Why did Jesus Christ, the divine Son of God, give up heaven, and come here as the Son of man, and voluntarily put himself in our place?—So that everything he gained as the Son of man might come to us. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set

down with my Father on his throne." And the very place at his own right hand belongs to Jesus Christ as Son of man; and as he won it as the Son of man, that same place belongs to every believer in Jesus. So Jesus Christ came here to reveal to us, in the flesh, what God's ideal for humanity is, and how it may be lived out.

What was accomplished for us by the Christ of Judea, our brother in the flesh, by his life and his death on the earth? "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29. The Christ of Judea came here to provide the sacrifice; not to appease the wrath of God, but to render stable the very foundation of his government, that God might be just, and the justifier of him which believeth in Jesus. "And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:5. He was the I AM as he says, "Before Abraham was, I am;" but it was needful that he should be manifested, in order that he might carry out God's plan, that there might be a sacrifice to take away sin. Angels could praise God; angels could do deeds for God; but only Jesus Christ the Son of God could be God in the flesh. So what was accomplished for us by his being here in the flesh?—A sacrifice was provided to take away the sin of the world, and this Lamb of God was also to be a substitute for us. The law having been broken, it demanded death. "The wages of sin is death." "The soul that sinneth, it shall die." These are the words of God. Christ came to do all this for us.

It was before any one repented that all this was worked out in the mind of God. He was the Lamb slain from the foundation of the world. Whether one believes on him or not, all this was done for him just as much and just the same as though he repented. "Behold the Lamb of God which beareth [margin] the sin of the world"—not simply the sins of those who believe, but the sins of the world. So he was our substitute, as we read in Isa. 53:2-4: "He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." He bore not simply the iniquities of those who believe on him, but the iniquities of us all. He bore them all, and Jesus Christ suffered and died and paid the penalty for the sins of the whole world. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2. God took the whole world into account when he gave Christ, and he provided a sacrifice sufficient for all. Every man's sin has been atoned for. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many;" "who gave himself a ransom for all, to be testified in due time." Matt. 20:28; 1 Tim. 2:6. The work of Jesus Christ is for all, and if every sinner should to-day repent and accept

Christ, no further provision would need to be made: for the penalty has been met, the price paid, and the ransom is sufficient for all. Nothing more could be given; nothing more need be given. He asks us simply to accept what he has done, on the conditions which he has established. Jesus Christ, the divine Saviour, can come in only when self goes out. He says, Take up thy cross, and follow me. Jesus Christ comes in when self goes out, and he takes the place of self. These are the conditions upon which he asks us to receive him.

Not only this, but he has provided for us, by his life on the earth, the righteousness which is wrought into human flesh. There is the righteousness of God,—God the Father, the eternal God, the everlasting God,—but his righteousness, his glory, and character cannot come to our humanity directly from the divinity of God; there must be a mediator, and Jesus Christ came in his flesh and humanity, and wrought into his humanity, which is ours, the very righteousness and character of God, in order that he might present to us the righteousness which he has wrought into human flesh. "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5:18. These are some of the results which were accomplished for us in the life and death of the man Christ Jesus, the Christ of Judea.

Let us add one more; and that is, by the work of the Christ of Judea in his life and death on behalf of the human family, that which otherwise would have been eternal death, is changed into sleep: "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. When Paul was preaching, he preached that there would be a resurrection both of the just and the unjust. When Christ spoke to his disciples concerning Lazarus, he said, "Our friend Lazarus sleepeth." So by the life, death, and resurrection of the man Christ Jesus, the Christ of Judea, in our flesh, that which otherwise would have been eternal death has been changed into a sleep for every son and daughter of Adam; and so all shall come forth from the grave. The work of Jesus Christ does not save us from this death, but it changes it into a sleep. At the resurrection we are rewarded according to our works, according as we have continued in Adam, or have been translated into the kingdom of Christ.

This is something of the work of Jesus of Nazareth, the man Christ Jesus in our humanity, the Christ of Judea. It is beyond the human mind to enter into it fully; but God designs that we shall enter into the experience, even though we are not able to enter into the philosophy of it. W. W. P.

SOUTH AFRICAN AFFAIRS.

AFTER reading what has appeared in the papers about the trouble in Transvaal, it is possible that our readers might like to hear about the matter from a disinterested standpoint. Mr. Rhodes, who, so it is supposed, is at the bottom of all the fracas, has a commanding person; he is six feet high; his head is large and powerful looking; his eye is dreamy but observant; he has the quizzical look of a cynic, and the large forehead of an enthusiast. He knows how to wait and see what you are going to do. All at once his face lights up, and

his gaze becomes resolute; and he is the man for action, who knows how to seize an occasion, and turn it to his own account. Two years ago it was written of him, "Mr. Rhodes serves John Bull and the Africander bond, and takes care they both serve him. His ambition is to acquire for the mother country all the South African land as far as the Zambesi. If John Bull gives him a free hand, this will be realized, and Mr. Rhodes will be the prime minister of a country larger than all Europe. If John Bull hampers him, and busies himself about that which Mr. Rhodes thinks concerns him very little, you may one day hear of an independent African confederation, with Mr. Rhodes for president. . . . Whatever happens, you will certainly hear of Mr. Rhodes."

The Dutch are a class of people who came to this country. Many of them are descendants of the Huguenots of France, and others who fled hither at the time others fled to America. They settled here among the natives, who became their slaves; they grew rich on their thousands of acres of land, never seeing the limit of their farms, and they became religious bigots, without any enterprise. So on a certain occasion, when Cape Colony asked the Transvaal government to assist them in some measures to destroy the locusts, one arose and said that "locusts were a plague . . . sent by God; and the country would assuredly be loaded with shame if it tried to raise its hand against the mighty hand of the Almighty." Much Scripture was read, and a story was related of a man whose farm the locusts had spared until he killed one, and then his crops were destroyed by them. One said they should not "constitute themselves terrestrial gods to oppose the Almighty," and much more of the like strain.

There are three or four times as many Americans and Europeans in the Transvaal, as Boers. The foreigners have come in and purchased a large share of the country, worked the mines, and enriched the government, which in return has imposed upon them heavy taxes, and refused them the right of voting to help make the laws, for fear they would outnumber the Dutch Boers, and their government thus be overthrown. At times there has been much complaint, and it has seemed that war was inevitable; but then it would cool down, until all of a sudden the Dutch found the "Uitlanders," as the strangers were called, were well armed, although the bringing of arms into the country had been prohibited by the Dutch. But these arms had been sent in boilers and in various boxes until many thousands of guns, pistols, and all necessary ammunition and equipments, were distributed, hid in water tanks, etc., waiting the time to use them. Then all at once Jameson, who was Rhodes's right-hand man, came with seven hundred men across the border, bound for Johannesburg, to unite with these men, and do—what, no one can tell; but it was claimed that they came to relieve their friends from the oppression of the Dutch government. Jameson was intercepted, and after a sharp fight, he and his men surrendered.

Some time ago Sir Henry Loch, who was the governor and high commissioner of England, resigned, and Sir Hercules Robinson was sent out here to take his place. He was a friend to Mr. Rhodes. This caused some excitement at the time, but it soon died out, and everything went on as usual. At the time of this trouble, of course Robinson, as her Majesty's representative

in this country, was the man to visit President Kruger, and keep peace between the Transvaal and England. The following arrangements were made: First, Jameson was to be tried in England, so he and his party were taken out of the hands of the Dutch. Second, the Uitlanders were to deliver up their arms upon the promise of redress by Mr. Kruger; it is claimed, however, that he has done nothing but promise, and many have no faith that he will do more. At the same time, the arms have been delivered up, and hundreds of the best Englishmen, other Europeans, and Americans are imprisoned, and are now being tried. All the counsel against them are Dutch, and in their favor are the Africanders. What the result will be is yet to be seen.

But a strange thing has happened, and that is, after Rhodes resigned, Robinson being his friend, he was the man appointed to form the new ministry, who are all Rhodes men. So the entire opposition, which appeared to carry their point, have found themselves completely floored. There are some predictions of the following nature: As soon as the trial of Jameson is over, it is quite probable that England will have a "bone to pick" with Germany for sympathizing with the Dutch at so critical a time as this. Then it will take the interests of the English citizens in hand, and have a settlement with the Dutch, which will mean to do away with their independence peaceably if it can. This is the character of England, and about the way that things look. Two things I see by the papers: First, that Rhodes is at work to court the sympathy of America in his behalf. This he may be successful in; for from time to time there has been trouble over American citizens. There is a law in Transvaal that colored people may not walk on the sidewalk. When they do, they are usually terribly punished by lashes, or some such punishment. A Negro citizen of the United States was put off the sidewalk, but he persisted in walking where the white man walks. He was punished; but as a citizen of the United States he demanded redress, and received it—some eighteen hundred dollars, I think; it has been the same with some of the East India people who are citizens of England. So there may not be wanting occasion for difficulty if it is sought for.

Now the question arises, What has this to do with our work and position? I think that all can see. The most important commercial city in all South Africa is Johannesburg, and now is a time of peace, and if there is one consideration that should demand our immediate consideration it is, How and when shall we as a people enter this country and this largest city of Europeans in South Africa? This conference cannot send laborers there. It has voted to ask the General Conference to take the Transvaal and Natal as a mission field, offering money and help and what it can do besides if the General Conference will send some one to open the field. It will not require the Dutch element from America, for that can be found here, but it needs some man who is a good organizer; and then with help from here, I think the city and country could be entered at once.

It is evident that no time will ever be so favorable to enter that field as in the past before this difficulty; for then money was plenty and the people were generous, as miners usually are. Now thousands have left there, and mining stock is of little worth, so that many mines are

stopped; money is taken out of circulation. Yet there are honest souls there, and it does seem as if the country should at once be entered.

S. N. H.

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.

GALATIANS 5: 1.

BY WORTHIE HARRIS.
(New York City.)

AWAKE to glorious liberty,
And let his praise resound,
Who rescues from captivity,—
Thou art no longer bound!

Yield not thy claim to right divine;
Since Christ hath set thee free,
Ne'er to the enemy resign;
He waits to shackle thee.

Stand fast! Proclaim by act and word
The freedom Jesus gives;
For those in thralldom be it heard,
"The Conqueror still lives!"

TRINIDAD, W. I.

COUVA.—The Lord has greatly blessed the work here since our last report. The week of prayer was a precious season with us. Blessings were received from the readings, and also by giving over twelve dollars to foreign missions, over four to the home mission work, and a large Sabbath-school donation. All felt that the Lord was very near.

Since Sister Colvin came, the work has been constantly growing on our hands. Through the medical mission work we are able to reach some who were very much prejudiced against us, and some of them are deeply interested in the truth. So many have come to the mission for treatment some days that it is difficult for Sister Colvin to get to the houses of those who send for her. As many as sixteen treatments have been given in one day, fourteen of which were given at the house. Sixty treatments were given one week, seventy-one another, and last week the number was seventy-four. Thus the work is growing steadily. Three hundred and sixty-three treatments have been given so far, to one hundred different persons, for which \$8.92 has been paid. Aside from this I have drawn thirty-one teeth, and received \$7.02 for my dental work. The receipts from this work have been \$3.67 more than the expenditures. In the language of one poor woman, "much sufferation" has been relieved, and many hearts have been touched, much prejudice removed, and our own lives brightened by what we have been able to do for others.

February 15 ten were baptized and added to the church. For a week previous we had had meetings, in all of which the Lord came very near to us. All were much encouraged. The baptismal scene was a solemn one, and made a deep impression on the minds of the large congregation which had gathered to witness it, and the people listened attentively to us as we spoke on this solemn rite for about twenty minutes. This was at the same place where the first baptism was held, and to reach it we have to walk a mile through the main thoroughfare of the village. The street was lined with scoffing, hooting, yelling mockers the whole distance as we went to the first baptism. What a change this time! Nearly as many came out of their houses as we passed to say some good word to us, or to drop some kind greeting. Notwithstanding this change, there is a strong prejudice yet existing with many, because of the ministers. At both our baptisms the power of God was present to heal. We praise him much. After baptism we had a very solemn meeting, at which time an elder and a deacon were elected and or-

dained. God came very near, and set his seal to the work. Brother P. T. Thorne is elder, James A. Pierce deacon. It was a meeting that all who were present will long remember.

An acre of land has been purchased for a church building. It cost us \$100, and is paid for except about twenty dollars. As soon as the survey is settled, we will put half of it on the market for sale, from which we hope to realize from fifty to seventy-five dollars a lot. Two of the four lots have been spoken for, and we hope soon to have enough to build with. The building is needed very much. Until it is completed, the church will be obliged to pay nine dollars a month rent for their present place of worship, as it is the only place to be had in the village. But all are of good courage.

Brother Adamson has lately spent a few days at Prince's Town and its vicinity, laboring to encourage a few lone Sabbath-keepers, and to see what could be done for the people. There seemed to be some interest, but the way is closed for labor there now, as there was not a place we could secure for meetings, nor a house to be rented in which to live. We have decided to locate in Port of Spain, where we will have a large field, really an international one; and as soon as a ship missionary can be furnished for this large port, a much greater work will be done. We are much encouraged about the work in the island, and expect to see God work here with power. We ask the readers of the REVIEW to pray for the work and workers here. We praise him that we are accounted worthy to be here. Our health continues quite good.

E. W. WEBSTER.

BUENOS AYRES.

A GENERAL meeting was appointed by Elder Westphal to be held in the S. D. A. mission in this city during the week of prayer. The season was looked forward to with great interest, being the first meeting of the kind since several new workers had arrived from the States,—we may say, the first of the kind in the republic. Brother Westphal came from Crispo, where he had been laboring with much success for several weeks. Brother Vuilleumier and Sister Post came from Nueva Palmira, Uruguay, where God had greatly blessed their labors. Brother McCarthy was just commencing Bible work among the Spanish people in the city. Brother Nowlen arrived after a two-years' canvassing tour through the Falkland Islands, Chile, Patagonia, and the southern part of the Argentine Republic. This was a precious privilege to him after having been isolated from Sabbath-keepers so long and laboring under great difficulties and enduring many hardships.

Brother Brooking came from Compana, where he had been delivering books. Brother Snyder and his wife and Brother Oppogard were working in this city, thus all our workers came together to seek God for a better fitting up for the work in this land.

Friday evening the regular reading for the opening of the week of prayer was read, followed by a social meeting, and much of God's presence was felt. Sabbath morning Elder Vuilleumier gave a comforting discourse from Rev. 18: 1, 2, clearly portraying to the listeners the power in God to forgive sin, to cleanse from all sin, and the possibility of living without sin. 1 John 2: 1. This being the time appointed for our quarterly meeting, an opportunity was given for those who desired, to unite with the church. Thirteen members were received; eight of these were Sister Post's readers in Palmira; four were workers from North America, and one received the first rays of light from Brother Craig's family.

Sunday morning Brother Westphal spoke from 1 Cor. 12: 3, and a good social meeting was enjoyed; testimonies were full of courage, and all seemed very thankful for the privilege of

having a part in the work in this benighted land. In the afternoon the ordinances were celebrated, followed by baptism. Sister Post's niece and sister were baptized. The day was one of great blessing to our little church.

During the week the readings for each day were read by persons appointed, and papers were also read on subjects previously assigned to the workers by Elder Westphal, which were as follows: Bible Work, Canvassing Work, General Missionary Work, Sabbath-school Work, Medical Missionary Work, How to Reach the Illiterate, and How to Labor among the Spanish People. Councils were held to plan for future work, and the regular meetings of the church and tract society were held. Brother Oppgaard was elected and ordained deacon of this church, the office having been vacant since the removal of Brother Craig to North America. The last Sabbath of the meeting Sister Mc Carthy was baptized and united with the church, for which all were very thankful.

Collection for the foreign mission was taken up on Sunday evening. Among other things given were two wedding-rings and a diamond ring. Our sisters in the States cannot realize what a sacrifice these two sisters made by removing the golden circlet in a country where people are such slaves to custom, and where there is so much iniquity that a ring is deemed a necessity to show that a woman is truly married. God remembered the little band of workers here, and after the meeting was over, all took up their work with a greater desire than ever, as we believe, to improve the precious moments remaining of probationary time.

The Bible work in the city is opening very encouragingly. The rich and the poor, the moral and the immoral, are interested in studying God's word with the workers, and we trust there will be many jewels gathered for Christ's kingdom. The workers in this land have many sacrifices to make and many obstacles to encounter, but all are assured that "My grace is sufficient." There is every reason for encouragement in the progress of the work here, but the handful of workers cannot meet the demands of the work. We have hoped to see families come here from the States to do self-supporting missionary work. The climate here is delightful, and there are many honest souls of every nationality, for whom Christ died. It is hard to leave native land and all that binds us to it; but there is a rich blessing in leaving all for Christ's sake, and the Argentine workers rejoice that they are privileged to come here to labor for a people that have been bound so many years by error and superstition. Remember the work here.

MRS. MARY T. WESTPHAL.

QUEENSLAND—ITS PEOPLE.

THE colony of Queensland possesses a population of some three hundred and fifty thousand, mostly drawn from Great Britain. A small proportion are foreigners, Germans predominating. The liberal inducements made to immigrants by the government, induced numbers of people to come to its shores in search of new homes. Possessing very little capital, but plenty of energy and intelligence, they have developed into a self-reliant and progressive community, and are now in a more prosperous condition than are most of the other colonies. Although the population of all the Australian colonies is drawn from the same source,—namely, Great Britain,—and many are connected by ties of relationship as well as by nationality, there has always existed a rivalry among them, in many respects anything but friendly. The two southern colonies, New South Wales and Victoria, owing to the early discovery of rich gold, forged ahead in wealth, population, and consequently in importance; and this led to an assumption of superiority on their part, that has engendered considerable bitter

feeling, which shows itself in both governmental and private concerns.

The railway system of Queensland, although only narrow-gauge, and slow in comparison to southern lines, is fairly efficient and is very extensive, three lines running into the heart of the country to a distance of from four to five hundred miles each, north, central, and south, besides other shorter lines. Telegraph lines extend to the most remote townships. In matters of education the government is very liberal, all children receiving a full education up to a high grade. The government of the colony is liberal and progressive, being composed of two main parties representing capital and labor. These counterbalance each other, and although feeling is very bitter at times, the result has been to give Queensland some very useful legislation. One very beneficial work which the government has carried out, is the sinking of artesian wells, some thirty of them having been sunk in different parts of the colony, varying in depth from one to four thousand feet, and yielding in some cases over a million gallons a day. The value of these wells cannot be overestimated in a country where the people depend on stockraising, and where they are subject to long droughts, and in which vast inland tracts have received the significant name of the "Never-Never" country.

The people of Queensland, as a whole, are free and hospitable, and in this respect there is a marked difference between them and the people of the southern colonies, who are much more exclusive, and harder to approach. There is a freedom of intercourse among the different classes, and a good fellowship, especially in the north, that strikes a stranger at once, and is quite refreshing. No doubt, as time goes on, the artificial restraints of society will spring up, and the people will become obedient to society's strictest laws.

Religion, as a form, is by no means neglected among them. There are the usual number of sects and denominations, and church buildings innumerable; but while the churches are fairly well attended, and there is a seeming life and activity pervading them, it is easy to be seen that money and what it will bring is the ruling principle with the majority. In the northern towns this is especially noticeable, where fortunes are made in a short time by those who make a lucky hit in mining, or who get a good start in business. In these places religion and morality are at a very low ebb, gambling, drinking, and profanity abound, and the churches are powerless. In fact, they have become a byword, having lent themselves to cater for the public's amusement, in the shape of gaming-tables, raffles, etc., at their bazaars.

In visiting these outlying places, one comes in contact with the primitive owners of the country, the aborigines, miserable and degraded in their natural state, but unspeakably more so after they have mingled with the white population occupying the fringe of civilization. Some of the churches have established missions among them, but it has been found impossible to make any permanent impression upon adults. The only hope for these intractable wild people is to educate the children, who do not lack intelligence. As the white settlement extends, the black people recede and die out, from some unexplained cause. For many long years they have held possession of a fine country, and have made no use of it; they have simply cumbered the ground, and now they are being called upon to give place to those who will make use of it.

Just off the extreme northern point of Queensland lies Thursday Island, which contains a small but very remarkable population. The harvest to be gathered from the sea, in the shape of pearls and pearl shells, and *bêche-de-mer* (a species of edible jelly-fish, having a high market value) has attracted to this small spot, the island being but a speck in the ocean, people of all colors and many nations and languages.

It is stated that over twenty languages are spoken among a population of fifteen hundred. On this island is a fort and a permanent body of soldiers. Their duty is to guard a coal depot containing about fifteen hundred tons of coal for the use of steamers running to India and China. The nearest coaling station is nearly two thousand miles away, at Singapore, so that any hostile cruiser would have to get possession of this coal before it could do any damage. Away to the north of Australia lie the Malaysian nations, numbering some twenty millions of people, for which, so far, nothing has been done in regard to present truth. Many of these are very intelligent and sociable, and they have publications in their own language.

The people of Queensland, in harmony with the spirit of the times, are an inquiring, reading class, and publish many papers; and it is a very small bush town, indeed, that does not publish a weekly or triweekly paper, sometimes two; and in the most distant home will be found some of the leading papers and periodicals. This makes the colony a very good field for the canvasser, and there is no town here, of any consequence, that has not been canvassed, some more than once, and Sabbath-keepers are springing up in different parts as a consequence. Some account of the progress of the work will form the subject of another article.

T. WHITTLE.

MICHIGAN.

RATHBONE.—The Spirit of God is doing its work upon the hearts of the people at this place. About twenty-five voted to attend our first Sabbath meeting, which is appointed for next Sabbath. Invitations have come from other places in this vicinity for the presentation of the truth. I have accordingly commenced meetings at North Wheeler, and trust in the wisdom and power which God graciously bestows, to be able to carry on the interest at both places. I have all the papers I need for the present. Thanks to all for their prompt response. A few more standard tracts will be of use.

ALBERT WEEKS.

CHARLOTTE.—According to previous appointment, Elder A. O. Burrill began a district meeting at this place Tuesday evening, March 10. The writer joined him the next evening. The session continued till the following Sunday night, with three meetings each day. The attendance was not large until the last two days of the meeting. Some who came at the close and found what they had missed, were sorry that they had not made greater sacrifice to attend all through the meeting. As we presented the promises of God concerning the Holy Spirit in the latter rain, showers of blessings came upon the people. On Sabbath we held a revival service. Quite a number came forward for prayers. The blessing of God came in a great measure. Hearts were made tender, and humble confessions were made. Children expressed a desire to go with their parents to the kingdom, and one man took his stand to keep the Lord's Sabbath, and go with his wife to that better land.

On Sunday night I presented the sign of the power of God through Christ in the work of creation and redemption, contrasting it with the sign, or mark, of the power of Antichrist through pagan and papal Rome, illustrating the subject with the stars and stripes and the rebel flag. Elder Burrill, who expects soon to be incarcerated in an Ontario prison for obeying God's command, followed with a description of the persecutions upon which God's remnant people are just entering. Profound attention was given to these subjects, and strong men shed tears. We believe there were men and women in that audience, not yet identified with us, who will yet take their stand to obey God and keep the sign of his power, and share in the last great struggle with the powers of light and darkness, and stand with the victors on the sea.

of glass before the throne. Rev. 15:2, 3. May the Charlotte church live so close to God and one another that those interested souls may see in them true representatives of a Christian life. Elder Campbell, who has held a successful series of meetings here this winter, was present to assist in the services. This was my first opportunity of laboring with Elder Burrill. We shared so much of the blessing of God together during these meetings, that we were loath to separate. Elder Burrill goes to labor with the Alaedon church, and I go to Potterville. May the prayers of God's people go with his servants. J. F. BALLENGER.

SOUTH DAKOTA.

SIoux FALLS.—We are permitted to glean the following statements from a letter from Elder Luther Warren, who is at present laboring in the above place:—

This is the largest town in the state, having a population of about ten thousand. Prejudice runs very high here, and consequently it was thought best to start the work with the health books. The workers proceeded to loan *Good Health*, "Social Purity," etc., and they find this means very effective in opening the way to people's homes and hearts.

Brother Warren has given several lectures in the W. C. T. U. hall, at the request of the Union. The city is being canvassed with health works with fair success, and many people are reading and becoming interested in these subjects. Through their means an interest has been awakened, and meetings are now in progress, with an attendance of from three to six hundred people.

MISSISSIPPI.

BURNSVILLE.—I came from Clay Center, Kan., to this place, November 2, with the intention of living out the truth in this locality, while supporting myself and my family by farming. We knew very little about the people or country, so we waited for them to ask us questions about our faith, seeking for wisdom from God to answer them right. We find the people very sociable, kind, and seeking for the light of truth.

As soon as they learned that I could preach, the invitations to go and hold meetings in churches for several miles around came faster than I could answer them. I answered four invitations, and have regular appointments at these once a month.

At almost every meeting I am asked to go and hold meetings in some church or school-house, the people saying that they have no minister. Some say that for two or three years they have not had any meetings at all. To hear preaching is a rare feast for them. I have preached ten times, held about fourteen Bible readings, made twenty visits, distributed forty-three papers, and loaned 1340 pages of tracts. I am much in need of papers and tracts, but I have not the means to buy them; if any of our brethren and sisters have any that they could send to my address, post-paid, I will use them as judiciously as possible. I do sincerely thank those who have kindly sent me some. These are all loaned or given away. There are more opportunities to do good than I can improve, and I only wish I could spend all my time in doing missionary work. I ask an interest in the prayers of God's people for us and those who are now investigating the truth. This is a needy field.

Burnsville, Miss.

E. P. AUGER.

DOINGS AT THE CAPITAL.

THE "God in the Constitution" resolution is dead in the Judiciary Committee of the House of Representatives, and there is no hope of a resurrection during the present Congress. The

friends of the bill contributed in no small degree to the final result. Wednesday, the 11th of March, had been set apart for a hearing before the House Judiciary Committee on what is known as House Resolution No. 28, "proposing an amendment to the preamble of the Constitution of the United States, acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as authority in civil affairs." The time to be devoted to the hearing was to be two hours, but it did not close until the end of four hours. By the time the hour of ten o'clock arrived, the Committee room was well filled, and it was agreed that the friends of the measure should occupy the first half hour, and that the negative should be heard for the next hour, and that then the affirmative should close with a half hour. This arrangement was followed until the last half hour was reached, and Dr. McAllister took the floor. His attempt to harmonize the proposed amendment to the preamble with the body of the Constitution did not appear at all clear to the minds of the lawyers on the Judiciary Committee, and Representative Lewis, of Kentucky, desired the Doctor to remove, if possible, the apparent conflict between the proposed amendment and the First Amendment to the Constitution. It is reasonable to judge that he made a failure in the attempt, at least in the minds of the committee, for his answer was the signal for a volley of questions in which every member of the committee present joined. Representative Ray, of New York, presided at the hearing, and the questions propounded by him revealed the fact that no little thought had been bestowed by this congressman upon the subject under discussion. The questions took a wide range, and in attempting to answer them, the Doctor usually tried to cover up the points by arguments; but this by no means satisfied the legal gentlemen, accustomed as they are to having direct answers to plain questions; so they insisted on his conforming to the custom in this respect.

Dr. McAllister occupied the floor for more than two hours in his effort to convince the committee that there was no lack of harmony between the National Reform idea of government and the liberty guaranteed in the Constitution; and if one can judge of congressmen as of other mortals, there is no doubt but he succeeded about as well in his undertaking as Archbishop Fehan, of Chicago, did in convincing the public that the Catholic Church has always been the champion of religious liberty, when he made the declaration in a public lecture in that city. If there had been in the minds of the gentlemen composing the committee any doubts as to whether the National Reform scheme meant a union of church and state, that doubt must have been entirely removed; for Dr. McAllister admitted in answer to questions that it was the theory of the Reformers to bring it within the power of Congress to settle all moral questions, and settle them according to Scripture. He made reference to the fact that Senator Quay sent the Bible to the clerk's desk during the controversy regarding the Sunday closing of the Fair, and added that in the same manner should Congress deal with all such questions. When asked if it was not true that the amendment proposed would involve the settlement of the question of baptism by Congress, he declined a direct answer, but thought there was no danger of the American people's ever raising that question. He did not deny, however, that it was a logical conclusion that Congress would be called upon to legislate on that, as well as the Sabbath and kindred questions, in case the amendment was adopted.

As surely as tyranny and the man of sin were in the demands of the bishops in the fourth century, so surely is the sacrifice of liberty of conscience and the exalting of state above con-

science in this reform scheme. It has heretofore been presented to congressmen with a covering, but now it is revealed, at least to one judiciary committee, with the mask torn away. May the Lord save this land from the tender mercies of the would-be reformers. A. M.

RELIGIOUS LIBERTY NOTES.

THE cases of the five brethren in Tennessee came on for hearing Friday, March 13. Brother J. H. Lewis's case was called first. After the trial, which was very fair in many respects, the jury found him guilty, and he was fined one dollar, with the costs. The judge in his charge to the jury was very fair and candid, evidently quite a contrast from the charge at the trial of Brother King some years ago. In the other case he has to pay the costs alone. The sum of the two cases makes \$50.46. This he will serve out in jail at the rate of twenty-five cents a day. Think of it! two hundred and two days in jail for refusing to honor a man-made Sabbath! Brother Lewis has not been defiant, has gone about his work carefully and considerately, and the place where the brethren in Tennessee live is away from others, only one clearing being near them; and any one who watches them work or who finds them working must go out of his way in order to see them. If this is not religious persecution and religious bigotry, there is no meaning to the terms.

After this case was tried, it was decided by the remaining brethren to have their cases continued until the next term of court. These four brethren are L. A. Callicot, W. S. Lowry, Otto Willson, and J. H. Dowdy. That will leave, then, in Tennessee, one more conviction on the record for 1896, and four cases pending.

The cases of the three ministers in Ontario were brought up in the divisional court at Toronto. The arguments were before Chief Justice Meredith, Justice Rose, and Justice Street. It will be remembered that these three ministers were arrested on the 26th of November for work performed on the 3rd of that month, it being Sunday. They were engaged in preparing for the laying of the foundation of a church at Darrell, Ontario. The trial of Brethren Burrill and Howe occurred December 5, and that of Brother Simpson, December 12, resulting in conviction in each case. Brother Burrill was sentenced to a fine of twenty dollars and costs, or sixty days in jail, and the other two brethren were sentenced to ten dollars and costs each, or forty days in jail.

After the convictions took place in the justice court, the cases were taken to the divisional court at Toronto upon motion to quash the summary convictions. It was the argument upon this motion which was heard before the divisional court, March 17. The convictions were sustained by the court, although it was very evident that they would have been glad to discharge the defendants had it been possible for them to enter into the evidence in the case. The convictions were sustained without costs, thereby compelling the prosecution to pay all their expenses in the case, and this in itself was a favorable action. The next step will be for some one of the prosecutors, or the magistrate upon his own motion, to commit the defendants to Chatham jail, where they will be compelled to serve their full time. We confidently expect that by the time this issue of the paper is in the hands of its readers, these three God-fearing men will be behind the bars to suffer for their faith.

It is the privilege of every Christian to share their bonds by remembering them at the throne of grace. It will be no easy matter for them to undergo the imprisonment, as the food that is furnished prisoners is certainly far from being the customary diet. Friends are not allowed to take in anything in the line of food, nor can they be visited by any person excepting their

spiritual advisers. No jailer, however, can keep the Lord from them, nor close up the gateway of prayer. Now is the time for our brethren throughout the Province of Ontario and the State of Michigan to scatter the knowledge of present truth from one end of the land to the other.

J. G. LAMSON.

THE WORK IN WEST VIRGINIA.

FORT GAY.—It gives me pleasure to report the progress of the work in West Virginia, where I have labored this winter. I spent one week at Colloden, where two are keeping the Sabbath, and others are interested. Then I went to Milton two weeks, and the results are three keeping the Sabbath. I went from there to Tay's Valley, and held meetings three weeks. Seven are keeping the Sabbath here. Then I went to Leon church, Mason county, and remained one week. That company was much strengthened. Two stopped the use of tobacco. From there I went to Huntington, for the week of prayer. We had a good meeting; two were added to the church. Next I came to Fort Gay, Wayne county, to see Brother C. Stratton and his wife. They had been keeping the Sabbath for some time, but oh, the tobacco! Both of them have now given it up. The old sister had four pipes, but threw them all away. I held meetings here. Now there are four keeping the Sabbath,—two families. I had the privilege of baptizing two willing souls the eighth of this month, and organized a Sabbath-school here, with six members. These will go to the Huntington church.

C. B. RULE.

News of the Week.

FOR WEEK ENDING MARCH 21, 1896.

NEWS NOTES.

The commission appointed by President Cleveland to investigate the dispute between England and Venezuela have reached a decision that is averse to the claims of the former. The report of the commission has not been formally rendered as yet. It cannot be foretold what the result of the decision may be, though the probability of there being war over the matter is considered as being very remote. If England does not choose to accept the opinion of the commission, it is believed that arbitration will then be resorted to. Should England refuse to do either, then there will be some more bluster, and newspapers will have another boom.

In conjunction with the encroachment of Italy in the country of Abyssinia, England is moving toward the Sudan. English forces are being concentrated at Wady Halfa, the southern boundary of Egypt on the Nile. England has never been satisfied with the state of affairs in the Mahdi's territory, particularly so since the fall of Khartoum and the death of General Gordon. It is deemed that nothing short of the full subjugation of these tribes will ever bring that wild country into quiet submission to British rule. Whether the English forces will be pushed forward to an active campaign or not, has not yet transpired; but it will not be surprising if the present trouble with Italy were made the occasion for English opportunity.

Mrs. Booth-Tucker and her husband are coming to this country to assume command of the Salvation Army. They bring a message of peace and love from the "General" for his son Ballington, and they are clothed with authority to restore peace and unity, but only upon the condition of complete submission upon the part of the seceders. In the meantime the lines are being drawn sharper and closer between the two organizations. The movement instituted by Mr. and Mrs. Ballington Booth has taken the name of "God's American Volunteers," a name which does not strike the ear of the truly devout very pleasantly, and which we fear will serve to bring sacred things still further into that contempt which undue familiarity with them is sure to encourage. The lack of reverence for things sacred has been one of the most glaring faults of the Salvation Army, and this name is not a step in the right direction. A new flag has been adopted. As the new cause gains strength, there are many defections from the "Army" of those who choose to go over to the

cause of the American commander. Miss Eva Booth and other officers of the "Army" are traveling over the country, trying to strengthen the different companies, and encourage them to stand fast. At this whole trouble, we can imagine that Satan is taking no little delight.

There is already considerable talk of the resignation of General Weyler in Cuba, because of his failure to put down the rebellion with all the despatch that it was expected he would manifest. In his own account of the situation, he complains of the difficulty of the position in which he finds himself placed. On one hand he is required to prosecute the war with vigor, and bring it to a speedy termination, and on the other hand it is necessary for him to pursue a mild and conciliatory policy, lest other countries should rise in protest against his cruelty, and thus defeat be brought to the Spanish cause. He is represented as saying that he is troubled by the "contradictory demands of prudence and extreme measures, combined with the difficulties arising from the question of belligerency and the elections."

The trial in London of Dr. L. S. Jameson, who raided the Transvaal, is exciting a great deal of attention, and the situation is quite unique. Public sentiment is decidedly in favor of the Doctor and his fourteen companions who are under trial with him, while the testimony brought out in court is decidedly against them. The crime for which they are being tried is that of making war upon a country with which Great Britain was at peace, and the penalty is a long period of imprisonment. The result of the trial is awaited with a great deal of interest. It is a question as to how far the influence of popular society in London will go in affecting the judgment of the court. No haste is being taken in the matter, and in accordance with the English style of justice, the affairs are conducted with great deliberation.

The Kentucky Legislature has been in a deadlock over the election of a United States senator through its entire session, which expired by limitation last week without accomplishing its work. All other legislation was neglected, and the entire winter was spent in a senseless wrangle for preferment. Toward the latter part of the session, bloodshed seemed so imminent that it became necessary to place the joint meetings under police espionage, and to surround the State-house with troops. There was no outbreak, however, of anything worse than epithets and chin fighting. It was bad enough and disgraceful enough, as it was, but the most disreputable thing of all was that at the final adjournment a member started the doxology, "Praise God, from whom all blessings flow," and it was sung with gusto. Perhaps it was done out of regard to the National Reformers, who are so anxious to drag the name of Jesus into such associations.

Progress in the discovery of the potency of the unknown X rays, is still being made. Edison, the great electrical inventor, recently stated to a correspondent of the *New York World* that he had discovered the thing that scientific men had been looking for—a potential for the ray. He experimented with 1800 different substances before the secret was found to be in tungstate of calcium, which is six times more sensitive than the substance heretofore used. "The new material," said Mr. Edison, "which permitted me to see the bones of the arm and hand directly with the naked eye and also to see moving objects through eight inches of wood, is the tungstate of calcium in the crystalline form;" but Mr. Edison said that it would yet be a few years before the real secret of the potency of the rays will be revealed. It is hoped the discovery of this new science will be utilized in the healing art, in the diagnosing and treatment of diseases. Indeed, there seems to be no limit to the possibility of modern discovery. The range of this discovery appears to have reached the borders of the unseen world.

Affairs in east-central Africa continue to attract a good deal of attention in national affairs. The new ministry in Italy is not so decidedly for peace as it was anticipated it would be. The new premier, Marquis di Rudini, declares it to be the intention of the government vigorously to push the campaign. While it is true that overtures for a dignified peace are being made, preparations for war are also going forward. The Italian Chamber of Deputies greeted the announcement with great applause, and when the premier required 140,000,000 lire,—about \$27,000,000,—for the expense of the army in Africa, and to send forward troops, it was granted unanimously. This enthusiasm seems to extend to the populace, and there is likely to be a revolution of sentiment in favor of pushing forward the great land-grabbing enterprise of Italy. In these movements Italy is backed up by the sympathy of the other European governments, for they are all of them more or less interested in African territory, and are engaged in encroaching upon the dominions of some of the African tribes; hence their interest in Italy's success, for Italy's failure would make it more difficult for the prosecution of their scheme.

Terrible gales have occurred in the west of England and in Ireland. The force of the wind and waves was such that the piers at Liverpool have been flooded. Several derelicts and disabled vessels have been towed into the Mersey. The ship-canal has been made un-navigable by the storm, and the walls of the canal were severely tried by the waves. The flying squadron, which was the center of so much attraction a few weeks ago, when the crisis between Great Britain and Germany was acute, had to make for Queenstown for a harbor, in some distress. No serious damage resulted to any of the war-ships, however.

The State Normal School in Oshkosh, Wis., has adopted a self-government system for pupils, after the fashion of Cornell University, and has placed the administrative and judicial functions in a council of three, of whom one is to be a woman. This council establishes the rules of decorum for the guidance of pupils, subject to the ratification of the faculty; and this council is also to prescribe all discipline and enforce rules by appropriate penalties and punishments. By this plan the members of the faculty are wholly relieved from the care of discipline; and the students being controlled by officials of their own choosing, and in a measure placed upon their honor, it is argued that they will be more tractable and subject to discipline. That remains to be proved, however; the experiment will doubtless be watched with considerable interest. There are in all such institutions students of honor and integrity; whether they will be able to control those who have no such qualities is an unsolved problem.

The House of Representatives on the 20th inst. passed a resolution censuring Ambassador Bayard in London for indiscreet utterances in Great Britain. The resolution was adopted by an overwhelming majority of 180 to 71, and a very large number of Democrats voted in favor of the resolution to censure. Mr. Bayard in some popular speeches in the past has made references that have been taken to reflect upon certain classes of American citizens, especially the laboring classes, and it is for this misdemeanor that he is now called to account. What effect this action will have upon his position remains to be seen. It is generally thought that he will be forced to a resignation. He does not accept the strictures which are placed upon his words and manner, and it appears to many disinterested persons that undue significance has been attached to what he said in order to accomplish his overthrow by those who are seeking to build up themselves by tearing others down.

Ohio has an anti-cigarette law, which prohibits under severe penalties the sale of cigarettes or tobacco in any form to children under sixteen years of age. The school authorities in the cities have been active to secure this resolution. Professor H. Q. Sargent, director of the schools in Cleveland, has been very active in the crusade against the terrible tobacco habit, and some of the teachers furnish startling evidence upon the point. One teacher instituted a search, and found in the pockets of her scholars 142 cigarettes and stumps, and six remnants of tobacco plugs. This was in a primary grade where scholars are not over ten years. Other teachers detected their scholars chewing tobacco in school hours, although they were obliged to use their ink wells and sponges for cuspidors. "Physical defects in children," says Professor Sargent, "have been alarming. I have had children brought here totally broken down in health, and unable to work. Time after time it has been found that little ones of seven and eight years of age have become addicted to the tobacco habit. I know that there are schools where more than fifty per cent. of the scholars have used tobacco in one form or another."

News from Cuba is, as usual, unsatisfactory and contradictory. During the middle of last week reports came of the victory the Spanish forces gained over those of the insurgents, in a battle in the province of Pinar del Rio. Of this, later information was changed so as to make it a great victory for the insurgents, and the most serious disaster which has yet befallen the Spanish. The insurgents, who were under Maceo, were the attacking party. They attacked the Spanish behind their fortifications, and the fighting was said to have been very desperate and resolute, and resulted in a serious defeat to the Spanish forces. The news of the battle was suppressed by the Spaniards as far as possible. It is thought that this contest will quicken the demand for the resignation of General Weyler, and may prove to be fatal to the Spanish cause in that country. A small body of Spanish soldiers visited the plantation of an American citizen, and wantonly shot the proprietor, Dr. Delgado, and his assistants. As soon as General Weyler heard of the circumstance, he despatched an ambulance, and had the Doctor brought to Havana with all possible speed and comfort, and is doing his best to promote his recovery, and he is quite likely to recover from his injury. The affairs caused no little excitement, however. Outbreaks of anger in Spain have not yet entirely subsided, although public

rage has in a measure cooled down. Action upon the resolutions adopted by Congress is as yet delayed.

ITEMS.

The Hawaiian princess, Victoria Kaiulani, is to be married in Italy, Easter Monday, to an Italian nobleman.

During the recent snow-storm in the province of Orel, Russia, 130 persons were frozen to death in one night.

The British House of Commons, without a division, has approved a motion for opening the national museums and art galleries in London on Sundays.

Cardinal Gibbons occupied a seat in the reserved gallery of the United States Senate, on March 17, wearing the insignia of his rank as cardinal of the Catholic Church.

Emperor William will leave Berlin on March 23 to make a cruise of the Mediterranean. When at Genoa, it is said, he will have an interview with King Humbert.

Now Oxford proposes to confer the degree of Bachelor of Arts on women who have taken honors in at least one course of study.

Mark Twain, the American humorist, who is making a tour of the world, has been quite ill in India, but reports show that he is recovering, and state that he is able to resume his travel and lecture course.

An anti-cigarette bill has passed both houses of the Iowa Legislature, and unless vetoed, goes into effect July 4. The bill prohibits the sale of cigarettes or cigarette paper in Iowa, except by jobbers for use outside of the state.

It is reported from London that the suit brought by Lady Henry Somerset against William W. Astor, for \$25,000 for libel, is to be settled by an apology on the part of Mr. Astor.

Anderson Gray, now serving a life sentence in Kansas, is soon to be pardoned by Governor Morrill. Two years ago Tom McDonald killed a man named Patton, and then swore that he did the deed while under the hypnotic power of Gray.

The war in Nicaragua is very much against the fortunes of the rebels. The forces of President Zelaya have been uniformly successful in their meetings with the insurgents.

The czar has despatched a special officer to King Menelek with the glittering order of St. George, which is a military decoration that is greatly coveted.

Recently the attention of American naval officers has been drawn to the obvious indiscretion of permitting foreigners to be present at the costly experiments in the development and testing of war material.

Great loss of life and destruction of property have been caused in the northern part of Queensland by a tornado and floods. The damage to property is estimated at \$2,500,000.

It is reported that spider-farming is one of the occupations carried on in Germany, Italy, France, and even in the United States to some extent.

Official statistics printed in the Madrid papers show that, up to date, there have been sent to Cuba 118,000 soldiers, and that the war, which has now been in existence one year, has cost the Spanish government \$50,000,000.

Chile has been disturbed during the past week by a series of earthquakes. No very serious shocks occurred so far as we know, although the inhabitants in the cities were greatly alarmed.

A British steamer, named the "Matadi," was blown up by ten tons of gunpowder on the Congo River, and forty persons killed and wounded.

Colonel Thomas Phelan, of Kansas City, who is a bitter foe to the A. P. A.'s, has challenged Congressman Linton, of Michigan, to fight a duel.

The dress which the empress of Russia is to wear at the time of the coronation of the emperor, is now complete, and its cost is said to be \$200,000.

It is now reported that the steamer "Hawkins," bound for Cuba to assist the insurgents, did not sink Jan. 28, as was supposed, but simply waited along the coast till a friendly storm gave an excuse for sending the extra crew, hired for that purpose, back to America.

Special Notices.

MICHIGAN CANVASSERS' INSTITUTE.

THERE will be a canvassers' institute held at Ovid, Mich., from April 9-25. All those who are going to canvass in the Michigan Conference, which includes the State of Michigan and the Province of Ontario, should make arrangements to be present.

Publishers' Department.

A NEW BIBLE CATALOGUE.

SEND stamp to Pacific Press Pub. Co., 18 West Fifth St., Kansas City, Mo., for their new twenty-page Bible Catalogue. They have the genuine Oxford Teachers' editions, the International Reference and Teachers', the Self-Pronouncing, the Bagsters, in English; the Hamburg, Berlin, and International editions in German.

Obituary Notices.

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

CAVINESS.—Died at her home in Boulder, Col., Nov. 14, 1895, after an illness of several weeks, Mrs. Melinda Catherine Caviness, in the fifty-third year of her age.

McKISICK.—Fell asleep in the blessed hope at the home of her son-in-law, Dr. R. A. Miller, in Peoria, Tex., my beloved mother, Mrs. Serene E. McKisick, aged seventy-nine years.

ANDERSON.—Our well-beloved sister, Mary A. Anderson, aged seventy-seven years, peacefully departed this life Feb. 19. She embraced the third angel's message under the labors of Brother Loughborough twenty-six years ago, and has ever proved herself a liberal, faithful, and consistent Christian.

MITCHELL.—Died at her home near Towanda, Kan., Feb. 24, 1896, aged 49 years and 10 months, Sister Georgiana Mitchell, of pleuro-pneumonia. She was sick only about a week, was very patient in her sufferings, and expressed full resignation.

RALPH.—Died of consumption, at Boulder, Col., Jan. 28, 1896, Edson S. Ralph, of New Haven, Conn., aged 18 years and 8 months. Brother Edson experienced the blessedness of conversion at the age of fourteen, and accepted the truths of the message soon after coming to Colorado.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

Table with columns for EAST, WEST, STATIONS, and various express services. Includes times for Chicago, Detroit, Buffalo, etc.

Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a. m. daily except Sunday.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Chicago, Detroit, Toronto, Montreal, etc.

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.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 24, 1896.

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We are happy to learn that work is begun on the building for the new sanitarium at Guadalajara, Mexico. An eligible site has been procured, and preparations are already in progress for the erection of the first institution of this kind within the borders of our neighboring republic.

Our people in Russia are now subjected to further hardship by the exclusion of our Hamburg German paper, the *Harold der Wahrheit*, from the czar's dominions. But God's grace is not to be thus restricted, and what his children lose in one way the Lord will surely make up in some other way.

Elder J. G. Matteson has found it necessary to change his locality on account of failing health. For many years Brother Matteson's lungs have given him trouble, and he has withdrawn from his work in connection with the school in College View, and gone to Santa Monica, Cal., which he wishes us to state is his present address.

The study of the word of God has often been compared to digging in a mine, and there are many analogies of striking force. It is usually the case when a gold field is first discovered, that surface-mining is employed, and in a short time much of the territory will have been digged over; but the permanent and more successful work is carried on differently. We have often stood at the mouth of a mine, across which one could step at a single stride, while the shaft penetrated thousands of feet into the heart of the earth, and at intervals radiated in all directions, until the earth beneath was honey-combed by the delvers after the precious metal. But up through that small opening had come fabulous fortunes.

Often the study of the word of God begins with surface work; but the most profitable and satisfactory results are not found by digging over the surface, but by delving in the depths. Successful study is not in the superficial surface that we cover,—the books or chapters that we are able to read,—but it is in the spiritual insight with which we are enabled to penetrate the divine mind, and from the depths of God's storehouse draw out these precious treasures. True, many precious gems lie near the surface; but the deeper we go, the richer the treasures.

The church of believers at Ovajuk, Armenia, makes a petition to the Foreign Mission Board for the loan of the modest sum of \$75 to enable them to erect a house of worship. This amount they purpose to repay in yearly instalments. It was a pleasure to the Foreign Mission Board to accede to this request. But little material except stone and mortar is required for building in that country, and the labor will all be supplied by willing hands.

Quite a large number of queries are reaching us relating to the Sabbath-school lessons. We are always willing to do all we can consistently do for our friends and patrons, but being rather overstocked with questions, we venture to suggest that the secretary of the International Sabbath-school Association would be a properly qualified person to answer such queries. And, it being his province, he would doubtless be glad to hear from those who require light in reference to the lessons.

As Professor W. W. Prescott expects to leave Australia the first of May, we are requested to state that after this week his address will be 28a Roeland St., Cape Town, South Africa, until further notice. It is rather expected that Elder Haskell will proceed to Australia from South Africa, shortly after the arrival of Professor Prescott in the latter country. Elder Haskell will be sure to receive a warm welcome from his many friends at the antipodes. His counsel will be of assistance in the important work that is being carried on there.

We are told that the number of accounts audited at the present meeting of the General Conference Committee was three hundred—one hundred more than one year ago. This gives some idea of the expansion of the work. The increase is in the laborers in other countries and in the southern part of this country. But notwithstanding this increase of workers, the demand for help was never as great as now. Wherever the work has been opened, we hear the call for more help. The field is ripe, the harvest waits. In South America, in Africa, the islands, from all the world, comes the call to work, and God is abundantly blessing the efforts put forth. So far, the work has called for but little real sacrifice; but now it is time to place all on the altar. We wait for one another; we wait to see what will come next; but the call is urgent. Who will respond?

We take this opportunity of again expressing our thanks to those of our readers who have sent us papers with articles bearing on present truth, and various features of our work. We always note these with interest, though we are able to comment upon very few of them. Frequently they are accompanied with the request that we examine, and refute their statements. In some instances we would be glad to do this if our space would permit, though on the whole we are persuaded it is not the most profitable way in which to spend our time. We are glad to have our work commented upon, and even criticized. It serves to make us more careful about laying ourselves open to criticism, and it also arouses an interest in our work. Sailors have a proverb that "a head wind is better than no wind at all," and the Lord turns all these agitations to the advancement of his truth.

It has been decided by the Foreign Mission Board to send additional help to India. A physician, one or two nurses, and probably two canvassers, will be selected for that field as soon as possible. Brother Robinson writes very encouragingly of the way in which the work is opening up in that distant country. It has been decided to authorize him to establish a school for girls in the city of Calcutta, which he finds he can do at a very small outlay of money. We have in hand a very interesting report from Elder Robinson, which will appear in our next number.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear." Such is the soul-inspiring language of inspiration. When dangers or troubles threaten, it is the Christian's privilege to hide in God. When the enemy comes in upon us, God intervenes by his omnipotent grace, and turns impending defeat to a glorious victory. When our friends all fail us, Jesus still remains. When earthly prospects fade, heaven appears. When the ills of mortality encompass us, the glories of immortality burst upon our view. When strength faileth, faith increases; and when human help avails nothing, underneath are the everlasting arms. Though earth combine with hell to crush one weak child of God, they will not prevail; for God lives, and because he lives, his children also live.

All will read with interest the Religious Liberty Notes on another page, and will be more or less agitated over the conviction of our dear brethren who for conscience' sake, for the word of God, and the testimony of Jesus Christ, are subject to the rigor of the law. It is there stated that the fine and costs visited upon Brother Lewis amount to \$50.46. A later note received from Brother Lewis, who is now in the Tiptonville, Tenn., jail, says: "I was visited last night by the clerk of the circuit court, who informed me that my costs, fine and all, was eleven dollars more, as I did not secure it. This will make \$61.46. This will take quite a while at twenty five cents a day. A Sabbath-keeper in jail for Christ's sake. J. W. Lewis."

It will take 246 days, or over eight months. And this man was disturbing no one in his Sunday work. His persecutors had to hunt him up in order to detect him, as his place was remote from that of any one who observed Sunday. We would like to ask the *Independent* and other papers that deny that there is any religious persecution in this terrible business, what they would call such proceedings? An upright Christian gentleman and a peaceable citizen is deprived of his God-given privilege of conscientious worship.

There is danger that the dark injustice which is done to the individual will eclipse in our minds the far greater sin against the most sacred principles of the rights of private conscience, and the even deeper malignity of this deadly stroke at God's law. Those who assume the responsibilities of such deeds inflict upon themselves a greater wrong than it is possible for them to inflict upon their fellow men. May God forgive them, for we are fain to believe that they know not what they do. These circumstances, sad as they are, are but slight indications of what awaits this country when it shall have handed over to the would-be National Reformers the making and administration of its laws.