

# The Adventist REVIEW AND HERALD 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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## WORLD, FAREWELL!

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

World, farewell! for my heart has banished  
 The sins that have rested and ruled so long;  
 Out of my life, as a dream has vanished,  
 So have vanished all hate and wrong.  
 The sins of the past have no undoing;  
 They are borne away by the stream of years;  
 And while the light of life pursuing,  
 I will spend no time in regrets or tears.

World, farewell! Ye have tried and tempted  
 Me oft, in the days that have passed away;  
 Now is my soul from your snares exempted;  
 The love of Christ in my heart has sway.  
 And all the temptations that rise to meet me  
 Find now their power forever fled;  
 Christ and the angels cheer and greet me;  
 Life has awakened, as if from the dead.

World, farewell! for I soon shall leave thee  
 To dwell for aye on a brighter shore;  
 And all of life's woes that vex and grieve me  
 Will pass as a dream, and be felt no more;  
 Christ has called, and my heart has spoken,  
 Giving my life, my all, to him;  
 He has redeemed me, he has broken  
 The power that fettered my soul to sin.

World, farewell! till the curse that stains thee  
 By the fires of God is burned away!  
 But when renewed, shall my spirit claim thee,  
 Her home fore'er in the realms of day!  
 Then, in the love, the pleasure, the freedom  
 That in thy bosom shall ever dwell,  
 I will never say to the second Eden,  
 What now I am saying, "World, farewell!"

## 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.

## WEALTH AN ENTRUSTED TALENT.

BY MRS. E. G. WHITE.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

The followers of Christ are not to despise wealth; they are to look upon wealth as the Lord's entrusted talent. By a wise use of his gifts, they may be eternally benefited, but we are to bear the fact in mind that God has not given us riches to use just as we shall fancy, to indulge impulse, to bestow or withhold as we shall please. We are not to use riches in a sel-

fish way, devoting them simply to our own enjoyment. This course would not be doing right toward God or toward our fellow men, and would bring at last only perplexity and trouble.

We are probationers, placed upon trial. God has furnished us with opportunities by which we may copy the highest pattern of character. Christ is to be our pattern. He was rich in heavenly treasure; but although he was rich, for our sake he became poor, that we through his poverty might be made rich. The Lord has made human agents his stewards, and the whole universe of heaven is interested to see what use men make of that which has been given them. God has entrusted his blessing to men for the purpose of helping their fellow men who are in actual necessity. No one is to feel that his fellow man is of less value in the sight of God because he is poor. Those who are hungry, naked, and suffering, are committed by God himself to the mercy, the love, and the tender care of those whom he has made his stewards. Men misapply their blessings when they use their riches in an extravagant outlay for selfish indulgence, for the gratification of themselves, for lifting up their hearts in pride and vanity. They misapply their blessings when they hoard up their riches, and leave their fellow men destitute of even the necessities of life. The world favors the rich, and looks upon them as of greater value than the honest poor man; but the rich are developing their characters after the manner in which they use their entrusted gifts. They are making manifest whether or not it will be safe to trust them with eternal riches. Both the poor and the rich are deciding their own eternal destiny and proving whether they are fit subjects for the inheritance of the saints in light. Those who put their riches to a selfish use in this world are revealing attributes of character that show what they would do if they had greater advantages, and possessed the imperishable treasures of the kingdom of God. The selfish principles exercised on the earth are not the principles which will prevail in heaven. All men stand on an equality in heaven; for there is no caste with God. Christ said, "All ye are brethren."

Everything we have received in this world has come to us through the gracious mercy of Christ. His example shows every man what he should do with God's entrusted goods. Men will not live an inactive life in the earth after it has been cleansed and purified. It is to become the abode of the saints, the dwelling-place of those who have been doers of the words of Christ, who have been faithful stewards, to whom it will be safe to entrust greater treasure. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" If you reveal the fact that selfish principles control your life and character, and lead you to hoard your means to glorify yourself, and you pay no attention to the temporal and spiritual necessities of your fellow men, your destiny will be decided, and you will be left outside the kingdom of God. You have used God's means in

your own way, and after a manner of your own choosing. Those who thus employ their God-entrusted talents, will not develop the character which dwelt in our Lord Jesus Christ, and will not be partakers of the higher riches which are as enduring as eternity.

Why is it that riches are called unrighteous mammon?—It is because Satan uses worldly treasure to ensnare, deceive, and delude souls, to accomplish their ruin. God has given directions as to how they are to appropriate his goods in relieving the wants of suffering humanity, in advancing his cause, in building up his kingdom in the world, in sending missionaries into regions beyond, in disseminating the knowledge of Christ in all parts of the world. If the God-entrusted means are not thus applied, will not God surely judge for these things? Souls are left to perish in their sins while church-members who claim to be Christians are using God's sacred trust of means in gratifying unholy appetites, in indulging self. What a vast amount of God's entrusted capital is expended in purchasing tobacco, beer, and liquor! God has forbidden all these indulgences because they tear down the human structure. Through their indulgence health is sacrificed, and life itself is offered on Satan's shrine. Perverted appetite causes the brain to become enfeebled, so that men cannot think sharply and clearly, and devise plans that will succeed in temporal matters; and much less can they bring a cultivated intellect into their religious transactions. They are unable to discern sacred and eternal things above those which are common and temporal. Satan has invented many ways in which to squander the means which God has given. Card-playing, betting, gambling, horse-racing, and theatrical performances are all of his own inventing, and he has led men to carry forward these amusements as zealously as though they were winning for themselves the precious boon of eternal life. Men lay out immense sums in following these forbidden pleasures; and the result is, their God-given power, which has been purchased by the blood of the Son of God, is degraded and corrupted. The physical, moral, and mental powers which are given to men of God, and which belong to Christ, are zealously used in serving Satan, and in turning men from righteousness and holiness. Everything is devised that can possibly turn the mind from that which is noble and pure, and the boundary line is almost reached when the inhabitants of the earth will be as corrupt as were the inhabitants of the world before the flood. Of the condition of society at that day it is written, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence." Jesus said concerning our own day, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all

away; so shall also the coming of the Son of man be."

If we look at the picture of the days that were before the flood, and then turn our attention to the habits and practises of society to-day, we shall see that our earth is fast ripening for the plagues of the last days. Men have corrupted the earth by their sinful course of action. Satan is playing the game of life for the souls of men. Those who are doers of the words of Christ will find that they will have to watch and pray continually in order that they may not be led into temptation. Many do not seem to appreciate the fact that the money they needlessly expend on amusements which only vex the soul and lay the foundation for the corruption of their morals, is money that belongs to the Lord. Those who use money for selfish gratification are pleasing and glorifying the enemy of all righteousness. If they turned their hearts to God, they would use their money to bless and uplift their fellow men, to relieve poverty and suffering. Starvation is in our world, nakedness, disease, and death; yet how few abate their sinful extravagance! Satan is inventing everything that he can possibly devise in order to keep men thoroughly occupied, so that they shall have no time to consider the question, "How is it with my soul?"

The owner of all our earthly treasures came to our world in human form. The Word was made flesh, and dwelt among us. We cannot appreciate how deeply interested he must be in the human family. He knows the value of every soul. What grief oppressed him as he saw his purchased inheritance charmed with Satan's inventions! The only satisfaction Satan takes in playing the game of life for the souls of men is the satisfaction he takes in hurting the heart of Christ. Though he was rich, for our sake Christ became poor, that we through his poverty might be made rich. Yet in view of this great fact, the majority of the world permit earthly possessions to eclipse heavenly attractions. They set their affections upon earthly things, and turn away from God. What a grievous sin it is that men will not come to their senses, and understand how foolish it is to permit inordinate affections for earthly things to expel the love of God from the heart. When the love of God is expelled, the love of the world quickly flows in to supply the vacuum. The Lord alone can cleanse the soul-temple from the moral defilement.

Jesus gave his life for the life of the world, and he places an infinite value upon man. He desires that man shall appreciate himself, and consider his future well-being. If the eye is kept single, the whole body will be full of light. If the spiritual vision is clear, unseen realities will be looked upon in their true value, and beholding the eternal world will give added enjoyment to this world. The Christian will be filled with joy in proportion as he is a faithful steward of his Lord's goods. Christ yearns to save every son and daughter of Adam. He lifts his voice in warning, in order to break the spell which has bound the soul in captivity to the slavery of sin. He beseeches men to turn from their infatuation. He brings the nobler world before their vision, and says, "Lay not up for yourselves treasure upon the earth." Christ sees the danger; he knows the subtle temptations and power of the enemy; for he has experienced Satan's temptations. He gave his life to procure a period of probation for the sons and daughters of Adam. With the result of Adam's disobedience and transgressions before them, with greater light shining upon them, they are invited to come unto him and find rest unto their souls. But the greater the light and the plainer the danger signal, the greater the condemnation of those will be who turn from light to darkness. The words of Christ are too serious in their import to be disregarded.

Men seem moved with an insane desire to procure earthly possessions. Every species of dishonesty is practised in order to accumulate wealth. Men pursue their business affairs with intense zeal, as though success in this line would be a surety for obtaining heaven. They bind up the Lord's entrusted capital in worldly goods, and there is no means with which to advance the kingdom of God in the world by relieving the mental and physical distress of the world's inhabitants. Many who profess to be Christians fail to heed the command of Christ when he says, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

The Lord will not compel men to deal justly, to love mercy, and to walk humbly with their God; he sets before the human agent good and evil, and makes plain what will be the sure result of following one course or the other. Christ invites us, saying, "Follow me." But we are never forced to walk in his footsteps. If we do walk in his footsteps, it is the result of deliberate choice. As we see the life and character of Christ, strong desire is awakened to be like him in character; and we follow on to know the Lord, and to know his goings forth are prepared as the morning. We then begin to realize that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

#### TRAMPS.

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

THE above is a title used to designate a class of individuals who roam over the country, begging their bread, and sleeping in out-of-the-way places. They generally appear ragged and forlorn, and with the exception of a theft now and then, practise no other deception on the people. But there is another class of "tramps" which is more to be condemned than the above, and by whom well-meaning Christian people are often victimized. They usually dress well, are glib of tongue, and have a fair, or pretended, knowledge of the Scriptures. They are sure to be "hard up," and after obtaining confidence, will ask for a "loan," with a promise of having some "change" to pay back in a few days. Seventh-day Adventists are too often deceived by this class. Any person claiming to be a member of the faith readily finds access to the hearts and homes of our people. They usually share with their guests the best that the house can afford,—often extra expense is incurred,—until by and by the good people discover that a worthless scamp is enjoying a picnic by their hospitality. Honest members are thus beguiled of their money, robbed of their confidence, and weakened in their faith. Recently the writer has been in the path of some of these tramps, where they have even palmed themselves off as teachers, have occupied our pulpits, and otherwise entered into the graces of the people.

Occasionally these men apparently settle down, perhaps marry an unsuspecting sister, and enter into some business scheme, victimizing all they can by loans and securities; and when the extremity of their career is reached, they either apostatize, or move elsewhere, leaving the church to pay the debts and bear the reproach, while the truth has suffered an irreparable loss. The Testimonies bear witness that Satan will press inconsistent and weak-minded persons into our ranks in order to bring reproach upon the cause. It is an imperative duty to be on our guard. Papers of identity should be demanded of strangers before one puts confidence in them. Our pulpits are sacred; no person should be allowed to occupy them except those who are duly authorized to do so by the proper authorities.

Traveling members should carry recommendations. Our churches and form of worship, well as our homes and property, are to be sacredly guarded.

The third angel's message is the "greatest thing on earth." Every individual member a part of it, and our means, our time, and our talents are to be spent in its advancement. Every deception that Satan can practise upon us is a hindrance to its prosperity. Firmness and decision are necessary, and should be used to meet these questionable characters.

#### THE SOUL'S PERIL—SELFISHNESS. 2 TIM. 3:1-8.

BY ELDER A. ALLEN JOHN.  
(Ann Arbor, Mich.)

THE language of the text is not unfamiliar yet its true significance to us as a people may not be fully appreciated. One of the more important signs of the times, as well as a leading cause of the perils of the last days, is the fact that there will be those "ever learning, and never able to come to the knowledge of the truth."

The term "peril" is a significant one; and when applied to our own loved ones, or anything of value in which we are personally interested as describing their condition, we naturally respond at once with sympathy and great activity to rescue them. No little alarm has been shown by mankind, generally, on account of the perils of highway robberies, strikes, and labor troubles, which have almost paralyzed the nation; the terrifying storms on land and sea, which have frequently been the precursors of famine, and earthquake, whose multiplying horrors have, as it were, cast the shadows of unending night over all earth's dwellers in whose hearts the Day-star has not arisen. What knee has not trembled, what face has not blanched in the "war of the elements," as Death, the rider of the pale horse, followed by Hell, stagnated the life current of fellow mortals amidst the terrifying roar of devastating thunderbolts! These are calamitous events of frequent occurrence, and by them we should be taught the vanity of fame and unholy ambition, as well as the fact that the stamp of mortality is indelibly fixed on the once beautiful image of clay which the Creator called man.

However solemn and destructive these forebodings with their concomitant sorrows have been to mankind physically, they are not comparable to the distressing condition of affairs by which the soul is imperiled and hope eternally blighted which "in the last days," as Paul says, will constitute the "perilous times."

"For men shall be lovers of their own selves," is a sentence in the context, introducing a long list of sins, every one of which is an amplification of selfishness; and in connection with the manifestation the premises are established which lead to the conclusion expressed in the seventh verse,—"ever learning, and never able to come to the knowledge of the truth." It may not at first appear how selfishness can lead to indecision as to what is truth. Let us, therefore, reason together concerning the matter.

A synonym for "selfishness" is "self-love." This leads to "covetousness," "which is idolatry." The Creator has a rival in the creature-self. This is the initial step in the path of doubt, confusion, or uncertainty—the precursors of agnosticism and infidelity.

The selfish man is not necessarily an irreligious one. Indeed, the mania which would lead a person to monopolize for the upbuilding of self every possible thing in this world, would naturally influence him to lay hold of anything religious might offer which could be used to enhance selfish interests both in this world and the world to come. Thus, while knowing little or nothing of the Christian's true service and joy, expect

mentally, the lover of self,—the ever-learner,—like the confused Athenian worshipers, in selfish ignorance occasionally bows at the altar of an unknown deity, while the heart's devotions are lavished at self's own shrine.

To know God would mean the dethronement of self, and the destruction of all its idols. It would be Christian discipleship, and would enable the one who dies daily to continue in the word, to know the truth, and, like the apostle, to exclaim, "I know in whom I have believed!"

Jesus said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine. . . . He that speaketh of himself seeketh his own glory." Thus it appears that continued ignorance of the will of God, as it relates to us, is no less than a willing ignorance, or wilful ignorance, while we are debating the question as to whom we will serve and whose glory we will seek.

Day by day we commingle with friends and loved ones, little thinking how near they and we are to the crisis which will separate us for time and eternity from each other and the work of God. The doubt, the little difference, of to-day may be the hidden rock on which we shall strand to-morrow, resulting in the soul's peril and eternal loss. The Lord help us to awaken to a sense of our true condition in these distressingly perilous times, which are made thus by the many manifestations of selfishness from which but few, if any, are free. It is our privilege ever to learn, and know, and do the will of our Heavenly Father. He is God alone. Let us defy self no more, but worship the Creator in spirit and in truth, and enjoy the liberty which he has promised to his votaries.

#### FOLLOWING JESUS.

BY E. L. PAULDING, M. D.  
(Arroyo Grande, Cal.)

In our Sabbath-school lessons we have lately learned that "to follow" is to go with—"and there followed another angel." As the disciples went with Jesus, so the second and the third angel went with the first—"followed him." Now Jesus also gives us directions as to the way to "follow" him, to go with him, to be in his presence day by day and every day. What a blessed privilege, to be in touch with Jesus!

"If any man will come after me, let him deny himself, and take up his cross, and follow me." It is a daily work. He is not an exacting task-master either; for he says, "My yoke is easy, and my burden is light." While at this part of the lesson, let us look again at "yoke" and "burden," in the light Professor Drummond has given us. He says the "burden" is life and its duties. We all have to carry that burden. To many it is a very heavy one. Now Jesus tells us how to make it light. It is to take his "yoke" upon us. A yoke is a long, light stick of wood that is suspended over the shoulders. From each end, balancing each other, hang the burdens. You have perhaps seen a Chinese peddler carrying along two heavy baskets in this way, that he could not possibly carry otherwise. Well, Jesus had a "yoke," and he offers it to us. With it we may carry the heaviest of life's duties or crosses. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." This is the yoke,—humility. Life's duties and crosses hurt us fearfully when we have pride in the heart; but once get humility—meekness and lowliness—in the heart, and the burden, the cross, is light.

Professor Drummond stops right there. He does not tell us how to get humility. He says we get it by humiliations, coming from experiences in answer to prayer. That is not God's way. He says, "Humble yourself." It is a work we have to do for ourselves. We will get humiliations enough, as we go along through

life, whether we pray for them or not; but to humble oneself is a distinct work, and we can only do it in God's way, to make it a thorough work. I believe it is in the "taking up the crosses" he presents us, daily, that we may humble ourselves.

#### THREESCORE YEARS AND SIX.

[The following lines have been handed us by Sister Frisbie, widow of Elder J. B. Frisbie, whom many of our older readers remember with much affection. Though the writer is not a poet by profession, old associations will give beauty to the lines for many.—Ed.]

Yes, sixty-six! and can it be  
I've tarried so long here?  
Yet naught but leaves I scarce can see;  
When will the fruit appear?  
O Saviour, wash me in thy blood;  
I would thy cleansing see;  
Too long I've tried in my own strength,  
Now fain would come to thee.  
This sinful heart, O take it, Lord,  
And cleanse it in thy blood!  
I'd gladly sit at thy dear feet,  
Cleansed by that crimson flood;  
And though the river lies before,  
And should I reach its brink,  
O Saviour, bear me safely o'er,  
Nor let my courage sink!  
Am I to live, or sleep a while?—  
This shall not trouble me.  
When thou dost come to claim thine own,  
May I be found in thee.  
For on the other side, the bank  
Is clothed in living green;  
And as we leave this stormy side  
Its beauty may be seen.  
A golden harp awaits us there,  
And all who reach that shore  
Will join that heavenly, angel choir,  
With friends who've gone before.  
O blessed day! O happy thought!  
By faith we'll bring it near,—  
This great redemption Christ has wrought,—  
And it will soon appear.  
All glory be to his dear name  
Who saves us from all sin!  
And ere we reach our heavenly home,  
Our joy should here begin.  
MRS. D. J. FRISBIE.

#### DID CHRIST ABOLISH THE LAW?

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

"THE Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42: 21.

By the term "law," both as used at the head of this article, and in the text quoted above, is meant the law of ten commandments given to the children of Israel, by the Lord, at Mount Sinai; but many prominent Christian teachers in these last days proclaim that Christ abolished the law; that he fully met all its requirements, and "nailed it to his cross." That Christ did fully meet all the conditions of the ceremonial law,—the law "which stood only in meats and drinks, and divers washings, and carnal ordinances [margin, "rites" or "ceremonies"], imposed on them until the time of reformation" (Heb. 9: 10),—we, too, fully believe and teach; but that he ever abolished any precept or particle of the law of the ten commandments, or lessened their obligation upon his people in the least degree, we do not find taught in the Bible, either in the Old or the New Testament.

In treating this subject, I shall quote no scriptures from the Old Testament, save the text at the head of this article and the law under consideration. We believe the text quoted applies to the work of the Lord Jesus respecting the ten commandments, and that it clearly defines that work. Jesus threw the magnifying power of a perfectly holy life upon the holy law of his Father, or, as Dr. Watts very forcibly puts it,—

"In thy life the law appears,  
Drawn out in living characters."

When the Lord Jesus came to earth as a sacrifice, he found the law nearly hidden beneath the self-imposed ordinances of the Jews; and

from the beginning to the close of his mission of love, his holy life and heavenly wisdom were but an exemplification of the character and claims of the law. What he did and taught, and what his inspired apostles taught after his ascension, clearly reveal this.

I ask all carefully and candidly to follow me in this discussion, as I quote the commandments one by one as so many several headings.

"Thou shalt have no other gods before me." Ex. 20: 3.

Certainly this is a just and moral command. As the creator of all intelligences, as the giver of every blessing, as the protector of life, and as ruler over all, it is God's right to command supreme adoration. This principle was fully met and carried out by Jesus in the wilderness of temptation: "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 8-10.

And in his reply to the young man who asked him, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22: 36, 37.

And again: in the closing chapters of the Bible we find a beautiful and forcible illustration of this truth: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Rev. 22: 8, 9. See also chapter 19: 10. Ah, here is the principle!—"Worship God."

This is the spirit of the whole New Testament.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20: 4-6.

This second precept of the law forbids every species of idolatry; and surely it is not necessary to speak of the sin of bowing down to gods of wood and stone. The question is, Did Christ abolish the principle expressed by this precept?

In his first epistle, the apostle John says, "Little children, keep yourselves from idols." Chapter 5: 21. This text alone answers the question at issue, but let us quote again: "Wherefore, my dearly beloved, flee from idolatry." 1 Cor. 10: 14. It is a sin, then, that Christians should flee from. See also verse 7. But the line is drawn still closer in Col. 3: 5 and in Eph. 5: 5, where Paul says that even "covetousness" "is idolatry."

That, then, which we even desire, but which we should not have, becomes an idol to us. Whatever we may love most, is, to us, a god and an idol. That which occupies the first place—God's place—in our desires, is an idol. Our gold, our lands, or any of our possessions; our friends, our pride, our appetites, or our passions, anything that detracts from the supreme worship of God, is a violation of the second command, and also of the first, so closely are they allied.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20: 7.

Let us turn upon this third commandment the magnifying light of Christ's words in his first

sermon in Matt. 5:33-37: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: I say unto you, *Swear not at all*; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

"*Swear not at all.*" Certainly this does not sound like abolishing the law. In the same line of thought, read Matt. 23:16-22. And here I will quote the inspired words of St. Paul: "But now ye also put off all these; anger, wrath, malice, *blasphemy, filthy communication out of your mouth*" (Col. 3:8); and the Lord Jesus says in Matt. 12:36, 37: "But I say unto you, That *every idle word that men shall speak, they shall give account thereof in the day of judgment.* For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Surely the Bible has magnified this commandment.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Hitherto, in this discussion, I suppose that only a small portion of professed Christians would take issue with us in our views; but when we come to the fourth commandment, we have reached a point where many cannot or will not go any farther,—at least not until this commandment has been bridged over; but we shall not bridge it over, nor detract one iota from any word or thought expressed by any word. If any part, or any word, of the ten commandments is binding upon Christians, all is; for James said: "Whosoever shall keep the *whole* law, and yet offend in *one point*, he is *guilty of all.*"

Now what law is he speaking of? The next verse tells us: "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." To make the case still more strong if possible, to "magnify" it to its true brightness, that all may see and feel the eternal claims and consequences of obeying or disobeying the law, he says, "So speak ye, and so do, as they that shall be judged by the law of liberty." He would have us know that all who obey the law are not under condemnation, but walk at liberty, the same as under a human statute. The man who obeys the laws of his country, walks at liberty. That same law protects him and his possessions, which, if he transgresses, will put him behind the prison grates. So with the law of God. The man who obeys is free from sin and its penalty; but he who transgresses it will be "judged" by it in the great day.—Will God judge the world by an abolished law? And yet he says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Let us now turn to the words and example of Jesus: "And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. There is no limitation to the sense of the word "man," as here used. It means all men—the whole human family. This is evident from the nature of the institution. It is holy, and was designed as the weekly reminder of our common creator, God. The command under consideration declares that the "seventh day is the Sabbath of the Lord thy God," and that in it we shall do no work.

Why?—Because that in "six days the Lord made heaven and earth," and "rested" upon the seventh day, "blessed," and "hallowed it." It came to "man" from the hand of his Maker, as the weekly memorial of the great creative work; and the very nature of the whole plan, of every part and consideration of it, teaches that if one man required this weekly memorial and its sanctifying influence, all need it. If one man, anywhere upon the face of the whole earth, at any time in the history of the world, needs the Sabbath for the reasons set forth in the command, all men need it. And hence the appropriateness of the Saviour's words, "The Sabbath was made for man."

(To be concluded.)

#### GOD'S COVENANT WITH MAN.

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

THE blood of the everlasting covenant is the blood of Jesus, as brought to view in the following scriptures: "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. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

In Gal. 1:3, 4, we learn that Christ gave himself for our sins: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Titus 2:14 says that he gave himself for us—"who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The above scriptures show that with the blood of the everlasting covenant,—his own blood,—Christ has purchased his people, with all their sins, that he might redeem them "from all iniquity."

"Just as I am, thy love I own  
Has broken every barrier down;  
Now to be thine, and thine alone,  
O Lamb of God, I come, I come!"

God's love has broken every barrier down. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:12, 13.

"Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." 1 John 3:7. From this we learn that he who doeth righteousness is as righteous as is God himself. In harmony with this, we have Matt. 5:48: "Be ye therefore perfect, even as your father which is in heaven is perfect." Heb. 2:14 says: "Follow peace with all men, and holiness, without which no man shall see the Lord;" and Rom. 2:13 reads: "For not the hearers of the law are just before God, but the doers of the law shall be justified." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. Let no man deceive you; these scriptures teach that nothing short of the righteousness of God will stand the test of the judgment; but we learn that it is impossible for us to do right-

eousness; "for to *will* is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not do, that I do." Rom. 7:18, 19. Mark tells us why this is: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man." Mark 7:21-23. Again, "The heart is deceitful above all things, and desperately wicked." Jer. 17:9.

The tree must be made good, or else the fruit which it produces will be evil. We are utterly powerless to transform ourselves. We may resolve that we will do the work, and make ourselves possibly believe it is done; but our deceitful, wicked hearts will deceive us every time. We do not know even our own hearts. Who can know his heart? "I the Lord search the heart." And what does the Lord find in our hearts?—He finds wickedness and deception there. Our hearts are filled with sin. Under such circumstances, it is impossible to do righteousness; and yet we are told we must do righteousness, or we can never see his face in peace. How shall this be done?—"Now the God of peace, that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, amen." Heb. 13:20, 21.

#### "AND BE YE THANKFUL."

BY EVELINE HELLMAN.  
(Battle Creek, Mich.)

To be thankful is to be full of thanks—ready to give thanks for every benefit received; but how little of this trait of character we see manifested in the world to day. Our Heavenly Father is daily loading us with blessings, many of which we do not recognize as coming from him at all, because they are so often repeated.

If we should present a friend with a gift, and he should simply take it without saying "I thank you," or showing some signs of thankfulness, many of us would not only feel disappointed, but would at once decide that our acts of kindness and little favors were not appreciated, and therefore we would be very careful that no more should be bestowed upon that person; but our Lord "is kind to the unthankful and to the evil," and goes right on blessing us day by day, although his tender heart of love is wounded again and again by our ungratefulness. Hour by hour and moment by moment we are supplied with the necessaries of life, and are kept, or protected, from the many dangers and evils with which we are almost constantly surrounded. "Give thanks unto the Lord, call upon his name, make known his deeds among the people."

Let us praise the Lord more, not only for what he has done for us, but for what he *is doing* and has promised to do. When trials and temptations press hard upon us, we flee to him and are comforted, realizing that he alone can make the rough places smooth. On the other hand, when no difficulties arise to perplex us, but everything passes off smoothly and well, would it not be pleasing to him to have us perceive that it is he who is picking the thorns out of our pathway? Then let us often steal away and give thanks unto him for the tokens of his love.

This habit of continually acknowledging God as the giver of all that is good will tend to make us more courteous to those about us, and our "I thank you" will come from the heart, and mean more than the cold "thanks" we so often fling at our benefactors.

## Special Mention.

### PASSING EVENTS AND COMMENTS.

**The Church and the Civil Service.**—It is perhaps not unnatural that religious kinship should exert some influence in the civil service. That this is the case in governmental offices, we have not the slightest reason to doubt. A late writer in the *Boston Daily Standard*, writing from Washington, makes the bold statement that promotions in governmental clerkship are not made on merit, but on the point of religious association. He says: "Every Roman Catholic in the office, but one, that I know of, was promoted regardless of service qualifications or merit, and this was done over the heads of old and experienced clerks who were not Roman Catholics. Not only were the Roman Catholic clerks favored and put to the front, but the claims of Roman Catholics were favored. There came to my desk continually the claims of Roman Catholics with Murphy's stamp on them, to give attention, or take immediate action, that was equivalent to making the case special. I know they were the claims of Roman Catholics. Every one under the control of the office is a Roman Catholic, I am told, from Dominic Ignatius to Dan from Dublin; and when Protestants speak, they do it in a whisper." The writer was a clerk in the pension department, and professes to speak from what he knows.

**The Hasty Use of Firearms.**—Accounts of shootings and killings are alarmingly frequent. Many of them are deliberate murders; others are killed through self-defense. Among these latter cases, we frequently notice the death of innocent persons as caused by the rash use of firearms. A man with a pistol under his pillow sees an individual whom he takes to be a burglar, and without admonition shoots him dead, and afterward finds out that he is a friend. This is one of the evils which arise from the prevailing violence. Robbery and burglaries are so prevalent that many people consider it necessary to be armed, and their apprehensions thus being excited, they are ready to shoot and kill at a moment's notice. Men even shoot their wives and neighbors in this way. Recently in Indiana a man ran into a livery stable to hide from his friends in sport, the watchman took him for a thief, and fatally shot him. It is better to go unarmed, and take one's chances with burglars and robbers, than to commit such a terrible blunder; and the more pistols are carried, the more there will be of such unfortunate circumstances.

**Another Storm Brewing.**—As in times of drought a cloud often appears in the west which threatens rain, but is suddenly dissipated, and leaves the earth parched and dry, so in these days clouds of trouble and anger appear in the political horizon, threatening to involve the elements in storm and strife. Sometimes these clouds appear just ready to break upon our heads, and then the next moment they have disappeared. At present, while the troubles that have agitated the world, to some extent are receding, and war seems less imminent from them than it has in the past, trouble seems to be brewing in another quarter. The campaign of Italy in Abyssinia has aroused the interests of England, and war has been declared against

Khalifa Abdullah, the Soudanese chief who is successor to the famous Mahdi. It is the expressed opinion of members of the British cabinet that no permanent peace will ever exist in that country until the Soudanese are thoroughly subjected. This demonstration of England does not at all please France and Russia, but on the other hand, Germany, Austria, and Italy are gratified at the move which is being made. Whether Russia and France will combine in the protest against the British usurpation of the Soudan, is the question of the hour. France is exceedingly jealous of England's occupancy of Egypt; for while England occupies that country in a military sense, commerce and society are largely in the hands of the French. It is not very strongly predicted that war will be the result of the present move, but the situation is interesting, at least.

**The New Light.**—No object before the world at the present moment is attracting greater attention than the advancement that science is making in the discovery of the new light. On the 20th inst., Mr. Edison so far perfected his experiment with the X rays, as to declare that he could discern moving objects through eight inches of wood with the naked eye. On the same day he perfected his experiment to the extent that, looking through a fluorescent screen, to which crystals of the tungstate of calcium were fastened with a transparent glue, he could with his eyes behold clearly the internal organs of the human system, perceiving plainly the pulsation of the heart, circulation of the blood, and other vital operations. He is at work on a screen of sufficient size to cover the entire person, and by its aid expects to be able to penetrate, with his sight, every fiber of the human body. By the adjustment of the power and focus of the rays, he is able to see as far as he wishes, and no farther, thus directing his sight to any portion of the body that he may choose. It is probable that these facts in a short time may become commonplace, as other modern wonders have become, but to us they are a revelation of wonderful possibilities. Physicians especially are interested in the development of this wonderful science, as by it much that has puzzled them in the past will be made clear and plain to their vision.

**Hats off, Please.**—We notice considerable agitation in various circles concerning the objectionable practise of ladies' wearing large hats at operas and theaters. It is always a source of annoyance to an individual who wants to see something to be placed behind an open umbrella or a massive head gear which obstructs his view, and makes it a matter of impossibility to see what he so much desires to see. Where an individual has paid his money to enjoy the sights, it certainly is an outrage upon his rights to be deprived of the privilege he has paid for by fickle devotion to fashion. The agitation has in some cases proceeded so far that legislators have been called upon to enact laws making it a crime to wear such hats in theaters and operas. We are not particularly interested in the question, so far as it relates to places of amusement, although we can easily perceive the ground of complaint. But we rise to say that the same argument in a measure holds good in places of public worship. It requires a very meek disposition to sit undisturbed behind a spreading hat adorned with feathers and rib-

bons, or to dodge back and forth in a vain attempt to catch a satisfactory glimpse of the speaker. We will not pretend to say how much good preaching has been counteracted in the minds of irritable persons who have had this trying experience. It requires a degree of patience which but few have acquired; and while it is, doubtless, a good thing to let patience have her perfect work, we certainly hope that the war against big high hats will be so vigorously prosecuted that it will become a disgrace to wear one to church. T.

### WHY IS HE A CRIMINAL?

THERE are two great forces at work in the world—heredity and environment. Scientists say that nerves become specialized by use, and finally certain actions become almost automatic. This specialization is then transmitted to the children "unto the third and fourth generation." The transmission of specialized nerve centers is a blessing for which to thank the Almighty when one's ancestors have been Christians and scholars; it is the greatest of curses if one happens to have had an ancestor who was a thief or a murderer. It would be a good thing for people if they could see to it that their forefathers were well brought up.

But environment is something for which neither the person himself nor his ancestry may be to blame. We are our brother's keeper. Jacob A. Riis, in the *Providence Journal*, says on the subject of rescuing the criminal classes:—

"I am convinced that the school itself, our management of it, is not blameless. It is stupid, soulless. Its everlasting three R's offer no effectual barrier to the corruption of the young. It needs to be reconstructed on the plan of the three H's—the head, the heart, and the hand, trained together to make a whole boy. Many a young thief is a thief simply because the best part of him was never developed. It is not that he is so much worse than the rest, but simply that the other half of him didn't get a chance."

Then Mr. Riis gives another reason why the children and young men of the slums are almost sure to become criminals—the Puritanical observance of Sunday. Usually it is claimed that laxity of Sunday observance tends to laxity of morals, but not Mr. Riis. This is what he says:—

"There is one other source of corruption of the young in our cities I shall mention here at the risk of being misunderstood—the Puritanical sabbath. I am well aware that a large number of good people regard this as one of the safeguards of our institutions. I know it, on the contrary, to be a fatal stumbling-block to thousands of young men. Sunday is the one day of freedom, of enjoyment, for those who work the week through; but anything more desolate and discouraging than Sunday in the tenements of American cities is not to be conceived of. Where there are museums, libraries, they are shut tight, in deference to the day, or the false sentiment that has unchristianized it. Play-grounds, pleasure-grounds, there are none within reach of the poor. If there is a park, the band that would make it attractive is banished. There is nothing left but the dreary street and the saloon corner to lounge on. Every corner in the tenement district is a saloon corner, and the side doors slam the livelong day, inviting the idlers in, in defiance of law and police. It is idle to say that they could go to church if they wanted to, for even the churches have deserted them to follow the rich to their homes. But even if they had not, what is there in this view of the day of rest and recreation to attract them to the churches that uphold it? It is difficult to approach the subject at all with any degree of patience in the face of facts that are patent to everybody. . . . There ought not to be . . . any delay in undoing a very old and grievous wrong."

If the "sabbath unions" really cared more to benefit the lawless, untaught, and ill-bred people of the low districts, they would try harder to uplift the fallen and save the weak, and not care so much whether or not Sunday was a quiet day for their own devotions. As it is, with all the effort to make people revere the first day of the week, "half of the fighting and rioting, as half of the drunkenness of our cities, now occurs on Sunday." M. B. C.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

### A DRAMA OF LIFE.

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

A TINY babe in trailing robes of white;  
A fragrance as from roses in their bloom;  
A day-dream sweet with tender notes of love,  
And bright with beauty born in lands of song;  
A discord in the music sounding far;  
A quivering of the pulses as with pain;  
An unseen conflict in the darkness dire;  
A wounded heart, a burden, and a groan.  
A touch of hands, a sympathetic thrill;  
A holy hush, a prayer, a tear, a sigh;  
The murmur of a surging, moaning sea;  
A boatman for his own, and all is o'er.

A soft, rich radiance in the earth and sky;  
A freshness in the air, a burst of song;  
A throng of shining angels, pearly gates,  
And all the glory of a city fair,  
Long, long foretold. Wide open graves, fair forms  
Ascending high, repeating o'er and o'er:  
"Praise ye the Lord! Praise ye the Lord, for aye!"  
And all the hills and all the trees and all  
The universe take up the glad refrain:  
"Praise ye the Lord! Praise ye the Lord, for aye!"

### KINDNESS.

BY M. B. C.

THERE are two reasons for being kind, aside from the evident Christian duty,—it makes one feel so much better oneself, and is so much better policy. Who ever feels peaceful and happy after making a spiteful, ill-natured remark? Perhaps some people do; but they are not the kind of people one likes to know. Even those whose settled purpose seems to be to render everybody around them uncomfortable (such persons, however, are far rarer than the thoughtlessly unkind), must now and then feel the irksomeness of their own misfortune. Even those who practise kindness simply from a sense of duty, do not gain or give the full amount of happiness possible,—kind thoughts and purposes should become, if not already so, an habitual impulse. The imbibing of the thirteenth chapter of 1 Corinthians will bring about a genuine state of kindly feelings; but so many people who mean to do all Christian acts, fail to catch the courtly social and domestic spirit of Paul's masterpiece, and seem altogether to forget that Christ's life on earth was the utmost exemplification of loving-kindness. And he, the divine Master, said: "As ye would that men should do to you, do ye also to them likewise." □ Then there is the other far less worthy spirit—policy; but even the people who are kind politically only, are pleasanter to meet than the absolutely honest unkind. Not that people should ever stoop to be dishonest or double-faced, but disagreeable truths may be left unsaid except on very rare occasions; and every soul alive may have some good said of it. That little word of appreciation may inspire the person to live more worthily forever afterward. Then, too, "if one wishes friends, he must show himself friendly," is a very old proverb. It is a notable fact that the employer who takes the most interest in his workmen will get more and far better work than he who is continually keeping a police-like vigilance over them. People will do more for love than they will for money.

But really the greatest consideration is, after all, the future possibilities of kindness and unkindness. If we had no belief in another life to heal the scars of this life's battles, we should still be happier—or at least less unhappy—by soothing instead of by antagonizing; as it is, we should be doubly anxious to know for ourselves that "charity never faileth" and "envieth not," but "suffereth long, and is kind."

### ANOTHER SERIOUS QUESTION.

I HAVE just been reading a piece in the REVIEW in the Home department of March 3, 1896, entitled, "Some Serious Questions." It seems to me much more might be said on the same subject. I will suppose that there is a son of a certain family, sixteen or seventeen years old, who is a member of the Seventh-day Adventist Church, but who will scarcely ever read any of our good literature or the Bible, or study the Sabbath-school lessons; but at the same time he will eagerly grasp and read the trashy literature of our day, including novels, keeping an abundance of such literature at the home of his parents, and spending the Sabbath day reading it. At the same time he continually speaks sharp, cutting words to the rest of the family, in anger and faultfinding. He also uses tobacco on the sly, and is destroying the happiness of the family, especially of his good mother, almost murdering her by degrees. The case is growing worse and worse, after all the pleading, praying, and shedding of tears by his parents for years, as they have tried to persuade him to turn from his evil ways. How long should the parents bear with such conduct? Should they suffer novels and trashy literature to be continually brought into the family, if he cannot be persuaded to leave them off? A. S. I.

Whether our correspondent is speaking of personal experience or not, we have no means of knowing; but from the opportunities we have had for observation, we know that the case as stated is no scheme of the fancy. It is drawn from real life as it exists in more than one home. Before deciding what duty would be under such unhappy circumstances, it will be best to consider very carefully what are the causes of this condition of things. There are Christian homes where such things do not appear,—homes where children fear God, and regard their parents; where love and unity reign. Why is our home thus distracted? Why does our son thus deport himself? It must be either that our children are naturally worse than other children, or that their surrounding influences have not been so favorable.

In some cases, parents have embraced the religion of Christ after their children were grown, or partly grown, and before that time they had no restraint in these things that now so annoy the parents. The children were not converted at the time the parents were; hence they are now pursuing the way in which their parents started them, and the parents are now suffering the consequences of their former lack of wisdom. It may be that even if the parents were professing Christians, they did not properly train their children while they were young. The figure of a tree is often used to represent this point. While it is small and tender, it may be bent and directed at will; but as it becomes older and stronger, it is very difficult to correct the defects that should have been radically treated when the plant was young.

If it appears that the defects in the character of the wayward boy are traceable to the error and neglect of the parent, then there is an allowance to be made in behalf of the child, and a share of the responsibility must be borne by the parents. It may be that the defects of the son or daughter are inherited; in that case the parent must share the responsibility.

But is there no way in which the parent can free himself from the burden of these sins of the past? Must he forever stand sponsor for the waywardness of his incorrigible children? There is a way by which sinners may become free from the sins of their past lives, no matter what those sins may be: "The blood of Jesus Christ his Son cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When a parent has seen his mistakes, it will be a means of grace to himself, and helpful to his children, if he humbly points them out to his family, confesses the wrong, and declares his purpose to pursue a different course. The parents who have this work to do have the right to expect that such confessions will be received; and if their after life shows the sincerity of their purpose, there will be but

few cases in which it will not have the desired effect upon the children. Not at once perhaps but gradually at least, they will be led to respect the religion of Christ, if not to embrace it. Such a result is worth waiting and praying for. □ But in these last days of peril there are children who are unthankful, unholy, without natural affection; there are boys and girls who no longer deserve to be called sons and daughters, upon whom every sign of love and affection is bestowed in vain. The blessings they enjoy in the home are like pearls cast before swine who turn again and rend you. In such a case, as that stated by our correspondent, when the parents are conscious before God that they have done their duty, it is not right that the peace and purity of the home should be poisoned by such wicked ingratitude. Let that unnatural son learn the lesson with swine and hunsks in Satan's hog pasture,—the lesson he refused to learn in a godly home. God can still teach young men as he taught the prodigal of old, and we can still follow them with our prayers.

For the encouragement of parents who have wayward children, we publish the following letter received a few days since from a young man in an eastern city. The writer is now filling a place of usefulness in the work of the Lord:—

To the Editor of the Religious Paper Called  
ADVENT REVIEW AND SABBATH HERALD,  
Battle Creek, Michigan.

RESPECTED AND DEAR SIR: I am a total stranger to you, and so are you to me. God my Father, and the Father of my Lord and Saviour Jesus Christ, wants me as I firmly believe, to write to you; and I hope and pray that these lines may be acceptable in your sight and that you may perceive them to come from a humble and upright heart. Let me give you my history. My name is—. I was born in 1878 in the city of Leipsic, Germany, having been sent to a high school. I was past fifteen. Novel reading and a longing to see other countries gave me no rest, until finally I concluded to go to America. A good opportunity to do so soon offered itself, as a friend of my parents, who was then staying at my father's house on a visit, was soon to return to America, where he was living; and I, having no more pleasure in learning, and giving my dear parents much trouble by my disorderly conduct, left home, and went with that friend of my parents to America, with the consent of my parents. He being a saloon-keeper, I was advised to look for work among such people. I had several positions as bartender and waiter, but as I did not like to work with my hands, I soon got tired of the business, and consequently was dismissed. Being out of work, and spending my money for foolishness, I was soon in want, stole money, was arrested, tried, and sent to the New Jersey state prison for the term of two years.

I fell very deep; but praise God, who in his tender mercy reached down to me and pulled me out of the miry clay, and set me upon the rock, Christ Jesus, whom I am hiding to this day. I was converted a few months after I had come to prison. Lying on my back in my cell one day, I was reading a book called "Illustrations of the Lives of the English Shoemakers who had risen to eminence; and when I read one of them, called Samuel Bradburn, how he got redeemed from a life of sin and shame, how he brought sorrow and shame in his parents' hearts, and how at last after a great struggle he turned to the Lord Jesus Christ,—something said in my heart, "Willie, you must be good. For father's, for mother's sake, you must be good." And, dear sir, that was the moment God in his great love remembered me, and started the work within me, which he never will neglect nor forget, but which he will finish to his own glory. It was a weak and fickle resolution to be good, I having no moral strength at all, and knowing not God nor his Son Jesus. But praise the Lord! for he carried the work on, all alone. I was soon led to read the Bible, and God helped me with his Spirit. I prayed much, and after long struggles with doubts and fears, I was at last conquered, and since then it has been impossible either for man or devil to shake my faith. I continued to read and pray. God mercifully sent me some religious papers which cheered and helped me in my lonely sad condition. Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Thank God for this blessed truth! I know by experience it is true. One sin after another, one bad habit after another, one commandment after another, was held before my eyes; and there did not pass one week but something was revealed to me by the Holy Ghost. Either it was a sin, to give it up; or a commandment, to obey it; or a precious promise, to trust in it, and to cheer me. God be praised, it is his work.

In the first part of 1895 (I don't exactly remember what month it was), a Catholic fellow prisoner handed me some religious papers, among which were three numbers of the ADVENT REVIEW AND SABBATH HERALD, and some tracts. "Christ and the Sabbath" and "Christ and the Pharisees" were among them. I read them with prayer, and was convinced that the seventh day, and no other day, is the Sabbath of the Lord. In the month of April, 1895, I started, with God's help, to keep holy the seventh day. And oh, what blessed times they were! I read your papers over and over again; and even when I had to work on the seventh day, I had a holy rest of the Sabbath in my heart, having first asked for it.

I was discharged from prison on the 26th of December, and not being so faithful to the Lord as in former times, I did not live up to the truth; but I want to come back; I want to keep the true Sabbath, for I know that the seventh day is the Sabbath.

From prison I went to —, wholly trusting in the Lord, knowing that he will care for me, and keep me from all evil, if I do the will of the Lord, try to do the right thing, and doubt not God's strength. I have found a good home in a pastor's family, and have been searching for a job almost every day the past month. I have also searched for a church which I might join, wickedly resisting the Spirit of God, that told me I must join those who keep the true Sabbath.

And this is the reason, dear sir, for my writing to you. I did not know any one else whom I could consult with in this matter. Please, sir, give me all the information I need. I know of no Seventh-day Adventists in this city. Perhaps you could tell me of some of them near the city, as I would like to get a position among them. I have a strong and healthy body, and am willing to do any kind of work, or to learn a trade. Please, sir, do not understand me as if I were only looking for work to sustain my body. No; I love Jesus my Saviour, and I want to serve him faithfully every hour of my life. I want, before all else, to seek first the kingdom of God and his righteousness, knowing and believing that God my Father will, according to his promise, care for me.

Hoping and praying to hear from you very soon, I am, dear sir, with much respect and love, in Jesus our Lord,

Your humble brother.

Our hearts were deeply touched by these words, and we could not read them without tears. Further acquaintance with the writer reveals a true work of grace. God is good, and he follows our dear ones by his Spirit in answer to prayer. So if it becomes necessary to send the children out into the world, let it be with our blessing, our love, and our prayers.

### THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

*Question.*—How should one prevent acidity of the stomach?

*Answer.*—By keeping germs out of it. Now it is very difficult for us to bring our minds to a full conception of the fact that the same things happen to food inside of the body as on the outside of the body (for the stomach is not really a part of the tissue of the body; the alimentary canal is only an internal receptacle, or pocket, for the body, and before the food is absorbed, it is not in the tissue of the body, any more than it would be in your inside coat-pocket). So the same thing may happen to the food taken into the stomach that would happen to that food on the outside of the stomach, if it were kept in a place that was equally warm and moist. The housewife finds that her bread sours if it stands a little too long. You remember the smell of "salt-rising" bread, if it stands a little too long. Now the very same thing always happens in a "slow stomach"—and it would always happen, in any stomach, if it were not for the antiseptic qualities of the gastric juice, and it always happens with persons of slow digestion.

We must keep these germs out of the alimentary canal; we must eat food that does not contain nourishment for germs, and which does not afford them the best opportunity for luxuriant growth,—as flesh-meats. The bacteriologist, in his experiments with germs, can hardly get along without meat. He finds that germs flourish beautifully in meat and in gelatin, or ma-

terials analogous to it,—the "calf's-foot jelly" which housekeepers make;—these are all relied upon by bacteriologists as food for germs. Now if we keep such things out of our alimentary canal by abstaining from flesh foods, we will keep it in an aseptic condition. Professor Bouchard and others have investigated this subject, and have discovered various kinds of germs in the alimentary canal, from the appearance of the mouth. Now, if a man has evidence in his mouth that his alimentary canal is infested in this way, he must have diet that will not furnish good material for germs. You know there are some soils that are very productive of vegetable growths, and that others are not. Here, for instance, is a sandy soil; nothing grows on it; it piles itself up, and is piled up by the winds, and there is hardly a blade of grass on it; there is once in a while a scraggly bush or stunted pole or pine sapling, but that is all. But next is a soil composed of "black muck," and there you will see large plants and areas of dense growths of large trees—beech, maple, etc. Now the reason of this difference is, that the one soil is not adapted to vegetable growth, and the other is. If we don't want these germs in our alimentary canals, we must not take that kind of food which furnishes the soil on which germs flourish well. Milk is rather a good soil for germs, but not so good as flesh meats, for the reason that milk remains in the stomach but a short time, and then passes into the small intestine, where it finds an inhibitor of germs in the intestinal juice and bile.

### MORE ABOUT LEGUMES.

BY MRS. D. A. FITCH.

(Sanitarium Cooking-School.)

THERE are many varieties of legumes, among which we may name the common white bean, the navy-bean, Lima beans, and a great variety of colored beans peculiar to our own locality. The Scotch peas, raised largely in Canada, are green in color when mature, and are equal in nutritive value to the beans mentioned. Split peas are yellow in color, and have the advantage of being denuded of the hull when purchased.

Of the lentils there are several varieties, but I know of only one cheap enough in price to be afforded here. These are the German lentils imported into this country, and costing ten cents a pound. They are nearly flat, of a greenish-brown color, measure nearly one fourth of an inch in diameter, and are very smooth, and have regular outlines. One is very likely to be imposed upon in the purchase of lentils; for there is a seed sold which slightly resembles them, but which contains little or no nutrition. They are darker in color, smaller, not as flat, and of irregular outlines.

Beans have a tough, indigestible hull; the peas, a tougher one, exceeded only by that of the lentils. These hulls are exceedingly irritating to a sensitive alimentary canal, and for that reason it is well to remove them. This is most easily done by passing them through a colander after they have been thoroughly cooked. The colander best suited to this use is one containing ten perforations to the inch.

Most people think these foods require the addition of sweets and fats of some sort, but an analysis of them shows them to contain such a percentage of these elements that no more is required. It is probably the addition of fat which in many cases renders them indigestible, since it is in the stomach they should be mainly digested, and the gastric juice cannot penetrate the fat and perform its legitimate work on the encased food. From a standpoint of palatability, slow and prolonged cooking will more than compensate for the addition of fats or sweets; and when once we understand that salt is not essential, and become accustomed to its disuse, we will prefer them without it also.

### THE BANANA.

NEVER in the history of the world's trade has there been so marked an example of an edible article of commerce attaining within a comparatively short period the popularity achieved by the banana. It is not long ago that this luscious product of the tropics was only heard of as a vegetable curiosity. Occasional parcels were brought to England by vessels trading from the West Indies or the West African Islands; but these reached no farther than the narrow circles of the friends to whom they were sent. The omnivorous British public remained practically ignorant of the rich, wholesome fruit which nature was ready to produce so bountifully. Now, however, no fruiterer's stock is complete without its bunches of richly tinted bananas; while the enterprise of the "coster" and other itinerant vendors has placed the fruit within the reach of the poorest.

Originally the banana was a native of the eastern tropics, but now it is cultivated in all tropical and subtropical countries, whether in the Old or the New World. The plant itself is a peculiar one, the stem, which attains a height of fifteen or twenty feet, being practically formed by the sheathings of the leaves, the blades of which reach the very respectable dimensions of eight or ten feet in length and eighteen inches or two feet across. The fruit clusters, which branch from the stem, have been known to weigh upward of ninety and even a hundred pounds. A bunch of average bananas contains eight hands of ten bananas, while those of inferior quality will consist of but six or seven hands.

The productiveness of the banana plant is enormous. We are sometimes wont to refer to the productive power of grain or the potato as examples of extraordinary fertility; but, according to Humboldt, the banana is more than a hundred times as productive as wheat, and forty-four times as productive as the prolific potato.

As a complete article of food, containing in itself the principal elements necessary to preserve the human machine in health and strength, this fruit is one of the completest with which nature has furnished us. The principal constituent is of course water, which practically forms three fourths of the weight of the banana. Sugar, pectin, etc., compose about twenty per cent., while nitrogenous matter is, roughly speaking, accountable for the remaining five per cent.

In many tropical areas the banana is the staple food, and from the unripe, sun-dried fruit a most nutritious flour is manufactured. In fact, this fruit is, to a great section of the inhabitants of the tropics and the regions adjoining, what wheat is to the European and rice to the Hindu.

Twenty-five years ago some men interested in the New York fruit trade prophesied a big future for this fruit. Thinking that there might be "money in the business," a fruit merchant introduced to the buyers of New York a shipment of four thousand bunches; but this initiatory effort does not seem to have met with much success. Ten years later, another consignment of ten thousand bunches was shipped from Jamaica, and no difficulty was experienced in securing a ready sale. Now, the trade in bananas between New York and the West Indies forms a special department of commerce, for which vessels are specially built and equipped.

The quantity of bananas shipped from West Indian and adjacent ports into the United States now amounts to thirteen or fourteen million bunches annually, valued at considerably over twenty million dollars. From one port alone, on the shores of the Caribbean Sea, \$1,250,000 worth of bananas is exported each year. The bananas intended for export are cut when green, and packed for shipping in wooden crates.—*Richard Beynon, in Knowledge.*

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 31, 1896.

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### THE BIBLE NOT GUILTY.

WHEN one looks over Christendom, he sees a wild confusion of bars and fences, division walls and lines of separation, herding together churches and sects, great companies and little squads, almost without number. He listens, and lo! a jargon of voices greets his ears. Contention and contradiction everywhere reign; confessions of faith jostle against each other, creed smites creed, and every one anathematizes every other. He notices further, and to his surprise, they all claim to be teaching from the same Bible and bowing to the same authority. As the confusion does not seem to arise from any difference in the ability of the men of the different divisions, either natural or acquired, he very naturally concludes that it lies in the book, and that the Bible is like the old fiddle from which one can draw any tune he pleases.

But such a charge is not to be laid upon the Bible. Its testimony is not yea and nay, but yea and amen, in beautiful harmony from Genesis to Revelation. Whence, then, says the skeptic, comes all this confusion? Friend, give us your ear, till we can state two points, and then we will leave you to draw your own conclusion. We charge all the confusion in the religious world, not to the Bible, but to the fact that men have wilfully and perversely departed from the Bible. And the Bible predicted that just this state of things would arise from the unsanctified ambition of the hearts of unconverted men. Moses told the Hebrew church: "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you." Deut. 31:29. And Paul warned the Christian church of the same thing in their case; "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

This was the beginning of the whole difficulty. Unsanctified men crept into the church; and they would be content with nothing only to lead and be worshiped. Instead of being willing meekly to follow Christ, with the rest of the flock, they wanted men to follow them. To do this they would formulate a new doctrine; and to secure the doctrine, they would pervert the teaching of the Bible. And thus religion became corrupted and confused; and that more and more as time went on, for the "perverse men," who wished to elevate themselves on novel and startling views, were not all confined to one generation.

But we wished to state two points. There are many particulars in which it could be shown that men have departed from the Bible, but we will take only two original and simple truths, and note what the result would have been, if men had always been true to them. These are, the doctrine of the Sabbath and the doctrine of the soul. These were given to man before he

left Eden. The seventh day was instituted as the Sabbath, as the great memorial of the Creator, to keep in the minds of men himself and his creative work. Twenty-five hundred years afterward God embosomed it in the very heart of his moral law (Ex. 20:8-11), Christ affirmed its perpetuity while the earth should endure (Matt. 5:17, 18), and the prophet Isaiah takes it through eternity. Isa. 66:22, 23. In respect to the other doctrine, God instructed Adam that he was not immortal, but that if he sinned he should surely die. The devil came along, and told him that he should not die, and, alas! gained the verdict in his favor, and set the doctrine of the immortality of the soul afloat in the world, in opposition to the Bible doctrine that the dead know not anything; that they have no part in anything under the sun, and no reward nor future life, till the resurrection.

Now here are two truths perfectly simple and plain, and directly stated. If any one thinks it can be more clearly stated than it is, that the seventh day is the Sabbath, and that the dead are dead, will he please tell us how? Was there any reason for men to depart from these truths?—They had not the most attenuated shred of the shadow of an excuse for so doing. In the beginning it was the most wilful and perverse apostasy.

Now what would have been the effect if just these two doctrines had always been believed and practised as God designed? There could have been no idolatry in the world, with the Sabbath; and 800,000,000 pagans changed over to believers in the true God, would alter the complexion of this world considerably, would it not? Imagine all the world now keeping the true Sabbath; there would at least be no Sunday laws nor Sunday persecutions.

And on the other point, suppose all men held the truth on the immortality of the soul; that again would destroy idolatry, which is founded upon it. But more, it would destroy Mohammedanism and Greek and Roman Catholicism, by taking away the fraud and abomination of purgatory and the mass, Mariolatry, saint worship, and a hundred other superstitions. It would destroy the doctrine of eternal torment, overturn the stronghold of infidelity, and banish Spiritualism from the world. And with all these gone, with all men Sabbath-keepers and believers in life only through Christ, would there be any other differences worth speaking of? No; the Bible is not the author of the theological confusion of the world.

O that all men, or at least all Christendom, or even all true Christians in the world, would believe the simplest truths of God's word!

U. S.

### THE CAUSE ADVANCING IN EUROPE.

DURING the past few months we have again experienced quite a gathering of souls. From the extreme west we learn that Brother Klingbeil has gained now a good foothold in the largest city of Holland, and that some sixteen are already keeping the Sabbath at Amsterdam, and are awaiting baptism to unite with us. December 14 Elder Wagner baptized two converts at Magdeburg, from the city of Halle, and the prospects are that soon a company will be gathered at Halle. He then celebrated the ordinances at Berlin, when ten united who had lately embraced the truth under Brother Perk's labor. From here he went to Bohemia, and spent a week with Brother Simon at Prague and

some places near by, and found a number of persons interested here. Then he visited Klausenburg and Kronstadt in Hungary, and also here the prospects are quite good. Arriving at Constanta, Rumania, his present home, he found a number of interested persons awaiting his return, and he had the privilege of baptizing two persons in the Black Sea. Brother Skubovius is able to sell and distribute a good deal of our literature in Rumania, among it considerable Russian. Brother Tentesch and Beneck labor in Hungary. "Steps to Christ" is now under way in the Rumanian Language, also a number of Bible readings.

In the extreme east of Germany the truth is fast gaining ground. Our churches are steadily growing, and we shall soon dedicate our first meeting-hall at Gumbinnen. Brother Pieper has of late visited several new places, and found a number of Sabbath-keepers ready to unite with us. He labored also among several of the companies already established, and the Lord blessed his efforts so that some twenty took a stand. Several churches are to be organized in this section, and about fifty more are to unite with us soon. We have three hundred Sabbath-keepers in this one province. In Posen several have embraced the truth of late, and await baptism. Brother Jeschke and Krumm are conducting a course of meetings at Stargard, Pomerania, and are having a good attendance. About twelve expect baptism soon at Stettin and Köslin. Elder Frauchiger writes also very encouragingly from Stuttgart in the south. After New-year's he began a course of lectures in another part of the city, but had to bring the Sabbath meetings there, as the number attending increased to about thirty. He is having a good interest.

The work at Hamburg has also been greatly strengthened during the last two months. January 4 it was my privilege to baptize nine willing souls, several of these from Harburg. Some ninety took part in the ordinances. At the same time we commenced a six months' institute for our workers, thirty taking part. Professor Schuberth, Mrs. Conradi, and the writer gave instruction in the Bible, English, German, etc., and during the last two weeks we had Brother Spies with us to help the canvassers. At the same time we began a course of lectures in a good hall in the old city, and after a while our attendance increased to from one hundred and fifty to two hundred. Our students represented all parts, almost, of both missions,—Germany, Russia, Lithuania, Holland, Poland, and even Persia, were represented here,—and they all enjoyed the benefits of the instruction and the blessings of a public course of lectures.

After the institute Brother Spies took quite a number of new workers with him to central Germany, others went to Rhenish Prussia, others to eastern Prussia and to Bremen, and we are glad that also the force in southern Germany is increasing. I continued the lectures till the last of February, bringing the interested ones gradually to the chapel, and we were glad to see it fill up during the Sabbath and Sunday services. We held twenty-one lectures in the city, our collections being sixty dollars. We found our hands full with Bible work and visiting, and were only sorry that there were so many other things to need attention. February 29 was another good day for the Hamburg church. After a sermon on baptism, five souls followed their Saviour, and united with the church, and



Five others handed in their names for baptism the next opportunity. An excellent ordinance meeting followed. We are grateful for many blessings from God's hand. Brother Jensen has interesting experiences in his ship mission-work, one captain ordering lately some thirteen dollars' worth of books at one time. The circulation of the *Herald* is steadily growing, and has reached now 8000. We receive encouraging letters as to the effect which is thus produced. We know the seed is not sown in vain. Of late the same professor who wrote for the Lutheran paper has also written not less than eight pages for the Herzog's-Real Encyclopedia of Protestant theology about Adventism, and the most of it is devoted to our people. In the whole, the article is very fair, considering the standpoint, and will serve as a means of enlightenment to many who have not heard of us thus far, or who know but little of us. We are of good courage in the Lord, as we leave home several months to attend to baptisms in perhaps twenty different places from the Atlantic to the Russian border and to the Black Sea, and shall report to you when we go.

L. R. O.

**THE FREDERIKSHAVN HIGH SCHOOL.**

THE readers of the REVIEW will no doubt be pleased to see a picture of the High School located in Frederikshavn, Denmark. This institution, which was founded a year ago last summer, has been running nearly two years, in which time it has done an excellent work in preparing laborers for the mission-field.

Frederikshavn is situated on the northern point of Denmark, and has good steamer connections with both Norway and Sweden. This makes it a favorable point for the location of a school which looks for its patronage to all three Scandinavian countries. Of the five thousand or more inhabitants of Frederikshavn, the largest number look to the sea for their living, and the harbor usually presents a scene of considerable activity. However, the outlying district forms a good farming community, and along the smooth, hard roads, which branch out in various directions as they leave the city, are many well-tilled farms and substantial farm buildings.

A brisk walk of ten or twelve minutes from the post-office brings one to the High School, which is built on the seashore, only a few rods from the waters of the Cattedgat. There is a garden and grove of small trees in the rear of the school, and tastefully-laid-out grounds in front.

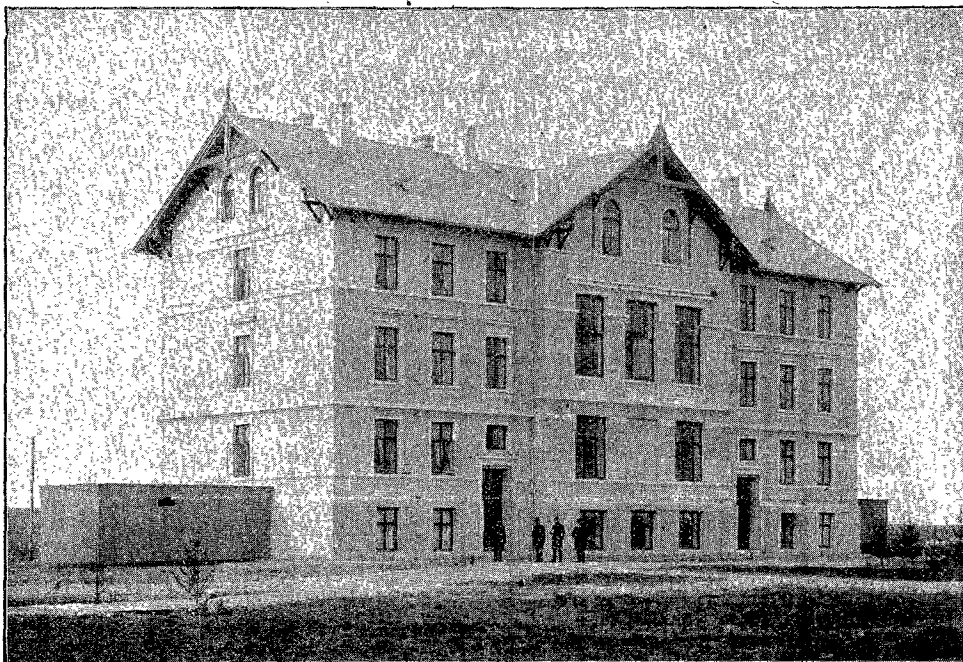
The building is of brick, three stories high above the basement, and contains, aside from chapel and recitation rooms, ample accommodations for about sixty students, besides the members of the faculty. The students' rooms are well warmed and lighted, water is provided on each floor, and in the basement are well-arranged bathing-rooms.

The faculty is composed largely of persons who have studied at the University of Copenhagen, and who are thus well qualified to do thorough work in their respective branches.

Considerable stress is laid upon Bible and history, and the courses in the Scandinavian languages are very thorough and satisfactory, particular attention being given to training the students to use their mother tongue with ease and accuracy, both in writing and in speaking. Interesting courses are also provided in mathematics and the natural sciences.

The school contains three departments,—the Danish-Norwegian, the Swedish, and the Primary. Most of the students belonging to the first two, board and room in the school home, which is arranged on the same plan as in our American schools, the ladies occupying one end of the building and the gentlemen the other. The primary pupils are the children of parents living in Frederikshavn, and they live, of course, at their own homes. While the school is located in Denmark, careful attention is given to providing good facilities for the Swedish students, who pursue the study of their own language under competent instructors.

About fifty students are in attendance at the



FREDERIKSHAVN HIGH SCHOOL.

present time, aside from the pupils in the primary department; and the school, with a generally good patronage, is filling a deeply-felt want. It offers excellent advantages to Scandinavians who wish to gain a thorough knowledge of their own language, at the same time that they are studying the Bible, history, literature, and the sciences.

If there are young people in this country who desire to fit themselves for laboring in the Scandinavian tongue, whether in Europe or elsewhere, it might be worth their while to consider the advisability of spending a few years at the High School. As steamship rates are quite reasonable, the cost of the trip need not stand in the way. Besides, the charges for board and tuition in the school at Frederikshavn are lower than in our schools generally. Ten dollars a month pays for everything except school-books and articles of clothing. About fifteen dollars a month is the sum charged in our schools in the United States. The amount saved in this way will in the course of a year or two meet the cost of transportation both ways.

I have on hand a limited number of catalogues which give full information in regard to the work done at the Frederikshavn school. Interested persons may obtain copies by applying for them to the secretary of the General Conference, Elder L. T. Nicola.

O. A. O.

**TO CORRESPONDENTS.**

64.— WILL you please explain what is meant by the expression in Jer. 10:7, "Who would not fear for thee, O King of nations?" and Ps. 22:27, 28, where similar language is used?  
C. H.

There are many passages of Scripture that show that God exercises control over the affairs of the nations, and that all have a part in his sovereign will and plan, and within certain limits he overrules their affairs. In this sense God is king, and "his kingdom ruleth over all." But it is in the sense of a moral ruler rather than as a civil ruler that God controls in the affairs of nations. Earthly rulers are allowed to work out their own inclinations and characters, and to follow their own course of action. God does not engage in the administration of civil government, because civil government is not administered on God's plan. He cannot consistently employ divine force in enforcing his law, which he would need to do if he were the civil ruler; hence, while God's kingdom is over all the earth, and "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," it is still true that like the formation of individual character, God leaves the administration of civil affairs to the human agent.

65.— Are there any circumstances justifying a divorced person marrying the second time, while the other party lives? In connection with this question, please explain Matt. 19:9; Rom. 7:1-4; 1 Cor. 7:11, 39.  
V. O. C.

We are frequently called upon to answer questions similar to the above, and according to the best light I have there is one cause, according to Scripture, for which a divorce may be obtained. The Scriptural divorce annuls the marriage relation, so that those who were husband and wife

before, are no longer so. To such parties the last two scriptures named would not apply. The woman is bound to her husband as long as her husband lives, but if he ceases to be her husband, then of course the law which binds her to him is no longer binding. A person who is thus divorced by the law of God and the law of the land is, I understand, at liberty to marry again. But we are fully persuaded that the matter of divorce should be strictly confined to the rule laid down by our Saviour himself, and that divorces obtained on any other ground are not obtained on Scriptural ground.

66.— (1) Whom did Jesus mean when he said, "If another shall come in his own name, him ye will receive"? John 5:43. (2) Did Moses write the commandments on the second tables of stone, after the breaking of the first? (3) In speaking of the water and the Spirit (John 3:5), does our Saviour mean baptism?  
J. B.

(1) I do not think that the Saviour had any person in mind, but that he stated a principle. Had Christ come with personal pretensions to establish the throne in his own name, the Jews would have received him. They were anxiously watching for such a person, and were frequently deluded by impostors. Christ came making no pretensions of personal greatness, ascribed all his works to the Father, and humbly did his Father's will. Him they rejected. (2) The language of Ex. 34:28 is a little ambiguous, as

it is not clear to whom the pronoun "he" refers, either to the Lord or Moses, although we would most naturally conclude that it was Moses. But by reference to Deut. 10:4, the question is clearly settled, for there Moses states that "he [the Lord] wrote on the tables, according to the first writing, the ten commandments." Deut. 10:2 and Ex. 34:1 furnish additional evidence that the Lord wrote the second as well as the first tables of the law. (3) It is probable that the Lord did have reference to baptism in the use of the word "water" in connection with the Spirit.

67.—Did Noah keep the time during the days of the flood? I was told that the Bible says he forgot to worship God, and also forgot the days of the week.  
S. H. L.

It is best not to believe all that people tell us about the Bible; for if we did, we would be in hot water all the time. When an individual makes a doubtful statement in reference to the Scriptures, it is but fair that he should refer to the passage, and it is not worth while putting any confidence in him if he does not. The Bible does not tell us that Noah lost his reckoning of the time,—in fact, we know he did not, for the exact time of the flood is given; besides, if he had, it would not make any difference about the Sabbath, for the ten commandments were given far this side of the flood, and the Sabbath was located by God himself at the time of the exode and the giving of the law; so there can be no confusion about it.

68.—Is it proper for a minister to invite into the pulpit a lay member or an officer of the church, for the purpose of reading hymns, praying, and dismissing the congregation?  
L. F. M.

I know of no law against such a practise, unless it be that of custom. Well-established custom is good authority, however, and should not be ignored, especially when it rests upon a basis that is vitally important. But there is no good reason why a member of the church should not be called upon to assist in the services if it be desirable, though there may be an objection in the minds of some about seeing him invited into the pulpit. With many, the pulpit is regarded with a degree of reverence, to be reserved for those who have by special action been consecrated to the work of the ministry. It is not in harmony with our best sense of propriety that a member of the congregation should be called upon to pronounce a benediction. In this case we use the word "benediction" as distinct from a brief prayer with which a meeting may be dismissed, and which we observe is quite a common practise in our meetings. A benediction is a blessing pronounced upon the congregation. In doing this the minister usually raises his hands, and blesses the congregation in the name of the Lord, pronouncing grace, mercy, and peace upon them. This function, it would seem, ought to be confined to the ministers of the gospel.

69.—Do Seventh-day Adventists believe that they are the Elijah that is to come before the second coming of Christ? Mal. 4:5.  
N. V. D.

The Seventh-day Adventists believe that as Christ at his first advent had a forerunner in the message of John the Baptist, so at his second advent he will have a forerunner in the three angels' messages of Revelation 14. In the first instance it was a message preached by one individual; in the second instance, a message preached by a large company of individuals.  
G. C. T.

#### THE RECENT COUNCIL.

THIS Council convened according to appointment the 20th of February. These meetings cannot be compared in importance to the sessions of our General Conference; still, at a time when our work is making such rapid advancement, and such interesting developments are taking place all around us, our brethren can well appreciate the fact that they are very important occasions.

The whole time occupied by the Council was nearly four weeks. During this time the General Conference Association held many meetings, in which were discussed the needs of our various institutions, and our financial operations generally. Then there were the meetings of the Foreign Mission Board, at which were considered the progress of our missions in foreign lands and the calls for missionary labor. The General Conference Committee, at its meetings, took under consideration the needs of the home fields and the general interests of the work as a whole. Meetings were also held by the Publishing Association, the Educational Society, and the Medical Missionary Board.

Considerable time was taken by the Auditing Committee in settling the accounts of the General Conference laborers, a work which is of great importance. At this audit we had over three hundred cases to consider, which is about one hundred more than we had a year ago. This comparison alone will give some idea of the increase of the work during the past year.

The question of means with which to carry forward the work, has become a serious one. Our brethren are aware of the fact that during the year 1895 the contributions to the various funds fell off to quite an extent. With a lack of properly qualified laborers and a scarcity of means in the treasury, the difficulty which the Committee met in trying to reply to urgent calls for help can be readily appreciated; but this situation becomes especially serious in view of the fact that our time for carrying the message to the world is growing very short, and the end of all things is close at hand. Surely every believer in the third angel's message should make this a subject of earnest thought and prayer.

The General Conference Committee, in studying the needs of the home field, found it advisable to suggest a number of changes in fields of labor; but we are not prepared to make them public at present, because we have not as yet had opportunity to confer with all the persons concerned, the carrying out of such recommendations being usually contingent on obtaining the free consent of all the persons interested. Nevertheless, we would emphasize the fact that every move in this line has received most earnest and prayerful consideration; and we hope that as our brethren receive notice of these recommendations from the corresponding secretary, they will let no trifling matter hinder them from carrying them into effect.

The prospects for the work the coming season are unusually encouraging. Indeed, the only thing that can hinder the progress of the Lord's work is indifference and worldliness among his people. May God grant that, from the least to the greatest, all may sense the responsibility of this time, and cheerfully come up to the help of the Lord against the mighty forces of the enemy. The final triumph of the truth is near; the song of victory will soon be sung.  
O. A. O.

#### Progress of the Cause

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

#### PROCEEDINGS OF THE GENERAL CONFERENCE COMMITTEE.

DURING the recent Council at this place, the General Conference Committee held a number of meetings. Many important matters relating to the interests of the general field received consideration. Among these were camp-meeting and camp-meeting laborers, arrangements for the next General Conference, the week of prayer, our educational work, the supplying of new fields, the distribution of labor, and providing for the financial needs of our work.

An unusual amount of time during the Council was spent in devotional work, and some of the meetings held were exceedingly solemn and impressive. It is perhaps not saying too much to state that this Council was one of the most important ever held by the denomination.

The following actions of the Committee were deemed of general interest, and not liable to change on account of future arrangements:

#### DISTRIBUTION OF LABOR.

We are prepared at the present time to report only the following recommendations on the distribution of labor; others will be given at a later date:—

That S. M. Jacobs, of Iowa, be invited to take the superintendency of the Oakwood Industrial School now being established near Huntsville, Ala.

That Elder F. D. Starr and M. C. Guild, of Michigan, make the Tennessee River Conference their field of labor.

That M. S. Babcock, of Alabama, change his field of labor with J. R. Buster, of the Ohio Conference.

That Elder G. G. Rupert make northwestern Oklahoma and the Panhandle of Texas his field of labor.

That Elder Ole Nelsen, of Sweden, who is about to return to America, be requested to make Utah his field of labor, engaging in the Scandinavian work.

That Elder W. A. Hennig, of Nebraska, make Manitoba his field of labor.

That Miss M. M. Osborn make Atlanta, Ga., her field of labor, engaging in work for the colored people.

That G. W. Wells connect with Elder W. T. Drummond in labor at Montgomery, Ala.

The removal of Elder F. M. Wilcox to Colorado being made necessary on account of his wife's health, it was recommended that his resignation as secretary of the Foreign Mission Board be accepted, and that he be recommended to connect with the Sanitarium and church-work at Boulder, his resignation on the Board of Foreign Missions to take place upon the appointment of his successor.

That M. E. Olsen act as secretary of the Book Committee, in place of Elder F. D. Starr recommended to labor in the Tennessee River Conference.

That L. Dyo Chambers, of Chattanooga, Tenn., be appointed tithe sub-treasurer of the Southern mission field.

That the General Conference furnish one or two Christian Help workers for New York City.

That the Wyoming mission field embrace the northern part of Wyoming and the southeastern part of Montana, and that the Wyoming mission field be considered a part of District 4, and that Elder O. S. Ferren and H. F. Ketrin continue their labor in that field.

That the Medical Missionary Board be asked to furnish health and temperance workers for the camp-meetings of 1896, on the plan followed last year.

CREDENTIALS, LICENSES, ETC.

That Grant Adkins, of Alabama; B. F. Purdham, of North Carolina; and J. D. Rice, of Cook Islands, Polynesia, receive ministerial credentials; and that A. Barry, of Kentucky, and J. C. Foster, of Manitoba, be ordained to the gospel ministry, and receive ministerial credentials from the General Conference.

That Harry Champness, of London, England, receive ministerial license.

That John Mc Carthy and Mrs. Estella Snyder, both of Argentina, South America; Mrs. H. H. Brand, of Honolulu, H. I.; Mrs. J. D. Rice, of Cook Islands, Polynesia; Mrs. L. M. Sisley and Miss M. M. Osborn, of Georgia; Frank Lyndon, of North Carolina; G. W. Wells, of Alabama; Maggie M. Kesler, of Tennessee; Miss Worthie Harris, of New York City; and Miss Lula Joseph, of Utah, receive missionary credentials.

That the General Conference Committee authorize the local committees in the mission fields of Europe, in connection with the superintendent of these fields, to issue licenses and credentials to persons properly qualified to receive such papers.

That the Australasian Union Conference Committee be instructed to issue licenses and credentials to local laborers working under their direction in General Conference territory.

THE NEXT SESSION OF THE GENERAL CONFERENCE.

(a) Time: That the next session of the General Conference be held February 19 to March 8, 1897, and that a Bible institute precede the Conference, beginning February 9 and closing February 18, the same to be continued throughout the Conference, devoting only one hour daily to institute work during the Conference proper.

(b) Place: The Nebraska Conference and the College View (Neb.) church having extended a generous invitation for the General Conference to be held at Lincoln, Neb., the Committee, while not deciding definitely the place where the meeting should be held, considered the invitation favorably, being disposed to accept the same, provided upon further consideration it should be thought best to do so.

That a cordial invitation be extended to Elder W. C. White and Mrs. E. G. White to attend the next session of the General Conference.

ANNUAL CAMP-MEETINGS.

That the following be the schedule of dates for the camp-meetings for 1896:—

DISTRICT 1.			
Pennsylvania,	June		4-14
Quebec,	"		17-29
Atlantic,	(suggested) May	20 to	June 1
Virginia,	Aug.		7-17
New York,	Sept.		3-17
West Virginia,	"		17-27
New England,			
Maine,			
Vermont,			
DISTRICT 2.			
District camp-meeting (Chattanooga),	July		17-26
Tennessee River,			
Florida,			
DISTRICT 3.			
Ohio	Aug.		6-17
Indiana,	"		20-30
Illinois,			
Michigan,			
DISTRICT 4.			
Iowa,	May	26 to	June 1
Minnesota,	June		2-8
Wisconsin,	"		9-15
North Dakota,	"		5-14
South Dakota,	"		22-29
Manitoba,	July		1-6 (?)
Nebraska,	After Aug.		15
*Each preceded by a workers' meeting.			
DISTRICT 5.			
Texas,	July	23 to	Aug. 3
Oklahoma,	"	30 to	" 10
Arkansas,	Aug.		5-17
Colorado,	"		19-31
Kansas,	"	26 to	Sept. 7
Missouri,	Sept.		9-21

North Pacific, California, Upper Columbia, Utah, Montana,

DISTRICT 6.

May	21-31
" 28 to	June 7
June	18-28
July	7-12
"	16-26

DISTRICT 8.

Russia, Finland, Sweden, Norway, Denmark, Germany, Switzerland, Switzerland, institute for, Turkey,

May	11-21
"	22-31
June	9-21
" 23 to	July 5
July	7-19
" 21 to	Aug. 2
Aug.	6-16
"	16-30
Sept. 29 to	Oct. 31

EDUCATIONAL MATTERS.

The question of certain text-books for use in our schools received some attention, and Elder A. T. Jones was requested to prepare something on the line of Bible history, and Professor G. H. Bell was requested to prepare for publication a series of graded language books suitable for use in our schools.

That instead of conducting Bible schools as formerly, it be recommended that, in the future, efforts be put forth by our several schools and colleges to make special provision to meet the needs of the class of workers heretofore accommodated by our Bible schools.

That Elder G. A. Irwin, Elder O. A. Olsen, and S. M. Jacobs act as a Board of Managers for the Oakwood Industrial School at Huntsville, Ala., the last-named to act as business manager of the school.

The Seventh-day Adventist Educational Society having recommended that a committee be appointed by the General Conference Committee to take into consideration the improvement of our educational work and the best methods for the improvement of the workers, and to report at the next annual session of the society, it was recommended that the following-named persons be appointed to act on said committee: Professor W. W. Prescott, Elder O. A. Olsen, Dr. J. H. Kellogg, Elder W. C. White, Elder R. C. Porter, Elder H. P. Holser, the President of the Battle Creek College, the President of Union College, the President of Walla Walla College, the President of Healdsburg College, and the President of the Keene Industrial School.

SPECIAL SEASON OF FASTING AND PRAYER.

In view of the fast-developing events of prophecy, and the remarkable manner in which the Lord is opening the way for the proclamation of the message, indicating most clearly the near approach of the end; and in view of the great responsibility resting upon us as a people in consequence of the light and the truth which God has committed to us to give to the world, the Committee thought it proper to appoint a general season of fasting and prayer in behalf of a more energetic extension and liberal support of our work throughout the world, a suitable address relating to the matter being prepared for general circulation; and that this special season be held May 16, 17, 1896.

MISCELLANEOUS.

That a sixty-foot tent with a twenty-foot splice, making a tent sixty feet by eighty feet, be provided for tent-meetings in the Cumberland mission field and for camp-meetings in District 2, donations being secured for meeting the expense of such purchase.

A recommendation having been made by the Board of the International Religious Liberty Association favoring the removal of the Religious Liberty office from Battle Creek to New York City, it was voted that the General Conference Committee favor the action, and suggest the removal of the office when proper arrangements can be made for so doing.

L. T. NICOLA,

Secretary of the Committee.

CALCUTTA, INDIA.

It is now a little over three months since we landed in this city. These have been really the coolest months of the year. The lowest recorded temperature during the winter was 47° above zero. The glass has ranged between that and 75° and 80° during the twenty-four hours, with the exception of the first fortnight after our arrival, when it was warmer. The weather has, therefore, been most delightful since we came,—clear, bright sunshine nearly all the time. Two showers, one on January 29 and another last week, constitute all the rain that has fallen in Calcutta since October. For the past week the weather has been warmer, so it is thought that the winter is broken.

Notwithstanding the beautiful weather here in the winter season, it is the most sickly time in the year among the natives. This is due to their scanty clothing and poor protection during the cold nights. The result is that colds and coughs are the order of the day with them during this season of the year. During a half hour's walk through the native portion of the city one will hear ten times more coughing than in any city that I ever saw. Common colds neglected soon result in fevers. The people know nothing better to do than to rush to the dispensary. A hasty diagnosis of the case is made, and such and such a medicine is ordered, for which the poor man pays his hard-earned cash, and then goes home to get well as best he can. It is perfectly astounding to see the great number of chemist's and drug shops there are here. They abound on every hand.

We hoped that before the cool season was entirely gone, a doctor and some nurses would reach us, when we would be able at little expense to open treatment rooms here at our house, and so begin to teach the people how to take care of themselves, and at the same time teach them the gospel of our Lord Jesus Christ. Our house is well adapted to carrying on quite a work of this sort. This would not be a work in the slums, such as we had in Chicago; for however desirable it might be to do that sort of work here, it would be quite out of the question to carry it on at first among the uneducated and ignorant classes. Their superstitious prejudices, no doubt, will give way when their superiors become convinced of a better way.

On getting here, it did not seem wise to enter upon any work among the European part of the population; and so we have refrained from doing so, but instead have tried to get acquainted with the natives, learn the language, and so be prepared to work intelligently among them in due time. Sisters Burrus and Taylor have been putting most of their strength in the study of Bengali. As soon as I could get at it, I took up the study of Hindustani, and my wife has devoted some time to it also. Our teachers say that we are making fair progress. Bengali is the language of Bengal, while Hindustani is understood more or less in most parts of the country.

We are making preparations to open a girls' school here at our house about the first of March. This will be a school for Bengali girls. We propose to have one Bengali teacher, and then with the help that Sisters Burrus and Taylor can render, we will get on all right. The school will be of great help to them in properly getting hold of the language, and through this means we hope to gain access to the homes of the people, and so be able to converse with them in their homes. This matter we submitted to the Foreign Mission Board several weeks ago, and are now waiting with interest their reply. The plan, which seemed clear then, looks much clearer now. [The plan has been approved by the F. M. B.—Ed.] The class of girls which we have every reason to believe we shall get to attend will have to be carried back and forth each day, since their parents would not allow

them on the street alone. This will be something of an expense, probably two dollars a week.

Last week I went to Darjeeling, one of the mountain towns where so many of the people flock in the hot season. The day I left Calcutta the glass stood at 84° in the shade at three o'clock in the afternoon; but before reaching the mountain top, I was glad to get on my winter clothing, with a good warm overcoat. The next morning after reaching Darjeeling the ground was covered with frost, and the place had a decidedly wintry appearance. Darjeeling is three hundred and seventy-nine miles from Calcutta, and stands 7406 feet above the sea. Thirty miles to the north lie the snow-clad peaks of the Himalayan range.

A sanitarium at Darjeeling, or in some of these hill towns, would without doubt meet with the best of patronage, and would be a welcome retreat for Europeans and Americans from the plains during the hot months of summer. My desire was to see Darjeeling at its worst, and I was told that I succeeded; for the first three days I was there the fog was dense. I thought it almost as bad as London. The next day it cleared away, and then it was most delightful, with its clear, bright sunshine, and crisp, life-giving air. During the fog the place reminded me of Dante's inferno and pandemonium let loose. As I climbed round over the hills, and looked off, it was only to look into space filled with fog, so that one could see nothing; and yet coming up in all directions from beneath your feet were sounds of shouting natives, barking dogs, and every other noise incident to a busy town getting ready for the coming season.

Darjeeling is a wonderful town, and the picture grows more wonderful the more one studies it. Situated, as it is, over seven thousand feet above the sea, with its miles and miles of graded, zigzag paths supported in many places around the hills by immense solid masonry; with its grand and varied views of huge forest jungle; its picturesque tea-gardens spread out on some of the hillsides like a mantle of green; its numerous limpid streams, oozing as if from the very rocks; its frightful gorges and consequent intervening mountain projections on all sides; its houses and villas, rising terrace above terrace; its wailing jackals at night; its Sunday bazaar, with a perfect babel of tongues, and with costumes grotesque and hideous; and then that picture so grand, sublime, awful—the Himalayan peaks towering nearly thirty thousand feet heavenward, covered with eternal snows, speaking in silent eloquence of Him who weigheth "the mountains in scales, and the hills in a balance,"—these all make the place one never to be forgotten by any one who is at all observing.

The governor of Bengal, with his staff, removes to Darjeeling from Calcutta, where they remain during the summer months, and then return again in the autumn. My visit to this place at the request of the Board was to ascertain what prospect there is for opening a health institution in Darjeeling, or some of these hill towns. If such an institution were once established, I have no doubt it would be self-supporting, and would be of immense value to our work in this country; but building here will be expensive. Labor is cheap, but the great amount of grading and masonry work required to get up buildings in these mountains will of necessity be expensive. I wish we had such an institution, with the proper men and women to run it, at once. In process of time considerable means will be found in this country for the support of the work; but we cannot reasonably expect this till our work becomes known. Judging from what I see and hear since coming to this country, I have little question but we would have plenty of patronage in such an institution just as soon as it was opened.

None will deny that taking up our work in this great empire is the biggest thing we have

ever undertaken to do. This enormous population of over two hundred million people, with their poverty and riches, their idol worship and demon worship, their ignorant superstition and their educated skepticism, their numerous languages and dialects,—all these combined are enough to make the head grow sick and the heart faint when the work is viewed from a human standpoint; but our gospel is the power of God unto salvation to every one that believeth, and from every tribe in this vast land will be found some who will at last stand complete in Him before the great white throne. Brethren, will you each do your part in bearing the message of salvation to them?

D. A. ROBINSON.

Calcutta, Feb. 19, 1896.

#### FROM SWITZERLAND.

ELDER HOLSER hands us the following letter, that will be of interest to our readers:—

BASEL, FEB. 21, 1896.

DEAR BROTHER HOLSER: I wrote as to the summoning of the Central European Conference before the civil court. Nothing further has been heard from that. Sunday before last the police stopped all who went out in the evening, and questioned them. Last Sunday two policemen, in citizens' clothes, came to the house, and asked of Brother Revilly to see the composing room. He said, "Most certainly. With pleasure," and took them up and showed them the empty room all painted and freshly papered, looking quite nice. It had been completely cleared of everything preparatory to cleaning the floor, and perhaps planing it off. Mr. Revilly asked them if they would like to see the packing room, which the Imprimerie Polyglotte formerly used. They said they would. He then took them to the bathing-room, and showed them through it,—all neat and freshly painted, and almost ready to begin business. From this house the police went over to the other, and called at the rooms of Brother Gustave Roth, and went up-stairs also,—how many apartments they went into I do not know. After that they entered the other house, and found one of the girls at work. They questioned her very peculiarly, and apparently foolishly, asking her where Mr. Revilly lived, and whether he was in the house, and various such things, although they had just seen him, and knew all about him. She answered the questions, of course, in a perfectly straightforward way. This afternoon, papers were left here summoning Brother Gustave Roth to appear before the police court next Friday, as representative of the Central European Conference of the Seventh-day Adventists, and as witnesses they have summoned six former employees. I have been utterly uncertain as to what possible course this thing would take. Now it seems to be going in a way that no one could possibly have imagined. There seems to be no explanation of it, except that Providence completely confounds them.

FEBRUARY 27.—This morning Brother Roth and the five witnesses, with some of the rest of us, went to the police court. I was surprised to find a new set of judges, and the former prosecuting attorney the chief. That explains the sudden taking up of this matter. When the case was called, Brother Roth informed them that he was not president of the religious organization of the Seventh-day Adventists, and that it had not carried on the business at 48 Weiherweg, and that neither he nor the Central European Conference had any legal responsibility in the matter. After some questions, they seemed to see the point, and discharged the case without calling any witnesses. Our old friend (?) the ex-prosecuting attorney, however, volunteered the information that they "would yet find out who was responsible for the work done in that building."

The court seemed to ignore the fact, or else

they did not know, that the Imprimerie Polyglotte had gone out of existence as a factory. I thought it just as well to vouchsafe them gratuitous information, and let them stumble along, bringing fruitless actions as long as they may choose. I hope this will give us time to get the sanitarium work started, and the sign up, and that will add another puzzling factor to them. Indeed, I trust it will be a legal obstacle that they cannot get around, even in the police court.

W. H. McKEE.

#### SOUTH AFRICA.

SINCE our good camp-meeting, which was duly reported by Elder Haskell, our laborers have scattered to various parts of the colony. Elder Hankins returned to Kimberley and Beaconsfield, where he spent a few weeks in connection with the work of the "Diamond Fields Benevolent Home." He has now gone to Port Elizabeth, where he is joined by a goodly company of Bible workers, and it is their present plan to pitch a tent in that city if the way opens favorably. Elder D. F. Tarr has returned to Graham's Town, where he and Elder Thompson labored together last year. He is assisted in the work there by two new laborers, Brother H. J. Edmed and Brother Arthur Miller, both members of the Claremont church, who have sold out their business recently to enter the work. We expect to see the special blessing of God attend such moves on the part of responsible brethren in our churches. Elder G. B. Thompson, assisted by Elder Haskell and other workers, has recently pitched a tent in Mowbray, near to the spot where the camp-meeting was held. The interest in their meetings is good, and it is confidently expected that souls will be brought into the truth as the result of the effort. It was arranged at the time of the camp-meeting that Brother Scholtz and Brother J. H. Tarr should open meetings at Graff-Rinet, and Brethren P. J. D. Wessels and J. M. Freeman, in Robertson. These are towns where the Dutch element largely predominates. Owing to business affairs, the brethren have not as yet entered these places, but it is hoped that they will soon be able to do so, and that we may soon see many of our Dutch neighbors coming into the truth. Brother J. C. Rogers, with a company of workers, is pushing the circulation of the *South African Sentinel* and *De Wachter*. They report most excellent success in their work. Those who are working with Brother Rogers are persons who have been in the school since its opening, and have left this year to enter the Lord's work. They seem of good courage, and are taking hold of the work nobly. Thus we are permitted to see some of the fruit of the work of our school. We feel a special interest in these dear young people who go out from the college, and hope they will all prove worthy representatives of the Master, in whose service they have enlisted, and thus lead other students in the college to emulate their worthy example. The canvassers have gone out to their various fields with renewed courage to press the battle to the gate, until victory turns on the side of God and his everlasting truth.

Sister J. C. Rogers, assisted by Sister Mary Robertson, has charge of the school in Beaconsfield. This school opened its third year under very promising auspices, with an attendance of sixty pupils. The Claremont Union College opened February 3. There is a larger number of students in attendance than there has ever been at any time since the college opened. Yesterday morning the writer attended the chapel exercises, and noted that every seat but one in the chapel was occupied. The work in the college and home is passing off in a very gratifying manner. The college has done me the honor of making me president of the faculty, and I and my family have accepted an invitation to live in the students' home the present year. This

brings Mrs. Robinson and myself into close touch with the teachers and students, and we enjoy the association very much. I am free to state, to the credit of those who have charge of the domestic duties of the home, that I have never been in a home where everything passed off with more order and dignity. No servants are employed, a rather novel idea in this country; but all seem to take hold and do the part assigned to them with cheerfulness.

We are all looking forward with no small degree of anticipation to the visit of Professor Prescott, who, so we hope, will remain with us long enough to make up for the disappointment we experienced in not having him with us at our camp-meeting. He has written that he expects to leave Australia about the end of April, and reach here about a month later. We are to hold a six months' Bible-school for all our workers, beginning the first of July.

A. T. ROBINSON.

#### TURKEY.

##### A SHORT VISIT TO SHAGSHAG.

FEBRUARY 19 I went to Shagshag in the company of Dr. G. Yeramian, having been called by a telegram from our brethren. There we found one of them very sick, lying in bed, caught by a severe typhoid fever. In five days his condition became hopeless; so he slept on February 24, before noon. He was called Kar-nong (lamb) Bekiryan,—just such a man as his name indicated. He was associated with our brethren since about twelve months ago, and was baptized only four months ago. He was convinced of the truth, not by attending our meetings, but by quietly searching the Bible in his house; and when he came to the meetings, he was already a Sabbath-keeper. The spirit of the message was powerful in his heart. Satan tried very hard to embitter his life through his wife, but he would gladly bear with his cross. She repeatedly told him that the day of his baptism would rather be the day of his death. One morning while he had knelt down before the Lord with open hands, she took a fire, and put it in his hand. Cursing, blaspheming, was her continual talk; but he was patient in all.

Another interesting case was that of the villagers during his sickness. While we were trying for his health, the Armenians were stirred with the question, "Who shall bury him?" When we knew about it, we told them openly, "We are not anxious to quarrel for a dead body. Would that all men were with us during their lifetime, and you had their dead bodies to bury; this would be a good service for us." And so they did. As soon as he was dead, Armenians took the body, and buried it with their ceremonial pomp. Why? Oh, at least they saved his dead body from the hands of Seventh-day Adventists! This was an outward expression of inward hatred and jealousy.

The death of this brother had a good effect upon some. We expect to see them soon among the believers. While I was there, one of the brethren had gone to a village near by with several Armenian tracts. As soon as the priest of the village learned that this brother was there, he took a stick, and ran to the place where the brother was, and suddenly attacked him. The spirit of the priest manifests the spirit of the times when Armenians shall have their own kingdom. Never believe that Armenians do not persecute; they do, as severely as they are persecuted. The want of opportunity is what makes the difference. Z. G. BAHARIAN.

#### MARYLAND.

BLOOMINGTON.—I commenced work in this part of our conference in December, and held meetings about five miles from this place until two weeks ago. Several commenced the observ-

ance of the Sabbath, and we have a Sabbath-school of twenty-eight members. I think I never met as bitter opposition before in my life.

In a few days after our meetings commenced, a revival meeting was started only a few rods from our place of meeting. Failing in that, the ministers, five in number, came to our meetings, and tried to break them up. Failing also in these attempts, they at last gave up, and left the field. Our meetings here at Bloomington are well attended. Over one third of the congregation are Catholics, and they all seem interested.

One very strange thing to me is that our canvassers have sold a larger number of "His Glorious Appearing" to the Catholics than to others, and there is less bitter opposition shown by them than by Protestants. The longing of my heart is to set the truth before the Catholics so some of them may be reached. An escaped nun in Parkersburg, W. Va., has just commenced the observance of the Sabbath. Brother W. E. White, formerly of the Virginia Conference, will be here to-day to assist us in our work in this part of the state. I believe we have the most encouraging prospects before us I have yet seen in this Conference. I received, a few days ago, a very encouraging letter from a young man (a teacher) that I met last summer. He believes the truth, and wants to labor for it.

D. C. BABCOCK.

#### MINNESOTA.

I HAVE made no report to the REVIEW for some months, but I have been engaged in the work of the message almost constantly. This fall and winter my work has been confined to the southern part of Minnesota. At Dexter a church organization was effected. Three willing souls were baptized, and there are others at this place for whom I hope. The friends here are building a house of worship. It was hoped they would complete it last fall, so we could dedicate it in the early part of the winter, and hold a series of meetings in it; but this was foiled by the winter commencing earlier than was expected. The house is well under way, and will be plastered when the weather is mild enough for such work. I held a five-weeks' meeting in Kasota, beginning the last of November. We were kindly granted the use of the Baptist church building for our meeting here. The minister attended most of the services, and listened attentively to the word spoken. After we closed our meetings, he gave one sermon on the Sabbath question, presenting his ideas from the garbled Greek text of Matt. 28:1. Two united with the church; one was baptized.

My last meeting in this state was held with the church at Eagle Lake from January 7 to February 12. We were greatly blessed by the presence of God's Spirit the last three weeks of our meetings here. A number were on the background and much in the dark. For three Sabbaths I called for those who desired to seek the Lord anew to come forward, and we would seek him together. None came at the first call. The second time several came, and we enjoyed a rich season together; but there were others I earnestly desired to see move forward, so the last Sabbath of our meetings the Lord's presence greatly impressed hearts, and I was rejoiced to see a number respond,—fathers, mothers, and children,—about twenty. We were blessed beyond measure. Some of the young, for whom I had labored in the youths' meetings, found the Lord anew. One old brother who had given up the Sabbath and had been scattering opposition reading-matter, embraced the truth anew. His testimonies were refreshing to all.

Five united with the church. Two were baptized in the baptistry of the Disciple church. I shall ever remember this meeting with pleasant recollections. The outside attendance was good. I am now in the State of Nebraska, and hope

by the presence of the Master to be of some advantage to the cause here. My address is College View, Neb. VICTOR THOMPSON.

#### DELAWARE.

CHESWOLD.—I have been reading the REVIEW AND HERALD now over six months. In the village of Kenton, Del., in 1893, Brother E. E. Franke held a course of meetings. I had been a Christian for three years, but would never join the church. The first time I heard him I knew God had sent to me what I had been looking for, and had been wanting ever since I had set out to live a Christian life. Though I heard him preach only twice, I began to keep the Sabbath, and to study God's holy book, and I have been keeping the Sabbath of the Lord ever since.

My wife and several more accepted the truth of the third angel's message about the same time; but my wife and I were the only ones who did not give up to the temptations of the world. I thank God to-day for the wonderful light he has shown to us. Ever since we accepted the truth, we have been standing for God, through much opposition, but I feel amply rewarded for all I have done, and feel to-day that God has more than blessed us in our work. In February, 1895, another dear soul joined our little number, and that made three in the light. The next month another saw the light, and accepted it, and in June Brother S. B. Horton organized our Sabbath-school with twenty-three members. On July 27 there were ten dear souls baptized, and one admitted by vote, making eleven members in our church; our Sabbath-school numbered twenty-three. Additions have been made to our numbers since, until we have a Sabbath-school numbering thirty-two members at this writing, and a regular church attendance of from thirty to thirty-five, with eleven members, and seven more who are keeping the Sabbath and awaiting baptism. O if we could only thank God enough for his wonderful goodness and mercy! We are now about to purchase a piece of land, and erect a church building; we think we can then have larger congregations.

FREDERICK H. SEENEY.

#### TENNESSEE PERSECUTIONS.

OF the five brethren under arrest in Lake county for keeping the commandments of God, only one had his trial at this term of court. The other cases were continued till the July term. Brother J. W. Lewis, whose case was continued from the last November term, was tried. In the examination of the witnesses, the following facts were brought to the public attention, and were proven by the testimony:—

That the defendant had been seen to work on a house on two different Sundays; that nobody was disturbed by this labor; that nobody saw it but "loafers" who were loitering about; that no one was annoyed; that no one had ever complained of being either disturbed or annoyed; that he has the reputation of being an Adventist; that the Adventists have a reputation of making a custom of working on Sunday; that Mr. Lewis is a good, conscientious, Christian man; that he has a good character; that he has a good reputation, only he works on Sunday; that the work was not in a public place, or on any public road, or on any road, except the road to the sawmill; that he did not work on Sunday to be seen or to annoy; that no such complaint has ever been offered against him.

Brother Lewis was found guilty of maintaining a public nuisance, to the great annoyance of the good people of the community, and against the dignity of the State of Tennessee. The fines and costs amounted to \$50.46, which, if not paid, may be served out in prison at the rate of twenty-five cents a day. Brother Lewis declined the former, saying he did not think it right to pay fines for the privilege of keeping

the commandments of God. His conduct before the court and people was that of a noble Christian; and like a Christian martyr, he cheerfully went with the turnkey to the jail. May God help Brother Lewis, and all who are persecuted for righteousness' sake, "to be faithful," even if it be "unto death," and thus secure the promise, "I will give thee a crown of life."

CHARLES L. BOYD.

#### GENERAL MEETING IN SOUTH DAKOTA.

A GENERAL meeting of the workers in South Dakota was held in Vilas, March 13-22, in connection with the close of the canvassers' school. Owing to the closeness of the times, the attendance was not large. Nearly all the laborers were present, and plans for future work were considered. We were much disappointed in not receiving help from abroad, but we made the most of the situation, and enjoyed much of the blessing of God as the various branches of the work were considered.

Several meetings were held in the interest of church work, and much timely instruction of a practical nature was given. The tract and missionary work received its share of time. Questions often met with in practical work were given to the various workers, to be answered later in the meetings. This plan resulted in a spiritual study of many features of the work. The Sabbath-school work also received attention. An hour was used nearly every day in answering questions and considering methods of work. One meeting was used in illustrating the use of the Sabbath-school helps, especially the blackboard and maps. Preaching services were held each evening, and some outside interest was manifested. The canvassers devoted four hours each day to a preparation for their summer's work, under the instruction of Brother Sherrig. The spirit of union prevailed, and the brethren returned to their fields with renewed courage.

C. W. FLAIZ.

#### FURTHER EXPERIENCE AMONG THE BELGIAN FRENCH.

My reply to a polemic discourse on our people and their views at Robinson, Wis., February 26, produced such a sensation in favor of the truth, that some of the French Protestants went to their pastors, and said that unless they did better on doctrine, etc., than they had done, some would leave them; for they were not satisfied with the arguments used against us and in favor of Sunday, and with the pastors' not being present at our reply, and putting forth efforts to keep their people and even Catholics away from our mass-meeting.

The pastors saw they must do something to regain their influence, and one of them proposed that we have an interview, to agree on regulations for a discussion. I responded, inviting all the preachers to be present; but they all seemed to spurn the idea of having an interview for the purpose specified. I wrote to the principal opponent, making propositions for a joint discussion. Attached to my proposition was a document signed by twenty-five Belgian Seventh-day Adventists, representing our believers in three townships. The signers of this document said, among other things, that they fully indorsed the position I had taken, and would all attend if the disputants first settled the question by the Bible, but did not promise to attend if they did not do this. I sent this document, together with my proposition, by a peaceable, candid, and venerable brother, to be read to the congregation before whom I had often been misrepresented. My representative was forbidden to speak, though it was following the announcement of a discussion by the very man who had been chosen to discuss with me. My influence was used to gather in a crowd of Protestants and Catholics, before whom my opponent went to

such lengths in attacking me and my people in our absence that the tide turned still more in our favor, my opponent's own brethren reproving him. The result was that a partial confession was sent to our church and to me by my opponent, one entire family decided to obey, and many Catholics had their eyes opened, and saw the difference between those who are true to Protestant principles and those who are not, and became our warm friends.

The work is the Lord's. The thing will proceed, for the mouth of the Lord hath spoken it; and it may so fall out that in this last struggle between truth and error, between true reform and a retrograde religious movement giving a lie to the principles that gave rise to the Reformation, many noble-hearted, broad-minded Catholics, who have been despised by some, who have boasted of great light, will outstrip the latter in running the race for verity and liberty, and bear the laurels that others might have borne had they been faithful to their profession. On my return to our mission at Marinette, I stopped at Brookside, where I learned that two other persons of Belgian extraction had decided to keep the Sabbath. I also had a good time in bracing up the few believers at Oconto.

I would say, for the encouragement of my old friends, that I have been greatly strengthened as I have moved out by faith in taking aggressive measures to push the work in "regions beyond"; and a physical difficulty, which had troubled me more or less for ten years, has entirely left me.

D. T. BOURDEAU.

□ Marinette, Wis.

## News of the Week.

FOR WEEK ENDING MARCH 28, 1896.

#### NEWS NOTES.

Not long since Dr. A. T. Pierson, the celebrated Presbyterian writer and preacher, gave a gentle shock to the religious world by being baptized by immersion in London. Last week Dr. Francis E. Clarke, the well-known father and leader of the Christian Endeavor Society, announced the fact that he had become an auxiliary member of the Salvation Army. We believe that Dr. Clarke has heretofore been a Congregationalist. This does not indicate the amalgamation of the Christian Endeavor Society with the Salvation Army, as their respective work is not upon the same line, nor does it mean that Dr. Clarke will withdraw his influence from the Christian Endeavor Society; but the step is intended, he says, to show his desire to co-operate with the work of the Army that is being carried on in this country. As compared with the lifelessness and formality of many of the popular churches, it is not difficult to perceive in the zeal and devotion of the Salvation Army something to attract ardent souls who desire to be identified with a working church.

It is believed that "General" Booth is about to present to his son a plan of reconciliation, which he hopes will be mutually satisfactory, and which will result in Ballington's restoration to the command of the "Army" in this country, after a short absence in another field. It is not improbable that the "General" may himself bear his message of reconciliation. In the meantime the lines between the "Army" and the "Volunteers" are being drawn throughout the country, some remaining with the old standard, and others deserting it for the new. It is probable that Ballington Booth is finding by practical experience what it means to organize a military association in a country where every one believes in individual rights. The name chosen for the new organization has been changed twice, and now stands as the "American Volunteers." The uniform has also been a matter of discussion and amendment. Other details have been brought up and amended, so that up to the present time there has been no general announcement of the rules and plans of the organization. It is evident that reconciliation is daily becoming more difficult, and if any is to be made, the sooner it is made the better. When Mr. and Mrs. Booth-Tucker had embarked for America at Southampton, they received a telegram that their child, whom they had left behind, was dangerously ill. The father returned, but the mother was unable to leave the steamer, and is now in this country.

Strong efforts are being made to patch up peace in the Manitoba school question. Representatives of the Canadian government have gone thither, and a conference over the matter is being held in Winnipeg. It is understood that Premier Greenway has been threatened that if he does not use his influence to secure peace, he will be deposed from office, and the only way that seems clear for him is to make a compromise. Feelings of animosity run very high between Catholics and Protestants in the Province, and for a time the struggle appears to have been transferred from the two governments to the religious partisans. The remedial bill has passed the Ottawa Parliament, and there was a demonstration in Winnipeg to burn it in effigy.

Spain indulges in some bellicose talk toward the country on account of the attitude which has been taken here on the Cuban question. Among the Spanish people excitement has run quite high. No active step has been taken by President Cleveland or Congress to interfere in the situation. The most that has been done is to decide that arms can be shipped to Cuba from the ports of this country. It is now reported on what seems to be good authority that Great Britain has given a very cautious notice to the United States that a friendly move that this country may make toward curing the end of the war will be very favorably regarded by England, so that any hopes that Spain may have indulged of finding an ally in England against America are dispelled. It is said that President Cleveland claims that the war has already damaged the country to the value of thirty million dollars.

The situation in Cuba has not materially changed during the past week. Contradictory reports of fighting come to us that victory is sometimes obtained by one party, and sometimes by the other. The steamer "Bermuda," which left New York week before last with a cargo of ammunition and arms and a number of men on board, has reached Cuba safely. The cargo greatly strengthens the cause of the insurgents. There is more or less grumbling at General Weyler because he does not proceed to make an end to the rebellion, as was expected that he would do. It is not unlikely that he will share the fortune of General Campos, and be called ere long. General Gomez, of the insurgent army, has been obliged to withdraw from active service on account of his failing health. The civilized world is getting tired of the weary struggle, and it is to be devoutly hoped that it will be brought to an issue ere long. But there is no prospect of this unless some other nation interferes, for the rainy and unhealthy season is now approaching, in which it will be impossible for the Spanish to prosecute active warfare, and neither party is yet ready to give over the struggle.

One of the leading Detroit ministers recently preached on the subject of divorces. In his discourse he revealed a state of things in Michigan that is no credit to the commonwealth, to say the least. From 1867 to 1888, he said, Michigan had granted one divorce to every twelve marriages; but Wayne county, in which Detroit is situated, had made a much more remarkable record. From Jan. 1 to March 18, the Wayne circuit court had granted sixty-seven divorces, and the county clerk had issued 422 marriage licenses. This was an average of one divorce to six marriages. In San Francisco the average was one to seven; in Cook Co., Ill., one to thirteen; one to 1428 in Norway; and one to 9932 in Ireland. The speaker found that some of the reasons for this state of things were prevalence of "free-love" ideas, deception before marriage, hasty and clandestine marriages, and the growing independence of women, but the supreme reasons, in his estimation, were the ease with which divorces could be secured, and the permission to marry after being divorced. The slight regard that is now paid to marriage vows is certainly one of the characteristic evils of these last days. It is an indication of the real condition of society, which is anything but commendatory or satisfactory.

#### ITEMS.

— It has been decided that the coronation of the Russian czar will take place at Moscow, May 26.

— Professor Roentgen, discoverer of "cathode rays," has been created a baron by Prince Ludwig of Bavaria.

— Governor Morton, of New York, has signed the celebrated Raines liquor bill, of which we gave an abstract in a former number, and it now becomes a law.

— Thomas Hughes, the author of "Tom Brown at School Days" and "Tom Brown at Oxford," and founder of the British settlement at Rugby, Tenn., is dead.

— It is said that at a late meeting of Chinese ministers of state the question arose, "Shall our women unbind their feet?" The women responded to the question thus: "They are our feet; cannot we do with them as we please? Why should they discuss it?" This sounds like America, or would if they had said "waists" instead of "feet."

President Hippolyte, of Hayti, died suddenly last week. For a wonder there are no signs of an insurrection to mark the occasion. However, it is not yet too late.

Mr. Fitzmaurice, the British vice-consul, has returned to Constantinople from Urfa, and reports that 10,000 people were massacred during the recent disturbances there.

A national conference has been called to meet in Washington, April 22, 23, on the subject of the establishment of a permanent Board of Arbitration between this country and Great Britain.

The steamship "Warrimoo" brings news of the destruction of Suva, the capital of Fiji, by a harricane on March 6. It was the most tremendous storm ever known in the southern seas. The loss of ferry steamer "Pearl," in Brisbane River, by which thirty-seven persons lost their lives, is also reported.

The examination of Dr. Jameson and his fellow officers in London, is proceeding by slow degrees, but the interest in the affair has greatly subsided. Very strong evidence has been adduced to show that the doctor went deliberately and premeditatedly at work to subvert the government of the Transvaal.

It is reported that the colored settlement near Columbia, Okla., is so incensed over the retention of ex-consul Waller in the French prison, that they seized upon a French settler, who had not become an American citizen, and have confined him in a cave, refusing to reveal his whereabouts, or to liberate him, until the French government shall set Waller free.

Lord Salisbury, the British premier, replying to the memorial in favor of Anglo-American arbitration of the Venezuelan question adopted by the Peace Society, said: "I am glad to be able to inform you that this question is receiving the consideration of the government, and that proposals in the direction indicated by the memorial are now before the government of the United States."

Sir William Thompson has recently been making experiments to discover what the effect of a cannonade of quick-firing guns would be on board the vessel firing and the ship subject to the fire. He finds that after fifteen minutes' firing, the survivors of the crews of both vessels would be reduced to a state of mental, if not physical, incapacity, owing to the concussion of the projectiles on the sides of the vessel and the noise of the guns.

To raise a debt of \$600 upon the Methodist church at Winside, Neb., the pastor, the Rev. William Hathorn, has secured sixty acres of land for the coming year from members of the congregation, and obtained pledges of labor from others to plant it with wheat. When the crop is harvested, it will be sold for the benefit of the church. He is now asking the brethren for seed wheat. This method of raising church funds is to be commended far more than some others that are employed.

A man named Warren Criswell confessed last week, in Macon, Ga., to having caused the wreck of a train on the Southern Railroad, on Feb. 29, in which three people were killed, and fifteen seriously injured. Criswell implicates another man named Shaw in the crime, and it transpires that the wives of both the men were on the train, and both were injured. Detectives who have worked up the case say they have positive proof that the men laid a deliberate plot to kill or injure their wives, and then sue the railroad company for damages. What next?

A mob of women in Bertrand, Neb., took an old man, at the point of a pistol, from the officer who had arrested him, and tying a rope about his neck, led him to the main street of the town, where they lashed him in the presence of the crowd, which included his family, until the blood ran down his person. The despatch states that the interference of the officers saved the old man from being whipped to death. He had been guilty of insulting a daughter of one of the women. After being liberated, he was given two hours in which to leave town. This he improved by loading his children into a wagon, and making off.

A huge elephant named Empress, owned by the Harris circus in Chicago, killed her keeper last week. This is the third victim of her murderous anger. The huge beast had been manifesting signs of ill feeling for some days, and the keeper was warned to be on the lookout. In dismounting from the elephant, the keeper had prodded the beast with the iron pin such as is generally used by elephant drivers. The elephant struck him with her trunk, knocking him into a heap, and then repeatedly lifted him up with her trunk, and dashed him onto the floor until he was nearly dead, and lived but a few moments after his rescue.

News from South Africa is not very reassuring for peace. The Boers in the Transvaal and the Orange Free State have formed, it is said, an alliance, offensive and defensive, for the purpose of meeting the encroachments of Great Britain. The Transvaal wants its independence guaranteed by England and the other powers. These states are arming, and the Afrikaner Bund offers to support the Boers. The agent of the Transvaal has

for some time been in Germany, where he doubtless receives aid and comfort. With Germany and the South African states against her, England would have a formidable force to deal with. London papers deem that the situation is a grave one, as the arming of the Boers can have but one meaning, and that is hostile to England.

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. Every person should bring sufficient bedding to care for himself. The Michigan Tract Society will return it to the homes of the workers, free of charge. The charges for the board will be reasonable, probably not above \$1.25 a week. Each canvasser should decide as soon as possible what book he will sell, and before he comes to the institute, he should give the book a thorough study. The institute will open at nine o'clock A. M., and all who attend should be there the day before to commence with the respective classes. I. H. EVANS.

NOTICE!

My connection with the International Religious Liberty Association having been severed, all letters and papers relating to that work should be addressed to the corresponding secretary, Elder A. O. Tait. Personal communications may be addressed, until further notice, to Battle Creek, Mich. J. G. LAMSON.

NOTICE TO QUEBEC CONFERENCE.

AFTER April 1, the office of the Quebec Tract Society and Conference will be removed from 294 Marie Anne St., Montreal, to Dixville, P. Q. All correspondence for above should be addressed to Miss Laura E. Cushing. On account of ill health, I shall return to my home in West Enosburg, Vt. All private letters should be addressed to me there. MRS. A. E. TAYLOR.

WANTED.

FARM TO RENT.—I will rent my farm on shares to a Seventh-day Adventist. Will find team of horses and feed for them, and seed and farm implements. The farm is in Antrim Co., Mich., seventy acres under cultivation, thirty acres for spring crops. Write at once. Address Thomas B. Johnson, Eastport, Antrim Co., Mich.

A HOME.—I would like to get a home with some Adventist family where I could work to pay for my living. Am in my 78d year, but can do a fair day's work at gardening or other light work. Address James Tharp, Girard, Kan.

EMPLOYMENT.—A young man twenty years of age would like a place to work among Sabbath-keepers. Can give good reference. George Laughlin, Chase, Lake Co., Mich.

EMPLOYMENT.—A seventeen-year-old boy wishes a place to work on the farm for Sabbath-keepers. Address A. C. Anderson, 816 E. Fourth St., Grand Island, Neb.

CORRESPONDENCE.—I would like to correspond with resident Sabbath-keepers in northern Michigan with view to locating. W. V. Ives, Hammond, Tioga Co., Pa.

Obituary Notices.

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

BECK.—Died on March 8, at Rathdrum, Idaho, Vesta Beulah, daughter of Simon and Sister Mary E. Beck, aged 2 years and 8 months. J. W. BAGBY.

LOCKWOOD.—Died at Ogdensburg, Wis., March 9, 1896, Lester C., infant child of F. S. and D. A. Lockwood, at the age of 13 months and 5 days, of pneumonia. Funeral sermon by the writer. M. N. CAMPBELL.

ELLIOT.—Died in Binghamville, Vt., March 2, 1896, of pneumonia, my mother, Mrs. Polly H. Elliot. She embraced the doctrines of the Seventh-day Adventists in 1885, and continued in that belief to her death. A good mother and conscientious Christian woman has gone to her reward. A. J. ELLIOT.

CLARK.—Died March 4, 1896, at the home of her daughter in Jackson, Mich., Mrs. Lucy Philo Clark, aged seventy-eight years. Although not a member of the Adventist church, in her last sickness she was enabled to claim Christ as her Saviour. She rests in hope of a part in the first resurrection. Discourse by the writer, from Isa. 63: 9, first clause. L. G. MOORE.

HALL.—Died Jan. 29, 1896, at Orleans, Mich., Mrs. Julia A. Hall, aged 81 years, 6 months, and 20 days. She has been a faithful member of the Orleans S. D. A. church for over thirty-three years, she being one of the charter members. Grandmother leaves many friends and relatives to mourn their loss. Words of comfort were spoken by A. K. Stewart (Methodist), from Heb. 10: 34, last clause. FRANK J. HALL.

CLARKE.—Died of typhoid pneumonia, at Mt. Vernon, O., Jan. 25, 1896, Sister Olive C. Clarke, after an illness of but little more than a week. Olive was a member of the Bowling Green church. She entered the Academy when it was first opened, and was always a most faithful student and devoted Christian, and her influence was ever on the side of right. Her greatest desire was to be a worker in the cause she loved so much, and but a few weeks before her death she gave her name to be sent in to the Foreign Mission Board. Even while in school she was one of our most trusted workers. Impressive exercises were held in the Academy chapel before a large gathering of students and friends. All who knew her were impressed with the feeling that it is well with her. W. T. BLAND.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., N. Shore Limited, Western Express, Kalam. Accom., and Pacific Express. Lists times for various stations including Chicago, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 13, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Lists times for stations including Chicago, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Lansing, Grand Rapids, Flint, Lapeer, Imlay City, Ft. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, and New York.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m., from Battle Creek westward 7:05 a.m. †Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 31, 1896.

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Elder H. P. Holser sailed from New York for Europe on the steamer "Teutonic," on March 25. He was accompanied by Brother Bauer of this city, who after a long residence in this country returns to visit his relatives in Germany, hoping to get the truth before them.

We stop the press to say that we have just received by telegram the sad intelligence of the death of Elder J. G. Matteson at Santa Monica, Cal., which occurred this (Monday) morning at 4:30 o'clock. Particulars are not at hand, but will be given later.

An important meeting will be held in College View the coming week, in connection with the interests of the College. Elder O. A. Olsen and Brother A. R. Henry of this city will be in attendance. Immediately following, Brother Olsen will visit the school farm of the Oakwood Industrial School near Huntsville, Ala. He expects to return to Battle Creek about April 20.

We take the following from our Australian paper, the *Bible Echo*, of February 24: "Miss Eliza J. Burnham, who for about nine years has been connected with the editorial work on the *Bible Echo*, has gone to Cooranbong, N. S. W., to assist Mrs. E. G. White as amanuensis in preparing manuscript for the press. We are sorry to part with so valuable a helper; but the work is all one, wherever performed or in whatever line pursued."

It is a freak of human nature to ascribe very unworthy motives to those who disagree with us. Differences of opinion frequently lead to violent animosities, when there is really no ground for such animosities at all. It is related that a celebrated Frenchman, having been recently assailed with great bitterness by a French professor, quietly remarked: "I fancy he must be vexed. He called me a Jacobin, rebel, plagiarist, thief, poisoner, forger, leper, madman, impostor, libeler, a grimacing ragpicker. I gather what he wants to say. He means that he and I are not of the same opinion, and that is his only way of putting it." There is in this little instance a very gentle reproof to many of us who are prone to attribute ulterior motives to those who hold different opinions from our own.

It is reported by telegraph that the Matabeles have arisen, and are massacring the white settlers in their country. The whites are rushing into Buluwayo and other towns for protection, and armed forces are being sent against the natives. We do not anticipate any trouble to our mission workers in that country, for they are not among the Matabeles, strictly speaking, but another inferior tribe called the Macullakas, which are a more tractable and docile class than the Matabeles. We have an interesting report from Brother Tripp for next week.

The managers of the Sanitarium, who are always on the alert for some opportunity to extend their work of philanthropy, have decided to increase their farm work in the vicinity of this city, raising cows, poultry, vegetables, and small fruit, thus aiming to give employment to a large number of young men who may desire to avail themselves of the opportunity of attending school, and at the same time pay their way by work on the farms. It is expected that this opportunity will be presented to about thirty young men the present season, and all who desire to enter upon the arrangement, are requested to correspond at once with Dr. J. H. Kellogg.

It gives us pleasure to speak a word of earnest commendation for the *Medical Missionary*, a monthly published by the S. D. A. Medical Missionary and Benevolent Association in this city,—J. H. Kellogg, M. D., editor, Mrs. E. H. Whitney, assistant editor. The March number is before us, and is an unusually interesting and valuable one. Among the general articles we notice, "Basutoland and its Missions," by Elder S. N. Haskell; "The Work of two American Women in India;" "Massacres in Turkey;" and other live selections of a great variety on missionary topics. The editorial department contains articles on "Practical Education," "A Chance for Thirty Young Men," "Our Policy and Principles," etc. There are important notices and reports from various parts of the world. Some who evidently do not find time to write for the REVIEW manage to contribute to this live journal. In order to get all the news concerning our work, it is necessary for one to become a reader of the *Medical Missionary*. Its price, fifty cents a year, places it within the reach of all.

Some friend has sent us a copy of the Grand Rapids, Mich., *Democrat*, of March 6, which contains a glaring half-page advertisement of "Buck, the Divine Healer," who, it seems, has been engaged by some enterprising dry-goods store to carry on his questionable work on their premises. The healer's work is to be free, although the advertisement averred that he was secured at an "enormous salary." As a postscript to the advertisement, it was stated that "Elder Buck wishes it distinctly understood that he can perform no cure without faith in God. Read Matt. 16:15-19; James 5:15-17," etc. We hardly know how to characterize such travesties on the most sacred work. Every sensible person knows that there is but one Divine Healer, and that is God himself; and every person who pretends to be a "divine healer" is a fraud and impostor. These "healers" have sprung up all over the country like a crop of mushrooms in a night, simply because there are multitudes of people who are willing to be

humbled and duped. We do not claim that the schemes of these men are entirely devoid of result, but many of these results could be obtained by any one who really believes himself cured, and would throw away his crutches and his aches and pains, and strike out for a new experience. Whatever supernatural power there may be with any of them, does not come from above, but from beneath. We have no sympathy with these men, and even less for the credulity of men who will seek to make merchandise of this caricature of Christ's work.

## SUPERINTENDENT OF THE OAKWOOD SCHOOL FARM.

CONSIDERABLE thought was given in our recent Council to the matter of selecting a manager for the school farm at Huntsville. The General Conference Committee have now invited Brother S. M. Jacobs, Iowa, to take this position, and we are glad to report that he has accepted it, and the Iowa Conference has given its consent. Brother Jacobs is a practical farmer, and has also had a wide experience in connection with the cause. He has filled the position of director, has been for many years the elder of the church at Fontanelle, and has served for some time on the Iowa Conference Committee, where his good sense and practical judgment have been much appreciated by his fellow workers. On the whole, Brother Jacobs and his family seem to possess qualifications which eminently fit them for the position to which they have been called, and we feel sure that, with the blessing of God, they will be able to acquit themselves of their new duties with credit to the cause.

They are now planning to leave Iowa for Huntsville about April 6. Their coming will release Brother and Sister Adkins, who were called in from the field to take charge of the premises temporarily, until a permanent appointment could be made. They have done very satisfactory work on the farm, but are needed in the field, where they will now resume their labors. Several young people have come to the farm, and applications are coming in; but we are not prepared to receive more until further arrangements can be made for their accommodation.

We would acknowledge here the receipt of donations to this enterprise. Still, while glad for what has been done in this line, we must inform our friends that thus far the needs are not met, by far. Fully ten thousand dollars will be required to pay for the farm, make the necessary repairs, and put the institution in good running order. Are there not among those whom the Lord has entrusted with means, some who have an interest in this work, and feel a burden to contribute liberally toward its support? We shall hope to receive many hundred-dollar donations. We are greatly in need of immediate funds with which to carry forward the work on the farm.

This enterprise should not be crippled for lack of means. The Lord has spoken decidedly with reference to its importance, and we trust that our brethren will take hold cheerfully and do their part, so that it may go on and accomplish what the Lord has intended it should.

Send your donations to this enterprise to W. H. Edwards, at Battle Creek, Mich., and in doing so, state that they are for the Oakwood Industrial School.

O. A. O.