

The Advent Review and Sabbath Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

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THE FATHER'S LOVE.

BY THORO HARRIS.

(Washington, D. C.)

AND art Thou matchless love? and is Thy voice
That of the tender Shepherd who would call
Me to thine own great love? O truth sublime!
Linked with a love more infinite than thought,
I trusting lay me down upon His breast,
And love his love. His ways are pleasantness,
And all his paths are peace. On Horeb's mount,
When gloom enshrouds the Form invisible,
I listen to his law divine, and then
Pronounce it love. Commands are promises;
Each a step upward to the mystic height
Where perfect love abounds. This Jacob saw,
Connecting earth with heaven, when to his sight
Majestic angels trod the golden way.
Since Christ is love unspeakable, and he
Perfection in its perfectness, and since
That law sublimely good and holy is,
A revelation of himself, sure it
Must coexist with God. He asks my love
Because he loves me so, and hates my sin
Because that sin is hate and misery.
No other god I know; no imaged form
Of him whose love is still unknowable;
Nor in a present creed of narrow thought
The virtues of the Godhead I conceal,
Which e'en eternity cannot reveal;
Nor bear his sacred name on me in vain.
I contemplate upon the day of rest
That turns me back to that eventful morn
When happy earth from formless chaos stood,
A smiling youth, in freshest verdure clad.
His wondrous works, the transcript of his love,
In newness of delight I gladly see,
And love them all, for they are all from thee,
Eternal love! New beauties I behold
In every scene. Changed each aspect is,
And naught can pluck me from my Father's hand;
No wrath, no pain, no trouble can I feel;
And since he is the Father of us all,
And of the fulness of a Father's heart
He hath created all one brotherhood
In earth and heaven, e'en in the ages yet
Into that perfect oneness of his grace,
That all-pervading unity which flows
Forth from himself, the Fountain of all bliss,
He'll gather all, in love and happiness.

Our Contributors.

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

OPERATION OF THE HOLY SPIRIT MADE MANIFEST IN THE LIFE.

BY MRS. E. G. WHITE.

At infinite cost, provision has been made
that men shall reach the perfection of Christian
character. Those who have been privileged to
hear the truth, and have been impressed by the
Holy Spirit to receive the Holy Scriptures as
the voice of God, have no excuse for becoming

dwarfs in the religious life. By exercising the
ability which God has given, they are to be daily
learning, and daily receiving spiritual fervor
and power, which have been provided for every
true believer. If we would be growing plants
in the Lord's garden, we must have a constant
supply of spiritual life and earnestness. Growth
will then be seen in the faith and knowledge of
our Lord Jesus Christ. There is no half-way
house where we may throw off responsibility,
and rest by the way. We are to keep advanc-
ing heavenward, developing a solid religious
character. The measure of the Holy Spirit we
receive, will be proportioned to the measure of
our desire and the faith exercised for it, and the
use we shall make of the light and knowledge
that shall be given to us. We shall be en-
trusted with the Holy Spirit according to our
capacity to receive and our ability to impart it
to others. Christ says, "Every one that ask-
eth receiveth, and he that seeketh findeth."
He who truly seeks for the precious grace of
Christ, will be sure not to be disappointed.
This promise has been given to us by Him who
will not deceive us. It is not stated as a maxim
or a theory, but as a fact, as a law of the divine
government. We can be assured that we shall
receive the Holy Spirit if we individually try
the experiment of testing God's word. God is
true; his order is perfect. "He that seeketh
findeth; and to him that knocketh it shall be
opened." Light and truth will shine forth ac-
cording to the desire of the soul. O that all
would hunger and thirst after righteousness, that
they might be filled!

Those men who calculate just how religious
exercises should be conducted, and are very pre-
cise and methodical in diffusing the light and
grace that they seem to have, simply do not
have much of the Holy Spirit. If they had
more of the Spirit of God, they would med-
dle less with the experiences of men who have
received this divine gift in large abundance.
There is much need of the testimony that was
given to Nicodemus. Jesus said unto Nicode-
mus, "Verily, verily, I say unto thee, Except
a man be born again, he cannot see the kingdom
of God." Nicodemus was astonished as well as
indignant at these words. He regarded himself
as not only an intellectual, but a pious and relig-
ious man. But Christ said again to him,
"Marvel not that I said unto thee, Ye must be
born again. The wind bloweth where it listeth,
and thou hearest the sound thereof, but canst
not tell whence it cometh, and whither it goeth:
so [are a few who profess to believe the truth?—
No.] is every one that is born of the Spirit.
Nicodemus answered and said unto him, How
can these things be? Jesus answered and said
unto him, Art thou a master of Israel, and
knowest not these things?" Nicodemus was
unbelieving. He could not harmonize this
doctrine of conversion with his understanding of
what constituted religion. He could not ex-
plain to his own satisfaction the science of con-
version; but Jesus showed him, by a figure,
that it could not be explained by any of his pre-
cise methods. Jesus pointed out to him the
fact that he could not see the wind, yet he could
discern its action. He might never be able to

explain the process of conversion, but he would
be able to discern its effect. He heard the
sound of the wind which bloweth where it
listeth, and he could see the results of its action.
The operating agency was not revealed to view;
men could not tell whence it came, or whither it
went. They could not define by what law it was
governed; but they could see what it produced
by its action. No human reasoning of the most
learned man can define the operations of the
Holy Spirit upon human minds and characters;
yet they can see the effects upon the life and
actions. The Holy Spirit is a free, working,
independent agency. The God of heaven uses
his Spirit as it pleases him, and human minds
and human judgment and human methods can no
more set boundaries to its working, or prescribe
as to the channel through which it shall operate,
than they can say to the wind, "I bid you to
blow in a certain direction, and to conduct your-
self in such and such a manner."

Though we cannot see the Spirit of God, we
know that men who have been dead in trespasses
and sins, become convicted and converted under
its operations. The thoughtless and wayward
become serious. The hardened repent of their
sins, and the faithless believe. The gambler,
the drunkard, the licentious, become steady,
sober, and pure. The rebellious and obstinate
become meek and Christlike. When we see
these changes in the character, we may be as-
sured that the converting power of God has
transformed the entire man. We saw not the
Holy Spirit, but we saw the evidence of its
work on the changed character of those who
were hardened and obdurate sinners. As the
wind moves in its force upon the lofty trees and
brings them down, so the Holy Spirit can work
upon human hearts, and no finite man can cir-
cumscribe the work of God. The Spirit of God
is manifested in different ways upon different
men. One under the movings of this power will
tremble before the word of God. His convic-
tions will be so deep that a hurricane and tumult
of feeling seem to rage in his heart, and his
whole being is prostrate under the convicting
power of the truth. When the Lord speaks
forgiveness to the repenting soul, he is full of
ardor, full of love to God, full of earnestness
and energy, and the life-giving Spirit which he
has received cannot be repressed. Christ is in
him, a well of water springing up into everlast-
ing life. His feelings of love are as deep and
ardent as was his distress and agony. His soul
is like the fountain of the great deep broken up,
and he pours forth his thanksgiving and praise,
his gratitude and joy, until the heavenly harps
are tuned to notes of rejoicing. He has a story
to tell, but not in any precise, common, method-
ical way. He is a soul ransomed through the
merits of Jesus Christ, and his whole being is
thrilled with the realization of the salvation
of God.

Others are brought to Christ in a more gentle
way. "The wind bloweth where it listeth, and
thou hearest the sound thereof, but canst not
tell whence it cometh, and whither it goeth;
so is every one that is born of the Spirit."
You cannot see the operating agency, but you
can see its effects. When Nicodemus said unto

Jesus, "How can these things be?" Jesus said to him, "Art thou a master of Israel, and knowest not these things?" A teacher in Israel, a man among wise men, a man who supposed that he was able to comprehend the science of religion, and yet stumbling at the doctrine of conversion! He was not willing to admit truth, because he could not understand all that was connected with the operation of the power of God; and yet he accepted the facts of nature, although he could not explain or even comprehend them. Like other men of all ages, he was looking to forms and precise ceremonies as more essential to religion than the deep movements of the Spirit of God.

The very work that Christ declared necessary in the case of Nicodemus is the very work that needs to be done for those men who think that everything pertaining to religion must be done in a precise, methodical way. They need to be born again; and how the new birth is accomplished matters not, so long as the heart is renewed. When the prayer is sincerely offered, "Create in me a clean heart, O God; and renew a right spirit within me," the voice of the Lord answers, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." The renewed heart will have no plants of selfishness to cultivate. Pride will be seen in its sinfulness, and will be expelled. It is not for the human clay to find fault with the molding process of the potter, but to submit to be molded in any way. Every soul must submit to the Lord before he can be made a vessel unto honor, to be filled with the renewing, sanctifying grace of Christ.

There are many men in the ministry who need to take home to themselves the words that Christ spoke to Nicodemus. They may regard themselves as expositors of the Scriptures, and yet may make the most simple doctrines of the Bible, the most essential truth, the most practical experience in godliness, a mystery to their hearers. No man, no matter how high his calling or responsibility, can fully understand the word of God, unless he practises that word in his daily life. If the truth is made practical, then he gives expression in his character to the comfort and peace of God that passeth understanding. A child in years may be able to comprehend the meaning of the practical lessons of Christ, when the most learned masters and teachers are ignorant of their significance. Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in thy sight."

It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their ideas, and have not come in the line of their methodical plans. The Lord works in his own way, and according to his own devising. Let men pray that they may be divested of self, and may be in harmony with heaven. Let them pray, "Not my will, but thine, O God, be done." Let men bear in mind that God's ways are not their ways, nor his thoughts their thoughts; for he says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." In the instruction that the Lord gave Gideon when he was about to fight with the Midianites,—that he should go out against his foes with an army of three hundred blowing trumpets, and carrying empty pitchers in their hands, and shouting, "The sword of the Lord, and of Gideon,"—these precise, methodical, formal men would see nothing but inconsistency and confusion. They would start back with determined protest and resistance. They would

have held long controversies to show the inconsistency and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgment they would pronounce all such movements as utterly ridiculous and unreasonable. How unscientific, how inconsistent, would they have thought the movements of Joshua and his army at the taking of Jericho! "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." Where were the scientific methods in this manner of warfare?

(Concluded next week.)

LOVE FOR THE ERRING.

BY ELDER E. HILLIARD.
(Tonga, South Pacific Ocean.)

COULD any who are disposed to condemn those who are overcome by temptation, see the long list of their own sins in the books of heaven, not one word of censure would escape from their lips. They would see they were guilty of the same sins, and by condemning the guilty one, they would be condemning themselves. Said the inspired apostle: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1.

The person who condemns another, may not have committed the same overt act; yet in entertaining the sinful thoughts that lead to the act, he is declared by the Scriptures to be guilty. They say hatred is murder (1 John 3:15); a lustful look is adultery (Matt. 5:28); and covetousness is idolatry. Col. 3:5. If he who is disposed to censure has been pardoned for his sins, he will pity the brother who has sinned. While he denounces the sin in all its enormity, he loves the sinner and points him to Christ, who is anxiously waiting to pardon his guilt. Remembering his anguish of soul for his own sins, he will weep and pray with the erring.

I will quote from "Gospel Workers," page 92, to show the spirit that every true worker for Christ will be in possession of. It reads thus: "There will be sorrow and tears for our sins; there will be constant struggles and watchings, mingled with remorse and shame because of our deficiencies. Let not the ministers of the cross of our dear Saviour forget their own experience in these things; but let them ever bear in mind that they are but men, liable to err, and possessing like passions with their brethren; and that if they help their brethren, they must be persevering in their efforts to do them good, having their hearts filled with pity and love."

He who is already bowed down with shame and remorse, needs no condemnation for his sins; for his penitent condition shows that he is self-condemned. What he needs is an ambassador of Christ to point him to Calvary's cross, and show him that his guilt can be laid upon the innocent Saviour, whose hands were pierced for him.

God hates sin, and many times his anger was made very apparent to Israel, for their wrong conduct; but while he showed his displeasure at

their sins, he was constantly calling unto them, "Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you." Jer. 3:12. If he hated both the sin and the sinner, he would not have called the guilty ones to return unto him. Men do not care about the company of those they hate; but God is love, and hates none of his creatures. The reason he calls the backslider to return, is stated in the latter part of the verse quoted above: "For I am merciful, saith the Lord, and I will not keep anger forever." But while the individual is called to return, he is also required to acknowledge his guilt. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord, . . . and I will bring you to Zion." Verses 13, 14.

What tender compassion and love God has for his erring, backsliding people! Can any one refuse to acknowledge his iniquity? Can he refuse to say, I have not obeyed the voice of my Lord, when, if he will say it from the heart, God will pardon his disobedience, and bring him to Zion? Poor, discouraged backslider, look to Jesus. Tell him your sins, ask him to forgive, and then claim his pardon, because he has promised it, and he cannot lie. After the backslider has returned, let him be more fervent in prayer, stronger in faith, and more watchful against the temptations of the evil one. Says the psalmist, "O love the Lord, all ye his saints: for the Lord preserveth the faithful. . . . Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Ps. 31:23, 24.

DEAD TO SIN.

BY MRS. A. W. HEALD.
(Windham, N. H.)

How aptly has it been said, "We are all children of a larger growth." We desire to be kind and loving toward each other, and obedient to our Heavenly Father; but children of disobedience cross our pathway,—not only beings of flesh and blood, but also wicked spirits who would entice us to join them in violating our Father's wise commands. When the temptation to sin confronts us, shall we yield daily, hourly, and then, like Peter, go out and weep bitterly, and continue to repeat this experience? We need not, we *must* not, lest the chains of sin become fast, enslaving the will and condemning us to a permanent bondage, which can end only when the wages of sin are meted out,—eternal death.

How, then, shall we escape the tempter's allurements? Paul says, by inspiration, we may reckon ourselves *dead to sin*. Rom. 6:11. As we gaze upon the marble form from which the breath of life has fled, we know that "he that is dead is freed from sin;" but how shall we who live and move and act our part in the great drama of life, *be dead* and yet live? This is, in a measure, incomprehensible; but to-day the word comes home to me with a new and living reality from a simple reminiscence of childhood. I see in memory the old-time sitting-room, with blazing logs piled high in the ample fireplace. Then, while mother and older girls prepared the evening meal in the kitchen, we children romped and tumbled upon the warm rug in the dancing firelight. A favorite variation in our sport was for one of our number to "play dead." The muscles would become tense, and no coaxing or teasing could extort a sound or a motion from the "dead" one, till the game closed with the words, "Play you come to life."

This "playing dead" was an act of the will;

is not Paul's, "Reckon ye also yourselves to be dead indeed unto sin," also an exercise of the will? The Scriptures have so represented the nature of sin as opposed to righteousness, that with the Holy Spirit's aid we cannot fail to recognize its various forms; yet so depraved is the natural heart that it loves sinful indulgence, and at this very point we need to seek the divine power, to work in us to will and to do of his good pleasure.

It is well, when sin attracts us, for us to consider those blessed saints who sleep in Jesus, and to close our senses to the approach of the enemy who would rob us of eternal life for the moment's gratification. In short, to use the clear, decisive words of inspiration, "Reckon ye also yourselves to be dead indeed unto sin." By God's grace we can. "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13. By continuing in this attitude, we shall foil the tempter's power, and "being made free from sin, and become servants to God, we have your fruit unto holiness, and the end everlasting life."

Let us then daily and constantly "reckon" ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

BREVITIES.

BY JOSEPH CLARKE.

(Lowry City, Mo.)

WHEN the world flatters us, we may be sure Satan is not far off.

When Protestants unite with the papal church, we at once conclude that they have been reading fiction instead of history, and romance instead of precedents.

The natural heart is opposed to the principles of the gospel and the moral law; hence the papal church has always opposed the use of the Bible by the common people.

We may reason and theorize, but after all there is only one test; and that is a new heart, a heart renewed day by day,—the Spirit of God in the heart. This brings heaven down to earth. This it is which solves all our doubts and satisfies our highest ambition.

LOVABLE OR UNLOVABLE.

BY S. ADDIE BOWEN.

(Randolph, N. C.)

WHEN I was quite a young girl, a daughter of one of our neighbors, for whom I had always had a dislike on account of her disagreeable ways, made us a visit, and was a welcome visitor. On this particular day I watched her with changed feelings, and she was really lovable in my eyes. Whence came this change? I had just learned that she was soon to be married to a nice young man, and said to myself, "Now, if she loves her, she must be lovable, and I did not know it." Then I began to observe good qualities and attractions in her.

Lately the memory of that day has come to me with a good lesson in it. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All of us poor sinners who make up the world which God loved so much, are disagreeable, very; not only in various ways to our fellow mortals, but above all, everything wrong in us pains the loving heart of our Heavenly Father. Yet he has seen something lovable, something to be preserved in humanity; and what there is of that, is a remnant of his own image given at creation, and

through re-creation, redemption; so all the praise and honor belong to him, not to us.

Since, then, the Lord did not cast off the entire race and obliterate sinful humanity in this one lost world, but loves us with an everlasting love, we praise him for it, and love him to the extent of our capacity to love; and while he sees something lovable in every one, and calls all to him, shall we not recognize the same principle to preserve and cherish every good element, taking pains to observe every redeeming trait in each other?

I KNOW.

BY MRS. ALICE M. AVERY-HARPER.

(Vernon, Mich.)

I KNOW that Christ, the Son of God,
Has bought me with his precious blood;
Because he pitied, loved me so,
He died to wash me white as snow.
He cleanseth in the crimson tide;
I praise the Saviour, crucified.

I know his grace can make me whole,
Because he loves my guilty soul;
Of wondrous strength he lendeth more
While toiling, weary, bruised, and sore;
I know that all my griefs he feels;
He sends a balm; my wounds he heals.

I know he intercedes on high,
Above the jemed and spangled sky;
Therefore I'll trust his matchless grace,
For surely now he pleads my case;
So kindly has my Saviour healed,
His boundless mercy stands revealed.

TRUE ISRAELITES.*

BY ELDER R. H. BROCK.

(Oklahoma City, Okla.)

TEXT: What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. Rom. 3:1, 2.

I am persuaded that this scripture, to some people, would sound very strange, although we find it in the New Testament. In this day and age of the world the term "Jew" is used with derision. What advantage then is there in being a Jew? The apostle Paul says the Jew has the advantage in every way. It does not make any difference from what standpoint you look at this question; he says there is much advantage in being a Jew. And then he says, "What profit is there of circumcision?" In fact, both questions are asked at once, and the same answer is, "Much every way." "Well," says one, "I have heard people say that Seventh-day Adventists believe in circumcision, but I hardly believed it. May be they do." We do, friends; of course we do. Do we not have to believe what the apostle Paul says, and he says, "What profit is there of circumcision? Much every way." Circumcision is as necessary to-day as it ever was in the history of this world, and I have only to read a few texts of Scripture to you to show that this is so. Let me read Rom. 2:25: "For circumcision verily profiteth, if thou keep the law." I wonder how many people actually believe what that says. Suppose one does not keep the law, then does circumcision do any good?—Not at all. "But if thou be a breaker of the law, thy circumcision is made uncircumcision." A man may be circumcised, and yet if he break God's law, his circumcision is null and void.

"Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?"—Certainly! "And shall not uncircumcision which is by nature, if it fulfil the law, judge thee [that is, condemn thee], who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly." Now we will find out what a Jew is: "For he is not

a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart." That is circumcision, and Seventh-day Adventists believe in heart-circumcision,—a change of heart, if you please. "And circumcision is that of the heart, in the spirit, and not in letter; whose praise is not of men."

Those who are circumcised in heart seek not the praise of men, but they expect God's praise. "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." The patriarch Abraham received the sign of circumcision. He was a converted man; his heart was changed; and then God gave him a sign of that inward work; that circumcision was heart-circumcision, conversion, a knowledge of the true God. Because that was so, he was a righteous man; God gave an outward sign of an inward work. He gave him the sign of circumcision, but it was a sign of faith; but thousands of people have taken circumcision to be the essential thing, while God never recognized it as anything more than an outward sign of an inward work,—circumcision of the heart. So with the ordinance of baptism, which is an ordinance of God; but when people go down into the water and are baptized just simply because they think that it is their duty, it is just like circumcision: it does not amount to anything, unless there is an inward work, unless the heart is changed. Without the inward work, you might be baptized a thousand times, and it would not do you any good. So with flesh circumcision; it never amounted to anything, unless the true work was inwardly performed.

We have read here that circumcision is of the heart, and I want to read to you from the thirteenth chapter of Deuteronomy, and there we find that God's people were circumcised in heart, away back there: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." There was salvation in the circumcision of the hearts of the people in that day and age of the world. It was righteousness, eternal righteousness, to be circumcised with the circumcision made without hands, as the apostle Paul expresses it in the Colossian letter. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2:11. In this light we see in the text more than we ever saw before, and that it really means just what is says: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way." (Of course real circumcision, not simply the sign, is meant.) Then he gives at least one of the chief ways of profit in being a Jew and being circumcised: "Chiefly, because that unto them were committed the oracles of God." What are the oracles of God? Let us read in the seventh chapter of the Acts. I will read the thirty-eighth verse: "This is he, that was in the church in the wilderness with the angel," speaking of Moses, "which spake to him in the mount Sina, and with our Fathers: who received the lively oracles to give unto us." You see, at a glance, that the oracles of God are what the angel delivered unto Moses, and Moses delivered to the people. They were the ten commandments,—a universal law of God's everlasting kingdom.

Let us look at that for a moment. If, as some teach, the law of God has been abrogated, taken away and nailed to the cross, I would like to know what advantage there is, then, in being a Jew, or in circumcision either, and having an old, dead law. What profit would there be in that? "Well," says one, "haven't the Jews been set aside because of their rejection of the Lord Jesus Christ?" God has never cast off

* Abstract of a sermon preached at Oklahoma City, Sunday evening, Jan. 5 1896.

that people—the real Jew. “I say then, Hath God cast away his people? God forbid.” This is just the strongest negative that the apostle Paul could use. “For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew.” “Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so [what does “even so” mean?—Just in the same way, in like manner] then at this present time also there is a remnant according to the election of grace.” Rom. 11:1-5. What was the difficulty, then? why are they not the special people of God? They, the Israelites, are the special people of God yet. Let us begin reading at the sixteenth verse of this same chapter: “For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee.” Some of the branches were broken off, and Gentiles grafted in where they were broken off, being grafted into the same tree; the tame olive-tree was never uprooted, but a few branches were broken off because of unbelief. God grafted in branches, and they became branches by being grafted in, and bring forth the same fruits that those branches brought forth,—not wild olives, but the fruits of the kingdom of heaven.

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anced that Cain offered the *right kind*, but not the right amount.

In the account of this offering we read that Cain was angry because Abel's offering was accepted, and his own was not. This anger was allowed to smolder till it found vent in the death-blow dealt to Abel while they were alone. John says, in regard to the killing, that it was done because Cain's works were evil and his brother's righteous. 1 John 3:12. It necessarily follows that the offering of Cain was not "right," for it was the wrong, or evil, in that offering that brought on the whole trouble. What, then, was there wrong in Cain's offering? Paul to the Hebrews (chapter 11, verse 4) says: "*By faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Then the difference between the two offerings was the essential element of faith. "Without faith it is impossible to please him." Verse 6. Abel had the faith and obtained the witness of God's pleasure, while Cain did not receive the approbation of God, because he lacked the faith. The trouble with Cain's offering was that it did not show faith in the promised Saviour. "Without shedding of blood is no remission." Heb. 9:22. And in Cain's offering there was no shedding of blood. Had Cain shown faith in the Messiah (notice Gen. 4:7: "If thou doest well"), he would have been accepted; but if there was no faith shown, "sin lieth at the door." If the offering was unmixed with faith, and the shedding of blood was God's appointed way of showing that faith, there was no remission, and the sin was not removed.

The reason, then, why Cain's offering was not acceptable to God, was not in *quantity*, but in *quality*.

THAT HEAVY BURDEN.

BY ELDER WM. COVERT.
(Burlington, Vt.)

MANY people die of self-imposed burdens. It would be well if all would leave untouched the heavy burdens which the Lord never designed them to carry. Were I required to speak with my brethren and sisters upon this subject, I would certainly advise them to take no burden upon themselves that is not necessarily theirs. Perhaps all do not know that those burdens which wear precious lives away often come forbidden of the Lord. There is no burden which the Christian is required to bear except such as Jesus himself is ready to share. Hear the gracious invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. But how can Jesus give rest? The answer is found in "casting all your care upon him; for he careth for you." 1 Peter 5:7.

These words were not put in the Scriptures merely to fill up, nor to mock us; but they are real promises which serve as "everlasting arms" beneath the child of God. All burdens legitimately ours God invites us to rest upon him. It is not the proper burdens borne in a Christian way that destroy life; but the person who places himself under a burden where the Saviour has not invited him to labor, can find no rest in such a service. Such labor, if indeed it is worthy the name, begets worry and strife, and in these things are found confusion and death.

A needless burden borne, is helpful to no one, but is often a trial to many besides the one who is trying to carry it. Our Saviour describes the division of these burdens, where he speaks of the man with a beam in his own eye, endeavoring to take a mote out of his brother's eye. Of course a person, to treat an injured eye successfully, must have a faultless vision of his own. This is necessary, both that he may be able to learn the condition and needs of his pa-

tient, and that he may see how to apply the remedy without injury. The lesson in this is easily seen: a man should be in that moral and spiritual condition himself which he endeavors to have others reach. The Lord has never placed the burden upon any laborer to put another person on a plane above that whereon the laborer stands. To assist others in reaching a high point in Christian living, let one in meekness occupy that place himself; and his happy attitude will invite and draw the beholders heavenward. His very position will lift him who looks. But for one person to fret and worry because another has not reached a desired experience will not only retard his brother's progress, but the worry will also endanger his own soul.

There are real burdens to be borne in the work of the Lord; yet a hidden sweetness is found in the bearing of these, which gives rest to the laborer. Those unpleasant complainings so often heard, are begotten of self-pity, and do not come from the Lord. It is the privilege of the Christian to be faithful in all his work, and then, in confidence, to leave the result with the Lord. The Father requires no fretting. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Be hopeful, cheerful, pleasant, and courageous. Exercise faith, but avoid presumption. It is a Christian accomplishment to know how to attend properly to our part, and to let all else alone.

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.

THE HEIGHTS OF DUTY.

BY VIOLA E. SMITH.
(Castana, Ia.)

I MARKED one tread the path of life below.
At first his heart beat high with joy and hope;
The rosy hours swept singing on their way,
And golden days set soft in silver nights.

Still onward fared the way, when suddenly
A cold gray mist up from the earth arose,
Obscuring light of sun or moon or stars.
And striking terror to the traveler's heart.
He stands amazed, that all life's pristine joy
Should pass away so soon, and leave no trace;
While just ahead, with outlines looming gray,
A steep and rugged mountainside appears.
Shall he retrace his steps, or has he strength
To climb those rocky heights which tower aloft?
"Onward!" he cried; "I will go forward, though
Around me gather all the hosts of hell,
And seek to keep me from my destined goal!"

Still darker grows the way, and yet more dark.
Fierce thunders bellow from their place of storms;
Before him glare the lightning's awful eye.
He does not see the hands of angel guides
Sent forth to help him in the steep ascent;
But though the rugged mountain tears his feet,
He knows that victory waits him at its top.

At length, through all the gloom, a pale light breaks,
As 't were the first faint harbinger of dawn;
Then brighter, softer, rosier grows, as when
The gates of morn are opening one by one.
And when he stands upon the mountain top,
With bleeding feet and garments torn and worn,
He finds it fair and beautiful and bright,
The mists below, above, a cloudless sky.
So near it is to heaven, he seems to see
The shining of its pearly gates ajar,
To hear the chanting of the heavenly choir,
And hallelujahs sounding down the skies.

The mount of duty may be steep and rough;
Eternal sunshine rests upon its top.

CHRISTIAN GROWTH.

BY M. E. OLSEN.
(Battle Creek, Mich.)

LIVING in an age which is remarkable for advancement and progress made along many different lines, it is especially comforting to the Christian to realize that the most glorious op-

portunities in the way of real growth,—spiritual, intellectual, and physical,—are within reach of the humblest follower of Jesus, while they are denied the great and mighty men of this world who rely wholly upon themselves.

The growth attained by men and women who are largely shut out from the beneficent action of the agents through which God is encouraging a healthy development in his children, may be compared to corresponding phenomena in plant life. Plants grown in the cellar, where they are deprived of the light and warmth of the sun, may attain a certain regularity of form and considerable size; but they will always have a pale and sickly hue. Even so individuals upon whom the bright beams of the Sun of Righteousness do not fall, may by the careful improvement of good natural talents attain high positions in the world, and be of use to their fellow men; but their higher inspirations, their nobler purposes, will not be fully realized, for their spiritual life must be of a weak and sickly kind.

This is amply illustrated in the careers of many of the world's famous men, who, having drunk their fill of the praise and admiration of their fellow men, and known the joys of earthly glory, went down into the grave with feelings of the bitterest disappointment, realizing that after all, their life had been a failure.

Plants are sometimes rooted in a fertile soil, where they are nevertheless deprived of sufficient moisture. Under such conditions they may live on in a way, and perhaps bear a few flowers; but they have a faded look, and attain to only a fraction of the size and beauty of which they are capable. So it is with some individuals. They have good natural ability, and a warm, generous heart; but they are exposed to the blighting influences of a proud, neglectful world, and lack the refreshing showers of the Holy Spirit.

Again there are Christians, even, who might be compared to plants growing in a sterile soil. Supplied with sunshine and rain, such plants may do fairly well, but they will not present the thriving appearance and develop the liberal proportions of those situated in a more favorable soil. Thus it is with Christians who do not daily feed on the rich truths of the word of God. Enjoying to some extent the spiritual sunshine in a sense of the love and goodness of their Creator, and watered by the sweet influence of his Spirit, they still fail of attaining the vigorous growth and well rounded development which betoken perfect health, because they are not "rooted and grounded in the truth."

Plants which are rooted in a good quality of soil, abundantly supplied with light and moisture, and kept free from the attacks of noxious insects, will develop ideal symmetry of form, and bear flowers and fruit abundantly. Even so those members of the human family who have access to, and make active use of, the means of grace which a kind Heavenly Father has provided, will develop strong, lovable characters, and in their efforts to make others happy will realize a fulness and joy in life unknown to most people.

What sweet consolation there is in the thought that Christian growth really is of the same order as that observed in plants! And yet how it ought to inspire greater earnestness in our hearts; for our Heavenly Father has removed from his children all cause for care and anxiety as to the exact extent of their growth and the ultimate outcome of their efforts, solely in order that they may employ all their energy in making a faithful use of the means of grace he has so freely provided, partaking daily of his life-giving word, enjoying the sunshine of his wondrous love, and the cool, refreshing showers of his spirit.

Thus they will live consistent, godly lives, and wield an influence for good which will at-

tract other souls to the service of the same loving Master. And this is the privilege of all Christians,—to be healthy, vigorous plants in the garden of the Lord, and to thrive and bear blossoms and fruit to his glory.

BE PATIENT; WAIT.

BY ELSIE A. BROWN.
(Watrousville, Mich.)

ANOTHER has told us that "we lose nothing in struggle, in trial, in bitter distress." Why, then, lose courage? Does not God see that our energies are flagging and our strength failing in the weary struggle? Does he not know that the trial permitted comes in the way to be felt most keenly? Does he not understand that bitter, overwhelming distress has overtaken us? Yea, indeed; God sees all. He understands all. He permits all for our good. His great heart of love and tenderness is stirred with sympathy as he watches the furnace-fires upon us. Human hearts may be cold, hard, and unsympathetic, but God can be "touched with the feeling of our infirmities." We may not be able even to make ourselves understood to man; but God appreciates, to the uttermost, our griefs; and just as soon as the desired work is wrought upon our characters, he will say, It is enough. At a word from him, strength returns; and with it, joy and peace far beyond anything we have known, perhaps.

There is nothing too hard for God. It is a law of nature that light follows darkness; so rest assured that when the weary night-watches are over, glad, sweet morning will break for you and me! Sunshine seems brighter after rain. So shall our powers of appreciation and enjoyment be quickened by that through which we have passed. Is it then so sad that we must pass through trial? "If called to shed thy joys as trees their leaves; if the affections be driven back into the heart, as the life of flowers to their roots; be patient. Thou shalt lift up thy leaf-covered boughs again. Thou shalt shoot forth from thy roots new flowers. Be patient. Wait."

THE DOCTOR AND HIS PATIENTS.

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

Question.—What is the best food for one having impoverished blood?

Answer.—The best diet for such a case is that which will be as perfectly digested as possible. I would recommend for such cases a diet of fruits and grains,—especially granose and strawberries, which I recommend very highly, for the reason that granose is so easily digested, even with persons having dilated stomachs, because the granose is quickly dissolved. I recommend granola for the same reason, zwieback also. Strawberries are recommended for persons with dilated stomachs, because such persons have impoverished blood. You hear a great deal about the use of iron as a means of enriching the blood. The most recent investigations of this subject show that iron does not directly enrich the blood. There are some excellent authorities upon this subject; some of the very best physiological chemists in the world are ready to bring forward their experiments, and show us that iron taken into the body as iron is an irritant. It has a marked caustic effect when taken into the stomach, and does not in any way enrich the blood. The only way to enrich the blood by iron is to get it from our food. The entire amount of iron in the blood is only about two and one half grams. That is not very much; how much do you suppose it is? Two and one-half grams amounts to a little less

than one half of one dram; two and one half grams is less than forty grains. All the blood in the body contains only about forty grains of iron; so you can see how little iron would be required to supply the blood, in case there was any deficiency. Now here is a man taking large amounts of iron—we might say by the horseshoe, or by the crowbar. Now the most anemic person does not lack more than ten grains of iron. But as has been shown, iron in the ordinary form is not assimilable; it cannot be appropriated. But iron in the form in which nature gives it to us, in our foods, can be assimilated. Hence it might be worth while for you to know something about foods which are rich in iron. One food which is rich in iron is wheat. There are five milligrams of iron in one hundred milligrams of wheat. In some other foods we have a large amount of iron, and in some foods we have less. For instance, in milk there are only two and one half milligrams of iron to one thousand milligrams of milk; so milk is poor in iron. Peas are considerably richer,—eight parts in a thousand. In lentils we have nine parts to the thousand, and there are ten parts in strawberries. Apples are the richest of all fruits in iron,—thirteen parts iron. So, if we want more iron in our blood, let us eat wheat and strawberries, or wheat and apples when apples come. If you will make a little calculation, you will find that if a person's blood is poor, if he will eat apples and wheat steadily for two weeks, he will be able to make up all the iron that he lacks. In an extreme case of anemia one should live upon apples and milk; so there is no use in swallowing crowbars and horseshoes.

Q.—Do you mean that apples must be dry?

A.—No; they may be stewed. An apple contains twenty-two per cent. of nourishment, if I remember rightly.

KINDLY CUSTOMS.

It is a little thing to speak "a word of common comfort" or "to give a cup of water," yet the cool draught may refresh fevered lips, and the sympathetic phrase may cheer one "who thought to die unmourned."

There are countries whose kindly customs express, by a word or sign, sympathy for the bride or the widow. A Boston paper tells the story of two such expressions:—

"A traveler passing through the city fell ill, and died suddenly at one of the hotels. A woman to whom he was very near and dear was left alone to take the poor body to its distant home. She says: 'The hearse drove rapidly to the station, and I followed in a hired hack. The streets were crowded and busy. The street-cars rushed along. Multitudes of eager, happy people hurried past. Not one bestowed a glance at the humble little cortège. What did it matter to them that I was left alone in the world? I was a stranger to all living men, with nothing but my dead, who would never look at me again. My heart grew bitter and hard.'

"Suddenly an Irishman driving a wagon halted his team at sight of the hearse, and raised his hat until it had passed. It was a little act, common in almost every other civilized country but this, but it brought the tears to my eyes. It made me one with my kind again. I hope God will bless that man."

"An American woman, who, fifty years ago, was married in a Prussian village, used to tell of the keen happiness she felt when, as she left the little church and passed down the street, the children ran to pick flowers from the hedges to throw in her way, and all the men and women, strangers as they were, raised their right hands as a mute sign that they prayed for a blessing on the bride.

"It was only a pretty custom," she said; "but it seemed a prophecy of blessings to come."—*The Household.*

GIVE ME THY HEART.

"FATHER, what does that text mean," said Marguerite, as she learned these words heart. After a moment of silence the Father replied, "I will try to explain it to you later. Meantime, give me your purse."

Without hesitation the child drew from her pocket her purse, which contained five cents—a great treasure for her, and handed it to her father, rightly thinking he would not ask for it without some good reason.

A day or two later the father called her and said, "Dearie, did you not give me your purse the other day?"

"Yes, father."

"How could you have thought I needed it?"

Smiling she replied, "I thought that perhaps you had the idea to put something in it."

"That is just what I did. And now you may comprehend that God asks for our hearts in order to take it under his care, and it is because he wishes to put something within it. We are empty and poor, having nothing of our own; but Jesus will render us happy, rich in love and holiness, and all that is precious and good. We must then confide in him when he says to us to give something to him; for it is to render us again a thousandfold richer."—*Selected.*

GUESTS AND FAMILY WORSHIP.

THERE is probably no mistress of a household who has not felt an uncertain hospitality about asking her guests to join in her family worship. Every one has acquaintances who would not hesitate to ask to their table, and would hesitate to ask to their home altar. Perhaps the reluctance arises from a dissimilarity of creed, and a fear of offense in consequence. More likely it arises from the sin of restraining spiritual confidence, which is peculiarly besetting one in this materialistic age; for the diversity of creed is no bar. Prayer has nothing to do with creeds. Prayer is the universal religion; and men of every creed and of no creed may meet together at the feet of our Heavenly Father. The reluctance more likely arises from that weak shamefacedness that too often prevents sympathy between friends of spiritual subjects. They are afraid to be misunderstood, smiled at, criticized. This latter dilemma is one that even good and great men have not always met bravely; for when Dr. Fuller once had some guests of great quality and fashion,—God-fearing as he was,—he omitted his family worship on their account. This act, which he bitterly repented, he designated as a "bold bashfulness which durst offend God, while it did fear man." But we should remember, with the grand old preacher that our guests, though they be ever so high or rich, are yet by all the laws of hospitality below us while they sojourn under our roof. Therefore, whoever comes within our door should also come within our household customs and discipline. If they sit at our table for meat, it is but kind and right they should also bow at it in prayer.—*Amelia E. Barr, in Ladies' Home Journal.*

HELPFUL HINTS.

ALL letters written to friends by a nurse or patient during measles or any other contagious disease, no matter how "light" the case may be, should be thoroughly baked in an oven before sending out of the house. If, by any chance, books have been used by a patient in illness, such as scarlet fever or any other contagious disease, they should be immediately burned up. This is the only safe way.

A child recovering from such an attack may ask for his or her books to play with. Let the books be given, if the mother is willing, but they must be destroyed afterward.—*Selected.*

Special Mention.

PASSING EVENTS AND COMMENTS.

A Serious Matter.—The recent uprising and raid in the Transvaal have led to a very serious situation for some of the leading spirits connected with it. Among those who resided in the South African Republic and were arrested for complicity in the trouble, are J. H. Hammond, of California; Colonel F. W. Rhodes, brother of Cecil Rhodes; Percy Farrar, a newspaper man; and Lionel Phillips, president of the mining chamber. These men on their trial pleaded guilty to the charge of high treason. The consequence was that, to the shocking surprise of all the world, the extreme sentence of death was passed upon them.

When they made the plea, it was at least surmised that they did so with the understanding that their crime would be condoned. And that part of the program was carried out quite promptly by a commutation of the sentence of death. What the penalty will now be is not yet published, but it is likely to be quite serious. It is stated that Mr. Chamberlain, the British colonial secretary, at once telegraphed to President Kruger that he would expect him to commute the sentence. This is regarded as a very unwise thing to do, as it will render the matter more difficult, because the Boers will not fancy the idea of having done this at the dictation of England.

Mr. Hammond is chief engineer of the Chartered Company, and has been a right-hand man to Cecil Rhodes. He is a talented and celebrated engineer, and draws a salary greater than that of the president of the United States. The Boers are not well pleased at the attempt that has been made to overthrow their state, nor with the fact that the two principal conspirators have slipped their necks clear of the noose.

Heresy Charged.—Note has been taken of the case of Mr. Vrooman, who from a Congregational church in the East received a call to a Presbyterian church in the vicinity of Chicago. It was known that his theology was somewhat questionable from a strict Presbyterian standard; but upon examination by the presbytery of Chicago, he was accepted. To this certain members object, and they have appealed to the synod to reverse the decision, and reject Mr. Vrooman as unorthodox.

The basis of the charge is in Mr. Vrooman's relation to the following articles of Presbyterian faith:—

Chapter 6, section 6, Confession of Faith.—Every sin, both original and actual, being a transgression of the righteous law of God and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and the curse of the law, and so made subject to death with all its miseries, spiritual, temporal, and eternal.

Chapter 8, section 8, Confession of Faith.—The Lord Jesus by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

Chapter 11, section 3, Confession of Faith.—Christ by his obedience and death did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace.

Chapter 32, section 1.—The souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.

Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

Chapter 33, section 2.—The wicked who know not God and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Mr. Vrooman's position on the subject of the atonement is of another cast. He says in answer to the question whether Christ was a sacrifice for our sins before God:—

His offering was vicarious, but in no sense has he taken the punishment, because we bear the punishment to-day, and we always will, for our sins; and I do not believe that the time will ever come in the universe when we won't be ashamed of a sin that we have committed, and that will be a punishment for us. . . . I am free to say that so far as the idea of an angry God requiring blood to be satisfied, that whole idea I reject absolutely. . . . I like the word which the Revised Version substitutes for "atonement,"—reconciliation. I have taken pains to look at every shade of meaning, that I have been able to find in the ecclesiastic or in the Testament Greek, to find an idea to help me in regard to this matter; and I do not find one but will show me that reconciliation is always reconciling man to God, and not God to man.

While we could not endorse all that Mr. Vrooman holds, we have no doubt that the synod will have a much easier time in condemning the man from the articles of faith than they would have in doing so from the Bible.

Training of Servants.—A novelty in the line of schools has been instituted in Orange, N. J. It consists of a school for the training of household servants, or, as it is called, a Domestic Training-school. The experiment will be watched with interest by very many. Those who have had a varied experience in employing help in their houses, know something of the annoyance that is inseparably connected with obtaining help that is reliable and efficient. Girls are sent out as employees who know but little or nothing of the work they are called upon to do. The double task of overseeing and instructing, with the quadruple perplexity of disappointment and failure, rests upon the employer. She struggles along week after week between the hope that there will be an improvement and the fear of risking another experiment. Such employees receive a mere pittance as wages, which is perhaps more than they are worth, and which certainly represents their entire interest in the arrangement. Such a girl never becomes helpful or efficient. She drifts from place to place until she finds some one as foolish as herself, who will marry her, and then real misery begins.

Another large class of girls seems to be more favorably situated. Their parents realize the sad fate of many girls who "work out," and how little they amount to. Therefore they manage to give their daughters an "education." When this is done, they can play a piano and make tidies; they have studied French, Latin, mathematics, botany, and what not, but know nothing in a practical way of any of them. They cannot cut or make a garment, cannot cook, cannot even sweep a room. They cannot care for the sick, cannot do anything for their fellow mortals that will benefit them. They will marry; and it is a question which of the two girls described will be the more miserable.

Now, what a grand thing it would be to build up right in the wide gap that separates those two classes, a system of education that will fit both of them for real usefulness. Why not make usefulness attractive? Why not make it the end and object of education? Who would not rather his daughter or sister could cook, sew, care for the sick, and take hold of practical life in a refined, cultivated, and thorough way,

than that she be able to play a piano while she remains forever a slouch in every useful thing? Who?—Why, there is not one man or woman in a million but would decide that question with a two-handed vote. Why not have more *training-schools* then? Why not every school be a training-school? So mote it be.

A LETTER FROM SOUTH AFRICA.

As a matter of news, a letter is apt to be behind the times, especially when it comes from South Africa. But as giving an insight into the status of affairs there, the following private note received at this Office will be of interest and value to our readers:—

I am sending you, by this mail, a copy of the *Cape Times*, weekly edition, in which you will find a summary of South African news up to this date. I thought you would be especially interested in the ugly news from Matabeleland. I have not heard directly from any of Brother Tripp's company. You will notice that so far as reports are given, the trouble from natives thus far seems to be to the east of Bulawayo, while the mission farm is to the westward.

The first three months of 1896 have been a time of great agitation and excitement in this country, and I suppose have resulted in bringing South Africa into prominence in all parts of the world. The political situation in the Transvaal is far from settled. There has scarcely been a time since the first day of January when it would have been safe to guess what new combination or complication would develop within the next twenty-four hours. With Germany watching for an opportunity to interfere in the Transvaal; with the Boers of the Transvaal and the Orange Free State entering into closer alliance; and with the Africander Bund,—a political organization of the Dutch in Cape Colony, which for years has held the balance of power in Parliament,—strongly leaning toward the Boer cause in the Transvaal, one can hardly foresee what will be the final outcome of the present strained relations between the imperial government and the Dutch republics. It is thought by some that the present trouble in Matabeleland is largely fomented by the British South Africa Company for political ends. After the Jameson incursion into the Transvaal, the military power was taken from the Chartered Company, and placed under imperial control. Much is now being made of the fact that the home government will find it absolutely impracticable to control a native uprising in the North, from Downing street in London. Thus far the company is dealing with the native uprising, and apparently will refuse any proffered assistance from the imperial forces, as it did in the overthrow of Lobengula. The men composing this company evidently do not want the home government to assist in the settlement of any trouble in the territory of the Chartered Company, as they do not want an imperial finger in the pie after the trouble is over.

The whole world is watching this movement, and it is not impossible that things in South Africa may prove in the end the final stepping-stone to the great crisis among the nations of earth, foretold by the prophet of God. It is estimated by the most far-seeing European financiers that if the gold industry in the Transvaal should continue to develop for the next five years as it has during recent years, that country would produce, at the end of the present century, more than one fourth of the wealth of the world.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." It does seem refreshing to think of soon emigrating to a country where there will be no strife, no war, no sin, no devil.

A. T. ROBINSON.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 5, 1896.

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DIVINE WRATH.

In the Special Mention department we have noticed the charge of heresy which is raised against a minister in Chicago, who seeks admission into the presbytery in order that he may take charge of one of the Presbyterian churches near that city. It is evident that the mind of this minister revolts at the extreme ideas taught by the old school of Calvinistic dogmatists, who seem to revel in the use of all those terms which refer to God's displeasure with the ungodly. There is in the writings of that class and that period a very sanguinary tint. They do not take any pains to avoid the use of those terms which were calculated to awaken terror in the hearts of the careless sinners. They dwell with special emphasis upon the threatened wrath of God, and sometimes depict in very lurid colors the terrors of the eternal hell of conscious suffering in unspeakable torments. From such doctrines the heart naturally recoils, and no one can contemplate the reality of such a condition without feeling in his very soul that such punishment must be disproportionately severe for a brief lifetime of sin, even against a just and holy God. On this point, however, we cannot safely contend; for none of us can by any means realize the terrible fate of an unending hell of fire and torment, nor can we on the other hand measure the enormity of sin, or comprehend what would be exact justice. We can but leave these matters in the hands of the Judge of all the earth, who, we are assured, will do right.

But another very satisfactory fact is apparent to our mind; and that is that the Bible does not teach the unending hell taught by popular theology of a few generations ago. God's justice, infinite as it is, does meet its full demands in the final destruction of the impenitent sinner. But there is a tendency at the present time not only to recoil from the extreme severity of the eternal hell-fire conception of justice, but to vibrate to the other extreme of lenity in a mistaken conception of divine love and compassion. God's displeasure at sin is just as much an attribute of his character as is his approbation of virtue. A truly good man is not simply neutral in his regard of character, but like his divine Master, he loves righteousness and hates iniquity. The wrath of God is not an imaginary quality of the mind, attributed to him by those who were just emerging from the shadows of the Dark Ages; it is clearly and evidently ascribed to him in the language of Holy Writ over and over again. Divine wrath and anger, however, are not to be compared with those violent human impulses which with us go under the same names. Almost invariably human displeasure finds its object in the individual. We are not able to discriminate between the offender and the offense; and the time undoubtedly comes when in the mind of God such distinctions to a great extent disappear. When the offers of divine mercy have

all been slighted, when contempt and despite have no more that they can do, and the sinner voluntarily and freely identifies himself with the sin and its consequences, then, in the mind of divine justice, the sin and the sinner must suffer and perish together.

That it is only the love and compassion of God manifested in the sufferings of Christ that shield us all from such a fate, is a doctrine most clearly taught in the Scriptures.

G. C. T.

CLOSE OF PROBATION—AGAIN.

A CORRESPONDENT, after expressing his pleasure at seeing the article on this subject in the REVIEW of March 24, asks us to give a few words on a passage in "Great Controversy," which some consider the strongest evidence that probation does not close till the seventh plague is reached, and which was not noticed in said article. The passage in question is found in "Great Controversy," page 613, and reads as follows:—

When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received the "latter rain," "the refreshing from the presence of the Lord," and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received "the seal of the living God." Then Jesus ceases his intercession in the sanctuary above. He lifts his hands, and with a loud voice says, "It is done;" and all the angelic host lay off their crowns as he makes the solemn announcement: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Every case has been decided for life or death. Christ has made the atonement for his people, and blotted out their sins. The number of his subjects is made up; "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.

One prophecy of the Scriptures also brings to view a time when these words, "It is done," will be uttered; but this is when the seventh of the seven last plagues is beginning to be poured out upon the earth. Rev. 16:17. According to the quotation from "Great Controversy" given above, a solemn exclamation, "It is done," is made by Christ at the close of the third angel's message, when the ministration in the sanctuary is finished, and probation closes. If, therefore, we connect this with the passage in Rev. 16:17, the conclusion would follow that the ministry of Christ continues, and mercy is still offered to men, till the seventh plague is reached, and consequently probation does not close till then.

This conclusion would be well founded if it could be shown that there is *only one* occasion on which these words, "It is done," are to be spoken. If there are to be two occasions of this kind, the conclusion does not hold. And that there are to be two such occasions is evident from the record in "Great Controversy" itself. Thus on page 636 we have a description of the very closing scenes before Christ appears; and in that description, we have these words:—

It is at midnight that God manifests his power for the deliverance of his people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God, like the sound of many waters, saying, "It is done."

It is very clear that this scene is not the one before described on page 613; but this is the scene to which Rev. 16:17 refers; and that the author so understood it, is evident from a footnote referring to this very passage of Scripture. Consequently, the quotation first given from page 613 does not apply to the time when Rev. 16:17 is to be fulfilled, and therefore contains no proof that Christ continues his mediation and mercy is still offered to sinful men, till six of the plagues have been poured out, and the seventh vial is opened.

Thus it appears that there are two occasions when the words, "It is done," are uttered: one when Christ ceases his ministry in the sanctuary above, before the plagues begin to fall; and the other when the seventh and last of that series of judgments is cast upon the earth. It is evident from the first of the foregoing quotations, that when the message closes, and Jesus ceases his work in the sanctuary, probation has ended; for the statement is plainly made that then "all cases have been decided for life or death." And it is also evident that this is at the beginning of the plagues, or at least quite a space of time before the scene described in the second quotation occurs, which is the scene referred to in Rev. 16:17, or the beginning of the seventh plague. It therefore follows that probation ends quite a length of time before the seventh plague begins to fall; and there is no other place to locate it except at the time just before any of them begin to fall. And this will plainly appear from what is recorded in "Great Controversy" between the quotations given above.

When Jesus closes his intercessions for sinners, and lifting up his hands, exclaims, "It is done," the people of God are not yet delivered from persecution and trouble. The following pages give an account of their trials and struggles, hopes and fears. They pass through the time of "Jacob's trouble," but have no concealed wrongs to reveal. Their sins have been blotted out. (Page 620.) This period is called by the writer, "the time of trouble," and those who have failed to make the needed preparation for it, have no opportunity, it is declared, to make it then. (Ib.) The period of probation is granted to prepare for that time. (Page 621.) Then follows a description of the oppressions which the wicked will try to bring upon the people of God, taunting them in their distress by saying, "Where is now your God?"

On page 627 we have these words: "When Christ ceases his intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark, will be poured out." According to the quotation from page 613, when Christ ceases his intercession in the sanctuary, all cases are decided for life or death. This quotation states that when he ceases his intercession, the threatened judgments can be poured out upon the worshipers of the beast, etc. But that is the very class that receives the *first* plague (Rev. 16:2), showing that then Christ has ceased his intercession, and probation has closed.

On page 628 we read again: "These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full mea-

ure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy."

Here the plagues are contrasted with judgments poured out *prior* to the *close of probation*, showing that these plagues all fall *after* probation has closed. The wicked go on with their efforts of oppression, and seem about to triumph, and the saints are driven to cry day and night to God for deliverance. (Page 631.) And then deliverance comes in the scene described on page 636, already quoted. But after the voice here spoken of is heard saying, "It is done," the saints are delivered. They pass through no more such scenes of trouble and anguish as follow the same words when spoken by Christ at the close of his work in the sanctuary. From all this it is surely evident that probation has ended when the plagues begin to fall.

But it may be said that the Bible speaks of only one time when the words, "It is done," are uttered. Very well; this does not contradict the statement in "Great Controversy" that there are two such occasions. The spirit of prophecy often throws light on the Scripture record in this very manner. Thus the Bible speaks of only two times when the rock was smitten by Moses. Without contradicting this at all, the spirit of prophecy brings to view three times. The Bible speaks only of Stephen's saying, "Lord Jesus, receive my spirit." The spirit of prophecy does not contradict this when it says that his murderers mockingly used the same words. So here the Bible sees fit to notice the utterance of the words, "It is done," only at the time when the last of the seven last plagues is poured upon the wicked. The spirit of prophecy does not contradict this when it says that Christ also utters the same words when he finishes his ministry in the sanctuary, an act which brings the close of probation and the pouring out of the plagues.

But it is thought to be inconsistent with the love of God to suppose that he would pour out judgments which did not have in them the purpose to lead men to repentance. But is not that exactly the case with the seventh plague? And if that is so with the seventh, as it is by uniform consent, could it not be equally so with the preceding six? Is it not just as easy to include all the plagues in that situation, as it is to take in the seventh, which is the epitome, the accumulation, the crown and climax, of them all? So it would seem; and thus the effort to put six of the plagues before probation ends, would only halve the difficulty, not remove it. But it is certainly no more inconsistent with the love of God for him to give to the last generation of the wicked who have spurned his mercy forever beyond their reach, a manifestation of his abhorrence of sin in the seven last plagues, than it was in the case of the antediluvians and the Sodomites, or than it will be to give such manifestation to all the world, at the end of the thousand years.

U. S.

MORE ABOUT MISSIONARY FARMING.

I AM pleased to say that letters are already beginning to come in from those who are setting apart plots of land, the proceeds of which for this year are to go to the missionary work. I would like again to call attention to the desirability of the young people and children interesting themselves in this matter, as well as the older ones. While the enterprise is called "missionary farming," it is intended to include

gardening also, as suggested in my previous article, and it is hoped that all who feel an interest in missionary work, and have convenient access to a piece of land, even though it be only a garden plot, will do what they can in this line.

Our missionaries are doing a noble work for God and for humanity. Many of them have parted from friends and relatives, and gone to far-off lands to bring the light of the gospel to the poor, benighted heathen. Our little band of missionaries in Matabeleland, as you already know, are now besieged in the city of Bulawayo, which is surrounded by many thousands of angry savages armed with the modern implements of warfare. The mission house and store which Brother Tripp and his fellow workers had built with much difficulty of clay and straw, are probably utterly demolished, and their crops of growing grain destroyed. Now their lives are in danger of being taken. But they do not complain. These hardships and dangers they gladly undergo, because their hearts are full of the truth. Is it not a privilege, dear brethren and sisters, to lend them a helping hand by contributing something toward their support? Who will set apart a portion of their garden or farm for the benefit of our missionaries in Matabeleland?

Some question has arisen in regard to the article on the Missionary Acre Fund, which appeared in the same issue of the REVIEW as my former article; but I think there need be no misunderstanding. Most readers probably noticed from the editor's note of explanation on the last page of that week's REVIEW that the two articles, one entitled "Missionary Farming," and the other "Plant a Crop for the Lord," came to him almost simultaneously. This will account, perhaps, for each covering the ground so fully. But the work is one everywhere, and the General Conference, it will be remembered, has general charge of, and takes an equal interest in, all its various branches.

Laboring for the spiritual, mental, and physical uplifting of untutored savages, who are so far fallen that they have no appreciation of their sad condition, is a most worthy object of our liberality. And in view of the fact that our foreign missions are in great need of funds, and also in harmony with the instruction which has been given through the spirit of prophecy, that we should make broader efforts, and reach out more into fields which have not had labor bestowed on them, it seems eminently fitting that the proceeds of our missionary farms and gardens should be used in carrying the light of the gospel, in all its various phases, to those who have not had the opportunity of receiving it into their hearts, and rejoicing in it.

Money raised by means of missionary farming and gardening should, of course, be sent in to the treasurer of the General Conference, W. H. Edwards, Battle Creek, Mich., and should be accompanied by directions as to the manner in which it is to be used. As already stated, the General Conference, having general charge of all branches of the work which do not come immediately under the province of the State conferences, will be pleased in every case to respect the wish of the individual sending the contribution, and appropriate the money accordingly. When any send in money without stating expressly to what enterprise it shall go, the General Conference will place it where it seems to

be most needed, and will write the individual a letter stating to what object the money has been applied.

Let us take hold of this work with a will, and resolve to do something at once. Much of the planting has been done already, but this need not stand in the way. You can still set apart a piece of land already sown, and pledge the crop you raise from it to the missionary work. I shall hope to receive letters from a large number who are planning to do something in this line. All such letters will receive my personal attention. If any desire further information, it will be given them gladly.

O. A. OLSEN.

THE MESSAGE IN RUMANIA.

AMONG the states taken from the Turkish empire, Rumania, with a population of over five million inhabitants, takes the lead in every respect. In one thing, however, Rumania is different, perhaps, from every other country in the world; and this is in its peculiar religious aspect. The king is a Roman Catholic, the queen, a Protestant, the people, Greek Catholic, and no other country has as many Jews in proportion. The rights of the Jews are restricted, though the Constitution warrants religious liberty. In general, the people seem very indifferent to religion, and there exists no Protestant mission among the Rumanians. We did some work among them a number of years ago, but it did not prove stable. Our present work started in the Dobrudja, a territory across the Danube, which was ceded from Turkey in 1878. Twelve German Sabbath-keepers moved there from the Crimea, and after Elder Wagner came here, their number increased to fifty. For the last two years there has been an apparent standstill, but the cloud is lifting now, and the work in the many German colonies along the shores of the Black Sea promises well.

March 16 I crossed the high range of mountains which form a natural frontier between Rumania and Hungary, and was cordially received at Bucharest by Mr. Aslan, who was formerly connected with us, and Mr. Tinescie, our translator. At present we are publishing "Steps to Christ" and thirty-two Bible readings in the Rumanian language. Next morning early the train carried me to Telesti, and from here, for the first time, across the grand bridges which since last summer have spanned the two arms of the Danube and the swampy island between,—a distance of some ten miles. Three miles of these are covered by four fine bridges, the main one being one hundred feet over the Danube. As the train reached Dobrudja, I could see everywhere the Turkish minarets and the turbans. From the town of Medjidje, Elder Wagner took me with a team to Copatin, a village inhabited by Germans and Turks. We were here the guests of a Baptist leader, who had labored ten years in Albania, Bulgaria, and Servia for the British Bible Society. He speaks these tongues, also the Turkish. He knew Elder Baharian as a Baptist. In the evening I spoke in the Baptist meeting-house, and next day this brother drove us to our brethren at Saughiol on the very border of Bulgaria. Before he returned home he told us that he would henceforth keep the Sabbath; if he proves faithful, he may make a valuable worker for these fields.

Our brethren laid by their plows, and the four days were spent in profitable Bible studies and in considering the wants of the cause. The

Sabbath previous four souls were baptized; but in our meetings the word of God exerted its converting power, and Sabbath afternoon some fifty of us went by team to an inlet of the Black Sea, and six more were buried with their Lord. In the evening over forty partook of the ordinances, and our business meeting extended till near midnight. About fifty dollars was given to various branches, and all promised to be more faithful in supporting the cause. Sunday early we drove to Constanta on the Black Sea, which town, since the bridges are finished, is growing rapidly, and several millions of dollars are being spent to create a fine harbor. Already the Orient Express runs to here instead of to Vama, Bulgaria. We have twelve members here, and about forty persons were assembled at the house of an Armenian, where I spoke in the afternoon. Brother Skubovius has moved here from Galatz. He sold about sixty dollars' worth of publications in twelve different languages during the last six months, besides distributing considerable free reading-matter. Elder Wagner also lives at this place, as he can easily visit the German Colonies from here. Our church numbers now fifty-seven members, five having lately moved back to the Crimea, and as they are being scattered more and more, the way is opening for active missionary work in a number of new places. We had meetings Monday till the train started in the afternoon. Before the train reached the first station, it came to a sudden stop, and we soon found that only the Lord's protecting care had prevented a serious accident. The front wheel of a long oil car behind the engine had jumped the track for some distance, but we safely reached Bucharest two hours late. At present I am on my way to the eastern part of Germany. May the time be not far distant when in all the Balkan states the work will be started and flourish. Over sixty observe the Sabbath in Rumania, three in Bulgaria, but none as yet in Servia.

L. R. C.

Predeal, Rumania, March 24.

THE ORIGINAL COUNCIL BETWEEN THE FATHER AND THE SON.—NO. 1.

THE prophet speaks of God as follows: "For thus saith the high and lofty One that inhabiteth eternity." Isa. 57:15. Again: "I am the Lord, and there is none else, there is no God beside me." It would appear from the fifteenth verse of this chapter that this was Christ. Isa. 45:5-7, 18. Of Bethlehem, where Christ was born, it is said: "Out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. Back in eternity, before anything was made, prior to the existence of angels, worlds, or created intelligences of any kind, God and the Son existed, and a council was held between them concerning the creation of all things "that are in heaven, and that are in earth, visible and invisible." So united were they in that council that the name of each is used interchangeably; the one represents the other. They possessed the same nature, which was neither that of angels nor of men. Nothing came into existence by chance. "All things were made by him; and without him was not anything made that was made." John 1:3. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9.

God, who is infinite in knowledge, does not measure time as finite man; "for a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." "He that ruleth in the heavens is the One who sees the end from the beginning,—the one before whom the mysteries of the past and the future are alike outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of his own purposes of love and blessing. . . . This the inhabitants of the universe, both loyal and disloyal, will one day understand." "His work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Deut. 32:4. "Known unto God are all his works from the beginning of the world." Acts 15:18. God has never been, nor ever can be, taken by surprise; for he knows all, he saw all, before he ever created Satan a covering cherub. God did not plan sin and rebellion in heaven or on the earth; but he must have considered sin and its effect in the original council held. And the liability of sin's entering the universe led God to devise means whereby sin might finally be removed from the universe, and God's government be made more secure thereby. Then, should the world be created, and man bearing the image of God be led into sin and rebellion, a way was devised so that man could be saved. This purpose of God, with the grace for its accomplishing, was placed in Christ Jesus "before the world began." 2 Tim. 1:10. It was back in this council that Christ gave himself, when all the liabilities of man, who was to be created a free moral agent, and what it would cost to redeem him if he should fall, were considered. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17, 18.

Christ then proceeded to create angels with their different orders and positions,—seraphim and cherubim. Lucifer, "the Lightbearer," the sharer of God's throne, was then created, the first of the covering cherubs, holy and undefiled. He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom above them all. He stood in the presence of the great Creator; and the ceaseless beams of glory enshrouding the eternal God rested upon him. But Christ was their Creator, and stood above them all. Christ thus began the accomplishment of the eternal purpose of the Father.

S. N. H.

TO CORRESPONDENTS.

87.—How do you understand Mark 14:35, 36? Was it possible to take away the cup? and does the language of the Saviour imply that it was?

S. R. H.

To my mind the language indicates the intense agony to which the Saviour was being subjected, and represents the trembling of the human element in his nature. As he experienced the penalty of the sins of the world, and contemplated the withdrawal of his Father's face, and looked into the immediate dark future, his soul was overwhelmed with a sense of what he must pass through; and for a moment he felt to plead that if any other way could be devised, it might be done. But immediately he adds, "Nevertheless not what I will, but what thou wilt."

He received strength, and from that time forth there was no faltering. Whether it was possible for the Divine mind to devise any other plan for the redemption of the race, is a question we cannot discuss. But it would seem that if there had been any other way in which the world could have been redeemed and the suffering of the Son of God avoided, it would have been chosen.

88.—Please explain Isa. 11:11, 15, 16.

H. L. F.

This scripture is used quite generally by those we call the "Age-to-Come" people, to prove the restoration of literal Israel; but to our minds it proves nothing of the kind. It has undoubted application to the work of the gospel, as verse 10 shows, in which the Lord will set his hand to gather his people out of every nation, kindred, and tongue; and in verses 15, 16, the deliverance from Egyptian bondage is taken to represent the way in which the Lord will miraculously dry up or destroy the nations of the earth, in order that he may finish his work, and deliver his people in the last days.

89.—Please explain 2 Peter 3:10, Rev. 20:5, and onward. Is it at Christ's second coming that the earth is purified by fire and the wicked destroyed, or at the end of the thousand years?

A. A. C.

The expression "the day of the Lord" is not necessarily confined to a twenty-four hour period; but as Satan is now having his day, and has been having it for the last six thousand years, there is a time coming when the Lord will have *his* day. Satan's power will then come to an end, and the Lord will vindicate his truth, and redeem his people. That day will be a thousand years long, and during that time the earth will be purified by fire. The judgments of God fall upon the living wicked at the beginning of the thousand years, and they are cut off. The earth is dissolved by fire, and the smoke of its consuming goes up during the thousand years. Blackness and desolation prevail everywhere. But from the latter part of Revelation 20, and other passages, we would get the idea that at the end of the thousand years there would be a special time of purification, when the elements shall melt with fervent heat, and the earth shall be dissolved, and reduced to a fluid or gaseous state, from which a new heaven and a new earth shall arise. There are many passages of Scripture to which we might refer touching these things, but they will suggest themselves to our readers upon a little thought.

90.—I ask for an explanation of Professor Prescott's statement in REVIEW AND HERALD of March 24, page 186, "Every man's sin has been atoned for." It seems to me the statement has a little Universalism in it. Will you please explain?

ALEX.

Reading the context of the expression referred to, we have the following: First, reference is made to 1 John 2:1, 2, which shows that Christ is the propitiation for the sins of the whole world, and the writer then says: "God took the whole world into account when he gave Christ, and he provided a sacrifice sufficient for all. Every man's sin has been atoned for. . . . 'Who gave himself a ransom for all, to be testified in due time.' 1 Tim. 2:6." In reading the article, it is not difficult to perceive the writer's thought. It is that in the offering of Jesus Christ satisfaction is made for the sins of the whole world, and in that sense, an atonement for every man was provided, and the price of

his redemption paid. But whether every man will accept that atonement or not, depends upon the individual himself. We cannot limit the love of God or the grace of Christ to the comparative few who accept the gracious provision. His love is just as broad, and the provision just as ample, as though every sinner that ever lived had accepted. This I think to be the thought of the writer, and that he did not have the individual work of atonement in mind when he wrote the expression.

91.—Please explain 1 Cor. 3:14-16.

A. B.

To understand this passage of Scripture, we need to read verses 9-15. It then will become very apparent that the apostle was writing of the work of the gospel laborer. The figure introduced is that of a carpenter putting up a building. "We," says the apostle, "are laborers together with God . . . ye [the church] are God's building." The foundation is Christ. Upon this foundation, some build of gold, silver, precious stones; others of wood, hay, and stubble; showing that although a man may have the right foundation to start upon, still his work may not be wrought in wisdom, and if it is not, it will not stand the test. How often we see this illustrated! Sometimes a great revival sweeps through the community; wood, hay, and stubble are gathered in, but the day of trial comes, and the work vanishes; nothing is left. The laborer may have been sincere, but still was not wise, or did not carefully select his material. He will lose the reward he might have gained by faithful labor, the stars in his crown of rejoicing will be missing. He himself may be saved, though as by fire; but his work will perish. On the other hand, if he labor wisely, carefully building upon the right foundation with a tried character of righteousness and faith, his work will stand the test.

92.—If God is love, why will the wicked be raised to be punished; why not let them remain forever in their graves? (2) In what sense is the word "soul" used in Matt. 10:28? I thought the body was the soul. (3) Does the seventh-day Sabbath apply to all the worlds, or to this world alone? We are taught that some of the planets revolve in ten hours, and in different periods, which would make their days shorter than ours.

J. T. M.

(1) Infinite love necessarily embraces infinite justice, and that requires that each one shall be rewarded according to his deeds; but this is not done in the circumstances of this life. We often see the wicked prospering and happy in their lives, and peaceful in their death. Some of the wickedest people on earth live long lives, and die in comfort. In order that each one may see what he has lost, and realize the enormity of his crime and of his ingratitude, he will be brought at last face to face with eternal things, and with the judge of all the earth, and made to realize in his own person the penalty of his sins. This could not be done without a resurrection. (2) It seems to me that you are mistaken in reference to your opinion of the soul. See Micah 6:7; 3 John 2. Just what is intended by the use of the term is too lengthy a question to discuss here, but we will say that no one object will serve as a definition for the word "soul," because it is used variously. In many places it is used in the sense of the conscious spiritual and moral part of man's nature. It undoubtedly has some such signification in Matt. 10:28, in the sense that it is the organization of the conscious powers, the character. (4) We know nothing about

other worlds except that which is revealed to us. We believe that the principles of God's law are of universal application, and among those principles that which underlies the Sabbath is a prominent and essential one; but for an explanation of queries which may arise upon this subject, we shall have to wait until we get over on the other side, and see how it is. It will not be wise in us to limit God's ways to our comprehensions.

93.—Does Job 1:6 prove that Satan had access to heaven in Job's day? (2) According to Christ's instruction in Matt. 5:39, 40, have Christians a right to self-defense? (3) Did Christ minister in the most holy place in the apostolic age? If not, please explain Heb. 6:19, 20.

W. C. M.

(1) No. It does not say that the meeting-place was in heaven. (2) That may depend upon the circumstances. It is far better to suffer wrong than to do wrong, and if there is a prospect of a quarrel or trouble, it is better to yield our rights than to contend. If a man is bound to strike us, it is better to let him strike than for us to do the striking. But I cannot think that the Saviour intended that we should subject ourselves to highway robbers, thieves, and outlaws, without resistance. When a man is called upon to suffer as a Christian, to suffer for Christ's sake, or to suffer wrongfully, let him exhibit the spirit of Christ, and take it patiently; but if a tiger or lion or any other wild beast, having four legs or two, spring upon him, it would seem that even a Christian would have not only the right, but a duty, to defend his life and his property. (3) No. There are two veils of the sanctuary, an inner and an outer one. When Christ ascended on high he entered the holy place (Heb. 9:12), in which expression a contrast is drawn between the heavenly sanctuary and the earthly sanctuary. The expression "within the veil" does not necessarily mean within the second veil.

94.—By some it is held that the beginning of the day is at sunrise instead of at sunset. Matt. 28:1; Mark 16:1, 2, 9; Luke 24:1; John 20:1, 19; Acts 4:3, are suggested in proof of this position. In reference to Lev. 23:32, it is claimed that the ceremonial sabbaths are alluded to, and not the Sabbath of the Lord. Please explain.

W. B.

The texts referred to, none of them, necessarily teach anything of the kind. At the best they are only inferential, and may in that direction be explained with the understanding that the word "day" was then used as it is now, in two senses; first, the twenty-four-hour period, which includes day and night. This period began at sunset. Then there were the component parts of this period, half of which was called night and the other half called day. Our Saviour uses this term in this way when he says, "I must work . . . while it is day: the night cometh, when no man can work." In this sense we understand Matt. 28:1, Acts 4:3, and other passages. Lev. 23:32 evidently shows when each day begins, for it would be inconsistent to begin the ceremonial sabbaths in the middle of the day, as would have been the case had the day begun at sunrise. Such a position, also, would be contrary to the record of Genesis 1, where the "evening and the morning," or the night and the day, composed the day. Mark 1:32 proves conclusively that the day changed at the setting of the sun, as the Jews then brought their sick after the Sabbath had past. Much more evidence of a similar character might be adduced.

G. C. T.

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.

A LITTLE WHILE.

BY ELLA CORNISH.
(Redwood Falls, Minn.)

A LITTLE while to linger here;
A little while of hope and fear;
A little while of grief and pain;—
A whole eternity to gain!
A little watching by the tide;
A little glimpse of yonder side;
A little waiting here below,
Our Father's smile at last to know!

OUR GOLD COAST MISSION.

THE Gold Coast Colony is situated in the western part of Africa, bordering on the Gulf of Guinea. It possesses a seacoast of 370 miles, and an area of 38,000 square miles. The coast is fringed with small lagoons, presenting but few suitable harbors. Politically, the colony is divided into fourteen districts, as follows: Apollonia, Axim, Dixcave, Chama, Elmina, Cape Coast, Salt Pond, Winneba, Accra, Pram Pram, Adda, Kitta, Volta River District, and Wassaw.

As is indicated by its name, this country is rich in the precious metal, and in the sixteenth, seventeenth, and eighteenth centuries vast quantities of gold were drawn from it. Bosman, a Dutch writer of the last century, states that in his time the Gold Coast had an output of over £3,000,000 sterling in gold annually. Since the discovery of gold in Australia and California, and other more healthful sections of the globe, the gold industry of this region has decreased, so that at the present time the amount of gold obtained does not exceed 100,000 a year.

Copra, coffee, cotton, gold, ivory, mica, monkey skins, palm-oil, and palm kernels form the chief productions and exports. As the country is tropical in its character, nearly all the tropical fruits are grown to some extent. However, but little has been done to develop the agricultural resources of the country, owing to the ignorance and lack of industry of the people. The inhabitants are made up chiefly of blacks, and number between a million and a million and a half, congregated for the most part in cities and villages throughout the colony. There are but few cities of any size. Accra, at the eastern boundary, is the most important town, possessing a population of 17,000. Other towns ranging from 10,000 down to mere hamlets, are scattered along the seacoast and through the interior.

The climate is one of the deadliest to be found in any part of the world. Some years frightful mortality is caused by malignant malarial fever, which sweeps off thousands of the population. The danger from this and kindred diseases is augmented by the lack of sanitary regulations, and the almost total ignorance of the laws of health on the part of the people. On account of the deadly climate, but very few white people are found in the colony, the whole number amounting to not more than from two to three hundred, and the majority of these are government officials or traders, many of whom spend only a portion of their time on the Coast.

The work of Seventh-day Adventists was begun in the Gold Coast Colony several years ago by the introduction of reading-matter into that field. Several native brethren became interested readers of the truth, and as a result, took their stand in favor of the Bible Sabbath. Under many difficulties, they have maintained their connection with our work, although having a very imperfect idea of the message for this time. In 1893 two brethren were sent out by

the Foreign Mission Board to organize the work in this field. They did excellent service in the way of selling publications, health supplies, and in other ways instructing the people in our work. Prolonged attacks of the fever, however, compelled one, Brother E. L. Sanford, to return to this country in order to save his life.

Nearly one year ago another company, consisting of Elder D. U. Hale, G. T. Kerr and his wife and child, and G. P. Riggs, was sent to that field. They landed safely at Cape Coast Castle, a town of some 11,000 inhabitants, and after spending time in looking the field over, decided to locate permanently in mission work in that city. This town covers a considerable area of ground, and contains a small Anglican church building, a beautiful Wesleyan chapel, and several modern houses belonging to European and native merchants. The streets are well drained for towns in that country, and quite well lighted; and for the supply of water, large tanks have been constructed. A considerable amount of trading is done at this port, due to its being situated at the terminus of the road running north from Assin to Ashanti. Previous to 1873 Cape Coast Castle was the capital of the colony, but at the conclusion of the Ashanti war, the seat of government was transferred to Accra.

Our workers have been planning to advance the truth by means of preaching, medical missionary work, teaching, selling our publications, health supplies, etc. The medical missionary work in this field, as in nearly every country where it has been begun, is developing a large share of attention, and seems to be the means of gaining a ready access to the hearts of the people. In a letter received a short time ago from Elder D. U. Hale, he speaks as follows in regard to the work done in this line:—

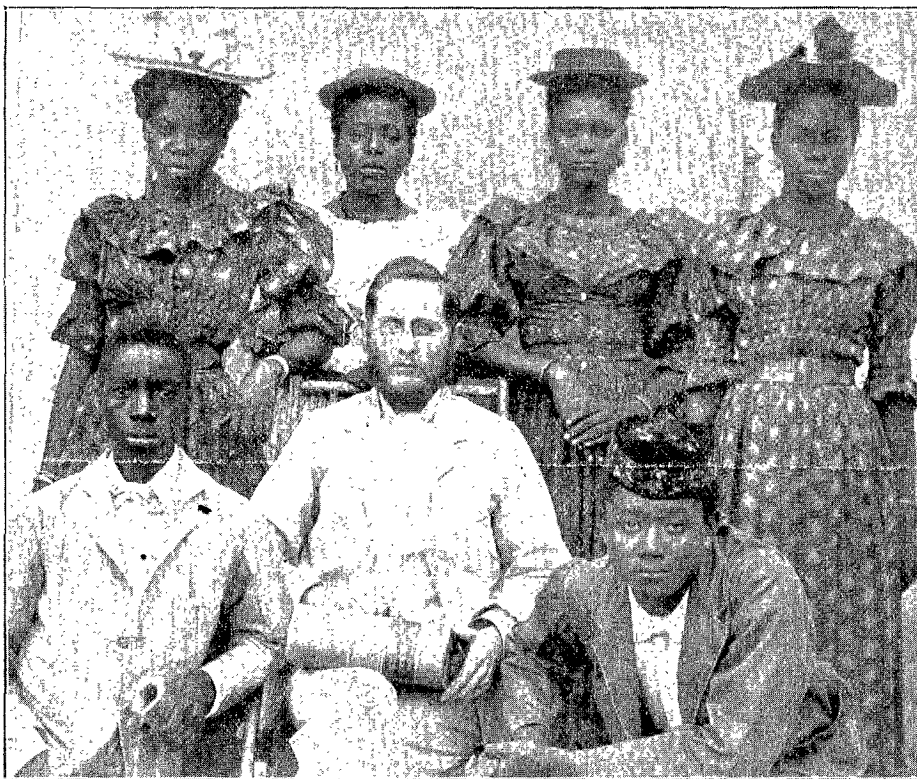
“Since the medical missionary work was opened, we have had our hands full, there being from twelve to twenty-five patients every day. The most of them were of the poorer class, but soon the wealthy people began to come, and we began to charge them for the medicine; but they kept on coming, even from some of the best families. Several have come who had spent many dollars on physicians without relief. When the natural remedies which the Lord has given us were applied, almost immediate benefit was received. This has given us quite a prominence among the people. The chief of this division of the nation (Gold Coast is divided into certain colonies, and each colony has a king, with chiefs under him) came for treatment of a disease on which he had spent much money for other doctors, especially government doctors, without relief. This chief has been receiving treatment for about six or seven weeks, and he is now nearly well. He has offered us a tract of land for an industrial school.

“A lady of some prominence came to Sister Kerr for treatment for fever and ague which she had been having regularly for nine months. After she came to the mission, she never had another chill, and is now apparently well. Some have come from neighboring towns, such as Anamabu, to be treated. So you see how God is blessing in this line. If we had another medical missionary nurse, we could establish another medical mission very nicely with our present force.”

But all the experiences of our missionaries are not so pleasant and encouraging as is the above. Brother Hale writes in this same letter of the sickness experienced by the workers, as follows:—

“I had a hard fever October 24, which lasted over a week. Part of the time I was delirious and unconscious, but the Lord had a care for me, and soon I was better. It has come back regularly every two weeks, but has not lasted more than thirty-six hours at any time, and has not been very severe. Brother Kerr had an attack of the African chills and fever the first of December, which weakened him very much. Sister Kerr has likewise suffered considerably. Frank, the baby, has been troubled much with colds and coughs, but seems all right now. Brother Riggs has likewise had a severe attack of the fever, but got over it nicely.”

In the last mail there came a letter from Brother Kerr. He states that all the missionaries are enjoying the best of health. The medical missionary work is increasing, and it has been decided to place in training several bright young men and women to act the part of nurses in connection with our work. The accompanying picture shows Brother Kerr in the center. On either side of him is a native young man, and standing in the rear are four young women; these constitute the native training class for nurses, the first organized on the Gold



Coast. We trust, however, that it may not be the last, but that this may be but the beginning, and that the work may grow and extend, until thousands of the inhabitants of the Dark Continent shall be brought to a better knowledge of the laws of their being, and in the end to a knowledge of their need of Jesus Christ, the Saviour of the world.

There is but little romance connected with the missionary work on the Gold Coast. As our devoted missionaries have suffered from time to time with the malignant fever so prevalent on that coast, and as they have had to cope with the many difficulties which do not exist in more favored climates, they have realized, as we trust all will who may read these lines, that there is a stern reality in the life of a foreign missionary, after all.

Do we need to ask our dear people for their sympathy and prayers for our missionaries on this coast? We are confident that we do not, but that a knowledge of their situation, and of the dangers and trials that beset them, will be sufficient to enlist in their behalf all the assistance that can be given by way of supplication and aid in temporary ways. The mission on the Gold Coast needs the support which can be rendered by our gifts and offerings. The people are poor, and but little aid can be expected by way of native contributions. This is also true of a larger part of our mission fields. Our

home churches, as they have begun, so must they continue to play an important part in the work of God throughout the entire world. The gospel of the kingdom is to go to every people throughout the world; no nation or race, however poor or ignorant it may be, can be passed by. Realizing this, may all seek so to dedicate their lives and their substance to the Lord of the harvest, that the message may go untrammelled and with the Spirit's power.

F. M. WILCOX, *Foreign Mission Sec.*

CHILE.

SINCE my last report, considerable work has been done in this field by free distribution of literature, both in Valparaiso and in other localities; there are no visible fruits of this effort, but the Lord will give the increase in his own good time. We have had the pleasure of meeting with all three of our canvassing brethren. While they were with us here, we thought it proper to avail ourselves of the privilege of celebrating the ordinances of the Lord's house, notwithstanding we have no organization. “If ye know these things, happy are ye if ye do them.”

Brother Segesser, who has been canvassing in the south, has gone to Brazil to work in the German colonies there. We were sorry to lose him from Chile, but he seemed to be impressed that his duty called him from our field. Brother Nolen has decided that he will not return to Chile. But while we lose on one hand, we gain on the other. Brother William Springer, who accepted the truth under the efforts of Brother Bishop at Iquique, has decided to enter the canvassing work, and I have just sent him a few books. Brethren Bishop and Davis are now in the south. They expect to try the city of Santiago this winter.

I gave several Bible readings to a young man from North America whose parents now reside in Peru. He has accepted the Sabbath, and I think is on his way to Peru with the Sabbath truth for that needy field. May

God give him strength to let the light of truth shine.

We have found it expedient to move our residence, and are now living in the same house with a native lady, a widow of intelligence, who has also accepted the Sabbath. A very intelligent German lady in another part of the city has just informed us that she had kept her second Sabbath on the 14th inst.

Our city and state are much concerned over the increasing prospects of war with Argentina. The two countries are vying with each other in preparations. Those who know, say that no such depression of business generally, has prevailed here within the last fifteen years, and all seem to feel that a terrible struggle for the mastery is inevitable. And, as if to add immediate consternation to gloomy forebodings, the severest earthquake shocks that have been experienced for twenty-five years were felt here last Friday night at about nine o'clock. Many buildings were thrown down, while the earth groaned. There were thirty-two shocks felt during that night. The people who live in high houses take their beds and sleep in the streets. I am informed that the Grand avenue, which is more than a mile long, was, and is yet, every night almost one continuous bed. It seems to me they are unnecessarily alarmed; but they say I am a “gringo,” which means that I am unsophisticated.

G. H. BAKER.

COLORADO.

CRAWFORD AND TELLURIDE.—At the close of the Delta institute, I visited the Crawford church for a few days. I was glad to find the church growing in the truth. A number have moved to this place, and thus added to the company, and they have decided to build a meeting-house, and trustees were elected. I left them of good courage.

April 3 I began meetings with the Telluride church. This company was raised up last fall by Elders Anglebarger and Trubey, and so the members were new in the truth. They needed much instruction in the various lines of work, but seemed anxious to learn, and it was a pleasure to help them. I remained there three Sabbaths. The church was much encouraged, and two took a stand for the truth, and united with the church. An elder and a deacon were elected and ordained. The ordinances were celebrated for the first time. I obtained three yearly subscriptions for the REVIEW. This place is a mining town, and is surrounded by snow-clad mountains. On account of the high altitude, I found it hard to speak, especially when I was preaching three times a day and holding some business meetings besides. I found the people generous, and ready to assist in carrying on the Lord's work.

GEORGE O. STATES.

MICHIGAN.

POTTERVILLE, GRAND LEDGE, AND HOMER.—I held meetings with the Potterville church for about two weeks. I tried to bear a plain and pointed testimony to them, and it was evident that the Spirit of the Lord impressed hearts. Some confessions were made. We celebrated the ordinances, and those who took part seemed to enjoy the promised blessing. Two were taken into the church.

I met with the Grand Ledge church April 11, and administered the ordinances, some engaging in the ordinance of humility for the first time. The power of God was felt by some as never before, and all realized the fulfilment of the promise of the Saviour, "If ye know these things, happy are ye if ye do them." The next day I buried five souls with their Lord in the waters of Grand River. One brother was rebaptized, and four new members were added to the church. Others expect to join soon, and still others are interested. This church, which was recently organized, is in a prosperous condition. May the Lord keep them in the fellowship of the Spirit and the bonds of union. May God bless these dear brethren and sisters.

I came to Homer Wednesday, April 15, and held meetings here until the following Sunday night. I found the brethren and sisters here so busily engaged in working for others that they have no time to find fault with each other, hence perfect love prevails. One brother,—a grandson of the "Ohio Hunter,"—who had recently moved to Homer, and had wandered far from his Father's house, was reclaimed, and his wife gave her heart to God, and began the observance of the Sabbath. This was an occasion of rejoicing to the church. The ordinances were celebrated, and all rejoiced in a Saviour's love. I go from this place to visit my home in Illinois, from which I have been absent nearly two years.

J. F. BALLENGER.

OKLAHOMA.

THE Lord has blessed in Oklahoma very much the past winter. Elder Russell labored at Whiterock, in the Cherokee strip, during the latter part of January and the first part of February, where he was successful in bringing out a company of sixteen. We expect to organize a church there in the near future. Brother Jacob Kraft has recently labored at Isabella, among the Germans, where ten or twelve have taken

their stand for the truth. These, with those who are keeping the Sabbath there, will make quite a good church. Elder Westphal was there last Sabbath, and he has probably organized the church before this.

I have recently labored at Waukomis, where the Lord greatly blessed the work. Satan sent opposition, but the Lord overruled it to his glory. After laboring from house to house, and preaching thirty-one sermons, I was able to organize a church of eleven members, with others keeping the Sabbath who will soon unite with the church.

We have just closed our canvassers' institute, and though the attendance was not large, we feel assured that the work done is of a beneficial and lasting nature. About all who attended have started out in the work. Oklahoma's harvest is ripe, but the laborers are very few. If we only had the means to put more laborers in the field, it would be difficult to tell what the outcome would be. Even with the little help we have, the conference has almost doubled its numbers since its organization, twenty-two months ago. Then we had four hundred and sixteen members. Since our last camp-meeting in August, 1895, four new churches have been organized, and three more companies are ready to be organized as soon as we can get around to them. I would say that the companies that have been brought out here the past year are almost all new converts who have embraced the truth here in Oklahoma. We are greatly encouraged in our work, and hope to labor on unselfishly till the Master comes.

J. M. REES.

INTERESTING AND HELPFUL TO US: IT WOULD BE THE SAME FOR OTHERS.

WE are often in receipt of letters from brethren that give brief statements in regard to the work in their fields, but generally these statements come to us long after the work has been done, and in such meager fragments that we can hardly make an intelligent report out of them for the REVIEW. In reading these letters, it occurs to us that our ministers and other workers all through the field should give much more attention than they have been doing recently to reporting for our church paper.

We are just in receipt of a letter from one of our veteran workers, in which he states that he sent a report to this Office some time ago to the effect that several had begun to keep the Sabbath in his field, through simply reading the Bible alone. We are sure the report did not reach us, because such reports are so interesting that they always find a place in the columns of the REVIEW AND HERALD when we get hold of them. The same person goes on to tell of interesting meetings that he has held from place to place, several having joined the church in one place, five or six baptized in another, and so on.

Now, as our work extends, it will be necessary, of course, to make these reports as brief as possible; but why would not a few columns of short reports from brethren all through the field, telling that they have labored in such a place, and so many have accepted the truth, and in such another place others have accepted the truth, and oftentimes giving some incidents in connection with just how they accepted it, etc., be the most interesting reading that could be placed in the REVIEW?

The editors of the REVIEW have often sent out appeals for just such reports as these, and it seems to me that every one should learn of the needs in that direction, and that more thought should be given to this line of work. In the earlier history of the message much more attention was given to this matter of reporting than at the present time, and the fact that we do not report as much as we did, would seem to indicate that on the part of some there is not the same rejoicing over souls that are brought to

the knowledge of the truth, as there was in years gone by.

Do not go into long details over the matter, brethren, and tell all the particulars in regard to any series of meetings, but furnish interesting facts in brief and pointed notes, and they will not only help to make the REVIEW more interesting, but may be the means of encouraging and strengthening many a weak brother and sister who is almost ready to perish. There is no more interesting matter contained in the REVIEW than the reports of the advancement of the message. All such reports, of course, should be addressed to the editors of the REVIEW.

A. O. TAIT.

A SHORT CHAPTER OF EXPERIENCE.

I SPENT two Sabbaths, April 4-11, at Amor, Minn., with the little company there. Although few, I found them of good courage, and firm in the faith. During the last summer they held Sunday-school in their schoolhouse, with quite an attendance of Sunday-keepers, using our lessons. The lessons on the Sabbath question stirred the neighbors somewhat, but none as yet have decided to obey.

There are quite a number of Latter-day Saints in that neighborhood, of the Josephite branch. The last Sunday I was there their minister preached twice. He was very earnest, and evidently felt sure he was right. He preached with considerable clearness and power, and held the close attention of his hearers. The great burden of his message seemed to be, "These signs shall follow them that believe." I never heard any one point out the gifts of the Spirit, and show their perpetuity, more clearly than did he. And then he said, "We are the people whom these signs follow. These wonderful manifestations of divine power are manifested among us. Therefore we are surely the true church of Christ."

In conclusion he presented a well-attested case of healing a blind woman by the ministration of the elders of the Latter-day Saints. It was a printed testimonial by the woman herself, who has now been enjoying the best of eyesight for twenty years. The testimonial was corroborated by witnesses, and sworn to before a justice of the peace. Names, dates, and places were all given, and the whole thing was as well established as anything could be by human testimony. I saw that his discourse had a telling effect on his audience. As he was speaking, I thought, Have I, as a minister of the truth, any duty to perform in this matter to-day? That we were living in the time foretold by the Saviour, when many would come in his name and do great signs and wonders, and deceive many, was never so vividly impressed on my mind as while listening to this preacher. As I thought of these things, I asked the Lord to help me to say something that would do good.

Liberty being granted me to speak, I spoke well of the truth he had so clearly presented, and referred to the fact that according to the words of Christ, there would be a revival of miracle-working power both in the true church and out of it. That we are in the midst of that time is attested by the miracles and wonders on every side. For instance, see Schlatter, of Denver; Tweed, of Chicago; and many others. Since this is so, how careful we should be to try the spirits, to prove all things, and hold fast that which is good. In his discourse he had said, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." I asked him where the Bible speaks saying that the first day of the week is the Sabbath? I had looked long for such a verse in the Bible, but found it not. I had also asked others if they had ever found where the Bible speaks in that way, but never found the man that could find the place; but perhaps now I had found the gentleman who could point to the verse requir-

ing us to keep Sunday. If so, if he would be kind enough to show it to me, we would go arm in arm down life's journey, keeping Sunday together. What do the readers of the REVIEW think he said? Well, he was like the man in the parable that had not on the wedding garment. He was speechless. He never answered a word, but closed his meeting, and went out. I supposed that in his evening discourse he would say something about it, but he did not. At his evening meeting one not of our faith requested me to speak on the Sabbath question, which I did the next evening to a goodly company of interested listeners. As the Sabbath and the law of the Sabbath were clearly seen to be the test of the ages, how thankful I was for the truth! May we all cherish it as a most sacred trust committed to us by our Father in heaven. Brother C. E. Brorgeson was duly elected and ordained elder, and the little company were encouraged to labor on until the Master comes. Now is the time to live close to the good Shepherd's side, and to look well to our goings.

W. B. HILL.

CHRISTIAN HELP WORK.

THIS department of our church work is by no means a small, unimportant work. It is a grand and noble work, and in order to be successful, this work requires both labor and means. It is a work in which the sisters may quietly engage, without any unnecessary display or "blowing of the trumpet." It is a work which requires patience and perseverance. This work reaches down and proffers a helping hand to those in need of both temporal and spiritual food, and opens the way to the hearts of the people for our Bible workers. There is no need of any member of the church being idle when there is so much to be done and so short a time in which to accomplish the work.

When our Saviour was here among men, "he went about doing good,"—relieving the distressed, ministering to the sick, healing and comforting all who were afflicted, and even casting out devils, raising the dead to life again, feeding the hungry multitudes, and in many ways giving us an example to "fulfil all righteousness." The apostle James tells us that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction," which does not mean that we shall array ourselves in "rich and costly attire," and make a fashionable call on the poor, hard-worked, disconsolate widow, and after taking an inventory of her poor and scanty furnishings and surroundings, gather up our robes and say, "Well, God bless you. 'Be ye warmed and filled.'" The apostle James asks, "What doth it profit," if "ye give them not those things which are needful?" In this work we can very forcibly realize the truth of the words "It is more blessed to give than to receive," and it is a source of joy to receive the gratitude of the hearts of those with whom we labor; and we have the assurance that "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

When the king comes, he will say to those on the right hand, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. 25:40.

Indianapolis, Ind.

S. M. SANDERS.

TO THE REVIEW.

[THE following letter is from isolated friends of the cause, to whom we had the privilege of bringing present truth twelve years ago.—T.]

I desire to express my appreciation of the blessings I have received from the weekly visits of the REVIEW. We rejoice in the precious truths the paper contains. First is the poetry,

with its elevating and inspiring thought, which fill our hearts with love to God; then the sermon by Sister White. The blessed and cheering words we read in each sermon give us courage and comfort us, and also give food for meditation. The varied articles are restful to the mind; and as we look over the names of the dear fellow travelers, sometimes we read a communication from an old soldier, tried and true, of the cross of Christ, who had nearly fallen in battle, and was ready to lay down his lifework. We thank God for these, who have "stood like the brave, with their face to the foe," and who by their words and work have led the way before us, teaching us the plan of salvation, and to plant our feet on the rock and the faith of Jesus, keeping all his commandments. We esteem them for their work's sake.

Then the mission work is very interesting, for we know that its progress means that the coming of Christ draweth very near, for which we are truly thankful. Tenderly and carefully do we read the obituaries of those who have finished their course with joy, knowing that when Jesus comes, they will be changed to immortality and be fashioned like his own glorious body. When we have read the REVIEW, as we lay it down, we feel that we have been to meeting, and seen the faces of the dear brethren and sisters; and as it always comes for one Sabbath reading, we are all together in a Sabbath meeting. You cannot know how we appreciate the visits of the paper. May the blessings of God attend its way, and the blessings of God rest and abide with all who have a part in its work, is the prayer of the writer.

MRS. B. D. ECKLER.

Hillsboro, N. Dak.

News of the Week.

FOR WEEK ENDING MAY 2, 1896.

NEWS NOTES.

Mr. Booth-Tucker, the lieutenant commander of the Salvation Army in this country, went "slumming," or on a tour of investigation in some of the worst places in New York, with a notorious character of those quarters. He disguised himself, and after having visited several low resorts and questionable places, he was arrested on a charge of feloniously wearing false whiskers on the streets. He was locked up, but soon released on \$1000 bail, and at his trial was discharged, the magistrate deciding that he had violated no law. It was probably a part of the game devised by his guide to show him as much of the process of slumming as possible.

The brother of President Cleveland is a Presbyterian minister, and for several years has had charge of a church in a small town in New York, at a salary of six hundred dollars a year. Lately there has been more or less disturbance of the tranquillity of his flock on account of the Democratic political tendencies of the pastor, who thought that his politics was nobody else's business. The people made it their business, however, to oust the offensive partizan, and the "Rev." Mr. Cleveland is where some people hope his big brother will be next March—out of a job. Ministers, as well as other people, may have too little religion and too much politics. When the politics is of the right kind, they will get along; but if they are on the wrong side, it would be politic to restrain them.

News from Cuba is rather meager of late, and there is as yet nothing decisive in the struggle. The Spanish forces have run a line of fortifications north and south, extending clear across the island, cutting off the western province of Pinar del Rio from the rest of the country. Maceo, with his forces, is on the west side, and it has been the expectation of the Spanish to keep him there until his forces were destroyed or obliged to surrender. Maceo has not apparently been worried over the matter, has always said that he would cross the line when he got ready, and has within the last few days proved his ability to do so, having sent a portion of his forces across, and is prepared to leave the province himself, whenever he is ready to do so. This has proved no small disappointment to General Weyler. Anticipating the close place in which he had his enemy, about ten days ago General Weyler issued another proclamation offering a pardon to all the rebel leaders who

would come in, yield up the fight, and surrender their arms; but they did not seem to be very anxious to do this. A bomb was exploded in General Weyler's palace on April 28, which shattered the interior wall of the vast building, broke great stones of the outer wall, and destroyed portions of the roof. Nobody was injured.

News has been received of the assassination of Nasr-ed-Din, the shah of Persia, who was shot at the capital, Teheran, on the first of May. It does not appear that the murder was the result of any widespread conspiracy, although such may prove to be the case upon further investigation. At once the suspicion is whispered abroad that "Russia must have had a hand in it," from the fact that everybody has become suspicious of the Muscovite. It is premature to make any such assertions. It is considered quite certain, however, that serious diplomatic complications will now arise between Russia and England, in consequence of the wild freak of the political fanatic, by whose bullet the life of the ruler was instantly cut off in its prime. The shah is reported to have been worth about thirty million dollars.

ITEMS.

—April 30 a collision occurred between two steamers, ten miles from Shanghai, China, in which the British steamer "Onwo" was sunk immediately. Three hundred were drowned, mostly Chinese.

—Cripple Creek, the new mining town in Colorado, has been nearly destroyed by two extensive fires of incendiary origin, set for the purpose of plunder. The losses are very heavy. Six hundred houses and \$2,000,000 worth of property has been burned.

—It is reported that at the late conference in Washington for universal peace arbitration, a member was heard to say in a loud whisper, "I am for arbitration, but not until Cuba is free." That is a pretty good sample of the rest of human nature. We are all for peace until trouble comes our way, and then we believe in fighting it out.

—There has been further trouble in the French government. The refusal of the Senate to vote for the Madagascar expenses was accepted as a want of confidence vote, and the resignation of the Cabinet followed. As soon as the resignation had been accepted, the Senate voted the necessary credits, thus showing very definitely its disapproval of the government.

—It appears from reports that the rebellion in Nicaragua is not so easily disposed of as it was expected it would be. Several battles have been fought, in which it is said that the government has been victorious; but the rebellion still lives, and the fight goes on. It should be borne in mind, however, that the reports are from government sources, and are therefore quite liable to be colored in their behalf.

—As reported a week ago, it seems that the Catholic Church is interested in working for peace between Spain and Cuba. The following despatch published last week would confirm this impression. "It is rumored that the nuncio at Madrid has approached Premier Canovas with a view to inducing Spain to accept the mediation of the United States on the Cuban question. The nuncio has had several interviews with Mr. Taylor, United States minister at Madrid."

—A novel use of the telephone was lately made in the Cuban war by Pablo Olvia, a Cuban general. At the outskirts of a town defended by a Spanish garrison he found a telephone, and by this called upon the commander to surrender. He refused; whereupon the Cuban general called back over the wires that the town would be burned unless the comandante changed his mind within an hour. At the end of the hour the garrison surrendered by telephone, and Pablo Olvia entered the town, with no loss of men or ammunition on either side.

—The following despatch was received May 1 from Buluwayo, Matabeleland, and appeared in the papers of that date: "Earl Grey, co-administer with Cecil Rhodes, of the territory of the British chartered South African Company, has arrived here with a strong escort, and Buluwayo is looked upon as being practically relieved. It is no longer likely that the natives will attack the town in force, although they still number over 15,000 armed men in this vicinity. The Imbezus are said to be threatening their "god" for not having fulfilled his promise to turn the bullets of the whites into water."

—The Methodist General Conference convened in the city of Cleveland, Ohio, May 1. It is a notable gathering, nearly all the leading men of that denomination being present. The question of admission of women as delegates is one of the prominent issues to come before the meeting, and it was opened early in the session, as there are four lady delegates present. There was a struggle from the outset, the published reports of which read more like the proceedings of a political caucus than a gathering of religious brethren. The indications are that the women will be admitted,

—An exchange says: "One of the great obstacles to Christianity in Japan is that Buddhism is not only revived, but is adopting Christian methods to carry forward its operations." We are led to wonder if that refers to oyster suppers, ring cakes, grab-bags, poverty socials, and such like. If so, we are not surprised, for that is what hinders Christianity in this country. But these are not "Christian methods." They are far better adapted to advance Buddhism than real Christianity. The adoption of genuine Christian methods will produce Christianity, without fail.

Special Notices.

MINNESOTA CONFERENCE AND CAMP-MEETING.

THE time for this meeting is appointed for June 2-9, preceded by a workers' meeting of a week. Each year adds to the gravity of the situation under which the Lord's people live and act. Corresponding devotion and the spirit of willing sacrifice, based upon an intelligent faith in the word in regard to the present issues of the gospel, should, and we believe will, characterize the work of God now. Both business and spiritual interests of the cause in our State should have our careful consideration. Divine guidance is needed to plan for, and conduct, the work, that God may approve with his blessing, and that success may attend the labor of his servants for the coming year.

Officers for the different associations must be chosen to take the management and responsibility of the work of their respective lines. Accounts are to be audited, and laborers authorized to engage in the work for the next conference year. That the meeting may accomplish all that the Lord would be pleased to have it, we ask all our brethren and sisters to attend, who reasonably can, and all others to join in seeking God by earnest prayer, that needed wisdom may be given and exercised in all the deliberations.

The place of the meeting is in a beautiful grove at Merriam Park, situated between the cities of Minneapolis and St. Paul, immediately on the inter-urban street-car line, and is easily reached from either city, and at one fare.

Information and instruction in regard to reduced rates over the different railway lines will be given by Brother Adams, which we hope each one will carefully study till they are fully understood. Orders for tents, stating size desired, should be sent to M. H. Ellis, Box 989, Minneapolis. We expect a large gathering, good help, and a large measure of the Spirit of God at the meeting. Brethren, can you afford not to come? A few more general meetings, and then the grand gathering of all the saints of God to the everlasting kingdom! May we all be there.

N. W. ALLEE, Pres. Minn. Conf.

YOUNG LADIES WANTED AT THE BATTLE CREEK SANITARIUM.

THE unexampled growth and development of the work at the Sanitarium have created a demand for an increased number of nurses, and there is now an opening for twenty-five young women to enter the spring training-class, which is just organizing. Those who have been in training and are fitted to enter missionary fields elsewhere, can be released only when others are received to take their places. Most of those now received are fitted to connect with the missionary work or some line of missionary work away from the Sanitarium, within one or two years.

Those who wish to enter this course should apply at once to the undersigned.

J. H. KELLOGG, M. D., Battle Creek, Mich.

WISCONSIN CAMP-MEETING.

OUR next camp-meeting will be held at Stevens Point, on the same grounds as last year. The workers' meeting will begin on June 2, and the first meeting of the conference and the tract society will be held on Friday, June 5, when the different committees will be appointed. We expect all our delegates to come in time to be at the opening meetings of the conference and tract society. The camp-meeting proper will begin on Tuesday, June 9, and continue till the 15th.

It hardly seems necessary to take space in the Review for an appeal to our brethren to attend this camp-meeting. Appeals have been made from the different States, giving good reasons why the brethren should put forth every possible effort to attend the camp-meetings. These reasons hold good here in Wisconsin. If there ever was a time when all our workers and all our brethren ought to come together to seek the Lord with all their hearts for a special blessing, it is now. If all knew how destitute many of us are of the divine power that God is waiting to bestow upon us abundantly, we would undoubtedly put forth every effort to come together to seek God for that blessing and help that Heaven alone can give.

Dear brethren, will you not make it a subject of earnest prayer for God to direct you, and open the way for you to attend this meeting? Especially would I appeal to the youth among us to come. We expect special help from abroad to give instruction to the young people during the time of this meeting; hence we feel a duty to urge them to attend, if possible. Encourage and help one another to come to this meeting. Pray God's blessing to rest upon us continually. May God grant us a feast at this yearly gathering.

O. A. JOHNSON.

NOTICE!

THE second term of the Walla Walla College Corresponding School will begin June 1. All who desire to enter the work should make satisfactory arrangements with the school by that time. Quite a number were debarred from taking the first term's work, because their names came too late. All who desire information should at once send in for circulars. Address the Walla Walla College School of Correspondence, College Place, Wash.

E. A. SUTHERLAND.

Appointments.

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

THE next annual meeting of the Wisconsin Sabbath-school Association will be held at Stevens Point, Wis., June 5-14, 1896, in connection with the State camp-meeting.

EMMA THOMPSON, Pres.

THE eighteenth annual session of the Minnesota Sabbath-school Association for the election of officers and the transaction of business, will be held in connection with the State camp-meeting at Merriam Park, Minn., beginning June 2-8.

W. A. ALWAY, Pres.

THE nineteenth annual session of the Iowa Sabbath-school Association will be held in connection with the camp-meeting at Des Moines, May 21-31, 1896, for the election of officers and the transaction of the usual business.

MRS. L. FLORA PLUMMER, Pres.

THE next annual sessions of the Minnesota Conference and Tract Society will be held in connection with the camp-meeting at Merriam Park, June 2-8. First meeting at 9 o'clock A. M., June 2. The election of officers and other matters will be attended to. A full attendance of delegates and members is desired.

N. W. ALLEE, Pres.

THE next annual sessions of the Iowa Conference and Tract Society will be held at Des Moines, Ia., in connection with the State camp-meeting, May 21-31, 1896, for the election of officers for the coming year, and for the transaction of such business as may come before the meeting.

Each church should elect its delegates to conference in the ratio of one for the church and one additional delegate for every twenty members.

E. G. OLSEN, Pres.

THE next sessions of the Wisconsin Conference and Tract Society will be held at Stevens Point, Wis., June 5-14, in connection with our camp-meeting, for the election of officers and the transaction of such business as may properly come before the conference.

We desire to have all our churches represented by delegates, and where this is impossible, would like to have them represented by letter. All the delegates ought to be present at the opening session of the conference, on Friday, June 5.

O. A. JOHNSON, Pres.

Publisher's Department.

WE have received from the author a neat little pamphlet of poems of thirty pages, entitled "Echoes from Student Life," by L. H. Christian, of College View, Neb. The contents consist of brief poems of a simple and pleasing character. The little book is designed to assist the author in obtaining an education. The price is not stated.

WANTED.

EMPLOYMENT.—A position as a clerk in a grocery, for Seventh-day Adventists. Address M. Hart, Battle Creek, Mich.

HELP.—I desire to employ an Adventist woman from twenty-five to thirty years of age to work in a restaurant kitchen. Apply to F. Holmden, Carson City, Mich.

A MIDDLE-AGED Sabbath-keeping lady, who is a good housekeeper, having good health, may obtain a good home with me at moderate salary, as I am unable to do my own work. Thorough references required. Address Mrs. F. Carmelia, 16 Walker Ave., Bradford, Pa.

Obituary Notices.

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

NELSON.—Died at the home of his grandparents, A. H. and C. E. Vankirk, in Dodge Center, Minn., April 8, 1896, little Karle, son of James S. and M. Elizabeth Nelson, aged 11 months and 19 days.

D. P. CURTIS.

WILEY.—Mrs. Clarissa Wiley died at Plainfield, Wis., April 16, 1896, at the age of fifty years. Sister Wiley accepted the truths of the third angel's message about five years ago, and she died in hope of having a part in the first resurrection. Two sons and a daughter are left to mourn their loss. Discourse by the writer from Amos 4:12.

M. N. CAMPBELL.

STEPHENS.—Died at Albany, N. Y., April 2, 1896, Brother John Stephens. Brother Stephens embraced the Sabbath about nine years ago through reading the Signs of the Times and Bible readings which were held with him. Though very old and feeble, he loved his Saviour dearly, and trusted in him for salvation. He was taken to Bennington, Vt., for interment.

EMMA L. PARDON.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

| EAST. | *Night Express. | †Detroit Accom. | ‡Mail & Express. | *N. Y. & Bos. Spl. | *Eastern Express. | *Atlantic Express. |
|--------------------|-----------------|-----------------------|------------------|--------------------|-------------------|--------------------|
| STATIONS. | | | | | | |
| Chicago..... | pm 9.30 | | am 6.50 | am 10.30 | pm 3.00 | pm 11.30 |
| Michigan City..... | 11.30 | | 8.45 | pm 12.08 | 4.50 | am 1.19 |
| Niles..... | am 12.45 | | 10.15 | 1.02 | 5.55 | 2.45 |
| Kalamazoo..... | 2.09 am 7.20 | | 11.52 | 2.16 | 7.21 | 4.25 |
| Battle Creek..... | 2.55 | pm 12.30 | 2.50 | 2.50 | 7.58 | 5.05 |
| Jackson..... | 4.30 | 10.40 | 4.10 | 4.10 | 9.20 | 6.35 |
| Ann Arbor..... | 5.40 | 11.05 | 5.50 | 5.50 | 10.12 | 7.00 |
| Detroit..... | 7.10 pm 12.20 | | 5.30 | 6.00 | 11.15 | 8.00 |
| Buffalo..... | | | | am 12.10 | am 6.45 | pm 5.30 |
| Rochester..... | | | | 3.00 | 9.55 | 8.40 |
| Syracuse..... | | | | 5.00 | pm 12.15 | 10.45 |
| New York..... | | | | pm 1.45 | 8.45 | am 7.00 |
| Boston..... | | | | 3.00 | 11.35 | 10.50 |
| WEST | *Night Express. | *N.Y. Bos. & Chi. Sp. | ‡Mail & Express. | *N. Shore Limited. | *Western Express. | *Kalam. Accom. |
| STATIONS. | | | | | | |
| Boston..... | | | | pm 2.00 | pm 3.00 | pm 7.15 |
| New York..... | | | | 4.30 | 6.00 | 9.15 |
| Syracuse..... | | | | 11.30 | 2.15 | am 7.20 |
| Rochester..... | | | | am 1.20 | 4.10 | 9.55 |
| Buffalo..... | | | | 2.20 | 5.30 | pm 8.30 |
| Detroit..... | pm 8.45 | am 6.30 | am 7.15 | 8.30 | 1.00 | pm 4.45 |
| Ann Arbor..... | 10.12 | 7.30 | 8.35 | 9.25 | 2.00 | am 11.05 |
| Jackson..... | 11.40 | 8.35 | 10.43 | 10.30 | 3.02 | am 12.15 |
| Battle Creek..... | am 1.00 | 9.45 | pm 12.15 | 11.43 | 4.18 | 2.55 |
| Kalamazoo..... | 1.40 | 10.27 | 1.05 | pm 12.21 | 4.57 | 3.35 |
| Niles..... | 2.25 | 11.45 | 8.40 | 4.45 | 6.27 | 5.00 |
| Michigan City..... | 4.35 | pm 12.50 | 4.25 | 7.22 | 7.22 | 6.40 |
| Chicago..... | 6.30 | 2.40 | 6.35 | 4.30 | 9.05 | 7.50 |

*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday east at 7.27 p.m.
Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect, March 20, 1896.

| GOING EAST. | STATIONS. | GOING WEST. |
|--------------------|----------------|--------------------|
| Read down. | | Read up. |
| 10 Mall R.R. | | 11 Mall R.R. |
| 4 L't'd R.R. | | 1 Day R.R. |
| 6 Ad. R.R. | | 3 R'd R.R. |
| 42 Mxd R.R. | | 23 P't R.R. |
| 2 P't R.R. | | 5 P't R.R. |
| am 9.00 | Chicago A. | pm 6.45 |
| pm 8.10 | Valparaiso. | pm 1.50 |
| pm 5.05 | | pm 11.35 |
| pm 1.05 | South Bend. | pm 10.15 |
| pm 6.30 | Cassopolis. | pm 5.44 |
| pm 12.12 | Schoolcraft. | pm 5.13 |
| pm 1.33 | Vicksburg. | pm 1.20 |
| pm 7.55 | Battle Creek. | pm 8.52 |
| pm 8.36 | Charlotte. | pm 8.15 |
| pm 2.40 | Lansing. | pm 8.55 |
| pm 8.25 | Durand. | pm 9.07 |
| pm 9.25 | Flint. | pm 8.00 |
| pm 10.45 | Lapeer. | pm 1.55 |
| pm 5.03 | May City. | pm 5.50 |
| pm 11.17 | Tunnel. | pm 6.50 |
| pm 11.50 | Detroit. | pm 10.40 |
| pm 6.15 | Toronto. | pm 4.05 |
| pm 11.00 | Montreal. | pm 8.00 |
| pm 6.35 | Boston. | pm 9.20 |
| pm 1.00 | Susp'n Bridge. | pm 1.00 |
| pm 7.30 | Buffalo. | pm 10.15 |
| pm 8.08 | New York. | pm 7.05 |
| pm 10.20 | Boston. | pm 2.05 |

Trains No. 1, 3, 4, 6 run daily, Nos. 10, 11, 2, 23, 42, daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.

† Stop only on signal.
A. R. McINTYRE, Asst. Supt., Battle Creek.
A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MAY 5, 1896.

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We learn that the Correspondence School conducted by the faculty of Walla Walla College is proving eminently successful. Nearly one hundred are taking the course, and many are awaiting the opportunity to become enrolled at the beginning of the next term. It is expected that the membership will amount to several hundred. See notice on previous page.

We have seen a letter from Brother D. W. Reavis, which states that Brother Hasty, of Alabama, who was some time since arrested for compelling his boy to work on Sunday, has had his trial, was convicted, fined twenty dollars—the full extent of the penalty—with \$11.70 in addition as cost. In default of payment, he was sent to jail, and will probably soon be at work in the mines. He was convicted in spite of the evidence of his innocence of the charge.

The question as to whether Christ partook of sinful flesh in his earthly experience, is one that is being discussed with some interest. It is by no means a new-comer on the field of theological discussion, having been, in various forms, debated, resolved, anathematized and blessed, approved and rejected, for ages. With us its solution must depend upon the understanding we have of the meaning of the term. First, the Bible does not say unequivocally that Christ *had* sinful flesh; but that he was “made in the likeness of sinful flesh.” And there may be a wide difference. If it be contended that sin exists only in the concrete, and that “sinful” means, literally, sin-*full*, then it cannot be said that Christ was sinful, or that he had sinful flesh, for that would be the same thing. If, on the other hand, we say that “sinful” is only a relative term, referring to the tendencies or liabilities, then it is true that he had sinful flesh, for he was “in all points tempted like as we are,” which could not be true of the divine nature. The power of temptation consists in the tendencies of the tempted one to yield. Temptations could have no power with a being who possessed only a divine nature. It is upon the human nature that temptation exerts its force. Christ’s “likeness” to sinful flesh made

him subject to temptation; but it met in him a superior force, and he was, though tempted, “yet without sin.” Upon this point there can be no controversy between Christians; so the question resolves itself into that of how we use the term “sinful.”

Elder Clarence Santee, of Hutchinson, Minn., informs us that he is about to transfer his field of labor to Iowa. Elder J. B. Beckner, of Arkansas, will exchange fields of labor with Elder J. A. Holbrook, of Texas; and Elder Wm. Covert, of Vermont, will labor in Wisconsin.

It gives us pleasure to note the unexampled prosperity of the work at the Sanitarium. Notwithstanding the vast proportions to which the institution has grown, it is already a question what to do with the people who desire to come and receive its benefits. The patronage is now greater than ever before at this season of the year. Notice the call for young ladies, on the previous page.

A private note from Elder J. O. Corliss, who recently went to Western Australia to open up our work there, informs us that he is suffering from very poor health. He expects to have to abandon public labor for a time, in order to recuperate his strength. A severe attack of *la grippe* was the principal cause of his present troubles. We are sorry to hear this, both for his own sake and for that of the cause which needs his help. We hope, however, that he may be able to write, and thus our readers will hear from him more frequently than of late.

Elder Olsen gives us in this number another article on the subject of gardening for God, or missionary farming. It is, perhaps, to be regretted that this matter could not have been presented sooner, as the season is now quite advanced except in the North. But doubtless by prompt action, or by following out the suggestions given, many will be able to act this year, while a few may have to postpone the work to another season. Such may be able to set out strawberries or other small fruits to be devoted to the Lord’s cause in the future. We are pleased to see the effort that is being put forth here in Battle Creek and elsewhere in missionary gardening; and we trust that through the efforts now being made, from many an acre will be brought an abundant harvest to assist our mission board in its work of carrying the message to all the world.

The National Reformers and others interested in securing the amendment to the National Constitution, having failed favorably to impress our national legislature with the plausibility of their schemes, have taken a new tack, by coming down several notches in their aspirations. The amendment as originally suggested in the present Congress reads: “We, the people of the United States, devoutly acknowledging Almighty God as the source of all authority in civil government, the Lord Jesus Christ as the ruler of nations, and the revealed will of God as of supreme authority in civil affairs, in order to form a more perfect Union,” and so forth. This being altogether too strong medicine for our national lawmakers, these would-be doctors now submit the following: “We, the people of

the United States, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, trusting in Almighty God, do ordain and establish this Constitution for the United States of America.”

The following we take from the *South African Sentinel*: “The Seventh-day Adventists are arranging to hold a six months’ Bible-school in Cape Town, beginning early in July. Professor W. W. Prescott, educational secretary for the denomination, assisted by others, will have charge of the instruction. Mr. Prescott has been spending some months in the Australian colonies, and is to leave Melbourne at the end of April, arriving here about the first of June. The Bible-school to be held in Cape Town will be open to all who desire to take a thorough course in an outline study of the Bible. The plan is to make the study a thorough search for divine truth, leaving each person to draw his own conclusion, so far as any special theory is concerned.”

Some inquiry has been excited by an expression in the REVIEW of two weeks ago concerning some of our people, who, while in jail, were “compelled to work” on the Sabbath, and we have been repeatedly asked whether we consider it right to work on the Sabbath under compulsion. We did not publish the information because we approved of it, or disapproved of it, but simply as a fact which had come to our knowledge. Concerning the circumstances we know nothing. It was to us, as well as to others, a matter of some surprise that a Sabbath-keeper should be compelled to work on the Sabbath, for we have always thought that *we* could not be compelled to work on the Lord’s day; but while we may feel quite positive on that point as relating to ourselves, we do not undertake to judge others, especially when we do not know the circumstances under which they were placed. Speaking, however, on general principles, we can hardly see how one could be prevailed upon either by threats or punishment to yield the stand he has conscientiously taken, and do work upon the Sabbath day. That is the very point upon which we are to be severely tried, and it will require faith and firmness on our part, to obey God in the face of threatened wrath and severe punishment. So without a knowledge of the circumstances, we do not pass condemnation upon the action of others, nor do we at the same time wish to be regarded as approving a yielding spirit when our principles come to a test.

The president of the Michigan Conference informs us that there are now at least sixteen church buildings in process of erection in that conference.

NOTICE!

THE business office of the Religious Liberty Association will be removed to New York in connection with the office of the *American Sentinel*. After this week all moneys and business for that office should be directed to the International Religious Liberty Association, 39 Bond St., New York City.

ALLEN MOON, Pres.