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

Vol. 73, No. 14.

BATTLE CREEK, MICH., APRIL 7, 1896.

WHOLE No., 2162.

The Review and Herald,

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

Two Dollars a Year, in Advance. When donated to friends, \$1.50.

SPECIAL TERMS IN CLUBS OF 100 OR MORE.

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REVIEW & HERALD, Battle Creek, Mich.

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

SATISFIED.

BY WORTHIE HARRIS.
 (New York City.)

WHEN stormy striving breaks to cloudless peace,
 When restless longing shall forever cease,
 And silent death his captives shall release,
 I shall be satisfied.

When in His likeness mortal flesh shall shine,
 And earthly wisdom fades in truth divine;
 When evermore his pleasures will be mine,
 I shall be satisfied.

When victory will silence dreaded foe,
 When his "well done" with joy he shall bestow,
 The Lamb shall lead us wheresoe'er we go,
 I shall be satisfied.

"A little while" we toil, then rest for aye;
 The conflict fierce but ushers triumph's day;
 Go forth, my soul, upon thy cheerful way,—
 Thou shalt be satisfied.

Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord harkened, 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.

TREASURE LAID UP IN HEAVEN.

BY MRS. E. G. WHITE.

"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." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead [to earthly pleasures and worldly attractions], and your life is hid with Christ in God." What follows this experience?—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience."

Truth languishes in our earth, and he that departeth from evil, maketh himself a prey. What shall I eat? and what shall I drink? and wherewithal shall I be clothed? are the questions which are occupying the minds of men, while eternity is dropped out of their reckoning. Men do not look upon the Lord Jesus Christ as the only hope of the world. He sees his purchased possession the sport of every kind of deception, and knows that the end thereof is eternal ruin. Those for whom he died are absorbed in

providing themselves with temporal things that are not required. At the same time they are neglecting the preparation of character which would fit them for an abode in the mansions which he has purchased for them at an infinite price. Christ calls upon them to change this order of things, and to act as rational beings. He would have them use their God-given faculties in contemplating eternal realities. He lifts his voice in warning, saying, "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. . . . No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

When temporal matters absorb the mind and engage the attention, the whole strength of the being is engaged in the service of man, and men look upon the worship due to God as a trifling matter. Religious interests are made subservient to the world. But Jesus, who has paid the ransom for the souls of the human family, requires that men shall subordinate temporal interests to the heavenly interests. He would have them cease to indulge in hoarding up earthly treasures, in spending money upon luxuries, and in surrounding themselves with those things which they do not need. He would not have them destroy spiritual power, but direct their attention to heavenly things. He urges that men should seek more earnestly and continually for the bread of life than for the bread which perishes. He says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." It is the word of God that is essential for our spiritual growth. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Those who are doers of the words of Christ will bring heaven into their life.

Christ is our Redeemer, our owner, and he is intensely interested that we shall have peace in this world. He seeks to present before us the attractions of heaven; for where the treasure is, there will the heart be also. To lay up treasure in heaven is to use our God-given capabilities in acquiring means and influence that may be used for the glory of God. Every dollar we earn is the Lord's property, and should be used in reference to the time when we shall be called to give an account of our stewardship. No one of us will be able to evade the future reckoning. By choosing to lay up treasure in heaven, our characters will be molded after the likeness of Christ. The world will see that our hopes and plans are made in reference to the advancement of the truth and the salvation of perishing souls. They will see that Christ is all in all to those who love him.

The world is stirred to intense activity in

seeking for earthly treasure. Men prostitute their God-given powers in devising and executing earthly projects; but Christ lifts his voice, like the trump of God, and calls the attention of men, saying, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

In securing treasure in heaven, we place ourselves in living connection with God, who owns all the treasures of the earth, and supplies all temporal mercies that are essential for life. Every soul may secure the eternal inheritance. The Lord opens the fact before his people that there is full room for the exercise of their faculties, for the fulfilment of their loftiest aims, for the acquirement of the choicest and most enduring treasure. They may lay up treasures where neither fire nor flood nor any manner of adversity can touch. It is the highest wisdom to live in such a way as to secure eternal life. This may be done by not living in the world for ourselves, but by living for God; by passing our property on to a world where it will never perish. By using our property to advance the cause of God, our uncertain riches are placed in an unailing bank. But it is not riches alone that is accounted as treasure. We are to dispense our wealth of thought, to use our God-given wisdom in devising and executing plans to honor and glorify God. We are to make to ourselves friends by relieving the distress of the poor and by building up every interest we possibly can in the earth, to keep heaven and God continually in view, and to lift up the standard of righteousness among men. In so doing we are using the means and the influence that the Householder has lent us in trust to make for ourselves friends of the mammon of unrighteousness. The world may condemn us for using our means in building meeting-houses, in feeding the hungry, in helping the oppressed and suffering out of their difficulties; but the Lord says that this is the very work that should be done with his intrusted capital. Those who make friends with the mammon of unrighteousness will be received into everlasting habitations. Every sacrifice made for the purpose of blessing others, every appropriation of means for the service of God, will be treasure laid up in heaven.

INDICATIONS.

BY FRANK THORP.
 (Pescadero, Cal.)

On page 138 of "Early Writings" is described the descent of the angel "having great power" (Rev. 18:1-4), whose work "comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry." It would appear from this that as God's people move out by faith to do their part, God will supply them with "light from heaven." The Spirit of God is described as a "co operative energy," implying that it works with our efforts. Present indications show that the third message is rapidly "swelling" to that point where the "mighty angel joins with added light and power." May not the "added" message

have reference to the "Sabbath blessing," which is described as an "added blessing"?

There is no need of fictitious associations to establish a view, but it is a fact beyond dispute, with us, that the Sabbath truth is a "joining," "binding-off" truth, and that is the very reason why the mighty angel "joins" the third angel. It is to "bind off" his work. No one who has followed the development of truth in the last few years, has any misgivings as to the relation the Sabbath truth sustains to the last warning call.

This opens the way for the mention of another indication that we are living in most interesting times. Attention has been called to this same matter before, but it will do no harm to restate it. In part first of "Early Writings," page 27, are these words: "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." "As we went forth," the Spirit was supplied. Not that anything could be done without it, but we are told that God "waits for the co-operation of his people;" the Spirit of God is a "co-operative energy." We can do nothing without Christ, and he can do nothing for us without our consent and co-operation.

Turning to page 1 of "Supplement to Experience and Views," we read concerning the above quotation: "The commencement of the time of trouble here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check, so as not to prevent the work of the third angel. At that time the latter rain, or 'refreshing from the presence of the Lord,' will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." Compare pages 30, 31, of "Experience and Views" with this.

The special light on the Sabbath truth began to shine out two or three years ago, and its deep and wondrous meaning continues to unfold. Moreover, who can say that we have not reached the time pointed out when the "nations are angry," and are being "held in check"?

THE GROWTH OF SIN IN THE HEART, AND ITS CURE. 1 JOHN 3:16.

BY S. THEO. H. BERRY.
(Plymouth, Ind.)

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." Sin is a fact in the heart of man. Sin is called "the works of the devil," because it wrecks the soul it abides in. The works of the devil by sin proceed from the heart. "From within, out of the heart of men," said Jesus, "proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." All these come out of the heart and mind of man.

"Sin is the transgression of the law." 1 John 3:4. This is the outgrowth of sin in fallen man. Sin in the heart of man flows out as naturally as water flows from a living spring. It is impossible that it should be otherwise. One may put all his mind and strength to work in smothering and stopping one sin; yet it will break out in one or more places. Sin is rebellious; it is contrary to that which is holy and good. Sin is everything that is unholy and opposite to God.

How did sin originate? The prophet Isaiah tells us it originated in the devil, or Lucifer, away back before the creation of this world. See Isa. 14:12-17. Sin in its earliest moments

is unholy thoughts, unlawful thoughts. Sinful thoughts are evil seeds, germs of evil, roots of disagreement with God.

Satan is the spring, or fountain, of sin. He is a cesspool full of the germs of sin, far more filthy than leprosy, and just as incurable. Let it be ever so small a word or act, it is, as far as human power is concerned, incurable. A man with evil thoughts in his heart becomes saturated with evil. Man was full of God's thoughts in the garden; he was pure. If he should receive the thoughts of Satan, it would displease God; then he would disagree with God, and agree with Satan. Adam did receive the thoughts of Satan, and found himself at once in alliance with the tempter, and in rebellion against God. The thought of Satan received in the heart of man is the living spirit of Satan, just as the thought of God received in the heart is accompanied by the Spirit of God. When Adam received, by his act, the thoughts of Satan, these thoughts sprang out in acts. So Adam put forth his hand, and plucked the forbidden fruit. This open sin was a transgression of God's law; in act, thought, and from the heart it was done. Adam became the slave of sin. Thus are we made captives to Satan. From this sad, hopeless state, God has sent his only Son to redeem us, to destroy all this sin that is in the hearts of men.

All sin, in thought or act, is a transgression of God's law. Jesus was manifested to take away our sins; and in him is no sin. "Who-soever abideth [by faith] in him sinneth not: whosoever sinneth hath not seen him, neither known him [by faith]." 1 John 3:6.

"Whosoever is born of God doth not commit sin." Why does he not commit sin?—Because "his seed remaineth in him: and he cannot sin, because he is born of God." It is the word of God,—his thought, or mind, or will,—that is in him. Yea, it is Christ, the living, holy Saviour, the living Word. David said, "Thy word have I hid in mine heart, that I might not sin against thee." He kept God's thoughts; and thus God's thoughts were his own by faith.

Sin exists in the heart; life flows from the heart, from the thoughts in the heart. It has its beginning there. Temptations start in the mind. Before a man can sin, he must have a thought contrary to God's law, or word, in his heart, as a germ of evil. Adam, before he sinned, accepted an evil thought, then acted in harmony with it. He was pure till he yielded, and became poisoned by sin and the germs of death. When he accepted the devil's thoughts and carried them out by act, he acted out Satan; for Satan was with him then in act. The moment Satan by the spirit of thought entered Adam, that moment God departed. The mind of Christ was crowded out by the incoming mind of the usurper. Then in receiving the mind of the devil, Adam became Satan's willing servant, and acted out Satan's mind. He sinned because the seed of God,—his word, thought, mind,—did not remain in him. So it is written, "Whosoever is born of God doth not commit sin; for his seed remaineth in him."

When man has the mind of Christ, he cannot sin; he cannot agree with Satan; he will not disagree with God, and wilfully, knowingly, purposely, sin. He can, if he chooses, just as Adam did, willingly go into disobedience and condemnation; but he need not; he cannot be forced to. If he does, it is all on his own part to please the evil spirit. Let us be God's, and do God's will, not be Satan's slaves, doing his will. When I sin, it is because I willingly obey Satan's thought, which is contrary to God's word. When we sin, we are not abiding in God; for "whosoever abideth in him sinneth not."

The Bible does not teach the absolute impossibility of the commission of sin upon the part of the child of God. As long as we are on probation, we may fall. Angels fell; and so did

Adam. But our Creator, who made all the worlds and holds them in existence, can save insignificant mortals from sin. If he cannot, there is no hope for us. John says, "Little children, these things write I unto you, that ye sin not;" thus showing that even little children, or those just converted, should not sin. But knowing the liability of our being tempted to yield and sin, he says that we need not despair of mercy, for "if any man sin, we have an advocate with the Father." Paul says, "I can do all things through Christ which strengtheneth me." The word is a keeping power. It holds all things in existence. Jesus says: "The words that I speak unto you, they are spirit, and they are life."

Let us make a personal application of this truth of God. Why are you not fully saved from your sins? Is it because you do not think as God thinks, and so you disagree with God? Remember when you do that, you please Satan, and do his will. Any thought that disagrees with God's word, is Satan's. This is all the devil tempts us for. This will be sufficient to frustrate God's purpose in Christ, and destroy our souls. No one serves the devil more satisfactorily than the man who is indifferent to these things, who would rather believe the thoughts of Satan than the thoughts of God.

THE BATTLE OF LIFE.

BY GEORGE C. ILES.
(Chesterville, O.)

"FIGHT the good fight of faith, lay hold on eternal life." 1 Tim. 6:12. Life is a battle. In all contests, a prudent man will learn his foe,—his power, resources, and the influence exerted by him will be a subject of thought and study. Christ taught this duty in Luke 14:31, when he said that kings sat down and calculated whether they were able to conquer those coming against them. We will first learn with whom we have to contend, and then we can ascertain the power of our foe. From 1 Peter 5:8 we learn that our adversary is the devil, who goeth about "as a roaring lion," "seeking whom he may devour."

Paul tells us in Eph. 6:12 that Satan's power is so great that he controls the world; consequently, we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Solomon says, in Prov. 22:3, that the "prudent man foreseeth the evil, and hideth himself." The righteous are prudent, and, when evil comes, they hide themselves. They do not withdraw from the conflict, and dishonor the cause of their Redeemer; but stand in the strength of Christ, and, realizing the weakness of human nature, become strong through divine aid. This, we understand, is what Paul means when he says, "When I am weak, then am I strong." There is so much of self in man, that if Satan should tempt him, a traitor might open the gates, and defeat follow.

But God is our rock and our fortress, and we will trust in him. How are we to hide in Christ?—We must have faith before we can come to him; but he that cometh to God must "believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. Faith gives us the armor of God, wherewith we shall be able to withstand all the wiles of the enemy. As a good warrior always tries his armor before using it, we will ascertain whether the Christian armor is sufficient for us.

In Eph. 6:14 Paul says that we are to be girt with truth. Christ says, "Ye shall know the truth, and the truth shall make you free." Our feet are to be shod with the preparation of the gospel of peace; the shield of faith will quench all the fiery darts of the enemy. Then, with the helmet of salvation and the sword of

the Spirit, which is the word of God, our armor and weapons of defense will be invulnerable to any missile that Satan can send against us. The reason we are often defeated is that we have laid the armor aside. Satan's object is to get us to divest ourselves of it. It can be retained only by prayer and watchfulness. If Christians do not relax their vigilance, they will be able sometime truthfully to say, with Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

THE GIVING OF THE LAW.

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

Down from his glorious throne on high,
Jehovah came from yonder sky,
And gave his living law of light
Upon the quaking mountain's height;
He there made known, in mighty power,
His precepts in that solemn hour.

When God in might to Moses came,
The lightnings leaped and blazed aflame,
And vivid glory gleamed and flashed;
O'er Sinai's height the thunder crashed;
And all the people heard his word,
And trembling stood before the Lord.

He speaks his word,—let Israel hear,—
In trumpet tones, deep, loud, and clear:
"I am thy God, revere thou me;
Before no idol bend the knee;
No graven image shalt thou make;
My name in vain thou must not take.
If thou wouldst live, my voice obey;
Remember thou the Sabbath day;
And thou shalt honor parents dear,
Their counsel, too, thou must revere.
The life of man thou shalt not take;
The seventh precept do not break,
And covet not, nor lie, nor steal;
Then all thy sorrows I will heal."

Effulgent glory gleamed and blazed;
Astonished Israel bowed, amazed,
When God revealed his just commands,
And placed them in his servant's hands.
They prostrate fell upon the sod
Before the great eternal God.

DID CHRIST ABOLISH THE LAW?

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

As it required the resting of Jehovah upon the seventh day, his blessing of the seventh day, and the hallowing of the seventh day, to make the seventh day the Sabbath of Jehovah, it logically follows that until the same acts are performed on and respecting some other day, and for the same reasons, and by the same Being, some other day can lay no claim to being the Sabbath.

The Saviour continues, "Therefore the Son of man is Lord also of the Sabbath." To be Lord of anything is to own and control it. The words of Jesus are, then, equivalent to his saying, "The Sabbath is mine; I control it." If the Sabbath is Christ's, how came it to be Christ's? The query is not hard to solve; and it seems that the reasons for his making this claim would forever silence those who prate about dishonoring Christ by observing the seventh day.

In our brief examination thus far, we have found that "the Sabbath was made." Who, then, made it? for evidently the Maker is its owner and Lord, and he became its possessor by virtue of having made it.

In solving this question, let us turn to the words of John's Gospel, in chapter 1:1-3, 14: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All

things were made by him [the Word]; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us." "In whom [Christ] we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:14-17.

Who, then, wrought during the six days of creation week?—Christ. Who rested upon the seventh day, blessed, and hallowed it?—Christ. To whom, then, does it belong? The same answer, Christ. Hence he declared himself to be "Lord of the Sabbath." And it is to this day that the aged seer of Patmos refers when he says, "I was in the spirit on the Lord's day." Rev. 1:10. Whom, then, do Christians obey and honor when they keep the Sabbath of the fourth commandment?—Emphatically, Christ.

In his warning charge to his people who should be living in the city of Jerusalem just prior to its overthrow by Titus, the Roman general, in A. D. 70, Jesus said, respecting their flight from that city: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. Notice, Jesus was not addressing obdurate, unbelieving Jews who rejected him; but he was addressing his disciples, his church in that doomed city, and those, too, who would have known full well if he had wrought any change in the observance of the day of the Sabbath. If the first day had taken the place of the seventh, at the cross, these Christians at Jerusalem would certainly have known it, and would have been practising accordingly; but the inspired record reveals no such idea, and in the absence of it, we ask, Would Jesus thus recognize an abolished Sabbath—an institution that had been out of use among his people for nearly thirty years? See also Luke 4:16, 31; 23:55, 56; 24:1.

In all candor we ask, If the Sabbath had been abolished, and the first day substituted in its place, why did they thus sacredly observe the seventh, and labor on the first? Why did not Luke, who is said to have written this Gospel some twenty-five years after the crucifixion, make some mention of it, if such was the case? But the record is silent as the grave upon this point.

In closing our remarks upon the fourth commandment, we will refer to the example of Paul and Barnabas: "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day." Acts 13:14. Also verses 42-44 tell us that almost the whole city of Antioch came together on the Sabbath day to hear the word of God; and this, too, in compliance with the request of the Gentiles. In chapter 17:2 we are taught that "Paul, as his manner was, went in unto them [the people of Thessalonica], and three Sabbath days reasoned with them out of the Scriptures."

With all this evidence, we may confidently assert that the fourth commandment was not abolished, but that Christ by his own words and example, and by the subsequent dictation of the Holy Spirit, has indeed "magnified" the Sabbath, and honored it.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20:12.

So long as there are fathers and mothers, so long as this tender and sacred relationship exists, so long it will be the Heaven-imposed duty of children to honor them. No amount of reasoning could ever convince any intelligent man or woman to the contrary. But the New Testament writers are far from being silent on this precept. Paul, in Eph. 6:1-3, says: "Chil-

dren, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

Thus we find in A. D. 64 almost a *verbatim* quotation of the fifth commandment. Now let us introduce the words of the Saviour as he rebukes the hypocritical scribes and Pharisees: "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:3-6. In this lesson the Saviour laid bare the hypocritical pretension of those men, and taught that nothing short of strict compliance with the letter and spirit of the law would be acceptable; and in chapter 19:19 of this Gospel he says to the young lawyer, "Honor thy father and thy mother."

Thou shalt not kill. Ex. 20:13.

That we may get the full meaning of this commandment, let us examine the words of the great Teacher again: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Matt. 5:21, 22. Now let us place beside this the words of St. John: "Whosoever hateth his brother is a murderer." "If a man say, I love God, and hateth his brother, he is a liar." 1 John 3:15; 4:20. Truly the Lord Jesus magnified the law in this instance by showing that even the principle of hatred is a violation of the sixth precept. Paul quotes this precept with others in Rom. 13:9, and in Eph. 4:31 he further says, "Let all bitterness, and wrath, and anger . . . be put away from you, with all malice." Not only does he who commits the overt act of murder stand condemned, but he who entertains feelings of bitterness and hatred which must precede the act, is also guilty.

Thou shalt not commit adultery. Ex. 20:14.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:27, 28.

Thou shalt not steal. Ex. 20:15.

"Thou shalt not steal." Rom. 13:9. "Let none of you suffer as a murderer, or as a thief." 1 Peter 4:15. "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6:10. Judas was condemned for being a thief. John 12:4-6.

Thou shalt not bear false witness against thy neighbor. Ex. 20:16.

"Thou shalt not bear false witness." Matt. 19:18. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matt. 15:19, 20. In Acts 5:1-10 is the account of Ananias and Sapphira, who were stricken dead for lying. "Lie not one to another." Col. 3:9. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs [vile men], and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:14, 15.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. Ex. 20:17.

Every sinful deed has its germ in selfishness or covetousness. There must be the desire before there can be the premeditated act. Hence Paul says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. He repeats this quotation in chapter 13:9. In Acts 20:33 he says: "I have coveted no man's silver, or gold, or apparel." "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Cor. 5:11. "Let your conversation be without covetousness." Heb. 13:5. Covetousness is idolatry. Col. 3:5.

Thus one by one we have taken the ten precepts of the decalogue, and have shown by New Testament quotations, only, that the doctrine of the abolition of the law is an absurdity. The holy principles of the law are interwoven throughout the whole system of truth.

And further: when we look into the temple of God above, we find the law there: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his Testament." Rev. 11:19. Well did Jesus say, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18.

We do not argue that our own obedience and righteousness will screen us, but there will be no way of escape if we shall be found wilfully transgressing God's law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. But, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "This is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3.

DAVID'S "GLORY."

BY MRS. PHENA WALTER.
(Baltimore, Md.)

If "God's glory" is his character, man's "glory" must be his character. After coming to this conclusion, I understand how David could "sing and give praise, even with his glory." It was not enough that he should sing and give praise by word of mouth, but his "glory," that is, his *character*, also should sing and give praise to God.

These thoughts have led me to the consideration of the difference between character and reputation. One's reputation is what other people say of him, and what they say is largely the result of their own feelings toward the person in question. If they are in hearty sympathy and co-operation with him, they give him a *good reputation*; but if they are envious and jealous of the one under consideration, his reputation suffers in consequence. The conceited and jealous Pharisees gave Christ, our Lord, a very bad reputation; and many other Bible characters suffered at the hands of those who were envious of them. But on studying the subject, we find that a man's reputation in no way affects his character. A man's character is what he himself makes it. Reputation proceeds from without, from the hearts of other people; character proceeds from within, from the promptings of a man's own heart.

While studying our recent Sabbath-school lessons, I have been much impressed with the requirements of the first angel's message. We are commanded first to "fear God," or regard him, with a reverence composed of awe and love combined. We are next told to give "glory" to him. That we can do only as we receive Christ into the heart, that he may will and do

in us the things required by that rule which will measure our character in the judgment. When this is done, we can "worship" acceptably, as required by the third command of the message. Christ said: "Worship the Lord thy God, and him only shalt thou serve," which is just what is required by the first angel's message.

It is surprising how many times we are admonished by the Scriptures to give "glory" to God; not that we are admonished to credit God with a good character by giving him a good *reputation*, but we are to present to him a character on our part that will prove to the world that the Father has sent his Son into the world, and that he has wrought in us the character, or the "glory," which is a praise to his name.

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.

WORKED TO DEATH.—SUICIDE.

WHENEVER any person's life comes to a premature end by overwork, some one is to blame. It may be unthoughtful and selfish companions or masters, but in a great majority of cases the blame attaches most of all to the victim. At the same time, there are but few who would deliberately choose this method of making away with themselves, even if they were tired of life. They do this unwittingly and unwillingly. They are destroyed for lack of knowledge. Nobody should work himself any harder than it is his duty to work, and nobody has a duty to work himself to death. Yet, those who do thus commit suicide are invariably impelled to do so by what they conceive to be imperative, unyielding duty. But God's law says, "Thou shalt not kill." So there must be some mistake when one supposes that duty requires him to work beyond his strength, and thus impair his health and shorten his life.

One cause of a serious misunderstanding upon this point is that some people are always at odds with their work. As it is almost vulgarly said, "Work and they have had a falling out." They do not love their work, and their work misuses them. This misunderstanding does not always arise from an aversion to work, but from a lack of acquaintance with work. Some of the hardest-worked people in the world are so because they do not know how to work. In the economical prosecution of our daily tasks, brains are a greater help to us than muscle. We know that many of those who succeed in making the most money out of their opportunities, use their brains almost exclusively, and let the other men use their muscles for them. There is a wide gulf between these two classes of people—those who live by their wit, and get rich by it, and those who strive to make a living by brawn, and just manage to pinch along till at last they give out, and fill untimely graves.

The ideal man or woman belongs to neither of these classes. Such a one does not seek to avoid actual contact with good honest work, or to make his way through life by preying upon the results of other men's toils; nor does he submit to be a mere packhorse for people to load or to ride. The only way to render hard work easy is to study the easiest methods of doing it. Duties come in order, one by one; not in a heap, but one at a time. Wisdom will teach us to take up these duties as they come, and not try to encompass all there is in sight, and thus wear ourselves out without accomplishing anything in a satisfactory way. Method in the daily work will greatly lighten the yoke. Avoiding unnecessary duties will enable us to avoid leaving important work undone. By being economical of time and strength, we will find that our stock of both of these commodities will go very much

farther. Disorder in the performance of work is a worse thief of time than is procrastination.

But after all our planning and studying, work and cares will often press hard. With our most careful thought, perplexities will come, and our wits will seem to have come to an end. What then? Then there will come a failure and breakdown, unless we shall have learned that most helpful and precious of all earthly privileges—the privilege of trusting in the Lord, and casting all our care upon him who careth for us. God has promised wisdom and help to the fainting and the faint, and there is no relief in this world so sweet as that which is freely extended to all the weary and heavy-laden. "I will give you rest," says our gracious Lord.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—A lady of about thirty is troubled with spells of suffocation. She gasps for breath, and has pains about the heart and in left arm. The attacks do not last more than a few minutes, but the distress for breath is very great. The attacks are preceded by oppression about the heart, and sighing. What is the matter? What the cure?

Answer.—This is probably a case of indigestion. A gentleman once came to see me, who had been wakened in the night with such distressing symptoms that he thought he was going to die, and sent for a lawyer and a clergyman; but he didn't die right away, and was sent here to the Sanitarium. After examination, I told him he was n't going to die; that he had a disordered stomach, and that we were going to send him home well. When he heard that, he was the happiest man I ever saw. He soon got well, and went home. His trouble was simply a disordered stomach; there was nothing else the matter with him. Such patients certainly sometimes have pains directly over the heart, and they are very much disturbed; but if we should make an investigation into most of such cases, I am quite sure we would find simply a disturbed state of the stomach, and that the heart trouble was only secondary.

Q.—What is the cause of aching in the back of the head and neck, also in the back?

A.—These pains are very common, but people having them sometimes get frightened, thinking they have Bright's disease, or some terrible nervous disorder. I had a patient troubled in this way, who was sure there was something the matter with his spine, because he had pain in his back; but this was simply a sort of headache in the back,—as a small boy once said of a pain in his foot, that he had the toothache in his toe. But when a man has pain in his back, does he not have inflammation of the spine, and consequent nervous trouble? Now here is something that I want to call your attention to. People who are suffering in this way are likely to get it into their heads that there is something the matter with their nerves; people are very apt to think so. Now the nerves simply express everything bad that there is about the body,—the stomach and everything about the stomach. Pain of any kind is communicated through the nerves. For example, if there is anything the matter with the limb, the limb speaks through the nerves; if there is anything the matter with the stomach, that fact is communicated through the nerves. Diseased muscles also speak through the nerves, and so with every disordered organ of the body. The nerves are the mouthpieces of the whole body. These nerves—these sensitive parts of the body—are the sentinels which nature has put into the body, as watch-dogs, to notify us when anything is wrong in the body. The most serious symptom is when the nerves cease to tell us any-

ing. When you put a pin into a man's finger, and the nerve fails to say anything about it, it is an evidence that there is something the matter with the nerves. The pain which one feels does not mean that there is anything the matter with the nerves. The nerve is all right; it is simply doing its duty; it is telling you that there is something the matter with your finger. The pain is simply the report of the nerves that something in some part of the body is wrong. Now, suppose, for the sake of illustration, that you had a valuable house and a good watch-dog, and when any one comes about the house in the night, the watch-dog barks and makes a noise. Suppose the dog barks very loud some night, thus reporting to you the fact that burglars are getting into the house. Now suppose you go out and shoot that dog because he barks, and makes such a noise when the intruder comes. That would be just what you do by taking opium to stop pain and benumb it so that it will not trouble you. It is not the pain that you want to benumb. You should, instead of doing that, follow the nerve back, and see what it means. Instead of shooting your faithful dog which gives you the alarm, you should see who is doing damage to the house. In like manner you should find out what is the matter with the pain in the back. It may be caused by hyperpepsia in the stomach; it may be a disturbed sympathetic ganglion. Nerve symptoms very rarely mean nerve-diseases—it is the rarest thing in the world. Nerve-symptoms, as I have said, mean that the nerves are doing their duty. They are telling us what is going on in the body, and that is what they are for. If it were not for the nerves, everything might go to wreck and ruin before we would find out that there was anything the matter. So, when nerves furnish the symptoms of approaching disease, follow them up, and see what the cause is. We don't want to cure the symptoms; we want to cure the patient.

Q.—What is indicated by a puffiness under the eye?

A.—It indicates a dropsical condition, due to a diseased heart or kidneys.

Q.—Is hyperpepsia slow or rapid digestion?

A.—It is rapid digestion. It is excessive secretion of the gastric juice. It may, however, be slow digestion, although the secretion of the gastric juice may be excessive, by reason of the poor quality of the gastric juice.

Q.—Is it true that cinnamon is a safe and sure antiseptic?

A.—No; it is an irritant. It is a good germicide.

Q.—Is vaccination a good or bad practise? Please explain.

A.—Vaccination with pure bovine virus is a good practise. Vaccination with human blood is not a good practise, because it is not so pure as bovine blood. We have more faith in calves' blood than in human blood. Calves or cows have purer blood than human beings, because they have a purer diet.

Q.—Why can some people take more electricity than others?

A.—It is generally because their skin is thicker and less sensitive, so it requires a stronger current for the thick-skinned person than for the thin-skinned person, in order to produce an equal effect.

Q.—What is cramp?

A.—It is an independent contraction of a muscle,—the contraction of a muscle, independent of the will.

A DINNER DISH.

Vegetable Turkey.—One cupful of broken walnut meats, from one to two cupfuls of white bread crumbs (according to richness desired), and one cupful of sweet cream. Stir together, and season with a little salt and ground sage. Bake until delicately brown, dish up, and serve while hot.

MY SAVIOUR.

BY ELLA CORNISH.

(Redwood Falls, Minn.)

WHEN I am weary and oppressed,
I come to thee, my Saviour,
To find rest.

Life's burdens sore are hard to bear;
I leave them all, my Saviour,
In thy care.

The clouds of earth obscure my sight.
By faith in thee, my Saviour,
All is light.

Too oft temptations press me sore;
I hide in thee, my Saviour,
Till they're o'er.

Thou guidest all my devious ways
With loving care, my Saviour,
To thy praise.

And when life's journey here is o'er,
I'll dwell with thee, my Saviour,
Evermore.

BEARING ONE ANOTHER'S BURDENS.

[In an article in *Harper's Weekly* Mrs. Maud Booth relates the following circumstance in the work of the Salvation Army. May we not all do likewise?—ED.]

It was in a small town in California that a desperate character had made himself famous, or I might better say infamous, by his life of drunken outlawry. He was part Mexican and part Indian, and though yet young, had been a desperate whisky drinker for years. Almost a giant in stature, and with proportionate development of muscle, he was considered most dangerous in his fights, and was a constant cause of trouble and difficulty to the police. One evening Mota, as he was called, walked into a Salvation Army meeting out of curiosity. The audience was not only surprised, but alarmed, but it in no wise disconcerted the captain. She at once tried to show to him a kindly interest. He felt that he was welcome, and he came again and again. Though densely ignorant and utterly godless, he was touched by the sincere lives, and convinced by the simple but powerful truths he heard in such plain and unvarnished language. He was soon converted, and his life gave evidence of the sincerity and depth of the work accomplished. The captain naturally watched and prayed over this new convert with interest; but it often needs more than mere watchfulness and prayer to help and keep our newly captured sheep, for there are dangers and temptations around them which often call for self-sacrificing effort and patience on the part of the shepherds of the flock.

Mota suffered one day with a raging tooth-ache, which compelled him to seek out a dentist. The man, I presume, was some unskilled hand; but anyhow he tugged in vain at the offending tooth. The pain and sensitiveness of the nerves was so great that he gave up the attempt, and ordered Mota to get a glass of whisky to nerve him for another effort. The poor fellow at once refused; for not only as a Salvationist was it prohibited him, but he knew what this step would mean to his life. The dentist, however, insisted that it was necessary, and that as a doctor he prescribed it, until Mota yielded, and took the first glass that he had tasted since he had come under the Salvation Army's influence. Again the dentist attempted in vain to extract the tooth. Again he ordered a glass of whisky for the sufferer, who reluctantly, and hesitating at first as to the right or wrong of it, at last yielded. As he put it in his own words, "He did not have to tell me to take the third or the fourth glass, nor all that followed after it." The dreadful craving for drink had returned, and with it a sense of disgrace which made him feel: "I am done for. I have fallen. I have

disgraced the Army. I may as well go all lengths now."

A message reached the captain just as she closed her meeting that night to say that Mota had been seen reeling down the streets raving drunk, and that the police had "run him in." Some might have lost hope, or perhaps have been too disappointed and discouraged to do anything more for this very black sheep; but not so the earnest, loving captain. She went immediately to the jail, and asked to see Mota. The police demurred, saying that he was dead drunk, was in a disgraceful condition, and she really could do no good if she did see him. She insisted, however, with a woman's firm authority, and was admitted to the cell. There he lay, her once promising recruit, helplessly, hopelessly drunk, with clothing torn, and covered with mud from his disheveled head to his feet. Then, to the surprise of the on-looking officials, the captain knelt and prayed for the wandering sheep to a God whom she evidently felt was not far off. Before she arose, she penciled a note, and pinned it to the coat of the unconscious man. I cannot recall the exact words, but I think it read nearly as follows:—

"Do not despair or be discouraged. God will not forsake you, and I shall not. I will call for you in the morning. God bless you.

"YOUR CAPTAIN."

How much these hopeful, loving words meant to the poor fellow when he came to himself, no one but God will ever know; but that did not end the captain's work. Borrowing a team, she drove out to the place where Mota had been working steadily since his conversion, and talked with his employer. She told of his trouble, and showed convincingly that to lose his employment through it would mean the forcing of him back to the old life. Her pleadings availed, and she was told if he got off at court, he should be kept right on at his work. The captain drove back to town and borrowed ten dollars from a friend, and then reached the jail in time to drive Mota to the court room. Poor fellow! He sat by her side in his bemuddled clothes, and with his head hung in shame; but I think the Army uniform in such company must have been a useful object-lesson to the town. At the bar it was the captain who pleaded for him, and when the ten-dollar fine or imprisonment was imposed, poor Mota thought his future doom was sealed; but to his amazement she quickly paid the fine, and told him to come with her.

From the court room he followed her meekly, and she took him to the house of a brother soldier, where he could wash and tidy himself; and after a good breakfast, she prayed with him, dealing earnestly with him about his soul. He then and there renewed his consecration to God, confessing his wrong, and with a glad heart went out to his work, rejoicing in the fact that there is power not only to forgive sin but to remove its stain. From that day to this he has stood firm as a useful and honored member of the Salvation Army corps. In fact, I believe he is the color sergeant; and it is needless to say that his reformation,—or might I not better put it, his regeneration?—is the wonder of the whole country-side.

HEARTLESSNESS AND PRIDE.

BY A. SMITH.

(Grandville, Mich.)

WE usually ascribe to woman the grace of being tender-hearted; but it is difficult to harmonize this attribute with her custom of giving sanction to the killing of the beautiful songsters of the grove to gratify her vanity by wearing their wings in her hat. God has made the little birds to wing the air and swell their sweet notes of praise to their Creator, and to entrance with their melody of song and beautiful plumage

every human heart that has not been made callous by the corrosive touch of sin. Had not sin entered our world, man and woman would have been clothed with light, described by a godly man in vision as having the appearance of the finest white silk covered with the softest down, and ornamented with the hues of the rainbow. The finest articles of clothing manufactured by man, and worn by the woman of fashion with haughty disdain toward her sisters less financially and socially favored than herself, are, in fact, at best only respectable badges of our shame as a sinful race.

Woman, in plain, neat attire, with beauty of character lighting up and radiating from the countenance, is the most perfect earthly representation of the angelic graces of the heavenly world. God gave to woman a crown of beautiful hair, but, at the mandate of fashion, she scorches it with hot irons into unnatural curls (frizzes and bangs were first invented to cover defects or shame), until its vitality is injured, and baldness or coarseness supervenes.

Those who desire physical beauty must observe the natural laws which God has ordained by which to secure and maintain it; but a greater beauty is that of "a meek and quiet spirit, which is in the sight of God of great price."

THE UNITED FAMILY.

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

"No two persons can live together for any length of time and not have some differences," said a visitor one time in a home, in the presence of the husband and wife.

"Have we ever had any differences?" said the husband, casting a look of affection toward his wife.

"I do not remember any," she answered.

For once the visitor had to modify his oft-repeated expression; for here, indeed, was an exception. It was so unusual to find even a man and his wife so perfectly united, that an interest was aroused to know more of this model home.

Nearly twenty-five years of domestic felicity had passed away. Six children nestled around them, the youngest, a bright lassie of six summers, being the only daughter.

These people were not well off in worldly possessions; but they were rich in love and in the happy children that clustered around them. Above all, they were assured of an inheritance in a better world, and were living in a way that would secure the promise of an unbroken family there.

The home was that of a renting farmer. It was minus many of the luxuries of life, yet it was the dearest place on earth to its inmates. Parents and children shared alike one another's affection, and outside attractions had no especial allurements for those faithful boys.

Discipline was enforced by love, as one illustration will verify. It was a busy time. A circus had come to town, and the second son desired to attend it. Being almost in his manhood, he persisted. The parents objected on the grounds of the character of such amusements, and the need of his help in their work. The matter was pressed while at the dinner table; but the rebellious son was insubordinate, and, preparing himself in better clothing, he left the house contrary to his parents' wishes. Sorrow filled the home that afternoon. No one could work; even the dinner dishes went unwashed. The father and mother spent their time in prayer and tears. The home was in mourning, as for one dead. Toward evening the culprit returned. At the back door he encountered a younger brother.

"Where are Tom and Will?" he gruffly inquired, referring to two of his brothers.

"They are out in the hay mow praying for you," was the innocent reply.

This was too much for the hardened heart. He burst into tears, and seeking his parents, threw his arms about them, and sought forgiveness. Weeping was turned to joy, and once more there was union. Prayers and tears had prevailed.

The family circle could always be seen unbroken around the table, and at the family altar and in church service, except when necessity required the absence of some member. Prayer at the family devotions was participated in by all, even the youngest repeating her baby prayers. Bible study was a part of the evening entertainment, and all were made familiar with the Sabbath lessons and the word of God. But this was not all. Being renters, the family sometimes moved. Wherever they went, an interest was awakened in the community to know the truth, and a church organization was sure to follow.

Years have passed since that visitor formed the acquaintance of this model family. The sons have grown up, and most of them are engaged in the gospel work. Even the father, finding his family cares subsiding, although he is uneducated in the arts and sciences, has taken his Bible and gone to labor in the vineyard of the Lord, and is reaping a harvest of souls. If parents could only realize the necessity of avoiding "differences" between themselves, or if they occur, of keeping the matter from the children; if they could realize the importance of exercising love and maintaining system in their family government; if they would entwine their hearts' affections around the interests of the children, endearing them to themselves and to each other, and would keep their home, be it ever so humble, a model of heaven,—the church, the home, and the community would shed fewer tears over wayward sons and daughters, and there would be fewer criminals to deal with.

RECIPES FOR COOKING LEGUMES.

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

ALL mature legumes should be carefully looked over, washed, and then soaked overnight in cold water. (Cold water dissolves the nitrogenous element while hot water coagulates it.) Early in the morning, skim the legumes out of the water, put them in cold or lukewarm water, and bring slowly to a boil. Remove to a part of the stove where they will just boil, but no more, and let them cook until dinner time. Too often legumes, especially beans, are served in an underdone condition. They should be cooked until they assume a reddish-brown color. They are then in a digestible condition if they have not a surplus of fats or condiments added.

I subjoin a few recipes, which may prove helpful by way of affording variety:—

Savory Lentils.—Cook lentils until they are tender. Run through a fine colander, and add fine toasted bread-crumbs, quantity to quantity. Moisten with good milk or thin cream until quite thin, and season with salt and sage, or any herb desired. Pour into a baking pan, and bake until brown and firm. Peas or beans may be substituted for lentils. Add finely pulverized nut meats (preferably walnuts) to the savory lentils, and you have what is sometimes called vegetable turkey.

Lentil Dressing.—Cook together lentils and just enough onion to flavor. Run through a colander, and add one half as much strained stewed tomato. Add salt and nut meal to taste. This is excellent served on potato or toast. The nut meal can be procured of the Health Food Co., Battle Creek, Mich., if you do not care to pulverize the nuts.

Mashed Peas.—Soak and cook a quart of Scotch peas. When done, rub through a colan-

der to remove the skins. Season with a teaspoonful of salt and a half cupful of sweet cream desired. Beat well together, turn into earthen or granite-ware pudding dish, smooth top, and bake in a moderate oven until dry and mealy throughout, and nicely browned on top. Serve hot, like mashed potato, or with a tomato sauce prepared as follows: Heat a pint of strained, stewed tomato, season lightly with salt, and when boiling, thicken with a tablespoonful of flour rubbed smooth in a little cold water."—*Science in the Kitchen.*

The above is nice if we substitute fine toasted bread-crumbs for one half of the sifted pea-

THE QUEEN'S MERCY.

QUEEN VICTORIA was not twenty years of age when she ascended the throne. Coming into possession of power with a heart fresh, tender, and pure, and with all her instincts inclined to mercy, we may be sure that she found many things that tried her strength of resolution to the utmost. On a bright, beautiful morning the young queen was waited upon at her palace at Windsor by the Duke of Wellington, who had brought from London various papers requiring her signature to render them operative. One of them was a sentence of court-martial pronounced against a soldier of the line—that sentence that he be shot dead. The queen looked upon the paper, and then looked upon the wondrous beauties that nature had spread before her view.

"What has this man done?" she asked.

The duke looked at the paper, and replied, "Ah, my royal mistress, this man, I fear, is incorrigible. He has deserted three times."

"And can you not say anything in his behalf, my lord?"

Wellington shook his head.

"Oh, think again, I pray you!"

Seeing that her Majesty was so deeply moved and feeling sure that she would not have the man shot in any event, he finally confessed that the man was brave and gallant, and really a good soldier.

"But," he added, "think of the influence."

"Influence!" the queen cried, her eyes flashing and her bosom heaving with strong emotion. "Let it be ours to wield influence. I will try mercy in this man's case; and I charge you, your grace, to let me know the result. A good soldier, you said. Oh, I thank you for that! And you may tell him that your good word saved him."

Then she took the paper, and wrote, with a bold, firm hand, across the dark page, the bright, saving word, "Pardoned!" The duke was fond of telling the story, and he was willing also to confess that the giving of that paper to the pardoned soldier gave him far more joy than he could have experienced from the taking of a city.—*Selected.*

ONE of the curiosities of the present age is a healthy and happy woman. So scarce are they that one might look a neighborhood over and find but few, perhaps none. There is no earthly blessing a good man desires more earnestly than a happy, healthy wife. There is no one thing that a family of children needs so much as a happy, healthy mother. There is no element in society more sadly needed than happy, contented, and healthy womanhood. But too many of our women are slaves. Some are such in their own homes,—slaves to imperious and overbearing children or thoughtless husbands. Still more of them are in thralldom to a fickle goddess who drives them under the lash from one ridiculous fashion to another. From the steeple in which their hair terminates to the fine point of their toothpick shoes, many of our women wear tokens of their bondage to style. Can happiness and health inhabit such a temple?—Nay.

Special Mention.

PASSING EVENTS AND COMMENTS.

The Scheme Foiled.—The complete folly and deep wickedness of the attempt to foist on this country an amendment to the national Constitution never was made more apparent than when that measure was before the Congressional committee, upheld by its misguided advocates. The questions put to those advocates by some of the astute congressmen, brought the true inwardness of the matter to the surface, and overwhelmed with confusion those who would subject the country to the domination of religious bigotry.

Since this exposure, the matter has been discussed quite widely, with the result that many have had their eyes opened to perceive the falsity of that theory which seeks to make citizens Christians through the state, while it is a patent truth that citizens give character to the state. The state cannot make Christians, even if it were a Christian state; and the claim that this is a Christian nation, is the hollowest of shams. Christian citizens might constitute a nation of Christians, but not a Christian nation, in the sense of the National Reformers. For, such a nation embraces first of all Jesus Christ as its ruler. But Christ's kingdom is not of this world. His representatives have no use for the sword. The principles of his government are love, meekness, mercy, long-suffering,—principles which do not enter into the administration of earthly authority.

The effort that is being made to confound the two will result in confusion. Although the movement to commit this fair country to this insane folly has been headed off once more, it will not down. We shall see it again. And if it cannot succeed in its chosen avenue, some other line of tactics equally effectual will be chosen. If no more rational way to accomplish their purpose presents itself, the Constitution will be overridden. Their ability to do this has already been proven, and the declaration of the Supreme Court that this is a Christian nation is capable of being so construed that the Constitution will form no obstacle to the designs of the National Reformers.

Opportunity vs. Purpose.—There are many "chronic kickers" against fate or fortune, who continually attribute their failure to do anything or to be anything to a lack of opportunity. If they only had the chance that some others have, they would show the world what they are capable of doing. But, sad to say, their way is hedged up; they have no chance to rise to places of usefulness, for no man hath hired them. All the day long they have waited in the market place; their abilities have been awaiting the call or demand of some one sadly in need of their valuable help; but no such demand has come to them, therefore they have never amounted to anything. The thought of cutting niches for themselves in the heights of development never occurs to them; they are looking for some one to fetch them a ladder.

The only real obstacle in the way of the success of such people is in their want of purpose. He who has definite, earnest purpose in life, will make his own opportunity. He will make himself wanted. A successful life does not require as its basis some grand, unattainable purpose, some fancy scheme of towering ambition;

it wants simply a practical object that is closely identified with some real want of humankind. Let the heart be filled with a sense of that want and a burning desire to meet it in the best possible manner, and success in life is then assured. No man or woman really needs any other capital than well-developed physical and mental powers, a distinct purpose to accomplish some definite and useful work, with grit to go at it in the fear of God. Thus equipped, he need not fail for want of opportunity. He can create the opportunity.

The Coming Coronation.—The coming event in the eyes of Europe is the approaching coronation of the czar of Russia, which is announced to take place in Moscow in the latter part of May. From present indications this pageant is to be made one of the grandest ever witnessed within the range of authentic history. It is estimated that the expense of this carnival of earthly glory and pleasure will be \$20,000,000. The proceedings will be guarded by 150,000 soldiers. The throne which the royal pair will ascend has been canopied at a cost of \$750,000. Immediately after the gorgeous and elaborate ceremony will come the great banquet, which, so it is said, will cost \$2,500,000. The proportions of this feast may be understood, perhaps, from the fact that it will require 200 cooks with 1500 helpers, to prepare it, and the guests will scarcely number less than 50,000 people. It is thought that there will be not less than 300,000 visitors in the city at that time. But while these scenes of pomp are being enacted, the eyes of the Nihilists will be busily observing with bitter envy this prodigal waste of money upon the objects of their supreme hatred. If they perceive any opportunity to cast into the joyous camp a bomb of destruction, they will not hesitate to do so. Then will also be fulfilled James 5:5. When \$20,000,000 are consumed in a five-hour festival to gratify ambition, the prophet may well say of those who are responsible, "Ye have lived in pleasure on the earth, and been wanton."

T.

WELL SPOKEN.

It is refreshing to read from the secular press testimonies to the truthfulness of the deductions from the prophetic word, and also protests against the wickedness of religious legislation in any form. The quotations of this nature that are seen in the REVIEW from time to time show that the writers have a better knowledge of the gospel and its power than many who profess to be doing a great work for the truth with the ballot and the sword. In the London *Echo* of March 10 appears an editorial containing so much truth that it well merits a second reading. From it the following extracts are made. The occasion that calls it out is the recent repulse of the Italians in Africa:—

It is said that the pope, when he heard that several thousands of his countrymen were killed, was much affected; and well he should be. But neither he nor we believe any other nominally Christian bishop in Christendom would have been particularly moved if ten times the number of native Africans had been slaughtered. We have not seen a word of regret, or heard of a single sigh of sorrow, at the killing of thousands of native Africans. And these men were fighting for their country and their homes, and were animated by purer motives than the invading soldiers. The pope and other Christian bishops, in speaking of the glories and the conquests of Christianity, say that men all over the world are members of the same family, and children of the same God. But when the Christian members of the family from Europe go to smite and to slaughter

their weaker brethren in Africa, we hear of no papal or patristic condemnation. The fact is that European nations, in their greedy scramble in Africa for Africa, their scientific methods of killing the populations of Africa, and their hypocritical cant about spreading the blessings of civilization, are as pagan as the Romans before Christ came on the earth; and Italy, the home of the papacy, and the inheritor of nearly two thousand years of Christian teaching and experience, appears to be the most pagan of all. But they are all tarred with the same brush.

Comment on the above is unnecessary, as it speaks for itself. In the same column the writer, in speaking of the increase in the armies and navies of Great Britain and other European countries, says:—

An impulse has recently been imparted, and principally by the action of England and Englishmen, to the naval and military spirit of Europe. If the mistake of Lord Salisbury in the rejection of arbitration as proposed by the president of the United States had not been made, and if the raid into the Transvaal which has altered the attitude of Germany toward this country had not occurred, there would have been no necessity for such a sudden augmentation of our army and navy. As it is, we shall have to pay many millions more than would in quieter times have been asked for. If we increase our army and our navy, other nations will do the same. The chief thing talked about in Germany at the present time is "the German naval policy." The *Cologne Gazette*, a mouthpiece of the German government, has published a scheme which involves the expenditure on an increased and reconstructed navy of 150,000,000 marks. But for recent disastrous circumstances, there is no reason to believe that Germany would at the present moment be overhauling and augmenting her navy. And as Germany is on the move, other Continental nations are pretty sure to follow suit. It is, therefore, not improbable that European nations will spend twenty millions sterling on their armies and navies more than they did last year, and these additional millions will have to be provided by working men.

Of the budget before the present Parliament, the following is said, which shows how far the world is from beating its swords into plowshares and its spears into pruning-hooks:—

This year's budget is the largest ever produced. It reaches the enormous total of a hundred millions, and of every hundred pounds in this total, forty pounds are put down for powder and shot, ironclads, and men to fight them.

London, Eng.

H. E. SIMKIN.

"CHRISTIAN GUARDIANSHIP."

SPEAKING of those who observe the seventh day as the Sabbath, the *Christian Guardian*, of Toronto, says:—

"We have no sympathy in every man's choosing his own sabbath any more than we would have with every man's choosing his own road."

That statement smacks strongly of intolerance. The *Guardian* should make a distinction between "the way that leadeth unto life," and a common highway. It would certainly be uncivil for one to leave the public highway and take a short cut across his neighbor's fields, trampling down the grain and vegetables; but to leave the highway of public opinion on a great religious question, is no more uncivil than it would be to change one's opinions on a political question.

Surely a man has as much right to "choose his own sabbath,"—the *time* of his worship,—as he has to choose the *place* or the *manner* of his worship. Why not? It is just as unreasonable to compel one to observe the *time* of another's worship, as it would be to compel him to attend the *place* of his worship, or to conform to the *manner* of his worship.

Sabbath-keeping is simply a form of religious worship; and when the *Christian Guardian* assumes to dictate which day of the week is the Sabbath, and how it shall be observed, it is assuming a guardianship that is most decidedly unchristian.

EUGENE LELAND.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 7, 1896.

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FIRST AND LAST.

THE record of the building of the tabernacle by Moses, seems to present a very important lesson in regard to the law. In the 25th chapter of Exodus, God said to Moses, "Let them make me a sanctuary; that I may dwell among them." Direction then follows as to its various parts. It would naturally be supposed that a beginning would be made with the main body of the building; but to our surprise, the first thing commanded to be made is the ark, which was to contain the testimony, or ten commandments which God had written upon two tables of stone. The purpose for which the ark was made, and the use to which it was to be put, are described in verse 16.

Thus in the order for the tabernacle, the very first thing to which attention is called is the law of God. That holds the first place; that is to be considered before anything else. All else comes in later, as if of secondary importance. The object of the law was to make known sin ("by the law is the knowledge of sin"), and to furnish a rule of life and a standard of character, and the object of every one struggling on the moral plane for spiritual advancement, is to attain a character which shall tally exactly with the moral law.

But when the sanctuary was completed, all its parts adjusted, and its services put in operation, the order given above was exactly reversed. The law was not placed at the door of the sanctuary, the first object to be met with, as much as to say, Here is the standard; square your life by this first; come up to this standard, and then you may come in and enjoy the blessings of the sanctuary; but the law was placed away in the interior, in the sacred precincts of the most holy place, beneath the holy Shekinah, and the mercy-seat. So now when man makes an effort to bring his life into conformity with the law, the law is not the first thing he meets, but it is the altar of sacrifice, the blood of a victim, and the ministrations of an intervening priest and mediator. And when he thus finally comes to the law, as the standard he is to meet, it is behind the blood of sacrifice which covers his sins, and the service of a mediator, who so ministers the offering as to correct the life where it has varied from the demands of the law.

And in the sinner's actual experience, does not the law hold exactly this two-fold position? The first thing to which the Holy Spirit calls his attention, is the law; for he must be convicted and slain by it. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And when one is thus aroused and convicted by the law, the mistake one is then apt to make is that he must adjust himself into harmony with that law, make himself better, before he can go any further. But the type teaches that in the regeneration of the heart for the formation of a character which will meet the demands of the law, the law does not stand first, leaving the

sinner first to grapple with that, and without help, but he comes first to the altar, the sacrifice, the cleansing blood, and the mediating priest. He finds help provided, and thus he obtains a righteousness which is in harmony with the standard of the law, which he seeks.

Thus it is not said to us, First keep the law, and then come into the temple of God's grace and receive his blessing; but, First come into the temple of his grace, and then you shall receive strength and help to keep his law. In conviction, it is first; in righteousness, last.

U. S.

A CONTRADICTION EXAMINED.

It is customary with those who desire to evade the to them disagreeable fact, stated in prophecy and confirmed in history, that the papacy changed the Sabbath, to resort to various expedients for this purpose. A not unusual course is to assert that Sunday observance may be distinctly traced to a period of time prior to the establishment of the Roman Catholic Church, hence it cannot be true that the papacy changed the Sabbath from the seventh to the first day of the week. A recent paper states the matter thus: "Now everybody who knows anything at all about history, knows that the first day of the week was observed by the primitive Christians long before the Roman Catholic Church had an existence. Justin Martyr and Tertullian make repeated mention of the first day of the week, or Sunday, in the second and third centuries."

If this assertion is worth all that its authors claim for it, if the papal church had no hand in the change that some one has made in the observance of the Sabbath since God spoke the fourth commandment, then it follows that, (1) Seventh-day Adventists are entirely mistaken, to say the best that can be said of them; (2) the prophecy of Dan. 7:25, that the papacy should "think to change times and the law" (R. V.), has failed to receive a fulfilment; and, (3) the claim of the Catholic Church that it has changed the Sabbath is a false confession.

Before we adopt such a sweeping conclusion, let us see how well founded is this assertion. It consists of two propositions: The papacy, or the Roman Catholic Church, did not change the Sabbath, because it was changed before that church had an existence. The proof of this is the evidence that appears in various writings of the second and third centuries that Sunday was observed by the Christians of that time.

The alleged allusions to Sunday observance made by Justin and other Fathers have often been noticed in these columns, and their doubtful, indecisive nature or their spurious origin has been clearly shown. But let us allow all that can be proven for them. Let us acknowledge that in A. D. 140 Justin Martyr wrote that "on the day called Sunday, is an assembly of all who live either in the cities or rural districts, and the memoirs of the apostles and the writings of the prophets are read." This is the earliest mention of Sunday in connection with regular religious observance which has a shadow of reliability, and it contains no mention of Sabbatic honors. But that point we will not now discuss. Let it stand for all that is claimed for it, and how does it affect the question at issue? It shows that by that time religious respect was being shown to the first day of the week. Beyond that point all credible trace of such observance disappears. There is nothing of it in the New Testament, and be-

tween the latest writing of the sacred volume and this time there is an impassible gulf of fifty years. But no doctrine has a sufficient basis that cannot trace its origin to the life and teachings of our Saviour. Paul says, "Be ye followers of me, even as I also am of Christ." He also says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

It matters not one whit how close to the divine source we may trace a practise or doctrine, if it comes short of reaching back to that source, the sentence of the apostle is, Let it be accursed. We may trace the territory of a dominion to the very border line, but another step carries us into alien territory. So with authentic Bible doctrine; we may trace it all in clear and distinct terms through prophets and apostles to the very lips of Christ. We may read it in his life and character. But there the line is drawn. Whatever is of human origin is spurious. Yea, even though it proceed from a Father of the church, from an apostle, or from an angel—if it be not from Christ, let it be avoided, it is not good.

Evolutionists have not sought more agonizingly for the "missing link" to prove man's ascent from lower animals, than have the friends of Sunday observance sought for those links of testimony which would connect their custom with apostolic practise, and then with the example and precepts of Jesus. They are *missing* indeed. And the moment that Sunday observance is cut adrift from all connection with sacred authority, it becomes an audacious interloper, a presumptuous usurper, bearing the stamp of Antichrist. Justin Martyr is no better authority for a religious practise, than is a man who lived ten centuries later.

Now when was the change in the observance of the Sabbath from the seventh to the first day brought about? and when was the papacy brought into existence? The answer to these questions is in each case nearly identical with the other. No definite point within several hundred years can be indicated as the exact time when the papacy was developed and established; and the same is true of Sunday observance. They both grew out of the amalgamation of the church of Christ with the heathen world. In the matter of priority the establishment of the papacy has the precedence. The apostle Paul stated that "the mystery of iniquity doth already work." 2 Thess. 2:7. This statement is made directly in connection with his prediction of the rise and development of the papacy, "the man of sin," so that by an inspired writer we have the *commencement* of the papacy located in Paul's day. No credible proof can be given that Sunday observance appeared in the church for three fourths of a century after that. But year by year the apostasy deepened in its darkness; the church strayed farther and farther from the Lord and his word; and as it did so, it nourished and cherished the false sabbath. At last the church obtained civil power. She was flattered and courted by emperors and princes. With the power thus obtained, she nourished her favorite offspring, the sign of her Heaven-defying power.

As the see of Rome became the center of the church, and the bishop of Rome become its recognized head; as the decrees of potentates and the force of arms gave power to the dicta of the church, the Romish Church stepped forth full-

hedged in its arrogant assumption of heavenly prerogatives. Life and power were then imparted to Sunday observance, obloquy and reproach were heaped upon the true Sabbath, and a curse was placed upon its observers. Then "the very act of changing the Sabbath into Sunday" was flaunted before the world as an evidence of the power of the church of Rome over even the law of the Most High.

The above brief statement of the case we thoroughly believe to be true beyond successful controversy. We leave the reader to judge of the correctness or otherwise of the prophetic declaration that the papacy would change the law, of the claim of Roman Catholics that that church has changed the Sabbath, and of the statements that they have done so as made by Seventh-day Adventists. G. C. T.

HOW I ACCEPTED THE SABBATH.

IN 1853 I attended a camp-meeting of the First-day Adventists at Winsted, Conn. On my return I stopped over at Springfield, Mass. I there gave up my baggage check, which made it necessary for me to find some place for my trunk. There were with me two or three young men who were beginning to preach, and they interested themselves for me. Finally we found William Saxby, father of Elder Willard Saxby. William Saxby was a tinman for the railway company, and had an office near the railway station, and he kindly offered to take my trunk, and keep it for me as long as I wished. He was a Sabbath-keeper, and the first one whom I had ever met. At once the conversation turned, among those men who were with me, on the Sabbath question. I listened, and readily saw they had nothing from the Bible with which to vindicate themselves for the observance of the first day, and I knew I had nothing. It appeared to me, at the time, very strange that I could think of no scripture upon that point, but so it was. I soon made up my mind I would never be found in that condition again. After some conversation, William Saxby turned to me, and began to talk to me, when I abruptly replied, "If you want to keep that old Jewish Sabbath, you can do so, but I never shall." This ended all conversation at the time.

That evening proved to be the evening for a meeting of the Sabbath-keepers, and we all were invited to go to meeting; but concluding from the conversation I had heard at the railway station, that we might have a hard time to defend the Sunday, I did not wish to go, and replied that I was not feeling very well, and thought I would not attend. Brother Saxby took in the situation at once, and said he did not feel very well, either, and he was not going to attend. So he took me home with him, and hung up a chart illustrating the three messages, the sanctuary, etc., and then went on to explain to me for the first time the messages, the sanctuary, and the Sabbath, and gave me, in short, a synopsis of present truth. Although I did not at all believe in the explanation which he gave, I then and there fully made up my mind that I would examine the subject, and be prepared for him or any one else who ever in the future should present such views to me.

I was on a preaching tour to Canada. I remained with him till I left the town, and he very wisely avoided all conversation with me on the subject entirely new to me, upon which I was wholly unprepared to converse, and of which I

did not wish to hear until I had investigated it, and could prove it to be false. Upon my leaving, he furnished me with a few small tracts. One was "Elihu on the Sabbath." I read and reread the Sabbath tract, and I could see nothing but Scripture in it. Then I read my Bible, and became convinced of the truthfulness of the statements and position of the tract. I was then on a boat going to what was known as the "Carrying Place," to hold some meetings at the head of Consecration Lake, Canada. Sabbath morning the boat stopped about five miles from the landing I was booked for. Being desirous of studying the Sabbath question more thoroughly alone, I got off at Trent, and went to the woods, and thus spent the day in reading my Bible and praying on the subject. Finally, before night, I came to the conclusion that, according to the best light I had, the seventh day was the Sabbath, and I would keep it until I could get further light. So I have kept it ever since.

In 1854 I returned to the States, fully of the opinion that I could convince my former brethren in a few minutes that the seventh day was the Sabbath; but imagine my surprise when they would not let me preach on the subject, and but few would even have conversation with me on that question. At the close of the conference held at Worcester, Mass., I was invited to the home of Thomas Hale in Hubbardston, where there was quite a company of First-day Adventists who believed the Lord would come that autumn or winter. My wife and I made our home with Brother and Sister Hale that winter, renting a room of them. I preached to the company on Sunday. In a short time Brother Hale and his wife and two sons and a niece, a Brother and Sister Gibbs, a Sister Lamb, a Sister Waite and her daughter, and I think two or three others, whose names I have now forgotten, embraced the Sabbath. Then we held meetings on the Sabbath and the first day, and on one or two evenings in each week. We then indorsed the third angel's message, with the meager understanding we had of it, organized ourselves into a little company, and introduced the ordinance of humility, of John 13, although I had never heard of its being celebrated before.

During this winter Elder Joseph Bates was directed to make us a visit by Brother Saxby, who had still kept some knowledge of my whereabouts. Elder Bates spent ten days with us, and preached each night and two Sabbaths and first days to the company of Adventists living in that section, and to myself and my wife and Brother and Sister Hale and their two boys, beginning after breakfast and preaching until noon, and after dinner and preaching until night. We were never again troubled about Sunday-keeping. During this visit by Elder Bates, I subscribed for the REVIEW, and from that time to the present it has been a weekly visitor to me, wherever I have been.

I should mention one item of interest that occurred before Father Bates came. An Elder S. G. Mathewson, who had brought out this company of First-day Adventists, came to look after his flock, accompanied by one Isaac Adrian. The brethren said to me during his visit, "When you talk to us, it appears plain enough that the seventh day is the Sabbath; but when Mathewson talks to us, it appears that the law is abolished. Now will you have some conversation with him on this subject, so we can see who has the truth?" Of course I said

"yes," but I was frightened almost out of my wits at the thought of it. At the close of an evening meeting, the brethren introduced the subject, and Elder Mathewson and I sat down at a long table, one at each end, and these friends stood on each side to listen. He first spoke rather impatiently, and said, "Now, what is your strongest proof that the seventh day is the Sabbath?" After thinking a moment, I tremblingly said, "The fourth commandment. That says the seventh day is the Sabbath, and I do not know anything to prove God ever contradicted it." Then he proceeded to say he did not believe it, and quoted some scripture to strengthen his position. I noticed that he quoted it in a way that would make it appear to establish his claims. When I would say that I did not think the text proved his position, he would say that it did. Then I would suggest finding and reading it. He would read it, and in some way he would read it so it sounded about as he had quoted it. At the same time, I would look it over, and notice as particularly as I could how it did read, and I failed in every instance to see in it what he said was in it. Then I would read it and say, "It does not appear to me that way." It seemed to me afterward that the Spirit of God was in my reading, for I not only failed to see any force in his reasoning, but as I would read the scripture, the others thought the same; and I think Mathewson himself saw I was correct, for he never referred to the same text after I would read it. Thus we spent some time, perhaps an hour or more. Finally he quoted Acts 20:7, giving the text as evidence that the disciples did meet for worship on the first day: "Upon the first day of the week, when the disciples came together to break bread," etc. This is as he quoted it; but I, as usual, not knowing how it did read, said I did not think it read so, and proposed that we turn and read it, but he, evidently thinking his weak position would be manifest to the others, and they would see its fallacy as in the other instances, in a fit of anger closed his Bible, and threw it down upon the table, saying as he arose, "I have heard enough about that old Sabbath question. I do not want to hear any more." Thus closed his Bible reading to prove that the law was abolished, and the first day was the Sabbath. The brethren dispersed, convinced from the evidence he gave that night that he had no ground for his position. When I went to my room, I turned to the text, and found that it did read as he had quoted; and it was evident that he had done the same, for in the morning he said to me, "That scripture did read as I quoted last night." The only reply I made was, "Yes, I found it did." This was my first experience in Sabbath-keeping, and the manner of embracing it. S. N. H.

THE CHRIST FOR TO-DAY.

WE have already considered the Christ of Judea,—Christ in his humanity, the apostle of our profession, the one who was sent of God to this world to accomplish in his life and death here certain definite results. We found him as our brother in the flesh, having been made in all things like unto his brethren, who are partakers of flesh and blood. We will now consider the High Priest of our profession,—the Christ for to-day.

The Christ for to-day lives in heaven, that he may make effective in us all that the Christ of

Judea accomplished for us when he was here in the flesh. This one thought carried in the mind, meditated upon, and its meaning entered into as an experience, is enough. That is to say, Jesus Christ lived on earth to show us the pathway. Jesus Christ lives in heaven to-day, that he may be unto us the power for the pathway. Jesus Christ was the apostle of our profession, who came in our own humanity, and lived here on the earth a life of dependence upon God, a life wholly given to God, a life wholly devoted to the work of God. He lives in heaven as High Priest of our profession, to give unto us the same blessings, the same heavenly life, the same heavenly power, that characterized his life in the flesh. It will be our present study to make as clear as possible from the word of God how we should live on the earth, through Christ who was in the flesh and is now in heaven. We have followed briefly the life of Christ until we came to his death; we wish to speak a word now of his resurrection.

Jesus Christ was here in the flesh, and lived that he might die. He came here and joined himself to our flesh, and took upon himself our mode of mortal existence for the very purpose of dying, that he might die for us. When Jesus Christ lived on the earth, he was tempted in all points like as we are, yet without sin. He was a man of sorrows, and acquainted with grief. He had the same temptation all through his life that we have,—a temptation that covers in itself all possible temptations. His temptation was, that after he had come here to live in the flesh, and to enter upon all the conditions of our fallen humanity, he should display himself rather than display wholly and only the character of God. His temptation all the time was to live by himself and not to live by the Father. He had a will all the time, and his will was set to this one thing continuously, that the Father's will should be wrought in him, and that every moment of his life should be an expression of the character of God in human flesh. The temptation brought to bear upon him was that he should express his own character in the flesh. His own character expressed would have been a divine character, but he was here as our example. Christ came to live his life in the flesh to show that it was possible by the grace of God to live in the flesh of sin, and still not reveal self. Our temptation comes under the same principle, and that is, to reveal ourselves.

Christ came to do the will of God. He says, "In the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." "I seek not mine own will, but the will of the Father which hath sent me." "My meat is to do the will of him that sent me, and to finish his work." These were his statements.

Now Jesus Christ was raised from the dead by the glory of the Father. It was impossible that he should be held by death, because the sting of death is sin, and as he had no sin, there was no sting in his death. He was raised from the dead to a newness of life. Now there came to him the life he had wrought out,—that perfect life, that life of victory over sin. That was the resurrection life of Jesus Christ. He ascended on high. Before his departure, he said to his disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." He told them to wait for the promise of the Father. He had promised them before he left that there should be another

Comforter to abide with them forever: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" John 14:16-22. Here is the answer: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Verse 23. The receiving of the Comforter, the Spirit of truth, was fulfilled on the day of Pentecost, when the Holy Ghost was shed forth. Acts 2:33. They knew that the fulfilment of that word was granted to them on that day. By the giving of the Holy Spirit, by opening up the way for this gift to come to man, Christ opened the way for dispensing to man the heavenly life, the heavenly power, the heavenly blessing, which he lived on earth to win for us.

What we ought to be able to see clearly and simply, is just this, that what Christ wrought in his own body, when he was here in the flesh, in the way of righteousness and a life fulfilling the law of God,—the will of God,—he will to-day work again in his own body,—the church,—by the power of the Holy Spirit, by his presence in the church as the Comforter; and not only in the church as a whole, but in each individual case, for that is the way he accomplishes it in the church. Let us see this point clearly. The very character of God, which was wrought in the life of Jesus of Nazareth, is by his manifestation of the Holy Spirit to be wrought in us individually while we are here in the flesh. If there is anything to Christianity, it means a life like Christ's life. It is not simply an attempt to be like Christ; it is to live the life of the man Christ Jesus. Now all the work that Christ wrought for us as the Christ of Judea in the flesh on this earth, he wrought for the whole human family without exception, and he wrought for us without our request and without our co-operation. The ministry of Christ as High Priest of our profession is to minister this heavenly life with our co-operation. With our co-operation, by our request, Jesus Christ, by his Spirit, is to live that life over again in us. This is made possible by the fact that Jesus Christ lived in our flesh. He then united divinity and humanity in the life of the flesh, thus making it possible, and joining the human and the divine, in order that we might enter into that experience of the human and divine elements in our life. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:3, 4. In Christ Jesus in

the flesh there was a uniting of these two elements, the divine and the human nature, so that in every member of the human family it should be possible for this same experience to be entered upon, that there should be in every one the uniting of the divine and the human nature.

It is of no use in the power of flesh to attempt to copy the life of Christ. Every one who has attempted it has failed, and will always fail, because the only one that can live the life of Jesus Christ is Christ himself, and the only life that can show forth the divine characteristics, the virtues and excellences, is that same life of Jesus Christ. We may talk about efforts in striving to copy the life of Christ, but no one can copy the life of Christ except Christ himself, and this is the very heart and center of the Christian experience, to be partakers of, participants in, the divine nature which Jesus Christ has wrought into humanity. Christ was not simply given for us as a substitute, as a ransom. He gave himself for our sins, that he might deliver us from the world, and redeem us from all iniquity; but this was not all: he gave himself to us. "Unto us a child is born, unto us a son is given." God gave his Son to us.

W. W. P.

(Concluded next week.)

TO CORRESPONDENTS.

70.—(1) What is the beast? What is the papacy? Are they identical? (2) Is it right for Seventh-day Adventists to take pensions from the government?

T. A.

(1) That depends upon what prophecy we are studying. In Daniel 7 the fourth beast does not represent the papacy, but the Roman kingdom. The beast introduced in Rev. 13:1-8 does represent the papacy. The beast in Rev. 17:3 represents civil power associated with the church; the two symbols together represent the papacy. So that it is proper, with a certain understanding, to say that the beast represents the papacy; with another understanding it is proper to say that the beast represents the Roman empire. As used in the third angel's message the term "beast" refers to the beast of Rev. 13:1-9, which is the papacy. (2) There seems to be nothing improper in a person who has been injured in the service of the government, receiving remuneration. If he loses his health, or is in any way disabled while serving the public, it is but right that the public should make up to him his loss.

71.—How do you harmonize Mal. 4:2 with Isa. 11:6-8 and "Early Writings," page 14, paragraph 2? If children grow up as "calves of the stall," will they not be grown people when they come into the new earth state, as they will have one thousand years in which to grow? If so, how is it that there will be small children in the new earth?

C. A. P.

In the absence of any direct light upon this query, about the only answer that we can give is that some things in regard to the future life are but partially revealed, and can be but partially explained by us. That state is to be a very different state from the one in which we are now placed, and sometimes our efforts to draw the analogy too closely leads to confusion and misunderstanding. While it is perhaps natural that we should desire clearly to understand all about the future that is in store for us, it is not possible to do so, nor is it absolutely necessary. We shall be satisfied, for we shall be like Him; and that is the most satisfactory knowledge we have in the matter.

72.—What day is referred to in Mal. 3:17, 18,—“that day when I make up my jewels”? When will he return to discern between the righteous and the wicked? J. V. S.

The day here referred to is evidently the day of the Lord. Reference is made to the second coming of Christ, when the trumpet shall sound, and he shall send his angels and gather his elect from the four winds, from one end of heaven to the other. It is then that the Lord will discern between the righteous and the wicked, between him that serveth him and him that serveth him not. An appropriate reference from this you will find in Isa. 62:3, and connecting verses.

73.—In Isa. 14:12-15 is a vow made by Satan. Paul declares in 2 Thess. 2:3, 4 that Satan was to exalt himself above God, just as he vowed he would do. Again in verses 11 and 12 he states that all are to be “damned who believed not the truth,” etc. In view of these scriptures, can we consistently say that the people who have in past ages believed the falsehoods of Satan were in a saved condition? If so, why draw the line at the heathen, who are doing the same thing without ever having any knowledge of God’s word, and so they are lost? It seems to me that the poor heathen who have not had the chance of studying the word, should stand equally as good a chance. V. P.

While Isa. 14:12-15 refers to Satan, 2 Thess. 2:3, 4 does not primarily refer to Satan, but to his agent, the papacy. Isaiah 14 refers to Satan in heaven attempting to usurp authority and power there. Paul refers to the papacy attempting to usurp God’s authority on the earth. It is comparatively easy for a man to place himself in God’s place here on earth, but a very different thing to usurp the throne of heaven. You say that verses 11 and 12 say that all are to be damned who believe not the truth; but a reading of the context, especially of the preceding verse, will show that it does not have reference to the wicked as a universal class, but to a certain portion of the wicked who live in this generation. “For this cause God shall send them strong delusion, that they should believe a lie.” This refers to the last days just before Christ comes. God does not judge us by the perfection of our knowledge, or of our lives as compared with his holy standard, but according to our faithfulness in living up to the light and privileges we have. The heathen who has followed out the light which God has placed within his reach will have found the Lord; and so, in every nation, he that fears God, and works righteousness according to the best light he has, is accepted with him. It is not for us, I believe, to draw the line as to who will, and who will not, be saved. God will attend to that. He is the judge, not we; and his judgment will be just, giving to every man his just deserts.

G. C. T.

CAMP-MEETINGS FOR 1896.

THE camp-meeting season is again near at hand. The dates appointed for holding all the early meetings, as arranged by the General Conference Committee, appeared in last week’s issue of this paper. They were settled upon after careful consultation with the district superintendents of the several state conference committees, so there will be little occasion for changes.

In view of the importance of these yearly gatherings, a few suggestions with reference to location and general arrangements may not be out of place. From the time of the first camp-meeting held by our people, these gatherings have been regarded as of the greatest importance, because of the opportunities in the way of spiritual refreshing which they afford our own people

and the people at large. No one means has accomplished more in revival and educational lines, nor contributed so much toward unifying the work all over the world. These meetings are provided with able and experienced workers prepared to give instruction in all the different lines of work carried on by the denomination. Not only is the work in the local field or conference carefully reviewed, but the progress of the cause in other parts of the world also receives careful consideration, and the general needs of the field are thoroughly canvassed. By this means our people are brought in close touch with the work in all parts of the world; and this is as it should be.

But these meetings, while so helpful to our own people, can prove almost equally so to the general public, and it has occurred to me of late that this phase of our camp-meeting work has not received the attention its importance deserves. The third angel’s message is a message to the world; therefore every proper opportunity should be taken advantage of, and every effort made to publish it far and wide. Our camp-meetings offer excellent opportunities for this work, and they should be faithfully improved. But this cannot be done when these important gatherings are held on the same grounds year after year, as is frequently done in some of our conferences.

It is acknowledged that camp-meetings are expensive, and that it generally costs less to hold them on the same grounds year after year; but when this course of action proves an injury to the work itself, it is not real economy to continue it. We are now in the time when the message is to go with power, and the earth is to be lighted with its glory. This being so, we should improve every opportunity so to locate our meetings as to contribute as much as possible to this end.

In some conferences the annual camp-meeting has been held year after year in the same place for so long a time that there is danger of the people coming to regard the meeting with comparative indifference. At the same time, there are large cities and important communities that are entirely ignorant of present truth, or know but very little about it. Such should have the opportunity to hear the message. I will here insert a paragraph from a communication recently received from Sister White, which plainly sets forth the importance of this matter:—

“The large halls in our cities should be secured, that the third angel’s message may be proclaimed by human lips. Thousands will appreciate the message. While so much time and money have been absorbed in ministerial institutes for those who have the truth and do not appreciate it, thousands are in ignorance of the truth. Why do not the church-members communicate that which they have received? Why this negligence? Why this selfish neglect, when the value of souls is at stake? Why is there not now something being done in a larger measure than has been done? *Why are camp-meetings kept year after year in the same locality?* Why are they not taken to cities that know nothing of our faith? The plea is, There will be a saving of money and labor. Let the saving be done in other lines. But when souls are to be labored for, and the truth is to come before those who know it not, let us not talk of limiting on this line. A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. Let nothing be done to increase prejudice, but everything possible to make prejudice less, by letting in light, the bright rays of the Sun of Righteousness amid the moral darkness. There is a great work to be done yet, and every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning star; and the Lord will give us favor before the world until our work is done.”

We are sure that our several conference committees will see the force of the above state-

ments, and feel the importance of heeding the instruction given in making their arrangements for the coming camp-meetings.

The question of reports for the secular press is receiving more or less attention in the different conferences. This is well. It is our duty to use every proper means to bring the truth before as many people as possible. We hope that this line of work will be carefully looked after.

From the very first, the question of great painstaking in the order and arrangement of the grounds for our camp-meetings has received much attention. The instruction on these matters given by Elder James White and Sister White in our early experience, should never be forgotten nor neglected. Our camp-meetings generally have been highly spoken of for their order, neatness, and general good appearance. While this is so, I have been pained of late to see what seemed to be a letting down, and a degree of carelessness manifested in various ways. This must not be. Our camp-meetings should be educative in every respect. Every appointment should show forth the high and holy character of the message we bear. To ancient Israel the Lord gave explicit instruction concerning the cleanliness of their camp. See Deut. 23:12-14. This instruction is just as important to-day as when given to Israel of old. While this subject has received a good degree of attention with us, I am sorry to say that the sanitary conditions in our encampments have not always been what might justly be expected from a people to whom so much light and instruction has been given.

Proper arrangements should be made at every meeting to care for all the refuse matter that may accumulate, and to take it from the grounds promptly, that the atmosphere may be kept sweet and clean. More care should be taken in arranging and preparing suitable places for retirement, both from the standpoint of health and of propriety. After these things have been attended to, time should be taken to give necessary instruction to the people, so that all may know what is expected of them, and may intelligently co-operate in the maintenance of good order.

The camp and the surrounding ground should be kept clean and holy to the Lord. In many instances we are successful in obtaining beautiful groves for our meetings, which afford excellent opportunity for retirement and personal communion with God. This is an important consideration, hence the greatest care should be taken to keep the grounds in a proper condition, so that when “the Lord thy God walketh in the midst of thy camp, . . . he see no unclean thing in thee, and turn away from thee.”

We look forward to the coming camp-meeting season with the greatest concern. Passing events indicate most clearly that we are fast hastening to the close of our work. The perils of the last days are increasing rapidly, and it is high time that we were fully awake to these things. We need to be clothed anew with the power of God. The Holy Spirit awaits our demand and reception, and it is our privilege to receive it in copious measures. But our receiving depends upon our seeking. The Lord is even more ready to give than we are to receive. May we be fully awake to the importance of our time, and so seek that we may obtain; and may the coming camp-meetings be richer in blessings and the outpouring of the Spirit of God than ever before.

O. A. O.

Progress of the Cause.

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

AFRICA.

MUCH has been said, by way of description, both of the physical aspect of this land and of the habits and customs of its people. However, a residence here of only a few months has convinced me that while a pen-picture can give something of an idea of the country, it will come very far short of a true and complete description of the people. This is owing largely, I think, to the everchanging condition surrounding them; a description of last year may not be, in every respect, absolutely true this year. Then there is such a mixture of tribes, each having something peculiar to itself, and this mixture causes a modification of many customs, or a dropping of some cherished one and the formation of something entirely new; but while this is true, there are some customs that are common to all, as far as I know. The practise of polygamy and the use of tobacco in some form, seem to be common to all the native tribes. Our pioneer mission station is located about thirty-five miles west of Bulawayo, and is usually spoken of, in America, as the Zambesia mission. This name is quite misleading, as this territory is quite distinct from Zambesia, and is known as Matabeleland.

While situated in Matabeleland,—in fact, in the very midst of it,—we have to do as yet with but few Matabeles. The natives on the mission farm are, with few exceptions, Macullakas. In many things they differ from the people in the midst of whom they dwell, and whose servants they have been for many years. In physical endurance and mental perception they are said, by some, to be inferior to the Matabeles, but in morality far ahead.

Here, as elsewhere, polygamy is practised. The man is held to be the lord of the situation, and his wives are only so many servants, who are expected to do his bidding without questioning. They are his property, and he treats them accordingly. The girls are usually sold to be wives as soon as they are physically developed,—many of them being mere children,—sometimes to men several times their own age. To us this looks very inhuman, but I have not observed as much evidence of discontent as one would expect under such circumstances. The women seem to accept the situation as their portion, and usually seem contented.

The price paid for these girls, when bought as wives, varies much. Sometimes a girl brings a cow, or an ox, or several cows, or perhaps goats or sheep; then again a few yards of calico or a few shillings' worth of beads will buy a wife. Two of the boys we have had working for us have bought wives with their wages. In each case the wife cost ten shillings, about two dollars and fifty cents.

While in the main there is but little outward

manifestation on the part of the wives signifying their discontent, there are cases where young girls have been sold to old men, that are touching indeed. Some incidents testify to the fact that there is some true affection, even among these who have been held down for ages by ignorance and superstition. The native commissioner over this district related to me a case that was quite romantic and pathetic. It was the custom of the king, if he saw a girl that impressed him favorably, to make her his queen. This was often done when he did not live with her. A kraal was given her, with cattle and servants, and she was the ruler of that village. One was chosen by the king, in this way, who had formed an attachment for a young man, and her affection was returned. They determined in some way to extricate themselves from the power of the king. Flight was the only means by which this could be accomplished; for to have it known that they were not submissive to the king, would bring upon them his displeasure,

and before assistance could reach them, only the trampled and blood-stained bushes testified to the valiant fight he had made for himself and the one he loved. I narrate this not for the romance in it, but to show that true affection is not entirely foreign to these people, who are looked upon by many as no higher than the brutes.

Daily we see the evidences that these people have a better nature than they are credited with having, and the spark of true affection still smolders among them; but where, oh, where are the true-hearted workers who will help to fan this smoldering spark into a flame? True, many things which are done for them they do not appreciate; and because of this, many who have come to labor for them have turned from their professed purpose. My heart aches for these people, and I long to be able to impart to them the knowledge of the One who can revive the flagging energies, and make the whole nature glow with the fire of the love of God. There

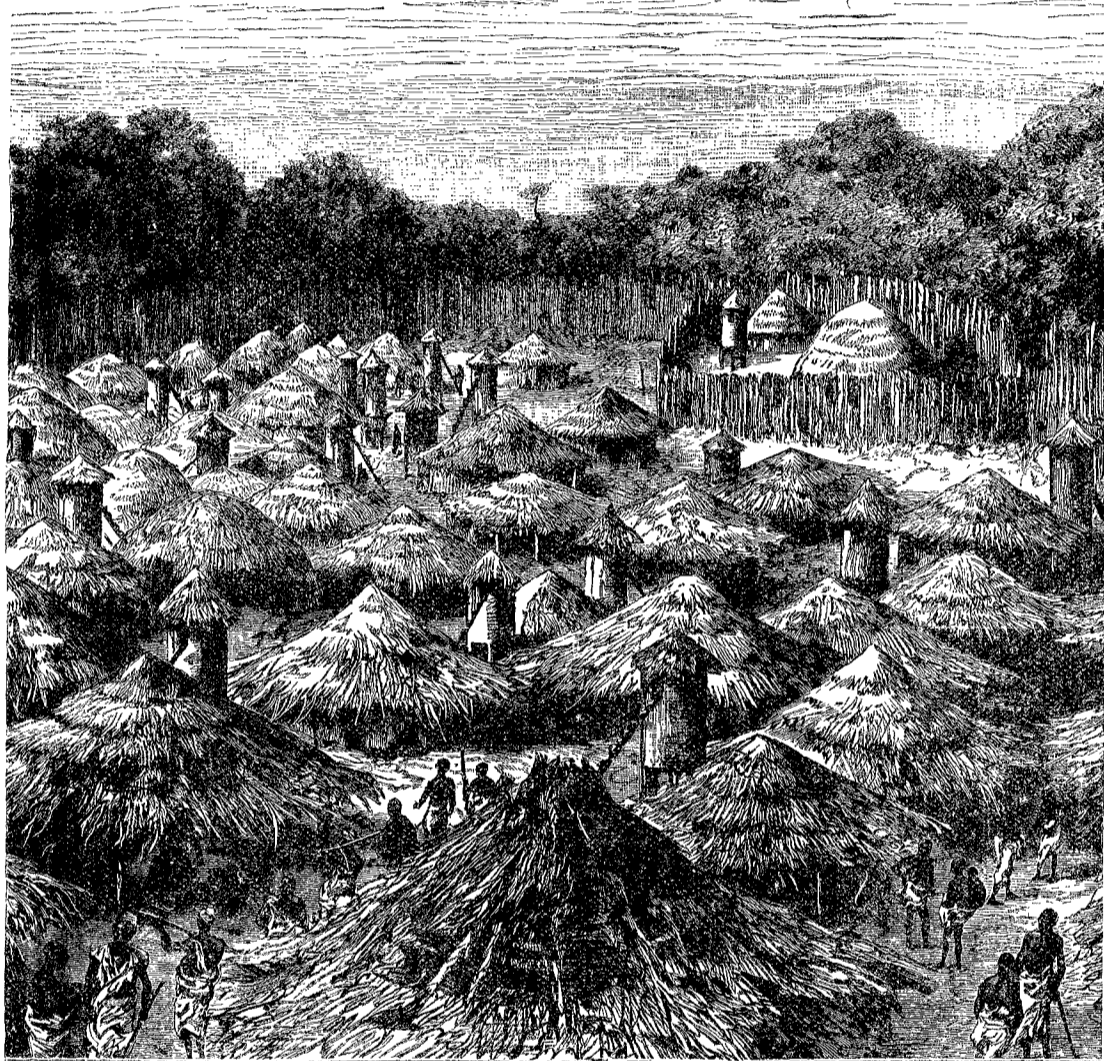
are possibilities before them, and we appeal to you, dear brethren in America, to come to the rescue, and help now to carry the truths of the last message to this people. How marvelously God has opened the way for this field to be entered! Years in the past the field could only be entered by consent of the chief of the tribe; but now the missionary is the master, and stands where he can exercise all the ability at his command, and no native will raise a protest. Why is this?—To enable you and me to carry the precious gospel to the multitudes. Will we do our duty now? God help us to be true.
G. B. TRIPP.

NORWAY.

CHRISTIANIA.—My last report for the REVIEW was written January 27. We have continued our meetings here without a single interruption. The weather, for the season of the year, has been very fine most of the time. We have had a full house at every meeting, and on Sundays we have not been

able to give all a seat. I have never seen a better interest in any of our meetings before among the Scandinavians, here or in America. I have given twenty-eight lectures up to date, most of them on the prophecies, and these have created a great stir, and many believe that we are near the end of all things. One of the city papers has made a favorable notice of our work here. We trust that much good has been accomplished by showing the fulfilment of the Holy Scriptures in so many ways.

In the last three discourses, I have spoken upon the law and the Sabbath, which also has created quite a stir among the believers of different parties that have attended these meetings; and some of the leaders, who have shown great interest in listening themselves, as well as in encouraging their friends to hear about the prophecies and the soon-coming of our Lord, now turn the other way, and say: "We can't see how a man like you will give your time to preaching about the law and the Sabbath. If you would only preach the gospel, you would be the means of converting thousands of people; and we are



AN AFRICAN KRAAL, OR VILLAGE.

sorry to say that we can't hear you any more, nor will we allow any of our friends to go and hear you, as long as you continue to preach these things."

It may be expected that these criticisms will have some effect to lessen the number who come to hear us, but it will not keep the upright in heart from being touched by the Spirit of truth, even in their own homes. And just this way it worked the other day upon a Methodist sister. When she opened her Bible, she had her eyes fastened upon these words for the first time: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Many are already in the valley of decision, and others have fully decided. We were made glad last Sabbath to welcome about twelve new converts to the truth of the Lord in our Sabbath meeting. Some of these dear friends then kept their first Sabbath, others their second.

Last night I gave my first regular lecture upon the Sabbath question, to a full house of about four hundred persons, who listened with the deepest interest to all that was said. I expect quite a change will have taken place with many here among the hundreds of hearers who are listening to these solemn truths, by the time this report reaches you through the REVIEW. O may the Lord bring in his converting power, without which nothing really good can be accomplished to his glory! I am of good courage in the Lord and his work, and my health is also good, for which I am very grateful to the giver of all good things. I hope the friends will remember the work here.

J. F. HANSEN.

NEW AMSTERDAM, BRITISH GUIANA.

FOR want of a suitable public place for holding meetings, since my last report I have been holding Bible readings with families, and lending or selling tracts and papers. We hired a cottage where we held our church meetings. We have a better place now, for which we pay six dollars a month. This building was formerly the Wesleyan meeting-house. Three others have joined us. Two more attend Sabbath meetings, are fully convinced, and will join us soon.

A tract and missionary society and a Sabbath-school of fourteen have been organized. The week before the week of prayer was spent with Brother Kneeland up the Demerara River with the company he has organized there. The work looks very promising. Our boat for the river district is finished, and Dr. Ferciot and Elder Kneeland are gone on a missionary trip higher up than the first mission. They have, by their personal labor, saved over twenty-five dollars on building the boat.

The week of prayer was spent with the brethren on the Corentyn Coast. We had meeting at eight o'clock in the morning and seven o'clock in the evening. It was a time of spiritual refreshing. One stubborn heart was broken to confession. Few strangers attended the evening meetings. Our Christmas offering was \$5.08, which went for the boat fund.

Elder Kneeland and Brother Downer spent a week here with me last month, but as this is the best time of the year to go up the river, they could not stay much longer. Their presence and help were an encouragement to me. We have had to postpone baptism now twice for want of water. A drought is threatened. We might go to the seashore, but other conveniences are lacking. There are now nine waiting baptism. I have just returned from a visit up the Berbice River, to view the situation for future labor. The people there are better provided with churches than at the Demerara River, there being in the Berbice district the Lutheran, Brethren, English, and Missionary churches. I held two meetings, paid several visits, and introduced our literature all the way. I have written to these persons since my return. Two

have answered. One thinks that I am a false prophet, however. The other is of a different opinion, and writes encouragingly. The rest have not been heard from yet. We are all well, and of good courage in the work.

PHILIP GIDDINGS.

THE WORK IN BOSTON.

As there has been some mention made in several of our periodicals of the remarkable opening for the third angel's message to be presented in the city of Boston, I thought it would be of interest to our people to know how the opening occurred, and also the present outlook. The pastor of the Harvard street Baptist church had lately become a believer in the soon-coming of Christ, and expressed to Dr. Thompson of the city, who had just begun the observance of the Sabbath, a desire to have an Adventist come to his church, and preach upon the subject of the "advent" for one week. The Doctor sent in the request, and we at once supplied the call by recommending Elder G. E. Fifield.

There was considerable prejudice manifested by the people generally,—not against what was said, but against what they seemed to fear would be said. The last day of the meeting there was more of a friendly attitude shown upon the part of all. Later the pastor requested that Elder Fifield labor for them one month. After receiving this request, I went to see him, and told him that we would be glad to grant his request, but although Seventh-day Adventists and Baptists do not believe alike on many points of Bible doctrine, if Elder Fifield were to go, we thought they should grant him untrammelled liberty to preach the Bible just as it is. Otherwise he would be bound, and would please neither the Lord nor them. He replied, "We will grant the fullest liberty on all points."

The second series of meetings has now been in progress about three weeks, with excellent interest, so far as drinking in the gospel truths they have heard is concerned; but there is no excitement, or anything of that kind. The congregations are not large,—some less than five hundred,—but one very encouraging feature is, the minister throws his entire influence in favor of the truths presented. The Sabbath question has not been discussed yet, but all know of it, and are expecting it.

There is no question in my mind but the hand of Providence opened the way for the truth in this great city, in fulfilment of the testimony of his Spirit as applying to this time. Hence we greatly desire the prayers of all, that the work may be carried on after the mind of God. The pastor now requests that the same help be granted them three months instead of one. The church has done all it could to provide for Elder Fifield's comfort. They are boarding him at the United States Hotel.

The church established a midday meeting to continue throughout the time of the special meetings, and requested Dr. Thompson and his wife, of our people, to take full charge of it, with the request that they call to their aid such help as they chose. Elder Wheeler and Brother Gilbert, who are also laboring here, informed me of three other ministers who request that Bible readings be held with them.

Brother C. E. Palmer is devoting his entire time to Christian Help work in this city, under the employment of the conference. Great is the need of the help thus rendered. The cases of distress and degradation found in this line of work are far beyond human description; and as there is, no doubt, much of a sameness in this respect in all the large cities, I will not mention any case in particular, except that while visiting with Brother Palmer to-day in the destitute district, one woman stated that for a week during the coldest weather of the winter, she had neither coal nor wood for even one fire, hence was compelled to lie in bed to prevent freezing. A family

of seven children were in the same condition for one day. Help has been rendered to forty-five families and nearly two hundred persons. Cash donations have been received to the amount of \$131.13, besides much provision and clothing.

Brother Palmer has now received personal letters of commendation from several of the leading men of this and other adjoining cities, such as the mayor of Boston and of Everett, the ex-mayor of Everett, an ex-judge of Boston, and several lawyers and doctors, through whom he is now enabled to reach men of means to assist in this great work of imitating the Master in going about doing good.

H. W. COTTRELL.

MAINE.

AUGUSTA AND EAST WASHBURN.—The work is still onward here. The Lord is blessing the work, and two more have signified their intention to walk in all the precepts of the Lord. Others are deeply interested, and we have hopes that they will soon obey. Among the interested ones is a First-day Adventist minister and his wife. He is a man of considerable ability, having been a representative in the Maine Legislature, and he is a man of good report. Many of his own people are in the valley of decision, and doubtless his decision will be a great help to the others in deciding for or against the truth. Hence we feel quite anxious in regard to the action of the elder in this matter. Elder Basney and I began a series of meetings in the city hall at Hallowell the evening of February 27, and had expected to continue the meetings several weeks, but we had held but two meetings when a big rain-storm came, breaking up the ice in the Kennebec River, and causing an overflow, which flooded Hallowell, as well as other towns along its banks, to the depth of four to six feet. Millions of dollars' worth of property was destroyed. This, with the severe snow-storms which followed, almost completely broke up our meetings. We held a few meetings, however, between the storms, closing Sunday, March 15, in order to get to the general meeting in Aroostook county. We cannot but believe that much good will result from the meetings held at Hallowell. The last Sunday Elder Basney preached a discourse on the Eastern question, or what the Lord has said in regard to the king of the north coming to his end. The subject was listened to with marked attention. Many seemed deeply impressed with the solemnity of the times in which we live, and the need for a preparation for the great day of the Lord.

The meeting at East Washburn was held according to appointment, March 20-22. The great snow- and rain storm of the 19th and 20th doubtless kept many away from the meeting, but notwithstanding all this, we had an excellent representation of our brethren and sisters from throughout the country; and the best of it all, the Lord met with us in our first meeting, and blessed by his Spirit in the first service, and continued to bless throughout the entire meeting. Sabbath afternoon an invitation was given to all who desired to give their hearts to the Lord, or who felt like renewing their covenant with God, to come forward. Fifteen or twenty responded to the invitation. Among these were some of the youth, who gave their hearts to the Lord for the first time; others who had wandered from the fold returned to their Father's house. It was a goodly sight, and parents were made to weep for joy, to see these dear souls giving their hearts to God. May the Lord bless and keep them faithful unto the end, for the promise that they shall be saved, is only to such. Sunday afternoon, March 20, a large crowd gathered, at which time the new church building was set apart to the service of the Lord. The dedicatory discourse was preached by Elder Basney. It was listened to with great interest, and a deep impression was made upon the minds and hearts of

the people, as he showed the wonderful contrast between the two temples,—the one Solomon built and the spiritual one which Christ is now building. Notwithstanding the magnificent structure which Solomon had the honor to build, it sinks into insignificance when compared with the spiritual temple which the Master-builder is superintending. He has his workmen in all parts of his vineyard earnestly preparing the material of which this great structure will be composed, and soon, very soon, every stone will have been scored and polished ready for the building, and Jesus will send his angels to gather together his elect. The building will be fitly framed together, and that, too, without the noise of hammers; and the blessedness of it is that each one of us can be, if we will, a lively stone, and fill an important place in the spiritual house.

A few months ago the brethren and sisters at East Washburn were meeting in a little school-house, and scarcely any one, apart from our own faith, would attend any of the meetings held there. When we now see an edifice erected in which to worship God, a place where the people can gather to hear the blessed truths of the third angel's message,—a house which is not only a credit to the community but to the present truth as well,—we cannot but say, Surely the Lord has wrought a wonderful work even in East Washburn. The house was dedicated free of debt, with the exception of a few dollars, but this was all provided for, which makes the house practically clear of debt. The meetings closed Sunday evening with a full house, and the brethren and sisters seemed much encouraged, and returned to their homes to praise the Lord for the blessings received. One brother and his wife walked fifteen miles to attend the meetings, hauling their two children on a sled. He carried his wife over the rough places; and no one enjoyed the meetings more than they did. They said, after the first meeting, that they were doubly paid for all their trouble. Monday morning Brother Bane and I separated, he going to New Sweden, while I left for Augusta. I stopped at South Presque Isle and Blaine, and held one meeting at each place, with a good hearing. The work is onward throughout the state, for which we all praise the Lord. I am of good courage in the Lord, and praise his dear name for the privilege he grants me of laboring in his vineyard.

M. G. HUFFMAN.

NEW YORK.

EAST GALWAY.—I commenced meetings in East Galway, Saratoga county, February 20, and held thirty services. These meetings were held in a hall, and we received enough in donations to meet all expenses, and the room was nearly full from first to last. As a result of these meetings, the believers were strengthened, and five more took a stand for the truth.

So ends another winter's work; and as I see what the Lord has wrought, I feel very grateful for a place to work in his vineyard, and pray that the Lord will keep these brothers and sisters faithful unto the end.

D. A. BALL.

CALIFORNIA.

CALISTOGA.—For several weeks I have been holding meetings at Calistoga, and already some have taken a stand for God's message for to-day. A Baptist minister and his family, who were much prejudiced, have accepted the truth. Satan has tried in many ways to thwart this good work, but I believe God's truth has found a permanent place in the hearts of this family. I hope to see the time come when this man, who has formerly been very active, will use his education and ability in helping to warn the world of its impending doom.

A number of others have become deeply interested in the meetings, and of some we have

hopes for their conversion to God and his truth. The members of our church have done what they could to make the meetings a success and my stay among them pleasant. May God remember the kind brethren of Calistoga, and add to their number such as shall be saved.

In many respects my work in Napa valley during the winter has been very pleasant, and, I trust, profitable. The Lord has added his blessing, and souls have given themselves to him.

H. G. THURSTON.

COLORADO.

ROCKY FORD.—Elder J. B. Willson and I have been holding meetings near Rocky Ford for a few weeks, to complete a work that Elder Willson commenced before our school began, which was held in Denver the first of the year. As a result of these meetings, quite a company has been brought out, who are now rejoicing in the love of God. There are eighteen or twenty adult Sabbath-keepers, and a Sabbath-school of thirty-five. The work is onward in the conference, and God's blessings, both spiritual and temporal, are ours to enjoy. All praise to him! To-night we began a series of meetings in Fowler, a small town about eighteen miles west of Rocky Ford.

G. W. BARKER.

MICHIGAN.

TUSCOLA COUNTY.—A series of meetings has been held in a schoolhouse two miles southwest of Juniata, beginning January 31, and continuing each evening till February 29. Quite a good interest was manifested, and over thirty signed the anti-rum pledge. One man came and spoke against us, and would have spoken again; but as his coming was left to be decided by vote, and nobody voted for him to come, he concluded that his efforts were not appreciated. Brother C. E. Clark, of Arabela, and Brother D. Malin, of Vassar, and others, assisted much in the meetings. Three persons have started to serve the Lord, one of whom is a young man who wishes to fit himself for usefulness in the Master's cause. We hope God's faithful children will remember these dear souls at the throne of grace.

ERNEST J. SMITH.

INDIANA.

SINCE my last report, I have labored at Marion, Jonesboro, Wolf Lake, and Etna Green. I was with the Marion church during their January quarterly meeting, which was a glorious meeting. The Spirit of the Lord came very near. Four united with the church. I finished up the quarterly work at Jonesboro, and held a few meetings with that church, which were well attended, and a most wonderful manifestation of God's Spirit was enjoyed by all present, and two united with the church, and others made a new start for the kingdom of God.

From here I went to Etna Green and labored some three weeks, where I had the happy privilege of seeing eleven precious souls take their stand for the truth; and not only this, but there is a good outside interest manifested by many. Closing the work here, February 10, I went to Wolf Lake to hold an institute in the interest of the Sabbath-school, as well as other branches of the work. This meeting was well attended, and all seemed to take a good interest in the work, and expressed themselves as being benefited by the meeting. This being my first visit with this church, I am glad to say that here I met an earnest little church, and all seem willing to do what the Master calls them to do.

I went home from here by the way of Fremont, stopping there overnight. I hope to visit this church again when I can remain longer. At Barber's Mill we had a most excellent meeting in institute work for one week, which we are sure will be a blessing to the church there. I was made glad to see four persons unite with the

church. From this place I returned to Etna Green, where I labored twenty-four days. My work there resulted in six more additions to this new and flourishing church, and arrangements were made for the erection of a good little house of worship, which is to be erected immediately after seeding. A building committee has been appointed, and already almost enough stone and timber have been donated for the rough work, as has been also the work of the masons and carpenters. A good organ has also been given to the church. The church is full of courage, and many people seem to be glad that we are going to build. I wish to say that while I have labored hard, I have enjoyed my labor, and the Lord has greatly blessed me, for which I praise his holy name. Let the church praise the Lord, and the people say Amen. I now go to a new field.

F. M. ROBERTS.

News of the Week.

FOR WEEK ENDING APRIL 4, 1896.

NEWS NOTES.

The uprising in Matabeleland, Africa, appears, by reports received, to be a formidable and serious affair. Quite a large number of white settlers have been murdered, and many others have sought refuge in Bulawayo and Gwelo. Forces are being sent forward to quell the uprising as quickly as possible, and it is anticipated that the trouble will soon subside. There is no information at hand as to our missionaries in that country, but from all we are able to gather, we conclude that there is no cause for uneasiness, since it is the full-blooded Matabeles that are principally concerned in the matter, and our workers are not among these.

A writer in the *Monayunk (Pa.) Chronicle and Advertiser* says: "Before me lies a small circular which was handed to me a few days since. It announces a lecture to be delivered in one of our churches. The subject, 'Key to Unlock Hearts,' is followed by the statement: 'A rich and rare entertainment;' while lower down is the following gush: 'This lecture is humorous and pathetic. The lecturer deals with hearts, and throws out a key to fit every heart. Lovers are greatly aided in their up-hill business. Family infelicities are touched up, and remedies suggested. Some stern but wholesome truths to husbands. It will pay merchants to attend this lecture. Violent politicians rebuked and pacified. Dudes are furnished with keys to fit hearts of flirts.' And yet it is written: 'My house shall be called a house of prayer.' Further comment is unnecessary."

The attempt to patch up a peace in Winnipeg on the Manitoba school question ended in a complete failure, and the representatives of the Canadian government have returned to Ottawa. A despatch says: "The Dominion commissioners, when the conference assembled, suggested the adoption in Manitoba of the system of schools agreed upon by the Protestants and Roman Catholics of Nova Scotia. The Nova Scotia system is practically the maintenance of Roman Catholic separate schools, so the Manitoba commissioners rejected the proposition. Then the Manitoba delegates offered to give absolutely secular schools. These were declined as objectionable to Roman Catholics, who strenuously opposed what they termed 'godless' schools. Then Manitoba offered to allow Roman Catholics to impart religious instruction to the scholars of their faith for half an hour each day, but such concession was not considered sufficient. The gulf between the proposals of the Dominion and those of Manitoba was too wide to be bridged, and so the conference came to nought. The scene of the great struggle is now again transferred to Ottawa. A conflict between the creeds now seems imminent and unavoidable."

The General Conference of the Methodist Church will convene in Cleveland, O., May 1. For many years the question of lay representation in their conferences agitated the church. That having been practically settled in the affirmative, the more difficult question of admitting women delegates now comes up. It was first broached eight years ago, and received a storm of disapproval. The state conferences have been voting upon it for some time, and the results are nearly all favorable to such admission. Indeed, four women have been chosen as delegates. But some branches of the church are opposed to the innovation, and the debate is likely to prove a very interesting one. The German Methodist ministers of Cincinnati express their opinion

the following way: "Our German Methodist people look upon this movement as not in harmony with the scriptures, and as being part of an extraneous current of social and political agitation that has been injected into our church mainly from a source that is pronouncedly antagonistic to Christian faith and doctrine. The 'new woman' of the present age is of that unwomanly type that repels the German mind, which has always honored true womanhood, dignified the sacred functions of motherhood, and emphasized the home."

All luck would seem to be on the track of the American Line steamers, so far as getting into difficulty is concerned, although they have encountered no fatal calamities. A few weeks since one of their vessels was in difficulty in Southampton harbor. Since that time the "St. Paul" has lain stuck in the mud outside of Sandy Hook for ten days; the "City of New York" was grounded in New York harbor; and last week the "Paris" ran into the mud while trying to pass up New York harbor during a dense fog. The monster boat was rescued by a lot of tugs, which pulled her out of the difficulty without serious damage. But the question suggests itself, Why don't some of the other great steamers get stuck in the mud, as well? Is it because they have better captains?

The Spanish government evidently feels disappointed in the career of General Weyler up to the present time. He has not as yet developed all the strength and vigor which they hoped he would. His strict orders not to do anything to bring on provocation with the United States has hampered him in pursuing a vigorous policy against the rebels. He has been engaged lately in trying to induce the Cubans to go through a semblance of an election, but he has been obliged to report his failure to accomplish this. The captain of the American schooner "William Todd," reports having been fired on by Spanish gunboats on March 16. First a blank cartridge, then three solid shots were fired while the American flag was being hoisted. Two Spanish gunboats were engaged in the affair, and the schooner was searched by armed men. If this affair proves to be as reported, it may result in further difficulties between the two nations.

England's advance into the Soudan continues to agitate Europe to quite an extent. The powers find themselves in an embarrassing situation, since they are all more or less interested in African plunder, and the defeat of England means trouble for them. The success of England strengthens their claims in one way, but jealousy of England makes it hard for them to see her succeed. France is decidedly opposed not only to the conquest of the Soudan, but to the continued occupancy of Egypt. France is exasperated that the Egyptian reserve fund should be largely drawn on to pay the expense of the expedition up the Nile. England professes not to care particularly what France or other nations think about the affair, and declares that Egypt will not be evacuated, and that the Nile expedition will move on. Thus the attention of the world is being drawn to that part of the world, and expectancy is high as to what will happen.

Mrs. Booth-Tucker, the new commander of the Salvation Army in this country, arrived from Europe much exhausted by her journey, on account of the deep anxiety of mind to which she has been subjected in view of the difficulties which lay before her, and the afflictions which she left behind in the serious illness of her six-weeks-old infant. As said last week, they received the news, after embarkation, of their child's sickness. "General" Booth, having more confidence in the ability of his daughter than of his son-in-law to manage his interests in this country, is reported to have ordered the husband back to take care of the sick baby, and the mother forward to take charge of the Army. Upon landing the mother was assured by cablegram that her child was improving, but she suffered a nervous relapse. Two or three days later news came that the child was dead, and the poor mother is entitled to the sympathy of all.

It is believed that the real struggle between the two organizations will lie between the two leading women, Mrs. Booth-Tucker, a Booth by birth, and Mrs. Ballington Booth, not a Booth by birth. Prominent ones in the Salvation Army are still entertaining hopes that Ballington will be restored to his place, but while it is possible that this might be done in his case, it would probably be more difficult to reconcile his wife to return to their old position. It is reported that Herbert Booth, head of the Salvation Army in Canada, is to go to Australia to take command.

ITEMS.

A man named Lipkie was killed in a friendly boxing contest in Laporte, Ind.

In Uganda, Africa, there have been reported one thousand baptisms during the past year, and two hundred buildings are used for public worship.

In Germany a merchant was recently fined heavily for using a quotation from the Bible at the head of an advertisement. He would do well to move over to this country.

The famous and bloody feud that has long existed between the Hatfields and McCoys, of West Virginia, was brought to a termination last week by the killing of the last of the McCoys.

General Neal Dow, who reached his ninety-second birthday anniversary, Friday, March 20, is reported well and vigorous. "His natural force is not abated." He still writes and speaks with much of his old-time vigor.

A recent expert report of the extent of the anthracite coal fields in the United States, places their contents at 11,921,400,000 tons. The annual production averages 45,000,000 tons, at which rate the supply would last some 265 years.

There is great activity in the oil region of Southeastern Kansas, and much is doing, both in the boring of new wells and in the development of wells already put down to oil. Some two thousand wells will be opened in that region within the next six months.

A Kansas farmer filled his pipe with tobacco from his pocket, and sat down for a smoke. A sudden explosion startled the family, and it was found that two revolver cartridges had been inserted into the pipe by accident. One bullet pierced the breast and the other the brain of the man, who fell dead.

James W. McDonough, of Chicago, has perfected a process by which natural colors are photographed. The principal additions to the present outfits are a specially-ruled screen, which is placed directly before the sensitive-plate in the camera, and a specially-ruled paper on which the colored photograph is printed.

A remarkable invention has lately been produced, whereby five typewriters, at each end of a single wire, can send messages both ways, and have them printed as received, at the astonishing rate of three hundred words a minute. The inventor of this wonderful machine is Mr. Henry A. Rowland, a professor in Johns Hopkins University, at Baltimore, Md.

Paderewski's price for playing the piano at a private reception is \$500 a minute. A San Francisco woman wrote to Paderewski's manager some ten days ago, when the pianist was in that city, asking what Paderewski would charge to play for five minutes at an afternoon tea. She got a reply saying that the charge would be \$2500. She thought this rather steep, and wrote another note, offering to pay \$1000 for five minutes of Paderewski's music. She didn't even get an answer to this note.

The Mobile, Ala., Register says: "Circuit court convened at St. Stephens yesterday, Judge W. S. Anderson presiding. A novelty was sprung on the court, as well as the crowded court-room of citizens, by a motion made by Colonel Samuel B. Browne, that the court be opened each day by reading a chapter from the Bible and by prayer. Judge Anderson granted the motion, stating that he thought it a very appropriate service." The motion was then carried into effect by Colonel Browne's reading 1 Peter 1, Solicitor Brooks leading in prayer.

Professor Wm. H. Eckert, an inventor, in speaking of the recent publications concerning the Roentgen process, says that his researches are resulting in the discovery of a new or first state of matter with a positive mechanical law, governing the actions of seven primary elements of matter, by which nature produces everything in the mineral, vegetable, and animal kingdoms. He figures that it is just as practical to see through a thousand miles of wire as to talk through it. Magnetism, electricity, heat, light, sound, and color are all imponderable phenomena, created by seven elemental energies.

The papers publish an account of singular distress at sea. The little British schooner "Robin Hood" sailed from St. Johns, Newfoundland, Feb. 18, for Lisbon, and was found drifting at sea with only two children on board. The little schooner left port in charge of her captain and his two children. The captain died when the little craft was in the middle of the ocean, and his two children were left alone eight days on board the little schooner, with their father's dead body. When found by another vessel, the children were in great distress, and almost famished for food and lack of water.

Recently the assistant treasurer of the United States at New York City has turned into the post-office department fund the sum of \$1,300,000, which has been accumulating in the sub-treasury during the last thirty years from the funds paid to the money-order post-offices for remittances which have never been claimed. Old money-orders are presented at the post-office department almost every day, but the amount of the unpaid money-order fund increases constantly, and there is no likelihood that any part of the \$1,300,000 will be claimed by its owners. In fact, every year from \$50,000 to \$100,000 is added to the fund, which represents carelessness or neglect.

Special Notices.

NOTICE TO SOUTHERN MISSION FIELD.

At the recent session of the General Conference Committee it was voted to appoint L. Dyo Chambers tithe sub-treasurer of the Southern mission field. In harmony with the above recommendation, all tithes from churches, organized companies, or isolated Sabbath-keepers, should be sent hereafter to L. Dyo Chambers, 23 Early St., Chattanooga, Tenn., who will give proper credit, and return receipt for the same.

GEO. A. IRWIN, Superintendent.

WANTED.

HELP.—Wanted, an Adventist young man to work on a farm for the summer. Must be a practical farmer. Address Mrs. S. Schell, Normal, Ill.

READING.—The Texas Tract Society wishes to have reading-matter sent to Mrs. Blanche H. Gwynne, Marshall, Tex., for use in missionary work.

BOY.—A good boy between the ages of twelve and fifteen years, to work on a farm for his board and clothes; must be a Sabbath-keeper. Address Fred J. Luce, Moe's River, P. Q., Canada.

A HOME.—A man sixty-five years of age wants a home among Sabbath-keepers. Will work for small wages. Can do almost all kinds of light work. C. B. Skinner, Ogden Station, Mich.

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, Eastern Express, Kalam. Accom., and Pacific Express. Lists times for various stations including Chicago, Detroit, Buffalo, and New York.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 6:30 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, Cusseta, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Inlay City, Pt. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, and Boston.

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

The Review and Herald.

BATTLE CREEK, MICH., APRIL 7, 1896.

CONTENTS OF THIS NUMBER.

POETRY.—Satisfied, W. HARRIS—The Giving of the Law, A. M. AVERY-HARPER—My Saviour, E. CORNISH..	209, 211, 213
CONTRIBUTORS.—Treasure Laid up in Heaven, E. G. WHITE—Indications, F. THORP—The Growth of Sin in the Heart, and its Cure. 1 John 3:16, S. T. H. BERRY—The Battle of Life, G. C. ILES—Did Christ Abolish the Law? J. M. HOPKINS—David's "Glory," P. WALTER..	209-212
HOME.—Worked to Death.—Suicide, T.—The Doctor and His Patients, J. H. KELLOGE—A Dinner Dish—Bearing One Another's Burdens, <i>Harper's Weekly</i> —Heartlessness and Pride, A. SMITH—The United Family, J. P. HENDERSON—Recipes for Cooking Legumes, D. A. FITCH—The Queen's Mercy, <i>Selected</i>	212-214
SPECIAL MENTION.—Passing Events and Comments, T.—Well Spoken, H. E. SIMKIN—"Christian Guardianship," E. LELAND.....	215
EDITORIAL.—First and Last, U. S.—A Contradiction Examined, G. C. T.—How I Accepted the Sabbath, S. N. H.—The Christ for To-day, W. V. P.—To Correspondents, G. C. T.—Camp-meetings for 1896, G. A. O.....	216-219
PROGRESS.—Reports from Africa—Norway—New Amsterdam, British Guiana—The Work in Boston—Maine—New York—California—Colorado—Michigan—Indiana.....	220-222
NEWS.....	222, 223
SPECIAL NOTICE.—Notice to Southern Mission Field.....	223
EDITORIAL NOTES.....	224

From a letter received from Sister Westphal, of Argentina, we learn that there are in that country nine Sabbath-schools with a total membership of 202. When we take into account the brief time during which mission work has been carried on there, it is certainly a very encouraging showing.

Elder C. A. Hall, of Kansas, has accepted a call of the Foreign Mission Board to go to South Africa to labor either in the new fields of Natal and the Transvaal or in Matabeleland, as may be determined when he reaches Cape Town. He intends to spend some time at the Sanitarium in this city, preparatory to going to Africa.

We have been shown a tract consisting of a four-page Bible reading in the Bohemian language. This is not the first of the kind, as it is numbered 20, but it is the first we have seen, and we are happy to greet this new acquisition to our literature. We cannot make out even the title of the tract. The printed language has the appearance of a cross between the Welsh and Russian tongues.

In a portion of the papers printed last week we gave notice of the death of Elder J. G. Matteson, which occurred in Santa Monica, Cal., on Monday morning, March 30, at 4:30 o'clock. A brief despatch from Sister Matteson announcing the sad fact was received while the REVIEW was running from the presses. Since then we have received no additional particulars, though we hope some one will kindly furnish them soon. Elder Matteson has been a devoted friend of the cause of present truth for nearly thirty-five years. Previously he had been a minister of the Baptist Church. He was a Dane by birth and education, though well versed in the English tongue also. Both in this country and in the Old World, whither he went to carry the message, he has been a father to the work in the Scandinavian tongues, and our people in those languages have learned to love him dearly. His labors in the English language have also been abundant. Wherever he was known, and that is everywhere in our work, Brother Matteson was a man greatly beloved. His careful, consistent walk led him near to God, and from this association he gained a precious experience, which he ever strove to impart to others.

For years he has struggled with disease. Lately he has been identified with Union College as instructor in the Scandinavian department, acting at the same time as editor of the Danish paper, *Evangeliets Sendebud*, published at this Office. A month or so ago it was necessary for him to leave his college work, and go to the Pacific Coast. This change seemed favorable for a time; then came the sad news of his death.

He sleeps the sleep of the saints of God. For him is rest, and then eternal glory. No enemy can trouble him; the weary head and hands find rest in Jesus' keeping. To his family we express our heartfelt sympathy in their bereavement.

We have received an interesting letter from Elder D. A. Robinson, our missionary in Calcutta, which we will publish next week. In a letter to the secretary of the Foreign Mission Board, Brother Robinson speaks of the providential manner in which a teacher was procured for their Bengali school. They had in view the employment of a Brahmin, who is in a governmental position, but for some reason felt a little dissatisfied with the choice, and thought of employing another young man at a lower salary. It was, however, their earnest wish to procure the services of a Christian lady teacher, as being more advantageous, since their school is to be a girls' school. Not knowing where they could procure such help, Miss Burrus went to the Y. W. C. A. rooms, and there learned of a Christian convert, who had expressed a desire to make her home with our people. An arrangement was made by which she entered the mission home as a boarder, where she shortly embraced the Sabbath, and it has developed that she holds high recommendations as a teacher in the Hindustani, Bengali, and English languages. This Providence has opened the way, and our school in India will start out under a Sabbath-keeping teacher.

We are glad to have in our midst Mrs. A. S. Steele, of Chattanooga, Tenn., who is already known to our readers as being at the head of a colored orphans' home in that city. Sister Steele has spoken to our people on several occasions, and as we become acquainted with her noble, self-denying work for the poor colored outcasts, and with her quiet, unostentatious devotion to Christ's cause, our deepest sympathies are enlisted for her work. Having embraced present truth, her influence is cast in its favor, and we trust that she will find in it additional incentive and encouragement in her allotted and chosen task of helping the helpless.

The *Toronto Globe*, of April 1, contains a copy of a petition presented to the Ontario government by fifty Seventh-day Adventist farmers, against the passage of a bill that removes the exemption now made in the Sunday law in favor of farmers. The petition was presented by Elder Eugene Leland and Brother G. W. Morse, and in an article of over a column's length sets forth the principles involved in a clear manner.

A few weeks since, the Foreign Mission Board asked the Battle Creek Church to select two families to go to the Pacific islands as self-supporting missionaries and to assume the necessary expense in assisting them to their places of location, this to be decided by the superin-

tendent of the mission, Elder J. E. Graham. The church acceded to the request, and accepted the voluntary offer of Brethren Joseph E. Green and J. C. Whatley and their wives, to go to this mission. As the "Pitcairn" expects to sail early next month, the time is very short for these dear friends to make their preparation, but they are engaged heartily in it. These devoted young people who will be missed from their accustomed associations. Brother and Sister Green have lived here a long time, the former an efficient worker in this Office, the latter a daughter of Brother W. H. Hall, of the Sanitarium. The home of Brother Whatley has been in Colorado. Our prayers will go with these. It is expected that others will be given an opportunity to do likewise from time to time.

Last Sabbath Elder A. J. Read and his wife were here from Ann Arbor. Elder Read spoke in the Tabernacle in the forenoon on missionary work in the islands of the sea, where he and his wife have spent some time. In the afternoon a general missionary meeting was held in the Tabernacle in reference to those who were going away. Elder Read and his wife, Mrs. Steele, of Chattanooga, Elders Durland, Sisley, Nicola, Wilcox, Amadon, Dr. Kress, and others, addressed the meeting, which was an occasion of more than usual interest. The services of the day were concluded with the celebration of the ordinances in the evening.

In a readjustment of the relations of the International Tract Society and the General Conference Association, by the recent Council, the publication of bound books hitherto published by the Tract Society, passed into the hands of the publishing department of the Association, under the name of the General Conference Publishing Company, of which Brother J. I. Gibson is manager, and Brother W. O. Palmer, assistant manager. Consequently, much of the work heretofore done in the offices of the Tract Society will now be done by this company.

These changes partially relieved Elder A. O. Tait from his former duties as manager, and left him free to accept a situation as publishing agent of the REVIEW AND HERALD Office. The managers of this Office have deeply felt the need of some one who would make an energetic and continuous effort in behalf of our many periodicals, in the English and other languages. Elder Tait's experience and broad acquaintance, and the esteem which his past faithfulness and efficiency have won for him, will all go to fit him pre-eminently for such a work. Brother Tait will also be able to give attention to the circulation of our trade books and smaller literature.

It is the intended policy of the managers of the REVIEW AND HERALD to pursue a liberal and fraternal course toward all the various interests of our common cause. So far as they can do so, it will be their desire to foster and encourage all other publishing interests and agencies engaged in a kindred work. As secretary of the Tract Society and agent of the REVIEW AND HERALD, we are authorized to state that it will be the pleasurable duty of Elder Tait to labor in those lines that will aid in building up all branches of the work. While the business that pertains to this Office will be his particular care, his interests will also embrace the prosperity of sister offices and societies.