

The Adventist Review and Herald

ELIHU SMITH
box 686

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.

VOL. 72, No. 3.

BATTLE CREEK, MICH., JANUARY 15, 1895.

WHOLE NO., 2099.

The Review and Herald,

ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to

REVIEW & HERALD, Battle Creek, Mich.

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

HASTE ON, ETERNITY!

BY ALBERT CAREY.

(Mt. Vernon, O.)

How swift it comes! O blest eternity
Of boundless love and immortality.
Intensity has seized the reins, and fierce
All things bestir themselves, as if to pierce
The fading veil that now but dimly hides
The vast beyond. And on, with mighty strides,
The old earth hastens to its final doom.
As if preparing for the nearing tomb,
She strains in one last effort to array
Herself in funereal beauty and display.

Yea, speed it on! for Heaven, too, bestirs,
O'erjoyed that peace again shall reign. And
hers

No selfish triumph is, but that of love.
Love's Sacrifice for sin, sent from above,
Has triumphed over hate and crime,
And brought sweet righteousness to every
clime.

Speed, speed the day! Awake, ye saints, and
sing!

Rise with the hour, and welcome in your
King.

Haste on, glad day! bring my Beloved to me.
Bring heaven, bring home, thou blest eternity!

Our Contributors.

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

FOLLOWERS OF CHRIST WILL BE MISSIONARIES.

BY MRS. E. G. WEIWE.

(Continued.)

THE people of God who profess to be keep-
ing his commandments are but a few in compar-
ison to those whom the world loves and honors.
Those who obey the teachings of Christ must
bear the cross, and know what self-renunciation
means. Those who have a true Christian experi-
ence will have the heart and mind of Christ.
Those who come in contact with Sabbath-keepers
should be the better for their association; for if
they live out the commandments of God, they
are representatives of the Father and the Son.
Many who have filled responsible positions of
trust, have failed to practice the keeping of the
commandments of God. The very ones they
could have helped, they have passed by, as the
priest and the Levite passed by the wounded
and bruised stranger who had been left to die by
the wayside. The very ones who needed the
power of the divine Healer to cure their wounds,
have been left uncared for and unnoticed.
Many have acted as though it were enough to

know that Satan had his trap all set for a soul,
and they could go home, and rest, and be at ease,
and care no more for the one lost sheep. In
manifesting such a spirit, it is evident that we
have not been partakers of the divine nature,
but partakers of the attributes of the enemy of
God. This is how the Lord regards it. "He
that gathereth not with me scattereth abroad."
Jesus said, "Whatsoever ye would that men
should do to you, do ye even so to them."

To practice the principles of love which
Christ taught by precept and example, will
make the experience of every one who follows
him, like the experience of Christ. Such souls
will labor with Christ, seeking to uplift and
bless their fellow-men. If we desire healthful-
ness of soul, a sunny experience, we must put
into practice the rules given us in Isaiah 58.
When those who are connected with the
sacred work of God in all our institutions, shall
open the door of their hearts, Jesus will come in;
for a long time he has been knocking for an en-
trance. When he is permitted to enter, the
sunshine of his righteousness will pervade the
soul; but "he that loveth silver shall not be
satisfied with silver; nor he that loveth abun-
dance with increase."

Souls are perishing out of Christ. I inquire,
Who are earnestly making personal efforts to
seek the straying ones? Who will seek to roll
back every reproach from the sacred truth of
God? The voice of Christ is heard giving the
invitation, "Come unto me, all ye that labor
and are heavy laden, and I will give you rest."
Shall we who claim to know by experience what
is the blessing to be obtained in coming to
Christ, lead others to Jesus? Shall any one
who professes to love God, and to love the truth,
be cold, unsympathetic, and hard-hearted toward
those who stumble, toward those who err, and
fail to give them a helping hand when they need
help? By their neglect of the erring, by their
unsympathetic words and indifferent deportment,
some show themselves to be of that class that
pass by on the other side. Some pour out words
of gall and bitterness in censure, in reproach
of the erring, and it is like pouring vitriol into an
open wound, instead of pouring in the healing
oil. O let us be witnesses for Christ, testifying
to the power of his grace by representing
him in character! We are to work along
Christ's lines, and if we fail to do this, our ex-
perience will be marred, and our character will
be defective. We are to be continually laboring
together with Christ, seeking to turn the dark-
ness of benighted souls into day. By our words,
by our actions, we are to let Heaven's light
shine upon them, and do nothing that will cut
off one ray of the light of Christ, "which is the
Light, which lighteth every man that cometh
into the world."

Many professed Christians have interposed
themselves between Christ, the Sun of Right-
eousness, and the world. In place of diffusing
light, peace, hope, and comfort, they diffuse
darkness, discouragement, and hopelessness.
Every poor, tried soul needs light, needs tender,
sympathizing, hopeful words. Every widow
needs the comfort of helpful and encouraging
words that others can bestow. Orphans who are

lent to Christians in trust for God, are too often
passed by and neglected, and yet they are
bought with a price, and are just as valuable in
the sight of God as we are. They may be
ragged, uncouth, rough, destitute, cold, and
hungry; yet as God's property, Christians
should have a lively interest in them. They are
members of the household of God, for whom
Christians are responsible. "Their souls,"
saith God, "will I require at thy hands."
They must be cared for, they must receive
special attention. You cannot expend your
means in a better way than by opening your
doors to make homes for them. When the Lord
sees that you are faithful in doing what you can
to relieve human misery, he will move upon others
to provide means to care for those who need help.
Those who enlarge their hearts in this kind of
work, do no more than their duty. Christ is
our example. He was the Majesty of heaven,
yet he did more for our fellow-men than any of
us can possibly do. "Ye are laborers together
with God." Let not one needless expenditure
be made for the gratification of pride and vanity.
Put your mites and your larger sums in the bank
of heaven, where they will accumulate. Many
who have had precious opportunities to wear the
yoke of Christ in this most precious line of
work, have refused to submit to the yoke. It
has not been pleasant to practice unselfishness,
and they have neglected to make the cases of
the poor and unfortunate their own. They do
not heed the injunctions of Christ, and improve
every talent that the Lord has given them,
co-operating with heavenly intelligences in gath-
ering souls who will serve, honor, and glorify
the name of Christ.

There is a great work to be done in our world,
and as we approach the close of earth's history,
it does not lessen in the least degree; but when
the perfect love of God is in the heart, wonder-
ful things will be done. Christ will be in the
heart of the believer as a well of water springing
up unto everlasting life. But those who mani-
fest indifference to the suffering ones of human-
ity will be charged with indifference to Jesus
Christ in the person of his suffering saints.
Nothing saps spirituality from the soul more
quickly than to inclose it in selfishness and self-
caring. Those who indulge self and neglect to
care for the souls and bodies of those for whom
Christ has given his life, are not eating of the
bread of life, nor drinking of the water of the
well of salvation. They are dry and sapless, like
a tree that bears no fruit. They are spiritual
dwarfs, who consume their means on self; but
"whatsoever a man soweth, that shall he also
reap."

Christian principles will always be made visi-
ble. In a thousand ways the inward principles
will be made manifest. Christ abiding in the
soul is as a well that never runs dry. Where he
abides, there will be an overflowing of beneficence.
There will be acts of love for the needy, and
provision will be made for the destitute. "But
this I say, He which soweth sparingly shall reap
also sparingly; and he which soweth bountifully
shall reap also bountifully. Every man accord-
ing as he purposeth in his heart, so let him give,
not grudgingly, or of necessity; for God loveth

a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us [the living human agency] thanksgiving to God."

How many through selfish plans, rob God of the praise and the thanksgiving due to his holy name, because they would hold the goods lent them in trust, and fail to relieve the necessities of their brethren who are in poverty and distress. They do not break the yoke of oppression. Many rob God in tithes and in offerings, so that there is no meat in his house. The Lord says of them, They have "gone away from mine ordinances, and have not kept them." Listen to the voice of God, speaking to every church, to every family, to every individual: "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." How many are in this position, who, while they are professing to serve God, are diligently serving themselves and dishonoring the God whose representatives they claim to be? They say, "I do not see that it is my duty to give to the Lord a certain portion of all my income, and I do not feel condemned in not giving it."

Wherein have we robbed God? The Lord answers through his servant the prophet. Listen to his words, which you must meet in the judgment. You will have to meet a revelation of the good you might have done in acts of charity, in giving back to God all that he claimed. Open your hearts, that you may be impressed with the words of the Lord. "Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

(Concluded next week.)

"NOT UNDER THE LAW." ROM. 6:14.

BY ELDER EUGENE LELAND.

(Millington, Mich.)

PERHAPS there is no passage of Scripture quoted so much to prove the abolition of the law as that alluded to above. We wish to study it for a little time, and, if possible, get at the real teaching of the passage. The statement that "ye are not under the law," implies that at one time those the apostle is addressing were under the law. When was that time? Was it before the conversion of the individual? or before the sacrifice of Christ? If that time was before the conversion of the individual, then it follows that everybody in the world is under the law until he becomes converted; and after his conversion, he is "not under the law, but under grace." If this is the true meaning of this expression, it is plain that the work of conversion changes the relation of the sinner to the law of God, and understanding the meaning of the text under con-

sideration is to understand the relation which the converted man sustains to the law of God.

If this is not the true meaning of the expression, and the time when "ye" were made free from being "under the law" means the time when Christ was sacrificed on the cross, it follows that all who have lived since that time "are not under the law, but under grace;" and consequently we have universal salvation. So the question is simply this: Does the expression, "Ye are not under the law, but under grace," have reference to the individual after conversion or to the whole world since the time of Christ?

We are inclined to think that even those who are so forward in quoting this passage of Scripture when the claims of God's law are presented before them, would hardly be willing to admit that the whole world is "under grace" since the days of Christ; and therefore they must come to the conclusion that the expression has reference to the individual after his conversion.

But in coming to this conclusion, they admit that all unconverted people are "under the law," whatever being "under the law" may mean; and as their idea of the expression, "Ye are not under the law," is freedom from its requirements, or at least freedom from the requirements of the fourth commandment to keep the seventh-day Sabbath, it must follow that the expression, "under the law," means obligation to obey it, seventh-day Sabbath and all. Therefore it would be a sin for an unconverted man to break the Sabbath, while for the converted man it would be no sin at all. In other words, the Lord holds the sinner responsible for his transgression of the fourth commandment, while the saint is at liberty to transgress it at pleasure, and no condemnation rests upon him! It would seem that the absurdity of such a conclusion would prevent the most reckless of reasoners from ever adopting it again. Consequently we must look for some other meaning for the expression, "Ye are not under the law;" and we assert with all confidence that its meaning, as used in this place, is, "Ye are not under the condemnation of the law." The rest of the verse shows that this is its true meaning. Read the whole passage: "Ye are not under the law, but under grace." The contrast is between being under law, and being under grace. What is grace?—It is unmerited favor; and to be "under grace" would signify to be a recipient of unmerited favor. But why is an unmerited favor granted unless the one who receives it is under condemnation? It is not an act of grace to permit one to live who never has forfeited his life; but it is an act of grace to grant life to one who has forfeited it by bringing himself under the condemnation of the law in transgressing it.

It is true that "there is therefore now no condemnation to them which are in Christ Jesus," but as it is the law which condemns the sinner, it is the righteousness of that law which must be fulfilled in him, in order that he may be free from its condemnation; and so we read: "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

It is sin, the transgression of the law, which has placed us "under the law," under its condemnation; but it is the grace of Christ which has liberated us, made us free from condemnation. The law condemns the sinner, the grace of God releases him from condemnation. It releases him, not to sin again, but to fulfill in him the righteousness, the requirements, of the law. Now, to what extent can the righteousness of the law be fulfilled in the sinner?—Only to the extent of his ability and knowledge; and his failure to meet the requirements of the law on account of his lack of knowledge, is not imputed to him as sin, but in its place he has imputed to him the righteousness of God. Christ has

met the requirements of the law in all its length and breadth, to its fullest extent, Sabbath and all. And when his righteousness, his doing of the law, is imputed to the sinner, it can be truly said of him that he is "not under the law, but under grace."

THE VALLEY OF ACHOR.

BY J. E. EVANS.

(Battle Creek, Mich.)

God has given his people many promises and assurances that are of value to us only as we receive them in Christ, and whose blessings come to us only through suffering. "Behold, happy is the man whom God correcteth." Job 5:17. "It is good for me that I have been afflicted." Ps. 119:71. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. "I have chosen thee in the furnace of affliction." Isa. 48:10. "God is love." "He doth not afflict willingly, nor grieve the children of men." Lam. 3:33. Yet suffering, which is so unpleasant to human nature, is to be part of the experience of every follower of Christ. Therefore it must be that the Lord has an object in view in permitting us to endure persecution and trial. Says the psalmist, "Before I was afflicted I went astray." Ps. 119:67. Another reason is, "That I might learn thy statutes."

Man expects more of his fellow-men than he is willing that they should expect of him, but with God it is not so. In character we are to be like him; and everything necessary to accomplish this he has first met himself. Christ learned "obedience by the things which he suffered" (Heb. 5:8); and was thus made perfect. We are to know the fellowship of his suffering. If it were possible, surely one who is rich in mercy would save his people without their suffering in the least; but infinite wisdom knows that this cannot be done; therefore the people of God in every age have, in love, been caused to suffer affliction.

The Israelites were delivered from Egyptian bondage, and the Lord, after forty years of miracle-working, brought them into the promised goodly land. They prospered, and were made the leading nation of earth; yet in this prosperity they forgot their dependence upon God, and put their trust in the things of earth. God designed that the divine interposition and miraculous care which they had experienced should make them humble, grateful, and faithful workers for him; but still they departed from the Lord more and more, and the object was not gained. Therefore, said he, "Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope." An explanation of this expression will be obtained by referring to another passage. In Joshua 7 the experience of the children of Israel near the city of Ai is given. The sin of one man prevented the Lord from delivering the city into their hands. When Joshua was told the cause, search was made, and Achan, of the tribe of Judah, was found to be the guilty one. When the concealed treasures were discovered, "Joshua, and all Israel with him, took Achan . . . and all that he had; and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire. . . . Wherefore the name of that place was called the valley of Achor ["trouble"] unto this day." Verse 26.

The Lord said in Hosea 2:16 that he would give his people the valley of trouble for a door of hope. We are pilgrims and sojourners here as all our fathers were; and they suffered much at the hands of a wicked world. But all was permitted by a loving and an all-wise Father;

thus the world was not worthy of them. Are we better than they? When we see God in all our trials, how easily we can bear them. It is then that we can be "patient in tribulation." It is then that we can, as the disciples of old, rejoice that we are counted worthy to suffer shame for his name; knowing that "if we suffer, we shall also reign with him." 2 Tim. 2:12.

SONG OF THE SAVED.

BY MRS. M. S. AVERY.

(Bancroft, Mich.)

In that "home of the soul," where no dark billows roll,

Where the shadows of death never come,
We may share with the blest, in that glorious rest,
And with Christ in his heavenly home.

O the rapturous thought, that salvation is bought
For those who accept and believe!
For the promise is sure that all who endure
To the end shall the kingdom receive.

Then with pleasure untold, in the city of gold
We shall meet all the saints by and by,
And glad anthems sing to our Saviour and King
In that beautiful home on high.

Though once he hath died, for our sins crucified,
Yet he liveth forever to save;
Though he entered the tomb, he arose from its gloom,
Triumphant o'er death and the grave.

So the song that is sung by each glorified tongue
Shall resound through the mansions above,
Of praise to the name of the Saviour who came
To redeem, by his wonderful love.

ELECTION ACCORDING TO GOD'S FOREKNOWLEDGE.

BY ELDER FRANCIS HOPE.

(Southampton, Eng.)

ELECTION is based upon, and according to, the foreknowledge of God. "Elect according to the foreknowledge of God the Father." 1 Peter 1:2. "Whom he did foreknow, he also did predestinate." Rom. 8:29. Therefore, before we can know much about election, we must understand something of the foreknowledge of God. On this the Scriptures are very plain. In Isaiah 57 we are told that God "inhabith eternity." He dwells in the whole compass of it, so that wherever is duration, there also is God—omnipresent. Not omnipresent merely as to being in every place at the same time, but he is also in every time at the same time. Thus if we could go a thousand years into the past, we find the ever-present God (John 8:58); or if we could instantaneously be a thousand years in the future, there also is God just now. Matt. 28:20; Ps. 139:1-10. He is the I AM, the ever-present God from everlasting to everlasting.

This being so, everything is open and naked to the Lord. All future is present with him. "Known unto God are all his works from the beginning of the world" (*an' aiawos*, from all eternity). Acts 15:18. Every prophecy of the scripture proves this and portrays the divine foreknowledge. Take as an example 1 Samuel 10, where Samuel tells Saul just what will happen to him, and what he will do in the future. First, two men will meet him at Rachel's sepulcher, and after telling him what they will say, the prophet goes on to tell him that these men will meet him, and minutely describes each one and what each one carries, and then further speaks of the company of prophets, and what Saul himself would do. "And it was." Verse 9. This is foreknowledge. Now the same power that could see all this a few minutes before it happened, could see it from all eternity.

Just so with persons. "The Lord knoweth them that are his." 2 Tim. 2:19. What God knows, he knows eternally; so he has known and seen those who are his from all eternity—"his people which he foreknew." Rom. 11:2. In

Acts 18:10 the Lord says to Paul: "I have much people in this city;" when as yet those people had not heard the gospel and were in heathen darkness. But God knew just who would accept the truth, and so counted them his people. And if God knew those people one minute before they actually became his people, then he knows them from all eternity, and could write their names in the book of life before the foundation of the world. Rev. 17:8.

Notice, they are not his people because of the foreknowledge; but the foreknowledge exists because they are his people. They are his people because they of their own free will accept Christ; only God knows that fact beforehand. The foreknowledge does not make their action; but their action makes the foreknowledge. Simple knowledge cannot be a cause of action, for the very reason that it is *knowledge* and not *influence*. The foreknowledge has no more influence on their life than our after-knowledge. We can only see one way, God sees both ways; but the effect on the person is the same. Because Jesus knew from the beginning who would not believe (John 6:64), that did not make them unbelieving; but they were unbelieving anyhow, and Jesus knew it beforehand. It did not affect their free moral agency one whit. For instance, we from a mountain side watch a man walking down a road in the valley; we see before him all the windings and turnings and obstacles that he has to meet. Does our knowledge and foresight make any difference to that man?—Not a particle; he would do the same if we did not know or see him. Just so with the foreknowledge of God. We do what we choose. Life and death are placed before us, and we choose which we like; we have that power; but God knows beforehand and has always known just what we will choose. He knows every one who will accept him and has always known them, and such he has elected to be saved. "Whom he did foreknow, he also did predestinate;" so they are "elect according to the foreknowledge of God," or as Paul says, "He hath chosen us in him before the foundation of the world." Eph. 1:4. And we may be sure that the Judge of all the earth does right, and every man who is willing to be saved has been elected.

PROGRESS OF SPIRITUALISM.

BY CORA M. MADOLE.

(Winfield, Kan.)

THE rapid strides that Spiritualism is making have come to my notice lately with a great deal of force. As we have been warned of these things, and can see the fulfillment of prophecy, we should know what Satan is doing. We must "watch and pray," lest we enter into temptation. We know that he is laying his schemes so deep that, if it were possible, he would deceive the very elect. The Spiritualists have had three camp-meetings in Kansas this year, holding from eight to ten days each. Next year they expect to have more meetings and hold them longer, from thirty to forty days, as they do in the East. They are organizing and building churches and ordaining ministers.

In a letter from Mrs. Elsie Reynolds in the *Light of Truth*, a Spiritualist publication, she says: "People are looking and thinking for themselves now; and when they can sit in the séance room and see their friends, yes, *see* them, and hear their dear voices, and clasp them by the hand, do they need any one to tell them their opinion? Are they not supposed to know best whether they have seen their friends?"

"The Spiritualist papers which have discouraged and denounced materialization have been driven to the wall, and died a natural death. The editor of one such paper has been taken to the spirit world, and there he sees, as he could not see here, the mistake he made, and has confessed it from the spirit side."

In another column of this same paper an article headed, "Man's Fall Upward," reads: "Furthermore, by all the laws of inference the farther we go back, the more of a brute was man. There was no innocent age when man conversed face to face with angels. There never was a time when materialization was more common and more perfect," etc. A Spiritualist with whom I was talking said, "O yes, I believe in Jesus." She believed the seventh day was the Sabbath, and that the people should keep it because Jesus did. This lady had some slate-writing, supposed to be from her husband's little sister who died some years ago. She told him that he would be prosperous in business, and make more money than he ever did. She told him that he must not ask her to write any more that day, as she was very tired, it being her first attempt at slate-writing. This writing was obtained at her house with the slates firmly fastened together.

In a letter a Spiritualist aunt in California tells us of a Methodist, a very strong disbeliever in, and opposer to, Spiritualism, who was very ill and had been given up to die by the physicians, when the supposed spirit of his little daughter came and talked to him and told him his time had not come yet. My aunt wrote that he was now the happiest of men, and nothing in the world could ever turn him back to Methodism. Truly, the mystery of iniquity is now working harder than ever, because Satan, the originator, knows that his time is short. Jesus says, "Take ye heed; behold, I have foretold you all things."

MORE SIGNS THAT THE END IS NEARING.

BY MRS. E. M. PEEBLES.

(Kalamazoo, Mich.)

THE *Kalamazoo Daily News* lately contained an item in regard to Spiritualistic manifestations, which may be interesting to the readers of the REVIEW. I copy a part of it:—

"A few friends who met at Mr. Greenwood's séance room last evening had a very enjoyable time, though some were much frightened. When the séance opened, there were over fifty full materialized forms, also three very pretty children. Their father, who was present, was very much shocked, at being face to face with his former wife. As many as eight spirit forms would be on the floor at one time, and many of them seated themselves and remained until the séance was over. Several animals materialized, and were plainly seen. The most wonderful part is that Mr. Greenwood has no cabinet nor curtains to hide behind, but sits out in the room with his company. The forms come to him thick and fast, greeting all in the room.

"Tuesday night a lady materialized, and kissed her husband. His present wife was sitting by him. She placed both arms around her neck, and both hugged and kissed her. Every word of this is true, and can be testified to if needed by one that was there and saw for himself."

It seems appropriate to read in connection with the above a selection from "Early Writings," by Mrs. E. G. White, bearing date of 1851, pp. 124 and 125:—

"I saw that Satan has power to bring before us the appearance of forms purporting to be our relatives or friends who sleep in Jesus. It will be made to appear as if these friends were actually present; the words they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living, will fall upon the ear. All this is to deceive the world, and ensnare them into the belief of this delusion. I saw that the saints must have a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures; . . . for the spirits of devils will yet appear to them, professing to be beloved relatives or friends, who will declare to them unscriptural doctrines. They will do all in their power to excite sympathy, and will work miracles before them to confirm what they declare.

"The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils. . . . This delusion will spread, and we shall have to contend with it face to face, and unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, God will do

his part, and his all-powerful arm will protect us. He would sooner send every angel out of glory to make a hedge about faithful souls than have them deceived and led away by the lying wonders of Satan."

How thankful we ought to be that while Satan is having such power to deceive and lead the world astray, God has spoken beforehand and pointed out the danger, so that his people might not be led away. How carefully ought these warnings to be studied by God's people, as we come nearer to the time of the working of Satan with all power and signs and lying wonders, so that, if it were possible, he shall deceive the very elect.

Another interesting item noticed in the same paper bearing a different date, is in regard to the new liberty bell and the Columbian peace plow and pruning-hook. Many will no doubt remember that a project was carried out by the Daughters of the American Revolution, of having a great liberty bell cast from historical relics contributed for that purpose, and exhibited at the World's Fair. There were a number of relics, mostly of swords and bayonets which had been used in the late war, which could not be used in making the bell; and the plan was suggested of making from them a "peace plow" and a "pruning-hook," in order to fulfill the scripture, "They shall beat their swords into plow-shares, and their spears into pruning-hooks." Isa. 2:4. The plan was adopted, and the committee directed to proceed with the work. Five firms were applied to, as to terms, and the most modern plow was stipulated for. One firm "generously offered" to construct the plow without expense. A notice was put into the papers asking for relics, and 22,000 metal relics from all parts of the world, and 200 wooden ones, are represented in the plow.

The officers of the generous firm were made members of the Universal Peace Society, and the plow whose share is beaten from swords, and the pruning-hook which is made of bayonets, are to be exhibited at Bunker Hill, on the battle-field of Runnymede in England, at the World's Fair in Paris in 1900, and to make a tour round the world, "telling their story of peace;" and are finally to be placed in the National Museum at Washington. The writer adds:—

"Who can estimate the influence of the story that this peace plow may tell to the nations of earth, . . . to promote peace on earth? It was the still, small voice which made the prophet of the Lord wrap his mantle over his face in reverence and awe. . . . A new time is coming, in which the arts of peace will triumph over the arts of war, and it was a happy and prophetic thought for the Daughters of the Revolution to gather up the war relics, transmuting them into a peace plow."

"For when they shall say, Peace and safety; then sudden destruction cometh upon them." Who cannot but pity poor mortals so blinded and self-deceived. If they would read a little farther on in the chapter from which they quote, they would see the fearful words: "Therefore thou hast forsaken thy people the house of Jacob." Truly the great day of God "is near, and hasteth greatly." Blessed is he that watcheth.

FORSAKING HOME.

BY JOSEPH CLARKE.

(Lowry City, Mo.)

THOUSANDS of people are leaving their western homes, and are seeking places in this and other favored localities, where they may procure subsistence for the coming winter. From the drouth-stricken prairies of Kansas and Nebraska they come; our roads are thronged with covered wagons, some of them with numbers of horses following, but more without. Some are on their way to an old home, a relative, or a friend; others are at a loss where to stop; they ask for employment, and find little encouragement, as work is being done by resident laborers. Some of these movers are now in destitution; they

travel south, or east, or north, and return only to ask for work. Four years of drouth have in some instances compelled well-to-do-farmers to leave well-improved farms and well-furnished residences; and nearly all left comfortable homes. Very many are now homeless. One wagon with boarded sides and roof shelters a large family, where in such confined space, they must cook, sleep, and eat. Four years ago they were comfortably situated; now they must depend on charity. People here are very liberal, but how can such great destitution be supplied from private sources? And still they come. May God help us all to do our duty, make others' misfortunes our own; feed the hungry; clothe the shivering brother. What an opportunity for Christians to give shelter and food and clothing; what a good chance for States to look after the victims of public calamity.

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.

NATURE'S TEACHINGS.

BY MYRTA B. CASTLE.

(Battle Creek, Mich.)

"A LIFE on the farm will be dreary," she sighed;
"My soul will grow stifled and weary," she cried;
"For adown the dim years, like a knell to soul-life,
I hear the dull tramp, tramp of toil, at vain strife
With the longings of life!"

But there came to her life, one fair day, a surprise!
There came to her soul, deaf and blind, ears and eyes!

And she found that the sun rose o'er fields of green grain,
That the eaves dripped with music of pattering rain—

A soothing refrain!

She found that the birds caroled, light-hearted, gay,
From faint dawn till dim twilight, through all the glad day;

She found that for whom the sweet wood violet grows,
For whom the fringed gentian flower each autumn blows,

The true soul-life grows.

She found there were beautiful thoughts, all the way;
That her life grew, expanded, through each helpful day;

And the heart of Jehovah, the Just, the Profound,
And the sentient, warm heart of calm Nature, she found
In all things around!

THE STORY OF A TREE.

"I AM so tired! I am so tired! I am so tired!"

Over and over the Wind, passing through the beautiful top of a Palm Tree, heard it sighing.

"What," said the Wind, with a petulant little gust, "what are you so tired of? I should like to know. I might have some reason to talk about being tired, always on the go, as I am. But you! Why, you do nothing but stand still from year's end to year's end! No, you don't stand quite still, you do grow. But then, that's nothing. Everything grows until it begins to die."

The beautiful Carnahuba Palm Tree, standing in the wide Brazilian forest, was of a very mild and patient disposition, but even it could not silently endure such contempt as this.

"Your remarks only show your ignorance, my friend. There are in this whole wide world very few of our Heavenly Father's creatures who do more work than I for the benefit of mankind."

The Wind laughed so hard at this that the leaves of all the other trees in the forest rustled and clapped together in boisterous applause,

while the Wind called out between his fits of laughter: "Hear! hear! Tell us, O Mr. Palm Tree, what is the work you do that tires you so?"

The patient Palm Tree shook his leaves softly, as if he would say: "It is of no use, no one will ever appreciate my work;" but he did not say this, he only thought it, and began thus to answer the question of the Wind.

"I give to men food, drink, and clothing; I provide them with means to keep rain from their houses and to sail on the water; and I have to work hard to do all this. I began even before I can remember, and I shall continue until I die. I do not complain, I am not tired of the work; but I am tired because my work is not recognized; I would like to be thanked! I think thanks are my due."

Again the Wind laughed, and all the leaves of the forest rustled.

"Mr. Palm Tree wishes to be thanked; ho! ho! As if men—the ungrateful creatures—ever thanked any of us! We spend all our lives in working for them, but what man ever thanks us?"

But all the while down at the foot of the great, sad palm tree was sitting a man who listened, and said to himself:—

"The palm tree and the wind are right. Men are ungrateful creatures. Let me count up now, just a few of the things which this very palm tree does for the men who live near it.

"Here is my own little dwelling. Its roof is thatched with the palm's great leaves, which shed rain like sheets of india-rubber, and are as strong as pine shingles.

"From its leaves and bark have been drawn the strong fiber which has been woven into stout, close canvas for the sails of my boat, and for my door hangings and curtains. My floor is covered with stout matting made from the same; and all the ropes and cords I use are made from them; while from the finer fibers are made the broad, light hats which shield my head so well from both rain and sun.

"The hollow tubes of the great leaf-stalks serve as pipes for my pump, and as water conductors wherever I need them.

"When I am thirsty, I can bore a hole into the side of the tree's trunk, and draw from it a delicious sweet sap, which, when fermented, makes a very invigorating wine, or, later on, an excellent vinegar.

"From the young leaves I can make a drink that is as good as coffee, and this I can sweeten with the fruit sap.

"On the under sides of the leaves collect scales of wax, from which I make candles of a beautiful yellow color and a fine fragrance.

"The largest of the leaves I can bind together with ropes of their own fiber, to make a watertight raft in which I can sail on the river.

"The young sprouts of the new leaves are a most delicious vegetable when cooked like asparagus; and its small black fruit is both pleasant and wholesome, whether eaten raw or cooked in various ways.

"Its trunk furnishes a wood that is valuable for all the purposes for which wood is used. Its pith is good for food when prepared like sago. Even its ashes are useful, because from them we can extract a substitute for cooking soda.

"Yes, decidedly," said the man at the foot of the tree, looking up into its branches, and taking off his hat to show his respect—"yes, decidedly, Mr. Palm Tree, you do deserve the hearty thanks of mankind."

Then the Carnahuba Palm Tree was so pleased that he sighed no more, while even the Wind turned his laughter to praises, and all the other trees of the wide Brazilian forest again clapped their leaves together in applause, to think that at last even one tree had been thanked for its labors.—Helen Evertson Smith.

AN INQUIRY.

"TO THE EDITOR: Please allow me to trespass upon your time with a few lines regarding myself and family. If it were not for a mother's love, I myself should have long ago been a castaway. Such a precious mother had I that her life has been as a beacon-light to me all through the half century of my existence. How can I be the true mother to my children, and cause them to regard my counsels as sacredly as I did my own mother's words? This has been an important question with me and remains yet unanswered. Many times I cry earnestly to God for the wisdom, the strength, the enduring firmness, and the unwavering constancy that are so much needed to make a mother's counsels effective. I love my children, but O, how much they tax my time and patience.

"They have professed faith in God and received baptism, are not uninformed in regard to the duties of a Christian life, yet I tremble for their future. I am sure Satan is watching them with a vigilant eye, and sometimes his advances are so insidious and wily that it is hard to suspect that he is the foe that is working such disastrous results. When I have been brought to realize that evil tendencies were determined to overthrow the objects of my love and care, I have silently, with a heavy heart, committed all to the Father above, and in agony beyond expression waited to see what the result would be. Sometimes it has been a glorious victory through Christ, when to yield to the clamors of unconsecrated hearts would have been shame and defeat. How should mothers who are heads of families proceed with grown-up children, is a question I should like to see discussed in the REVIEW. I confess to a need of all the help I can get, and the prayers of those who have passed through like conflicts and obtained the victory.

"Another question before I close I would ask of those who have had experience. How can the family altar best be maintained and not conflict with the time nor feelings of the busy workers of the family? There are some of us mothers who find it rather a difficult matter to have all unite willingly in this important duty.

"An Anxious Mother."

The above letter has been awaiting an answer for some time. We have left it thus in order that the writer might have the benefit of the two excellent articles by Mrs. Whitney, in the preceding numbers, on "Faith an Element in Child Culture." There are but few mothers who cannot learn valuable lessons from such articles, and we hope we may have more of them soon.

But there are some features in this case not contemplated in those articles, though much of them will apply to the inquiry of "An Anxious Mother." The parent who exhibits vacillation or caprice in the discipline or control of the family betrays a fatal weakness. It is of very great importance that we study carefully and prayerfully the course to be pursued, the principles to be established; and it is equally important that a steady, consistent, and equable attitude be sustained in maintaining what is believed to be right. As parents, we are too much controlled by passing impulses. Too severe at times, too lax at others. Children take their liberties from our lax periods and criticise our management from our severe ones. What we permit at one time, they may do at another. And the mistakes we make at another time will be used to judge us with.

The mother to whom the care of a family has been left should be the head of the household. As the children grow up, they should not be allowed to usurp the place. Have the house and family been dedicated to God? Then let the family altar be maintained. Family worship is not irksome to children unless there be mingled with it some bitter elements. These may arise from circumstances that occur outside of the hour of prayer. But let the home life be sweet, and praise and prayer will be as a sweet-smelling savor to God and the children. Let the children participate. We have seen in our most devoted families the young children called on to lead in prayer. Often our prayers are but a recital of our woes and worry. This is not right. Nobody likes to listen to such stories even though they be told to God. And he tires of them.

Religion must be clothed in its own beautiful garments, and it will attract the children. We get into the habit of thinking that anything is

good enough to wear at home. If we only knew no one would come in, we would continue to wear soiled work-clothing from morning to night. So, too, our bright prayers, our songs of praise, our best spiritual attire, are kept for company. But it is a pitiful mistake. When we shall have made home a pleasant place and adorned the doctrine of God our Saviour as we should, then if our children will not hear, we can only work, and wait, and pray. G. C. T.

THE MEANING OF HEADACHES.

BY DAVID PAULSON, M. D.

(Sanitarium.)

THE place where nature hangs out her danger signal is not necessarily the seat of the difficulty. Many people have a bell in their sitting-rooms which is so connected with the front door that when a button is pressed there, it is set to ringing. In order to stop the bell, we go to the front door to inquire after the cause.

The majority of people who suffer with headaches suppose that the head is the cause of the pain, when in reality in most cases it is only the danger signal rung up from some distant point in the body. In most cases the cause will be some digestive disturbance. This will be appreciated more readily when it is borne in mind that our bodies are virtually laboratories, where poisons are continually being manufactured. We may eat ever so wholesome food, yet all the excretions of the body are poisonous. Under normal conditions these poisons are thrown off as fast as they are made. But let a digestive disturbance be set up, and the result will be a vast increase of the production of poisonous matter, part of which will be absorbed into the blood, irritating the nerves, and thus setting up various difficulties. This is the real explanation of the majority of headaches. Bearing in mind the illustration given above, the analogy between the two is this: The headache is the ringing bell, and the indigestion is the button on the front door. Just as the ringing of the bell could be suppressed by holding it, so the headache can often be temporarily relieved by applying some remedy to the head. But in either case, if we wish to secure permanent relief, we must remove the cause.

"WIVES, OBEY YOUR HUSBANDS."

As often as the Bible enjoins upon the husband to love his wife, it repeats the above injunction to wives. It admits of no question that this was one feature of the divine arrangement of the household. It is a very common thing for wives to repudiate any such obligation with scorn; but it was God's plan that the husband and father should stand at the head of his own household. All do not deny the fact; and those who dispute it do so for various reasons.

With some "strong-minded" women their domineering nature leads them to take the control of domestic affairs into their own hands. Sometimes the weakness of the husband compels the wife to do so. In either case the situation is abnormal, contrary to nature and to the divine arrangement. More frequently than for any other reasons the wife is led to assert her independence because the relation has been abused, and she has distorted ideas of what wifely submission means.

What it means the Bible does not fail to tell us. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." Nor does the same writer fail to urge the same thought upon husbands: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

We often hear that "order is Heaven's first law." God's work is distinguished for its perfect arrangement. The family is one of the chief representatives of his work on earth; and he designs that perfect order shall exist. But order does not involve tyranny. Love's rule is not harsh or arbitrary. Love's rule is the sway of cheerful and hearty co-operation. It does not consist in harsh denunciations or imperious commands. The husband with manly strength and courage goes forth to meet the difficulties of the world. The home is his place of refuge and rest. Those who dwell there are his own flesh and blood, the objects of his love and care. He watches over them as Christ the church, and they follow his lead and work with him as the church with Christ.

There is nothing degrading in such an arrangement. Out of it spring blessing, happiness, and comfort. Such is the picture of a perfect home. It is a sad truth that all wives are not disposed to accept such an arrangement. It is equally true and sad that but few husbands are disposed or qualified to act the part God has assigned them as he wants it acted. But there is the model; and if our homes are not what they ought to be, and what we desire them to be, it is because they do not conform to the model. G. C. T.

WHITE FLOUR.

BY MRS. D. A. FITCH.

(Sanitarium Cooking School.)

In one process of grinding wheat the outer portion remains coarser than the inner, or starchy part. This latter is the fine white flour of commerce, and is quite generally preferred because it makes a whiter article of food, but it contains only three or four of the thirteen elements needed to keep the body in good repair. From a standpoint of taste white-flour bread is certainly much inferior to bread made from good graham or whole-wheat flour; the former being "chippy," while the latter has a rich, sweet, and nutty flavor.

A writer on food subjects very correctly says: "There is more than a grain of truth in the saying, that 'the principal article of human food in America is a robbed, depreciated substance, incapable of sustaining life;' that 'the human animal in America is drenched with starch [in the use of white flour] and is destroyed by it;' that 'the ten thousand mills in America which are engaged in pulverizing wheat and sifting from it its gray matter,' ought to be classed with the 'distilleries of the land' as shorteners of human life; and that the extermination of the one is not more to be desired, than the annihilation of the other."—Dr. Dodds, in *Health in the Household*.

We acknowledge the difficulty, in many localities, of obtaining good flour in which the whole of the wheat kernel is used; but if we are obliged to use white flour, let it be the best even if it costs more a pound. By the roller process it is possible to have a fine flour which will include quite a proportion of the gluten of the wheat. Such flour is of a creamy white, is granular, and requires a large amount of liquid to make a dough. Bread made of flour dead white in color, or of a bluish tinge, is a delusion and a snare, scarcely worth the eating. Good flour is always dark in color, but dark flour is not always good. The glutinous properties of flour may be tested thus: To one pound of flour add just enough water to make a very stiff, smooth dough, cover with cold water, let it stand two hours, then carefully manipulate in as many different waters as are required to rid the mass of all its starch, which will be known by the water remaining clear. If the yield of gluten while moist is five ounces or more, it is a fairly good flour so far as the gluten is concerned. You may bake the gluten in

small portions, pulverize it, and use a spoonful in a pint of milk gravy. You will have a wholesome food. The starch may be allowed to settle and dry for laundry purposes, or it admirably takes the place of cornstarch for cooking. Should there be no tenacity to the dough, and it easily forms a batter with the water, the flour is not the best. Or if the gluten when washed is soft in texture, dull gray in color, it is not of as good quality as though it were of greater consistency and rather yellow in color.

The above test does not fully apply to graham, since considerable of the gluten attaches to the bran and will consequently be washed out with the starch.

SWEET HOMES.

THE happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and where Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction that broods ever over the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of sorrow. In one of the battles of the Crimea a cannon-ball struck inside a fort, gashing the earth and sadly marring the garden beauty of the place; but from the ugly chasm there burst forth a spring of water, which flowed on thereafter a living fountain. So the strokes of sorrow gash our hearts, but they open for us fountains of blessing and new life.

There are hints of the blessings of burdens. Our dull task-work accepted will train us into strong and noble character. Our temptations and hardships, met victoriously, knit thews and sinews of strength in our soul. Our pain and sorrow, endured with sweet trust and submission, leave us purified and enriched with more of Christ in us. In every burden that God lays upon us there is a blessing for us, if only we will take it.—*J. R. Miller, D.D.*

WHO DESERVED THE WHIPPING?

WHEN parents seriously differ on the matter of discipline, there should be some compromise between themselves, whereby unity may be preserved in the presence of their children.

The following dialogue has its counterpart in too many families:—

"Mama, please give me another piece of pie."

"No, darling, one piece is enough."

"Half a piece—please, mama."

"No, Freddie, no more."

"Just a very little piece, mama, dear."

"No, Freddie, no!"

"Do give the child a piece," says the husband. "I'll risk its hurting him."

And the mother gave it! What else could she do?

"Mama, may I go out to play?"

"It's very chilly, and you have a cold. I do not think it is best."

"Bundle me up warm, mama, and I won't take any cold."

"I fear you will. You must play in-doors to-day."

"Just a little while—please, mama."

"No, Freddie, you must not go out to-day."

"Do let the child go. What a girl you are making of him! Dress him warm and let him go. It will do him good."

And Freddie went out!

"May I have my blocks in the parlor, mama?"

"No, Freddie, make your block-house in the dining-room. Miss L. is an invalid, and I want the parlor very quiet."

"I won't make a bit of noise or tire her one speck."

"You must play in the dining-room, Freddie, and not say any more about it."

"Nonsense! It will do her good to see a happy little face, and give her something besides her own pains and aches to think of. Let him bring his blocks into the parlor."

And he brought them in!

"What a torment that boy has got to be!" said his father, later on. "It's tease, tease, tease, from morning till night. It's enough to wear out the patience of Job! If you won't whip him, I will."

And he whipped him!

Query: Who ought to have been whipped?—*The Household.*

Special Mention.

THE INCOME TAX.

Now that the income tax which Congress has seen fit to impose upon every one whose income is above a certain sum per annum is about to be enforced, and the blanks which are to be filled out by those who will come within the provisions of the law are now being distributed to the inspectors of the internal revenue, it may be well to take note of the matter so as to be able to understand it. The immediate cause of this law was the necessity of raising a revenue for the support of the government. The hard times and high tariffs caused a falling off in the amount of goods bought in other countries. This decreased the amount of duties received by the government, so that now the government is in precisely the same condition in which men often find themselves,—its expenditures exceed its receipts, and it is steadily going into debt; for issuing bonds is but another name for hiring money.

Since duties on imports, or indirect taxation, failed to furnish enough money for the expenses of the government, Congress has resorted to direct taxation in the form of an income tax.

This tax is levied only upon those whose net income is \$4000 or more annually. Upon those whose income reaches this figure, a tax of two per cent is levied. It will be seen that this does not touch poor people at all, whereas duties on imports tax the consumer no matter what his financial condition may be. This may please the poor, but what good reason is there why every citizen, no matter what his financial condition may be, should not, according to his means, bear his share in the financial support of the government.

Many feel in this way, and from the very fact that the law does not affect all equally, they declare that it is unjust; and one, John G. Moore, a New York City broker, proposes to test the constitutionality of the income tax law before the courts of the country. To this end he has presented a petition before the Supreme Court of the District of Columbia, asking for an injunction to restrain the commissioner of internal revenue from collecting the income tax. In the petition the following reasons are urged against the law: In taxing corporations, and then again taxing incomes of members or shareholders of these corporations, there is actually a double tax on the same incomes. Another objection is that the majority of citizens are entirely exempt from paying any income tax. Again, aliens residing in this country are made to pay the tax when their income is derived from another country.

It is said that Senator Edmonds, who is regarded as one of the best constitutional lawyers

in this country, drew up the petition, and that he will act as senior counsel for Mr. Moore. Others, particularly great corporate bodies, propose to fight the law, but the probability is that the law will stand, and the income tax will be collected, until other means of revenue shall justify Congress in removing the income tax law from among the laws of the country. M. E. K.

A TARIFF WAR.

THE protective policy of the United States, which places a prohibitive tariff on the productions of other countries, is beginning to react. And no sooner are its first effects felt in our midst, than it becomes very evident that Americans are no more in favor of other countries' adopting a protective tariff than they are in favor of our doing so.

The Old World is crowded with toilers working hard for a bare support, and to them this country appears to be a tempting market for their wares. But in order to protect our own manufacturers, an import tax has been imposed upon foreign products that has well-nigh excluded them. Of course this works a hardship to those countries that look wistfully upon our markets, where good prices prevail.

It is not at all to be wondered at that those countries should adopt measures which are calculated to give redress for the loss they thus suffer. One man has wood for sale, and another has grain; and it becomes necessary for them to exchange commodities. If now the man with the wood charges his neighbor a tax of fifty cents per bushel for all the grain he brings onto his premises, and the importer has no power to raise the price, it is a hardship to him who sells the grain, and a profit to him who buys it. But it would be a very natural thing for him to turn about and put a tax on wood that was brought to his market. But if A receives a tax on grain brought to him, and pays B an equal tax on the wood he takes to market, where are his profits?

So with tariff laws; they are very good (for a selfish government) so long as we can collect a tax on everything that is sent to us, and send our products abroad free. But when other countries awaken to a sense of the injustice, and ask us to pay them back some of that money, there is talk of war. Austria, Germany, and Spain are trying to protect themselves in this matter, and no disinterested party can for a moment censure them for doing so.

If we as a nation have the idea that the commerce of the world is to be run for our exclusive benefit, we shall certainly soon awaken to our mistake. The injunction to love our neighbors as ourselves is as applicable to national as to individual relations. And the nation that disregards that principle toward other nations is no more right than is the individual who ignores that fundamental principle of mutual interest and welfare.

G. C. T.

A CHRISTIAN SCIENCE CHURCH.

THE first Christian Science church building has just been dedicated at Boston, Mass. As this is a new faith, it might be supposed that the building thus dedicated would be one of modest dimensions; but no, it is a temple costing the handsome sum of \$250,000. It was built by subscriptions of the devotees of Christian Science all over the United States. There were 4000 delegates present at the dedication,

Jan. 6, and as the building will hold only 1400 people, the services were repeated four times; the church, therefore, ought to be very thoroughly dedicated.

One of the peculiarities of this building is the "Mother's Room," so-called, it being a room expressly furnished and set apart for the use of Mrs. Eddy, the mother of Christian Science. The furnishings of this room cost about \$7000. Mrs. Eddy was not present at the services, but remained at her home in New Hampshire. It is expected that she will soon take possession of her room, which will thus become the *sanctum sanctorum* of the sect. As a church, they claim to believe the fundamental principles of Christianity, the principal difference between them and the orthodox churches being their theory of divine healing. They do not believe in the necessity of sickness or in the reality of disease. They consider sickness to be nothing but a bad thought, which by better thoughts may be eradicated. With them the body is nothing, the soul is all. In this respect they are Spiritualists of the most advanced kind. They claim to follow Christ, but they do not baptize their converts, and their pretended "Lord's Supper" is celebrated without the bread and wine commanded by the Head of the Church.

M. E. K.

MINISTERS COMING DOWN.

It is coming to be quite the thing for ministers to desert their accustomed work of ministration to engage in semi-religious, semi-political crusades against corrupt practices in politics and government. The power they invoke is that of the law, and their co-adjutors are lawyers, constables, judges, and the machinery of legal investigation and justice. It appears to many as though this course is chosen because it is a sensational short-cut to notoriety. But while we are not prepared to lay this charge at the door of all who have left their pulpit for the court-room, the step is an extraordinary one, because it is the abandonment of a high and holy calling for that of a political bush-beater.

It is justified in many minds by the plea that the work must be done; iniquity must be exposed, our interests must be guarded; and if no one else will take it up, the ministers should do so.

We do not accept the plea. Every true minister of the gospel acknowledges but one effective means of meeting and counteracting sin in any of its forms. That is the gospel of Christ. All other means aggravate rather than diminish the evil. To meet carnality with carnal means adds fuel to the flame. The law may be a check to outcropping violence; it may be made a terror to evil-doers; but from the gospel standpoint it does not remedy the evil. When the church and the pulpit are made to be that which they ought to be, and are clothed with the power of Christ's salvation, they will accomplish infinitely more for the reformation of mankind than policemen can do. It would seem more appropriate, therefore, that ministers should be clad with a holy zeal for God, that their churches might be infused with power to rescue and save the perishing, rather than leave the purity of Christ's example to take up the weapons of carnal warfare. The thoughtful minister will hesitate before leaving the pure presence of a compassionate Christ, by whose side he can go into the lowest walks of suffering and degradation to lift the fallen, for the companionship of detectives and stool-

pigeons; to blacken his hands with the smut of crimination, slander, and perjury. A secular paper says: "The number of preachers who are abandoning regular pulpits to engage in reformatory work of various kinds, is remarkably large. If men cannot be reformed through religion, they will not be through politics. The present spasm will die out after awhile, and there will be a lot of preachers looking for new jobs."

G. C. T.

SUFFERING IN NEWFOUNDLAND.

It is a sad thought, and one that should call for serious reflection, that at the beginning of the year 1895, after centuries of civilization, there should be so much suffering among the people of this world for the commonest necessities of life. It is not the fault of the earth, for although it bears the marks of the curse, the word of God by which it was given power to produce suitable and sufficient food for all mankind is still doing its work, and the earth furnishes food in quantities adequate for all her children. Enough nutritious grain is made into intoxicating liquor every year to feed millions of people. Many causes, among which are the selfishness and greed of some and the idleness and incapacity of others, make a vast amount of suffering in this world. Then there are circumstances over which we have no control that often cause intense suffering in some localities. Such are the protracted drouths which have affected some parts of our country. Still there are food and clothing enough in the country as a whole for all, if those who have an abundance will bestow of their goods to supply the needs of others.

Looking away from our country, and yet not far from our shores, the island of Newfoundland presents a sad spectacle of destitution and suffering. The people of that island live almost entirely by fishing. Agriculture is almost unknown. A country which depends entirely upon one thing for a living is peculiarly liable to famine, as was illustrated by the famine in Ireland upon the failure of the potato crop in 1846. Most of the fishermen of Newfoundland live by working for large incorporated companies, who take their fish and pay them in supplies. These companies are often obliged to depend upon the banks for money to carry on their business. The sudden failure of the banks and the depreciation of the colonial money caused a general suspension of all business in that island. Many who had money in the banks lost it. The local money became nearly worthless; nearly all were thrown out of employment, and the result has been deplorable in the extreme. Some plans have been laid to bring relief. The banks of Canada have come to the rescue, but as is generally the case in such crises, so tardy has been the work that actual starvation has already resulted before anything worthy of the name of help has been done for the suffering poor.

To remain quiet and passive, starve yourself and see your family starve, are more than the average man can endure, and the Newfoundland man is not different from the rest of mankind in this respect. The events of Jan. 8 showed this to be so. Upon that day a general bread riot broke out in St. John's. Starving men in their desperation battered in the doors of the legislative assembly, hoping in that way to impress the government that something must be done for their necessities. The governor tried to pacify them, telling them that extensive pub-

lic works would be entered upon in a few days, and that they would be employed; but this was poor consolation to men whose families were at that very moment actually starving. Finding no hope of immediate relief, they turned their attention to the provision stores and helped themselves to their contents. The police were called out, and after severe fighting, the rioters were dispersed. The government has offered to resign.

Unless immediate help shall be given, this may be only the beginning. Surely here is an opportunity for the philanthropic to put into practice the principles of Christianity.

M. E. K.

A GRASPING FOR POWER.

It is no secret that the object in placing the papal ablegate Satolli in this country was to strengthen the power and influence of the papacy. The Catholic Church has kept pace with the development of the country at large. It is now an unwieldy and not altogether homogeneous affair. Its own internal interests demanded the presence of one who could speak with authority. He has not been altogether successful in welding into one united mass the turbulent elements of his own church.

But he has not confined his influence to the sphere of his own flock. He was not sent here to mind his own business strictly and exclusively. The aspirants for political favors have an attentive ear to the wishes of Catholic grandees; and on the other hand, these grandees have use for the politicians; and the influence they gain thus will be used for the good of the Church every time. Just how far that influence extends, it would be very difficult for any living man to estimate, except the one who exerts it, and he may be deceived; but there is not the least room for doubt that it is very extensive in our politics.

But the danger that threatens this country from Catholic usurpation in the realm of politics, is not nearly as great as that which appears in another direction. We need not worry about their having their churches stored with rifles; for evidently they will have no need of them in capturing this Republic. Catholics are not the only churchmen who are grasping for power, nor are they any more active and desperate in their efforts to obtain an influence than others. There is no one thing that the Protestantism of our country so deeply desires now as political prestige. And Protestant political prestige is as fatal to liberty as Catholic prestige. Between them there is nothing to choose.

Where different parties are striving for the same thing, it is often best gained by a union of interests and efforts. This is now taking place. This country is rapidly passing under the control of a gigantic religious combination, or trust, in which Catholic influence acts with Protestant schemes. But Catholics have not sold themselves to Protestants for naught. It is well understood by Catholics that when the game is played, the spoils shall all be theirs. It is the unholy traffic by which the blood of martyrs and saints, the struggles and victories of the Reformation, are being sold for prestige, that presents the most alarming features of our times. When this arrangement shall have been consummated, its results will appear in the enginery of persecution that will be brought forward. Then Rome will triumph; and the power she is now purchasing so cheaply will be used to crush all who oppose her mandates.

G. C. T.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 15, 1895.

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EDITORIAL CORRESPONDENCE.

Letter 26.—Round About Jerusalem.

As intimated last week, the design of this letter is to speak of some points of interest inside the city of Jerusalem; but before we reach the city, there are a few objects that should not be passed by.

The railroad from Jaffa to Jerusalem runs first across the plain of Sharon. This is forty-five miles from north to south, and has an average width of twelve miles. At Jaffa (the ancient Joppa) Peter was summoned from Lydda, because, says the record in Acts 9:38, it was nigh to Joppa, and raised Tabitha, or Dorcas, from the dead. Lydda is the first station out from Jaffa, and there, on the occasion above referred to, Peter healed Eneas. Acts 9:32-35. The next station is Ramleh, where tradition has it that Joseph of Arimathea was born, that being the ancient name of the place. We pass in sight of Ekron, the place from which the Philistines sent home the ark of the covenant after it had been in their possession seven months. We then passed through the valley of Beth-Shemesh, to which place the kine, attached to the cart by which the Philistines sent away the ark, brought it, when the men of that place were reaping their wheat harvest, and where seventy men, (equal to 50,000, see Dr. Clarke) were slain for presumptuously looking into it. The birthplace and burial-place of Samson also come into view, as the train threads its way from gorge to gorge in the rocky and barren mountainous range, up toward Jerusalem. The valley of Ajalon is also passed through, where Joshua commanded the moon to stand still, and a distant view is had of Mts. Ebal and Gerizim. After four hours, which it takes the train to make its fifty-three miles (forty by the more direct carriage road), we found ourselves in Jerusalem, 2500 feet above the sea.

The railway station is some distance outside the city, but a broad, smooth, well macadamized road, crossing the upper part of the valley of Hinnom, leads just inside the Jaffa gate to a fine hotel where Americans and Englishmen find such society, literature, and modern improvements and conveniences, as are calculated to make them forget that they are in a foreign, and in some respects, semicivilized city.

The precise site where many of the events occurred which men have sought to commemorate are still matters of controversy, while others are beyond dispute. But the question of the precise locality does not seem to be one of so much importance. The area of the city is not extensive, and we know that we are within that area—within seeing and perhaps speaking distance of where the important events actually took place, and that is enough to excite the deepest interest in the mind of any one.

The first place visited was an Armenian church, called the Church of St. James. Here the very spot claims to be marked where James was beheaded (Acts 12:1, 2), and where his

head was buried; and another place where his body was deposited, both within the auditorium of the church. Immediately in front of his grave stands a large high-backed chair covered with gold leaf and nicely upholstered, which the Armenians hold to be very sacred, and allow no one to sit in. They claim it to be the chair in which James, as the first bishop of Jerusalem, used to sit. In this they have given themselves completely away; for they ought to know that so early in the history of the church as the time of James, the gilded trappings and pomp and display had not got into the church, which characterized it in later times when pride had crowded out purity and piety. Another chair by the side of that of James, about as large but less showy, is now used by the present Armenian bishop. But we may be quite sure that James never sat in the first one. The church is festooned with ostrich eggs and adorned with pictures and paintings. A side auditorium designed for the use of the women, who sometimes worship apart, has a recess closed by a wire screen through which are three circular openings. Just inside of these are three stones,—one from Sinai, one from Horeb, and one from the Jordan. The object is to prevent the pilgrims from spending their money by a visit to those places, for they are made to think that to go to these openings and through them kiss these stones, is just as good as a visit to the places themselves. And thus the stones at these spots are kept bright and smooth by the osculatory exercises of the pilgrims who visit them. The Armenians are peculiar in their worship in two respects; first, in that they keep on their hats like the Jews and take off their shoes like the Turks.

Among other interesting localities, which, notwithstanding all the changes through which Jerusalem has passed, it is claimed can be identified, is the palace of Caiaphas. The Armenians have secured this place also, and erected over it a church. Then the judgment-hall of Pilate is shown, and the Way of Sorrow, or *Via Dolorosa*, through which Christ proceeded to the place of crucifixion. On this way are shown the place where Christ was bound, scourged, and received the crown of thorns; the place where Pilate brought him forth to the people and said, "*Ecce homo*" (behold the man); and three places where Christ fell beneath the cross while bearing it to Calvary. We come at length to the church which is built over this last-named spot, and called the Church of the Holy Sepulcher,—so-called because supposed to cover the exact site where Christ was crucified and buried and rose again from the dead. This claim as to the location is getting to be questioned more and more of late years, and there are some strong points in favor of the doubt. For instance, this church is situated in the very heart of the city; but Paul, in Hebrews, said that "Christ suffered without the gate." It is replied that this place was then without the gate. But certainly in the time of Christ, when Jerusalem was in a condition of comparative greatness, it must have occupied as extensive an area, at least, as it does at the present time. But as Jerusalem has had three walls at different times to accommodate the expansion of the city, it is further claimed that Paul may have referred to the inner and more limited wall. But that can hardly be supposed; for the expression, "without the gate," must certainly refer to the outermost gate, and that would throw the place of the crucifixion outside the present limits

of the city. To the north and west of the city, outside of any wall it ever possessed, and partially between it and the Mount of Olives, there is an isolated oval hill much resembling the form of a skull, and which on one side has a cave which could well be taken as the sepulcher of Joseph of Arimathea. This was thought by General Gordon, and is held by many American and English travelers to be the true site of Calvary, and hence the place of crucifixion. This certainly seems the more probable.

But aside from the question of the correctness of the location, the Church of the Holy Sepulcher is a very interesting object. We enter the vestibule and come directly to what is called the "Stone of Anointing," where the body of Christ is claimed to have been anointed before he was laid in the sepulcher. To the left of this we enter a large rotunda, beneath a lofty dome in the center of which is the chapel of the Holy Sepulcher itself. This consists of two apartments, the first called the "Angel's Chapel," eleven feet long and ten feet wide, marking the spot where the angel sat watching the sepulcher, and the stone which he afterward rolled away and sat upon. Passing on through a very low door we enter the inner recess, six and one-half feet long by six wide, very low, and with the sarcophagus representing the tomb, capable of containing only three or four persons. It is around this sepulcher that the scandalous scenes are enacted which require the presence of Turkish soldiers to keep the peace between the Greeks and Latins. At Easter what is called the miracle of the Holy Fire is performed, and it is then that the most disgraceful scenes occur. Thousands throng the space around the sepulcher, and at about 2 P. M., every candle is carefully extinguished in the sight of the people. Some priests of the higher order then go into the first apartment of the sepulcher. Soon a light appears within, and this fire is declared to have come down from heaven. From this the priests inside light their tapers and thrust them through two circular openings in the walls, one on each side, and then there is a grand rush and row to see who will first get his taper lighted from the sacred fire. The pilgrims jostle and crowd and crush one another, and scream and fight. Accidents always happen, and frequently life is lost. It is on these occasions that the services of the Turkish soldiers are required to keep these model followers of the Prince of Peace from destroying one another.

The trick of the Holy Fire is said to be accomplished in this way: The wire on which the lamp to be lighted is suspended runs up through a slight opening in the ceiling and is smeared with a resinous oil. A priest from a concealed place above sets it on fire, and the flame runs down the prepared wire and lights the lamp, and thus the people are made to believe that the fire comes down directly from heaven. Those who light their tapers from it suffer the fire never to be extinguished; and the next year they or some others from their locality, come again to Jerusalem and receive a fresh dose of imposition.

On different sides of the large rotunda the Copts, Abyssians, Syrians, Armenians, Greeks, and Latins, have their own chapels where they conduct respectively their own worship. In the center of the Greek chapel, which is the largest and finest of all, there is a small stone cylinder rising from the floor about eighteen inches, across the oval top of which are drawn two lines at

right angles with each other. This the Greeks claim marks the exact center of the earth, and hold that Christ will begin the judgment of the world from this spot. This is about equal to some of the puerile and superstitious notions of the Moslems, of which we shall speak hereafter.

LIBERTY OR BONDAGE, WHICH?

SOME people spend a good deal of time glorying in their freedom from law. Their chief boast of Christ is that he has freed them from the law,—“O happy condition!” The principal trouble with their comfortable state is that it is a delusion. The opium victim under the spell of his seductive drug floats away to fields elysian in his imagination, while his wretched body lies prone and helpless in the noxious den. His enraptured sensations are a snare under the cover of which the subtle chains of a slavery of the most abject kind are being forged. The infidel is apt to commiserate the unhappy state of the Christian who holds himself amenable to gospel restraint and constraint, while he boasts of his own liberty. But that same infidel is bound hand and foot by the fetters of a law which he cannot resist. So also those professed Christian people who glory in their freedom from the law are making a vain boast.

The fact is stated by Paul that “the law hath dominion over a man as long as he liveth.” It is not possible for us to escape its jurisdiction and control. But there are various laws in operation; and all men are not subject to the same law. The sinner who vaunts his rebellion against God in the name of liberty is a bond-slave under a law whose mandates he cannot resist. It is, moreover, a law of degradation that drags its victims down to death. He may admire virtue and grace, but he cannot gain them. He may despise the spotted garments of sin, but he must wear them. He may loathe himself, but he cannot escape, nor avoid his own vicious and wicked doings; because there is a law which holds him, willing or unwilling, to the life he lives.

Two great laws stand thus contrasted, the one over against the other. They are stated in Rom. 8:2: “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Here are “two laws,” neither of which is the ceremonial, or Mosaic law. One is God’s law of righteousness, the other is Satan’s law of sin and death. Every man or woman is under the control of the one or the other. He whose heart takes pleasure in sinful license rejoices in his freedom from God’s law, and feels no restraint or friction from the law of sin because his mind and nature are in harmony with it. In such a condition he is apt to imagine himself entirely at liberty to act as he pleases. And so he is, as far as he pleases to act in harmony with Satan’s will, but no further. Let him try to do right, let him make an effort to keep the law of God, and he will find how helplessly he is bound under sin.

In the seventh of Romans, the apostle illustrates the struggles of one attempting to escape from such a bondage. The law of sin binds the woman to her first husband, who is sinful self, as long as sinful self lives. She cannot be married to Christ while self lives; self must die before she is free from his law. While in that condition, a person may rest in carnal security as depicted in verse 9, “alive without the law,” that is, unconscious of sin until aroused by the

commandment; or he may struggle vainly in the condition stated in verses 19-23—conscious of the holiness of the law of God, desirous to obtain it, but unable to escape from the law of sin which controls the members of the body. For while the man sees and confesses that God’s law is good, he cannot be joined to it while he finds another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin.

How is he to escape? Who shall deliver him? The sixth of Romans makes that very clear. The “old man,” self, the first husband, is crucified with Christ, “that henceforth we should not serve sin.” We are to “reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Therefore sin should no longer have dominion over us. We are henceforth “delivered from the bondage of corruption into the glorious liberty of the children of God.”

But it is simply a change of masters and a change of law. “For when ye were the servants of sin, ye were free from righteousness;” and the carnal heart calls that liberty. But, “being then made free from sin, ye become the servants of righteousness;” and Christians call that liberty. There is an inexorable law in both cases, with the determined hand of a master behind each. He who walks according to law, walks at liberty within the realm of that law. If Satan is his master, and he walks in harmony with his mind, he boasts of his freedom, and pities those foolish dupes who sell their liberty to Christ, and confine their feet to the way of his truth. But he is deceiving his own soul. Sin may flatter its victims and lure them with the tempting fruit of self-gratification. But there are no chains on earth more cruel than those of an evil habit. There is no fruit so bitter and deadly as the fruit of sin, and no tyrant so relentless and fiendish as the one whose kingdom is destruction. Those who follow his ways follow an easy down grade which inclines with the natural heart. But O, the awful precipice to which it leads! the agony of despair; the wail of the lost! God save us from such a freedom.

James calls the law of God, “the perfect law of liberty.” The psalmist says, “I will walk at liberty; for I seek thy precepts.” But it is Christ that sets us at liberty and enables us to keep the law which is spiritual, holy, just, and good. “If therefore the Son shall make you free, ye shall be free indeed.” How so?—Because sin slays the old man, self, as it did Christ. That being dead wherein we were once held, and its law being dead with it, Christ comes into the life and reverses everything. Our desires, motives, affinities, our natures, are all created anew in him, and in perfect harmony with the law which is in Christ’s own heart. And when a man’s heart is in perfect accord with the principles of God’s law, he is the freest man in this world. His service of righteousness leads him upward into a pure atmosphere, and he rejoices day by day as he runs with joy the way of God’s commandments, rejoicing in his liberty in Christ.

He who looks upon God’s law as a yoke of bondage is himself a servant of sin, and knows nothing of the liberty wherewith Christ makes men free. He may boast of his liberty to trample that law under foot; but as God is true, Christ never gave him that liberty. Satan flatters men with the thought of liberty all the

while he is binding them in his net. The liberty of the carnal heart is bondage to Satan and enmity to the law of God. The liberty of Christ is loyalty to God’s law, and in the end, eternal life.

G. O. T.

THE REJOICING OF MERCY AGAINST JUDGMENT.

IN St. James’s masterly description of the way we ought to treat our brethren occurs this striking statement: “For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.”

The first part of this statement is easily comprehended. The Lord in the final judgment will treat us as we have treated our brethren. The knowledge of this should be sufficient to make us stop and seriously consider our manner of life in this respect, and the spirit we manifest toward others. We may think that if we could have the judging of our own cases, we would deal leniently with ourselves, but from the scripture quoted and from others that might be referred to, it may be seen that we do in a certain sense judge ourselves; for we are very liable to judge others, and Jesus has declared, “For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.” Matt. 7:2. Thus we are forewarned that the Lord will lay upon us the line that we lay upon others. This should lead us to treat others in the same considerate manner that Christ treats us; and when we fail to do this, we virtually invite condemnation upon ourselves.

The way that men often do is illustrated in the parable of the steward who had used his lord’s money. He owed his lord ten thousand talents, but having nothing to pay, he threw himself upon the mercy of his master, and was freely forgiven all the debt. Soon after he found one of his fellow-servants who owed him the insignificant sum of a hundred pence, and though entreated for mercy, he would not grant it, but cast his fellow-servant into prison until he should pay it. His lord, having heard of this, called the unforgiving servant to him, rehearsed his kindness to him in forgiving so large a debt; and then said, “Shouldest not thou also have had compassion on thy fellow-servant even as I had pity on thee?” The lesson that Christ meant to convey to us in the parable is thus set before us: “So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

The above illustration is so clear that the dullest mind can comprehend its meaning. Have we come to Jesus and received full pardon for all the sins we have committed, measured not by our imperfect understanding of them and the law which condemns us, but measured by the Infinite One, by his law, which in its spirituality is past our comprehension? Has the ten-thousand-talent debt, which we find it impossible for us to pay, been fully and freely forgiven? and have we felt the joy of believing that condemnation is removed from us? If so, how can we have the heart not fully to forgive our brother for some fancied, trivial, or even great offense against us? since even the greatest cannot be compared with the offenses which we have committed against God any more than a hundred pence can be compared with ten thousand talents. And if we

have really received the Spirit of Christ, "who forgiveth all our iniquities," into our hearts, we will cherish a forgiving spirit toward our brethren and a feeling of love toward all men. It is not enough to say that we have no hard feeling toward any one; we need to have a positive feeling of love toward others. Unless we do this, we are not the children of God. "But I say unto you, Love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:44, 45.

Not only should we forgive others their trespasses against us, but it should be done cheerfully and lovingly, even as we were forgiven. In this as in other things the rule is, "Freely ye have received, freely give." Thus we place in the hands of our Heavenly Father a measure that will reach to us, that will show that we are indeed the sons of God, for we manifest his Spirit. But if we manifest no mercy to others, then judgment without mercy will be rendered to us, — the measure we have meted to others, whether bad or good, will be measured to us again, often in this life, surely in the judgment of the great day.

Receiving with grateful hearts the forgiveness of God for our many sins, and by his grace manifesting a forgiving spirit toward all who have transgressed against us, then "mercy rejoiceth against judgment." Mercy rejoices against, or over, judgment when we receive the pardon of our sins. The sinner is under the condemnation of the law of God, and although deferred, the judgments of God are against him; but in the name and through the merits of Christ mercy is offered to him. He accepts the offer; his sins are forgiven; he is made free from condemnation; his heart is filled with praise; there is gladness among the saints on earth, and even the angels rejoice in heaven. And what is all this but mercy rejoicing against judgment? It is the same when we forgive others their trespasses against us. Human nature is quick to take affront, and even clothes with reality things that were not meant to harm; and always says, "Pay him back in his own coin;" "give them as good as they send." But divine grace in the soul says, "Treat all as Christ has treated you, forgive as ye have been forgiven." When this is done, the power of God, working through the forgiven sinner, makes an exhibition of divine grace, and perhaps conquers another soul for Christ; and then, again, in the forgiveness of the injury, mercy rejoices against judgment.

And this rejoicing of mercy against judgment will never end. It enters into the eternal joys of the redeemed; they celebrate the victory in songs that never grow old; it is the victory of mercy against judgment. Christ's mercy led him to give his life for us, and that mercy will be celebrated as long as the happy recipients of his grace live in his presence. So in the heart of every true Christian there is a foretaste of a song of joy that shall have no end, — a song in praise of Jesus, who, through the giving of his own life to satisfy the demands of the law of God, started a stream of mercy and of gladness that will flow on together through the ages of eternity.

M. E. K.

ANSWERS TO CORRESPONDENTS.

467.—WOMEN IN THE CHURCH.

1. Should women be elected to offices in the church when there are men enough of good standing to hold the offices? 2. Should women lead in the week of prayer? V. A.

1. The church should decide that by its vote.
2. Yes; if they are the best qualified.

468.—BELIEF IN THE VISIONS.

Is belief in Mrs. White's visions one of the requirements, or tests, of church membership among Seventh-day Adventists? E. M. W.

It is not so held. People, who, from want of personal acquaintance with the writings of Mrs. White or with the writer herself, hesitate to accept the writings, are not, therefore, excluded from the privileges of church membership. But when one manifests a spirit of determined opposition to the Testimonies of the Spirit of God, and uses his opportunities to sow discord, it would be better that such a one should be out of the church rather than in. For a full exposition of the position which the Testimonies themselves teach on this point, see "Testimony," No. 33, pages 196 and 197.

469.—COL. 1:13; 1 THESS. 2:12.

Please explain the above texts. G. W. R.

They are explained in the article headed, "Liberty or Bondage, Which?" in this paper. But the point in the mind of the correspondent may not be met. This gives occasion to repeat the suggestion that queries should be made explicit rather than general. The request to explain a passage of scripture is sometimes very vague.

470.—JOEL 3:3.

Please explain. C. H. S.

We understand this to be illustrative of the way the enemies of God's people esteemed them, and the little value they put upon them. To sell a boy for a harlot, or a girl for a drink of wine, would be to value them lightly. Probably the language is illustrative rather than literal.

471.—MEMBERS IN GOOD STANDING.

The letters of commendation in use in our churches read, "— is a member of this church in good and regular standing, and we cordially recommend — to your fellowship and care." Should such letters be granted to members who have not paid the Lord's tithe? Can we recommend to another church a member who acknowledges the obligation to pay the tithe, but who does not do so?

The payment of tithes has been left voluntary with the individual, and has never been made a test of membership. It has been looked upon as a matter between God and the individual. And while the Lord may deal strictly with those who withhold the tithe, the church has not felt free to do so. If, then, the non-payment of tithes is not a matter of discipline in the church, we could not consistently make it a cause for withholding a letter. Even in church relationship there are matters which pertain wholly to the individual and God. And all the church can do is to counsel, admonish, and warn, but the individual must bear the responsibility.

472.—THE USE OF THE PULPIT.

Is it the rule to forbid all officers of church and Sabbath-school except the elder, to use the pulpit platform? Must the other brethren stand at the head of the aisle to lead their meetings? T. H. B.

Such a rule would probably be too arbitrary,

especially in small churches. But it is often the case that an open space is left before the desk in which superintendents and leaders of all meetings except preaching may stand. While we would not advise a law in this matter, still the common manner in which the sacred desk is used is in some cases very painful. Children are allowed to run through it. Men and boys enter it with hats on. This is but little less than wicked. It shows an exceedingly low appreciation of sacred things by those who allow such things to be done.

Those who have no business in the pulpit should keep out. And in small meetings it frequently shows a finer sense of propriety to use the floor in front of the desk rather than to mount the platform and use the pulpit. And we are quite of the opinion that as far as practicable the pulpit should be used only for the purpose for which it is built, — the preaching of the word.

473.—ELECTION OF ELDERS.

1. Does a majority vote elect an elder? 2. Can a local elder ordain his successor? M. H.

1. Yes; but after an election where there is division, it is usual to suggest that the choice be made unanimous, thus giving each one an opportunity to vote for the elder elected, though he may not have been the first choice of each one.
2. No.

474.—ONE DAY AS A THOUSAND YEARS.

1. Please explain the words, "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:8. 2. And the words, "Every eye shall see him." C. G.

1. The expression simply means that God's purposes or his promises do not fail. He "is not slack concerning his promise, as some men count slackness." The lapse of time, long or short, does affect his word. With men, the longer the time covered by a promise, the less sure it becomes of fulfillment. Not so with God; his eternal existence and unchanging nature place him above the uncertainties with which time involves human affairs. The attempt is sometimes made to attach a symbolic meaning to these words; but it is vain. For evidently a thousand years cannot represent a day, and at the same time a day mean a thousand years. 2. They refer to the coming of Christ (see Rev. 1:7), and mean that all who are alive will see Christ when he comes.

475.—THE NEW BIRTH.

Will you kindly give an explanation of John 3:5? How many births must be experienced before entering into Christ's glorious kingdom? W. H. F.

Christ was uttering a profound spiritual truth rather than stating a theory. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God," refers to the baptism of water and of the Spirit; and both refer to that spiritual new creation, or birth in Christ Jesus, by which the Christian dies to sin, and becomes a new creature in him. The new birth, through the operation of the Spirit of God, "purifies the life and ennobles the character." We see the working of the wind in trees and plants; we hear its sound, but see not the wind nor discover its source. Thus works the Spirit; invisible itself, its work is clearly manifest.

Whether the resurrection of the body is to be reckoned a birth or not, is not so clear. By many Isa. 66:8 is supposed to show it to be such. It would not seem inappropriate to regard it a birth, but our Saviour's discourse to Nicodemus cannot be used in that connection; and other proof is not plenty.

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.

REPORTS FROM THE WEEK OF PRAYER.

THE late week of prayer seems to have been a season of unusual interest. The interest manifested in advance of the occasion, indicated to us that it would be so. The demand for the readings this year was greater than ever before. We were pleased to note the interest taken in the occasion by the presidents of our Conferences and ministers in general. More churches had the benefit of ministerial aid during the week of prayer this year than during any previous occasion of the kind. Our expectations were great, but the reports indicate that they were not greater than the results of the meetings justified.

We take pleasure in inserting the following quotations from reports which we have received from presidents of Conferences, as indicated:—

Michigan: "Reports good; donations about as last year; much spiritual help received."

Minnesota: "Our ministers visited nearly twenty churches, and report earnest heart-searching and a desire for a deeper work of grace. The offerings I believe will be liberal, considering the shortness of crops and the low prices of grain in this State. The readings were considered timely and were much appreciated. I feel sure the benefits will be greater than ever before."

Atlantic: "So far as heard from, the churches were much benefited. Meetings were held as often as possible, and fully attended. All our churches were visited during the time or as soon after as possible."

Maine: "There was a much deeper interest taken than during former years. I think nearly as large donations were made as last year, although money is scarcer in this State."

Illinois: "As far as we have heard, the week of prayer in our State was generally observed by our churches, even though they had no minister. Probably the donations will not be as large as last year."

Pennsylvania: "Churches revived; donations will probably be above those of last year."

Tennessee River: "Good meetings held by the churches, as far as reported. Weather unfavorable."

Colorado: "Spiritual meetings reported by all the churches. Donations so far reported, larger than those of last year."

New York: "Good reports are coming in from the week of prayer. The ministers all report much of the blessing of the Lord in their meetings. The churches not having ministerial aid also report precious seasons. Surely it was a time of refreshing to most of the people of our State."

Wisconsin: "We arranged that seventy of our seventy-eight churches and companies should have special help during the week of prayer, and all reports received to date indicate that good meetings, with a degree of God's blessing, were enjoyed by all. We do not expect any increase over the offerings of last year, though there may be a small increase."

Vermont: "The readings were much appreciated. The spirit and courage of the brethren were excellent."

Oklahoma: "The week of prayer has been fraught with many blessings to our churches in this Conference. Our donations to foreign missions will not be large; yet I believe every church has done what it could."

Florida: "We have nothing of a striking nature to record concerning the week of prayer, further than that the brethren are responding financially much better than we had expected. It will be remembered that on the night of the 28th ult., the freeze destroyed all fruit and

vegetables, throwing thousands out of employment, and nearly paralyzing our State. Yet we are satisfied that our brethren are full of courage notwithstanding all this, and that the Lord is working in our midst, for which we praise his name."

South Dakota: "As far as I know, the meetings were excellent, and the donations were larger than expected. On account of the almost entire failure of crops in this section the past summer, the donations will probably be less than those of last year."

Quebec: "The meetings held during the week of prayer were excellent, as far as heard from. We have encouraging indications of advancement in our Conference."

Indiana: "Good reports are coming in. I think the donations will be larger than those of last year. One church that gave \$20 last year, gave \$56.25 this year; a little company that gave only a few dollars last year, gave \$35 this year."

Ohio: "I have reason to believe that to most of our people in this Conference the week of prayer has been a season of heart-searching and consecration to God. The attendance and interest in the meetings held at Mt. Vernon were good throughout the entire time. There was no excitement or special demonstration at any time, but an individual searching of heart and confession of sin. This progressed until all, with very few exceptions, felt to consecrate themselves and their property entirely to the Lord. The cash donations were more than double what they were last year." O. A. O.

THE VIRGINIA CONFERENCE.

Nov. 23, at the close of the Atlantic Conference held at Washington, D. C., I went to Virginia. I met with Elder G. B. Tripp at Winchester, and we traveled together and held meetings through the State. During the remaining days of November and all of the month of December we visited among the following churches: Mt. Williams, Winchester, Quicksburg, New Market, Timberville, Stanleyton, Richmond, and Lorton.

At Mt. Williams a new house of worship was dedicated. This house cost but a small sum, yet it will be a good and convenient place for the church to meet from Sabbath to Sabbath. Two special points were made prominent in this tour of the churches,—the financial condition of the Conference, and the spiritual needs of the people. The Conference has obligations to meet to the amount of a little more than \$1300. An effort was made to find twelve men who would assume \$100 each, and thus greatly relieve the Conference. But one was found, and he the president.

Another subscription paper was presented for each one to pledge and pay a certain sum each month, besides the tithe, through the year 1895. In this way we obtained subscriptions to raise a little more than \$400 during the year if all are faithful. But most of the men of means did not use their influence on this list. A few more names will probably be obtained of scattered brethren and sisters.

The tithe in the Conference is not sufficient to supply the needs of the laborers. The hard times have made money very scarce. Some of the people do not see but a few dollars cash in a year. They work for small wages and take their pay in trade for such things as they actually need. Some of our brethren and sisters came to us and said: What shall we do, and how shall we pay our tithes? We have poultry, eggs, and butter to sell, but we cannot get money for these things. Faithfulness on the part of those who have means, and all coming up to the Bible standard of "tithes and offerings," would supply all the needs of the Conference, and the Lord's treasury would never be empty.

A higher moral standard and a greater spiritual experience in all our people in this Conference are much needed. Strong efforts and appeals were made to secure this end, as we passed through the Conference. We are assured that the labor bestowed was not in vain. Many were brought to see with clearer vision the rapidly advancing work of the message, and were moved earnestly to seek the Lord. How grand, how noble, it would be for all to take hold unitedly to help the Lord's cause at this special time of need, that the Conference should find speedy relief.

The establishing of the headquarters of the Conference and tract and missionary society at Richmond, the capital of the State, was a move in the right direction. The tract society is prospering, and the outlook at present gives hope that the society will be able in a little time to pay all its obligations. They have a small job press on which they print their little paper, the *Virginia Messenger*. Little jobs come in that help to pay expenses.

The last work I did before leaving the Conference was to organize a church of eighteen members at Lorton, Fairfax Co., about twenty miles south of the city of Washington. Ten of these were baptized, and others expect to follow soon. Brother W. E. White, a licentiate in the Conference, has, with his family, labored here with good success. I am sure that more of this work in new fields would be a source of encouragement to the Conference and a permanent help to the cause of the Lord. May the Spirit of the Lord guide his servants and his people, and the work end at last in glorious victory.

Jan. 9.

I. D. VAN HORN.

RARATONGA.

THE following is extracted from a private letter from brother D. A. Owen to his brother in California. Brother Owen and family left this city six months ago as self-supporting missionaries to the islands of the South Pacific. His experience, as here set forth, will be of interest to all our readers. The letter was dated Nov. 11, 1894:—

"We secured a neat stone cottage with iron roof, for \$6 a month, Chilian money, worth fifty-five cents per \$1 American money. Then I walked around the island, twenty miles or more, trying to find some land to rent. But I find the land is owned by queens, judges, fathers, or leading descendants from the tribes, and they, like lords, rent out the land in small lots to natives. It was court week, and I found it very difficult to get the attention of land-owners, and would sometimes get almost discouraged, and conclude that we were not wanted on the island; but trusting in the One that I believed had guided me thus far, I continued my search day after day and week after week, till we finally succeeded in renting about one and three-fourths acres for \$15 a year. It is situated a little way from the principal village, up a fine running mountain stream. The place contains quite a supply of cocoanuts, oranges, and bananas growing on it. The next question was how to build a house with only 1000 feet of lumber. The finest house on the island was built by the British governor, and he had never moved into it, but lived in another house near the residence of the queen. I had often spoken to my wife about the governor's house on the hill, and she would say, 'Why should that house stand idle?' I had even spoken to the governor about the place, but he had not hinted that a house dedicated to the Queen of England could be had at any price. One day I ventured to ask the governor if the empty house called 'Natapa' could be rented. He gave me to understand that I need not ask more about that fine house on the hill. But there seemed to be an overruling providence guiding affairs, and a day or two later, my wife and daughter, as they were making calls, dropped

in to see the old gentleman, who is always dressed in snow-white clothes, and what was their pleasant surprise to find he had been pondering the subject of making D. A. Owen and family 'caretakers' of the English residence on the hill. As a result, we are nicely settled in the house, which has a broad veranda all around it, which measures fifty-four feet across the end, and is seventy-five feet long. With the house there is land enough to keep a cow and a horse, and we can have all the cocoanuts, oranges, and bananas, and raise all the garden stuff we want for our own use, but are not allowed to sell any. Instead of paying rent, we receive \$110 a year to use in keeping and improving the place.

"The weather is cooler here than it is down in the village by the sea. There is no well handy, one reason why the governor did not move up here, but we hope to have a cistern soon. We are within sound of the church bell; and how strange to see all the people, both Sabbath- and Sunday-keepers resting on the same day. This is the result of the mistake of those who came on a missionary ship from the other way, years ago. The custom has become so established of keeping Sunday on the seventh day that it would be hard for them to change back and keep Sunday on the first day of the week. I think it is providentially so arranged; and it is a real treat to go to the old stone church, built fifty years ago, and attend the English services. It is a sight worth seeing, as the natives come in dressed in their clean white clothes, and their plain broad native hats. They show their good feelings toward us by their smiling faces, and the friendly shake of the hand with which they greet us. The preaching of the gospel since the first missionaries came, has wrought a great and glorious change from the carnage and cannibalism that then ruled the island.

"There is still great room for improvement, and we hope the good work will go on till the Lord prepares a people here to stand before the great white throne, without spot or wrinkle. May we be so faithful that we shall be among the number. We hope to be so humble that the Lord will be pleased to let prosperity continue with us. We are all improving in health since our wearisome voyage is over."

TURKEY.

Constantinople and Vicinity.

FROM June 4 to July 10 I was in Constantinople, working chiefly among our brethren, and writing readings to be sent to several small groups here and there. July 10 a mighty earthquake shook Constantinople, especially Stamboul. In twelve seconds the large market, renowned in wickedness as Sodom, and many houses and shops were destroyed. It was just a miniature of the great day of the Lord. O how the people wandered, having left their homes to find safe shelters in open fields and gardens! How the women and children cried! Every face was pale and gloomy. Just at this moment the people remembered that a Hand mightier than theirs overruled nature; that they cannot fix their hopes upon this earth, and confessed that this calamity is the consequence of their wickedness. But alas! too soon they forgot these thoughts. Just after the shock, brother Anthony was in the field calling the people unto repentance. That day he gave away many tracts about the great day of the Lord. Toward evening a cruel police, seeing him giving away tracts, struck him on the face, saying, "You are the cause of all this calamity." It is always so. The people of God are condemned for the plagues which come upon the world because of transgression.

The next day I left Constantinople for Bardizag. Three persons from Ovajuk wished baptism. Thereupon two brethren from Bardizag

accompanied me to a valley where we met them, and soon the ceremony was over. This we told to no one, lest the mobs should prevent it. Ovajuk is the village where I was twice stoned. On our return, we passed through it. How the people were stirred when they heard that I had entered the village again. Children flocked about us with their pockets filled with stones. Surely I would have been treated in the same way again had I stayed longer. So we bade the brethren and sisters good-by, and went to Bardizag. At present twelve keep the Sabbath in Ovajuk, and I believe that God has yet more people there.

Hearing of brother Anthony's imprisonment, I hurried back to Constantinople. I was sorry to find him in prison. He was arrested because of distributing tracts. The police would not let him go unless he would agree to discontinue his work, and as he could not do that, he would have to wait in the prison until God should interpose. From a human standpoint it was impossible that brother Anthony should be set free. Our hope was in God, who alone is able to do what man cannot do. Six days more were past, and he was still there. We prayed God that he might show us the right way. At last, July 23, I was moved to write a petition to the chief director of the police department, who had already learned our position, when I was imprisoned two years ago. With earnest prayer to our Heavenly Father this petition was presented; and in fifteen minutes brother Anthony was set at liberty. All glory to God! He is very good, indeed, and faithful in his promises. July 18 a sister was baptized and joined our church.

Aug. 23 I made a short visit to Shagshag, an Armenian village on the southern shore of the bay of Nicomedia. Last winter I spent only twelve days there, but a few were interested in the message. On account of brother Holser's visit to Turkey, I left them without further labor. Very soon the seed sown grew and bore fruit. I rejoiced to hear that fourteen had taken their stand for the truth. This prompted me to make a second visit, and it being their harvest time, I could spend but a few days with them. Sabbath day our subject of study was the three messages. The next day ten were baptized. Shagshag is a village of about eighty houses. From this place the light of truth shines to illuminate other villages around. Many call on our brethren to learn the present truth. Their pure life testifies to the sanctifying power of the gospel. They are now total abstainers, but were once most intemperate. Those who had heretofore done harm to their neighbors, have willingly repaid and made amends. May they grow in grace until the coming of the Lord.

Aug. 29 I was back at Constantinople. Sept. 2 a young Armenian was baptized and joined the church. He is now at Nicomedia working at his trade, and spreading the truth in company with brother Tamianas. We live indeed in the loud cry; and the time of the harvest is now here. We mourn the lack of laborers. Who will help us in repairing the waste places, to revive the old churches?

Z. G. BAHARIAN.

MANITOBA.

DEC. 19 I organized the Mc Gregor company into a church under the name of the Seventh-day Adventist church of Austin. Twenty united at the time, and others will unite soon. The brethren have been at work on their church building, and expect to have it ready for use by the first of February.

In my last report I asked for some volunteers to send the *Signs* or the *Sentinel* to interested parties. I have had a few responses, and the *Signs* is to go to twenty eight persons and the *Sentinel* to two for three months. From the tenor of one letter I received, I find that some are under the impression that the names are all taken. To

such I will say that I have the addresses of about forty interested parties besides many more who purchased "Great Controversy" from our canvassers last summer. I also have the names of twenty-five prominent men in Morden, to whom I very much desire to have the above periodicals sent direct from the office. I believe that this manner of work will be very effective in the country. Who will take hold and lift in the work? I also desire copies of German, French, Swedish, and Danish periodicals for use in missionary work.

My address is 60 Wardlaw Ave., Winnipeg, Manitoba.

W. H. FALCONER

Jan. 2.

KANSAS.

WICHITA.—The work at this place is still onward, and the Lord is showing favor to his people by blessing the efforts made to bring others to a knowledge of his truth. Elder S. B. Whitney spent a few weeks with us after the camp-meeting, and since then three Bible workers have labored in the city. I have spent the larger part of the past quarter here in visiting, preaching, and holding Bible readings among the people. Fifteen united with the church last Sabbath, making twenty-one additions during the quarter. Others are keeping the Sabbath who will unite with the church ere long.

Some interesting cases are developed in our house-to-house work. One is that of a lady living across the street from our house who has three children, and none of them had ever been in a church or to a meeting, and she had not been for seven years, and never made any profession; yet by visits and the personal efforts of a sister in the church, she has been soundly converted, and has united with us. The interest in the city is good, and we have openings for work in every direction; and while many reject the message, some are found who gladly accept it.

Jan. 6.

C. A. HALL.

UTAH.

SALT LAKE CITY.—Since my last report the work has been progressing nicely. We have a room fitted up and seated with pews, a pulpit and an organ are provided and paid for; and the Lord is blessing his work in converting souls and adding to our number. Two weeks before the week of prayer we began a series of meetings for the special benefit of the church, which proved to be profitable to all who attended. A few from the outside attended and became quite interested.

During the week of prayer the meetings were excellent. Three meetings were held each day, — children's meetings, readings with prayer and social meetings, and preaching in the evening. We were blessed far beyond our expectations. Nineteen have united with the church, and others are gradually yielding themselves to the influence of the Holy Spirit. We had the privilege of baptizing eleven precious souls yesterday. Others will follow in this ordinance soon.

Our Sunday evening congregations are increasing, and the prospects are that we shall be obliged to secure a larger room for our meetings. Last Sabbath one of the lawyers of the city visited our Sabbath-school and meetings, leaving with us his address with an invitation to call on him. We have organized a missionary society that meets every Sunday to prepare papers and tracts to mail. A rivulet society has been organized for the children. A club each of the *Signs* and the *Sentinel* has been subscribed for. Our daily work is visiting the people in their homes. The Bible workers are busy going from house to house, teaching the word of life. We find much prejudice and opposition from some of the ministers, but this only encourages us and confirms us in the belief that there are honest

souls here that want the truths of the everlasting gospel. We are of good courage. Remember the work in Utah in your prayers, brethren and sisters.

J. M. WILLOUGHBY.

INDIANA.

FARMERSBURG AND TERRE HAUTE.—It was my privilege to be with the church at Farmersburg during the week of prayer. The meetings were very well attended. A good interest was manifested by those attending, and a good degree of God's Spirit and blessing was also enjoyed by all. This was manifested by the amount of Christmas offerings, which was \$56.25. At the close of the week of prayer we held the regular quarterly meeting. This meeting was the best held here for some time. At this meeting church officers for the ensuing year were chosen. All seemed full of courage. May the Lord bless them abundantly this year.

We have just closed a very pleasant and interesting quarterly meeting with the church at Terre Haute. Although the weather a good part of the time was not the best, we had a good representation, and an excellent spirit was manifested. The Lord came very near, and we had a season of rejoicing together. Here also the officers were chosen for the year. A good spirit prevails in this church. The deacons and one elder who was chosen, were ordained. Here I met brother S. G. Huntington, who assisted in the meetings. I go from here to Salem to rejoin Elder Covert in the institute work.

Jan. 7.

F. M. ROBERTS.

NEW ENGLAND.

AMONG THE CHURCHES.—After our camp-meeting I went with Elder H. W. Cottrell to Providence, R. I., to assist in closing up the work which had been done there during the summer with the tent, and as Elder Cottrell will report results, I will only say we had some good meetings, and I enjoyed my labor with him very much.

I then went to South Amherst, Mass., where I remained over two Sabbaths. The meetings were held at the home of brother and sister Sanderson; who did everything in their power to make the meetings a success. Quite a number of their neighbors attended the meetings each evening. Several students from Amherst College were also in attendance. Elder R. C. Porter was with me the last Sabbath and Sunday, and assisted in making some changes in church officers, and preached the faithful word to attentive listeners. A new elder was elected and set apart to his sacred office by the laying on of hands. A new clerk was also chosen, and other necessary matters attended to. We left this church in good working order, and the brethren and sisters very much encouraged, and came away praising God for the power of his word, and the blessed hope.

I next went to Norwich, Conn., where, in company with Elder H. W. Cottrell, I spent twelve days holding meeting and Bible readings. Our visit to this church was timely, and we trust much good will result from it. Several who are not yet connected with us became much interested, and expressed a desire to have readings at their homes. We held a reading at one of these houses, and it was well attended, and the word was accepted with gladness. I believe a good work might be done with these families, by the Norwich church.

From Norwich we went to Hartford, where we remained over two Sabbaths. Our time was spent at this place in holding meetings, Bible readings, and visiting from house to house. A deacon was ordained, and the church was much encouraged. By request, I visited a Congregational minister, just out of the city, and found him fully with us on the great question of relig-

ious liberty, and also much interested in the views held by our people on other Bible subjects. He is a graduate of Yale College, and a Christian gentleman. It is truly refreshing to find such men in these times.

From Hartford Elder Cottrell went to Tolland, Conn., to assist Elder Edwards, and I went to New Haven. Here I spent nearly three weeks visiting and holding Bible readings and giving meetings on the Sabbath. I visited the Y. M. C. A. rooms, and met some very intelligent young men, with whom I held several readings. They said they never knew there was so much in the Bible before. The judgment alone will reveal the results of this work.

Dec. 10 I came to Hebron, Conn., where I have been holding meetings nearly every night in the Methodist church. The interest is good for a small place. One intelligent lady told me last night that she was going to obey God and not man. There are quite a number here for whom I have great hopes. My courage is good in the Lord.

C. L. KELLOGG.

Hebron, Conn., Jan. 6.

CARING FOR THE POOR.

CARING for the poor is an important duty that God has enjoined upon his church, and as we partake of the Spirit of Jesus Christ, it will ever be a great pleasure for us to look out for the wants of those who are in any way unfortunate or destitute. Job says, "I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out." Especially in these last days will we find numerous opportunities to help the poor, and while the word enjoins upon us especially to look after the household of faith, it none the less emphatically says, "Do good unto all men." Because of the fact that men have heaped together treasures for the last days, and that in doing it, they have been oppressive to the poor, ways will opened before us to do a good work for the Master in caring for these unfortunate ones. And as we come nearer and nearer to the end, the more pressing will be these claims upon our generosity, and the people who are preparing to meet their Lord will certainly be noted for their kind-heartedness and their liberality, in the tender care of the poor and unfortunate. And we shall not be at all careful to inquire whether these unfortunate ones are of our own faith. We feel it a pleasant duty to care for those of our own number, but the work will not end there. Any one whom we may meet who is in need, will be our neighbor, and the spirit of the good Samaritan will lead us to do all that we can for his relief. As we do this work in the name of the Master and with his Spirit, designing persons filled with covetousness will observe it and be ready to take advantage of us.

A letter recently received at this Office made a most touching appeal to us for help. It came from one of the drouth-stricken regions of a Western State. The lady writing the letter said that she had a large family of children, and that a cold winter was coming on, and they had neither food nor clothing with which to care for them. She left us to infer that she was a Seventh-day Adventist, and appealed to the Battle Creek church most piteously for help.

Following the example of Job, we decided that the cause which we knew not, we would search out, so we inquired of the leading brethren in that field for a fuller knowledge of the case. They asked a responsible brother to give the case a careful investigation, and the report to us from here is as follows:—

"Your letter in regard to ——— received. I went over to see her last Sunday. She has kept the Sabbath, but is now a member of the ——— church. She has a husband, two grown daughters, and a son at home. The son gets \$30 a month for teaching school. They live near the timber, so do not have to buy fuel. They have wheat to bread them until the middle of the

summer. They were going to kill a beef in a few days. They have a supply of chickens, 160 acres of land, eight head of horses. I did not learn of the number of their cattle."

With a farm of 160 acres, with enough wheat to supply the family with bread until midsummer, and with a beef to kill in a few days, and \$30 in cash coming into the family each month, we will leave it to the good judgment of any one, if we were not right in deciding that we would not send them any help.

Now, cases of this kind will come up frequently, and the worst side of it is that many times we go ahead blindly and send help, not knowing the real condition of those who appeal to us. Then afterward, we may learn that we have been deceived, and that our means has been wrongly appropriated, and we will be tempted to say that we will not help any one again. But in the place of doing this, follow the instruction of Job. He says, "The cause that I knew not, I searched out." This text certainly means that he searched to find those within his reach that were in need of help, and who would be too diffident or backward to call for it; it also means that when a case of an individual in destitute circumstances was reported to him, he would inquire into the matter to see whether or not the liberality would be properly bestowed. So let us seek most earnestly to have the Spirit of the Master and his wisdom, that we may know how to do the right thing amid these times in which we live.

A. O. TAIT.

LETTER FROM ELDER PURDHAM.

[EDITOR REVIEW: With the full consent of the writer of the following private letter, I send it to the REVIEW for publication. As it was not written with that in view, the readers will appreciate it all the more. They will also make due allowance for such expressions as are peculiar to a friendly, personal style.—R. M. K.]

"New Orleans, La., Dec. 30, 1894.

"Elder R. M. Kilgore,

"Graysville, Tenn.

"DEAR BROTHER: The matter that I desire to lay before you is one that has been on my mind for some time. As you well remember, over two years ago I had a talk with you here in regard to my doubts and dissatisfactions in reference to certain points of faith held by Seventh-day Adventists. This condition of mind continued until I fully decided to discontinue my labors in their Conference. The circumstances which followed are well known to yourself and others. I at first thought that I would stand alone; but when a number of the people in Louisiana indorsed my course and decided to stand by me, I thought we would simply stand as independent Seventh-day Adventists, rejecting such points of doctrine as did not meet our minds. It was not long until we could see the necessity of having literature on the various points of faith, and in other ways connecting our work with some other body.

"From what I had heard and seen of what are known as 'Church of God' folks, I concluded to work in some measure with them. I attended their General Conference in 1892, to try to learn all I could about their work. I received credentials from them for one year. In 1893 we formed a little Conference, to be known as the 'Louisiana Conference of the Church of God.' Since that time I have received credentials from this Conference.

"Our Louisiana Conference has never formally united with the General Conference of the Church of God, only in sending one delegate to the last two Conferences. Of course they have counted us among their number, and we have co-operated with them in a general way. We have got along as well as could be expected, and a number of new members have been added to this

State. I have had quite an opportunity of becoming acquainted with that people. They have treated me well, and personally, I have no fight against them; but I have become fully convinced (as any person will soon learn who will try the experiment) that no 'side issue' or branch of opposition has ever succeeded, or ever will succeed in fighting against the system of truth held by Seventh-day Adventists. I have seen to my full satisfaction the truth of the text that declares that 'we can do nothing against the truth, but for the truth.' 2 Cor. 13:8.

"I have reviewed the system of truth held by Seventh-day Adventists, and am now satisfied that no one can reject one portion of it without being thrown into confusion and trouble. It is a message, the whole of which either stands or falls together, as it is so strongly linked as an entire system.

"This is the position into which I have gradually been pressed, and in calling to mind the many precious blessings I had received under this message, and the many plain tokens of God's favor that I had witnessed in this work, I could not for a moment bear the idea of abandoning such a blessed truth. This caused me earnestly to seek the Lord to 'restore unto me' the joys of his salvation, and to 'uphold me' by his free Spirit. I have carefully reviewed my experience from the time that I first embraced the truth, in 1877, to the present. Up to 1888 I did not experience a single doubt as to the truth as far as I understood it, but had full confidence in it and in those who were carrying it to the world. At the General Conference in Minneapolis, Minn., I was among those who stood in opposition to some things that others called 'new light.' The circumstances attending that Conference and the teaching on the subject of justification by faith there brought out, caused me to begin to doubt on other points. The lessons given at the Nashville, Atlanta, and Austell institutes, seemed to increase my doubts (of course because I rejected them), with the results as mentioned in the first part of this letter. All that time I thought that I fully understood the subject, and my mind was not open to accept what others received with so much joy and comfort. Within the present year I have been greatly blessed in having my mind opened to see this matter as I have never before seen it. This has opened my mind to a world of new beauty in the gospel. The Bible seems to be a new book to me, and the Christian life seems indeed to be a new life to me. Still more, the third angel's message presents a beauty to my mind that I never saw before, and I long to enjoy its privileges and blessings.

"With this brief outline of the matter, I now ask you, my dear brother, to forgive me for all wrongs that I have done to you, and the cause so dear to your heart. I know that I have done very wrong in the course I have taken; but I now humbly confess the wrong, and ask the forgiveness of my brethren, and also the forgiveness of a kind Heavenly Father.

"While I have done wrong, I am satisfied that I have led others into a wrong course, and I now want to do all I can to undo these wrongs. The course which I have now decided upon, and the confessions which I make in this letter, have not been brought about by any personal influences; for it has been quite awhile since I had a talk with a Seventh-day Adventist. A careful and prayerful study, directed by the influence of the Holy Spirit, has brought this about, and I have received faith and courage to be free in making the matter known to you and others, as opportunity may be given me.

"I have tried in this letter to at least open up the matter before your mind. I would much rather have a good talk with you, and hope this may be my privilege before very long.

"Your brother in Christ,

"B. F. PURDHAM."

News of the Week.

FOR WEEK ENDING JANUARY 12, 1895.

NEWS NOTES.

The decision of Judge Carpenter, of the United States Circuit Court at Boston, Mass., which annulled the Berliner microphone patents owned by the Bell Telephone Company, is considered to be one of the most important decisions rendered in any United States court for years. It is believed to be the death-blow to the telephone monopoly. By this decision the patents are ended, and after Jan. 11 many of what have been the exclusive rights of this company will become free to all the people.

A very cold wave, accompanied with deep snow, visited all Europe, Jan. 10. In Italy houses were broken down, and people killed. In some of the towns of Italy the snow was six feet deep. Snow to the depth of seven feet has fallen at Vienna. Rivers and lakes are frozen all over Europe, and many deaths are reported from the cold. Drifts of snow twenty feet deep are reported from Scotland, and the coldest weather for many years. The United States and Canada have had the same experience, Jan. 11 and 12 being days of severe cold, much snow, and fearful blizzards on the prairies, the wind racing over the plains at the rate of fifty miles an hour. It is feared that many people have perished in the drouth-stricken regions of the West.

The revolution in Brazil seems to be of the endless variety. Ever since the bloodless revolution by which the emperor, Dom Pedro, was dethroned, there has been no stable government. When Peixoto became president, there was great dissatisfaction, and the southern provinces revolted. Many times it has been reported that the rebellion was crushed, but still it continues. Peixoto was succeeded by Moraes, and all hoped for peace; but peace is still apparently afar off, and the province of Rio Grand do Sul has a government entirely its own. Peixoto is very ill, and may soon be removed by death from the scenes of his stormy and checkered career. The great loss which Brazil has sustained by these years of revolution is incalculable.

The severe cold in China makes military operations very difficult, and the movements of the invading Japanese are necessarily rather slow. Large amounts of clothing are being sent forward to the Japanese armies, and everything is being done for their comfort that an energetic government can do. Meanwhile negotiations for peace are being carried on, but the Japanese are shrewd enough to refuse an armistice until the final terms are satisfactorily settled. They are aware that an active and successful campaign toward Peking will have the effect to hasten very much the dilatory Chinese peace commissioners in their work. Wherever the Japanese have established their authority in China, the Chinese people have accepted it, and seem to enjoy their protection. It is said that the Chinese government will strongly protest against the cession of any territory.

An exciting scene lately took place in the Bulgarian Sobranje. The premier asked for a credit of \$10,000,000 for the suppression of brigandage in Bulgaria. Upon this the leader of the opposition opposed the premier, declared there were no brigands in the country, and stated that the government wanted the money to use in a secret espionage upon the people. The premier retorted that this statement was a lie, and the Sobranje was at once thrown into the wildest confusion. Pistols were drawn, but cooler sentiments prevailed, and there was no shooting. The president of the Sobranje expelled the leader of the opposition from the House during the remainder of the session. It is believed that Russian influence is now in the ascendancy in Bulgaria, and that its policy will be directed from St. Petersburg.

The commissioners appointed to investigate the Armenian affair are on their way to that country. It is not likely that they will be able to complete their investigations before spring. The Turkish government will do its best to make it appear that there was a real rebellion against the government, which was put down as governments generally do such work. No doubt the commissioners will be much hampered in their work by the Turkish officials, but the actual facts will be finally obtained. Many American papers are crying out that the United States has just as good a right to have a commissioner to represent this government in the investigation of Armenian affairs as England or France has. They apparently forget that those powers were signers of the treaty which guaranteed the rights of the Armenians, but this country was not. We have only a humanitarian right to inquire; they have that and a treaty right besides.

The frequent reports of lynchings and shootings of colored men and women of the South lead to the opinion that the old Ku Klux order is being revived under another name. Some of the counties of Georgia appear to be overrun with a lawless band that call themselves "White Caps," or Regulators. They are usurping the places of the courts, and taking things into their hands generally. Their protection of "moonshine whisky" is bringing them into contact with the United States government, which is the only power that they fear, or that is likely to have any effect upon them.

Among the questions which agitate missionaries in India is whether the women converts to Christianity shall be baptized by men or by women. The customs of that country are such that it is considered a very grievous offense for a woman to be touched by any other man than her husband. Many native Indians do not object to the conversion or baptism of their wives, provided the rite of baptism is administered by a woman. Many hold that Paul's directions that women should not "teach nor usurp authority over a man" was in defense to the customs of those times, and that missionaries in India should be equally wise. This is a very practical question, and the probability is that the evangelical churches that are engaged in missionary work in that land will grant to their deaconesses the authority to baptize and administer the Lord's Supper to converts of their sex in the seclusion of their own houses.

DOMESTIC.

- It is now estimated that Jay Gould left \$80,000,000.
- The currency bill was defeated in the House, Jan. 9, by a vote of 129 to 122.
- The labor troubles at Massillon, O., are over, and the men in the mines have resumed work.
- General Philip Sidney Post, member of Congress from Illinois, died in Washington, D. C., Jan. 6.
- Bills appropriating \$100,000 for the relief of the suffering in Nebraska were introduced into both houses of the legislature of that State, Jan. 7.
- Dr. Parkhurst is not satisfied with the easy way that Inspector Byrnes was let off by the Lexow Committee, and he has made a very strong protest against it.
- The stay in the proceedings granted in the cases of Eugene Debs and seven of his associates, has expired, and Jan. 9 they were committed to the jail at Woodstock, Ill.
- The Ohio River has been on the rise the past week. The rivers in Pennsylvania have also risen rapidly, and much property has been swept away at different places.
- A preacher at Southington, Conn., has taken it upon himself to prevent all labor on Sunday in his locality. Business is allowed Sunday after sunset by Connecticut law.
- The Woman's Christian Temperance Association, at a meeting at Denver, Col., Jan. 10, implored the legislature to elect a man to the United State Senate who is not known to be a man of immoral life.
- A female thief in Chicago has been sentenced to prison for one year, who, during the last year has been arrested thirty-six times, and during the last five years 200 times for robbery and theft. Her stealings aggregate \$100,000.
- Jewish butchers in Chicago have formed a trust and have increased the value of meat killed according to the rabbinical law. This will work a hardship upon the poor Jews, as it increases the price of meat from twenty-five to fifty per cent.
- Mr. Hill, of New York, has visited President Cleveland, and was well received. It is believed that the long standing feud between them is over, and that Hill will support the President in his measures during the rest of his term.
- The heavy storms have made it possible to save the killed timber in the burned districts of Michigan and Wisconsin, and the lumber merchants are putting a large force of men into the woods. They expect to hire 15,000 extra men so as to secure the lumber this winter if possible.
- A gas-fitter groping under a low dive in Chicago lately found the dead body of a man. An examination of the house by the police revealed a trap-door through the floor, after the fashion used by the notorious Bender family. The inmates were arrested, and an examination is being made.
- Mr. Edwin Einstein has resigned his position as a member of the Union League Club of New York City, and now there is not a Hebrew in the organization. This is the club which refused to admit as a member the son of Jesse Seligman, the banker, because he was a Jew, and caused the resignation of his father from the club. The resignation of Mr. Seligman was not accepted, but death removed him from the club. Mr. Einstein, the last Jew to leave the club, is a prominent citizen, and is many times a millionaire.

—About 100 men who have been thrown out of employment by the freezing of the fruit crop in Florida, have formed one body, and are marching through the State. They are helping themselves to the property of farmers, and the local authorities are powerless to preserve order. Jan. 11 they were near Jacksonville, and serious trouble was anticipated.

—W. W. Taylor, late State treasurer of South Dakota is a defaulter to the sum of \$350,000. The appointment of a new treasurer led to the discovery. Taylor has fled, and it is not known where he is. The bank will not fail as the bondsmen are good, but it falls heavily upon them, as many of them are bound for the bank in sums covering all their property.

—John Alexander Dowie, the alleged faith healer of Chicago, was arrested and held to bail on the 5th inst., on charge of having taken \$120 from a patient named King, who had been treated at his establishment. King was taken to the institution in the last stages of consumption, and as he received no benefit, preparations were made to have him taken away, that he might not die in the home. A friend of King's prevented this and caused the arrest of Mr. Dowie. The State Board of Health has been informed, and will participate in the prosecution.

FOREIGN.

—Toronto had a \$1,000,000 fire, Jan. 6.
—More outrages are reported from Armenia.
—The third army of Japan has landed in the Shantung province of China.
—The practice of dueling is spreading in a most alarming manner in Europe.
—The government of Chili has recognized the independence of the Hawaiian republic.
—The bank of Montreal has decided to establish a branch office in St. John's, Newfoundland.

—Victoria's Legislative Assembly has passed a bill imposing a tax on the unimproved value of land.

—The Brazilian government has ordered \$1,000,000 worth of war material from the Armstrongs, of England.

—The sultan of Turkey is said to be furious at the late speech made by Mr. Gladstone in reference to the Armenian affair.

—Reports from the Soudan are to the effect that the Italian army has defeated 15,000 Mahdists in the vicinity of Kassala.

—The Pacific mail steamer "Rio de Janeiro" is reported to be ashore at south Kagoshima, Japan. It is expected that she will go to pieces.

—The khedive of Egypt has an eye to the improvement of his country. An immense reservoir is to be built, and sufficient water stored to irrigate large areas of land.

—At Rio de Janeiro, Jan. 7, the boilers of an excursion steamer, the "Port Nichtheroy," exploded. One hundred and twenty persons perished, most of them by drowning.

—Honorable Mackenzie Bowell, the new premier of Canada, is a man seventy-one years old. He is a Protestant and an Orangeman; in politics, a conservative and protectionist.

—The trial and deportation of Captain Dreyfus, of the French army, for furnishing military information to the enemies of France, has aroused a bitter feeling in France against Germany.

—The estimates of the Russian budget for 1895, with the prospective funds that are available, show a deficit of 69,421,000 rubles. There is a reserve in the Russian treasury by which this will be covered.

—The king of Corea is reported to be dead. Some reports are that he was assassinated, others that he had a fit. The Korean embassy in this country has heard nothing from the Korean government for some months.

—It now appears that the reason of the resignation of Dr. Wekerle, late premier of Hungary, was not on account of the reform bills, but because of some references to the czar of Russia made in the legislature at the time of the czar's death.

—A Canadian inspector sent into the Yukon district, reports that the liquor traffic is assuming large proportions there. Five saloons are running, and more will be opened as the miners arrive for the winter. Three thousand gallons have been sold during the past year at fifty cents a glass.

—Of the 222,000 officers and men on the rolls of the British army at the close of the year, 106,000 are stationed in the British Isles, 26,000 of them in Ireland; 38,000 are in the colonies and Egypt, and 78,000 in India. Malta has a garrison of 8500 men, Gibraltar one of 5000; Hong-Kong takes 3500 men, and Bermuda and the Straits settlement have 1500 each.

RELIGIOUS.

—The Stundists of Russia have no easier time under the present czar than under the former.

—The New York City preachers are protesting against the opening of saloons on Sunday.

—The Evangelical Alliance for the United States held several meetings in New York City the past week.

—The *Christian Herald* of Detroit, Baptist, is opposed to the taxation of church property on the ground that "it would cripple the activity of the church to just that extent."

—Archbishop Elder, of Cincinnati, Jan. 10 promulgated an order forbidding Catholics in his diocese from joining the Odd-Fellows and the Knights of Pythias. This is in harmony with the late encyclical of the pope.

—The question as to whether Catholic priests should ride a bicycle or not, is now under discussion at Rome. The chief objection to the priests' riding a wheel is that their clerical gowns are liable to be caught in the gearing.

Appointments.

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

DEDICATION.

THE new church building at Pomona, Kan., will be dedicated Sunday, Jan. 27, at 11 A. M. A number of our preaching brethren will be present. Services will begin Friday evening and will continue as the interest may demand. We expect our people at Ottawa, Williamsburg, and Lebo will attend, and others are invited. C. MC REYNOLDS.

Publisher's Department.

THE "SENTINEL" OF JANUARY 16.

THE *American Sentinel* of Jan. 16 will contain a very important and interesting article under the heading, "An American Citizen Defends his Faith and his Rights." The article gives quite a full description of the recent trial and sentence of brother W. T. Gibson, of Massachusetts.

It will be remembered that brother Gibson was tried and fined \$50 for having his store open on Sunday. In connection with this article there will be a picture giving the scene in the court-room during the trial. It will make a most valuable number of the *Sentinel* to circulate among your neighbors and to send through the mails to your friends. The secretaries of all the State tract societies will write letters to the churches and the isolated Sabbath-keepers concerning this matter, giving them full instruction as to prices, etc. We expect that this number of the *Sentinel* will have a very large run, and it will be best to send orders to the State secretaries early, in order to get the paper without delay. The *Sentinel* office has informed us that it has made preparations to furnish this number in large quantities and promptly.

Let us take hold of this matter all through the field, and get this important paper before the people. And while you are circulating this special number, do not forget, brethren and sisters, that the *Sentinel* contains important matter right along; and do all that you can to secure subscriptions for it.

A. O. TAIT.

THE DICTIONARY OFFERS.

WE are glad to announce that quite a number are availing themselves of the benefits of the offers in connection with the Encyclopedic Dictionary, and are sending in the necessary names to obtain a set of these most valuable volumes. In further explanation we will note that this book is in four volumes, aggregating 5346 pages of quarto or dictionary size, and their weight is thirty-one pounds. It is the most recent work of the kind, and as a dictionary, contains 110,000 more words than Webster's Unabridged. It combines the encyclopedic feature, and gives condensed information in reference to almost every subject. Our offers are: For \$11 we will send the REVIEW AND HERALD one year to three new subscribers, and a set of the Dictionary to the one sending the names. For \$24 we send the REVIEW AND HERALD one year to twelve new subscribers, and a set of the Dictionary volumes to the one sending the names. Bear in mind, renewals are not counted as new subscribers. The books will be sent by freight or express as ordered, at the expense of the purchaser. Here is an excellent opportunity for ministers to make a most valuable addition to their libraries at the most trifling cost. Every family wants a set of the Encyclopedic Dictionary. The selling price is \$10, for which sum we

will send it freight paid. But we prefer the subscribers with it. REVIEW AND HERALD.

NOTICE!

WANTED.—A place on a farm or market garden for a strong, healthy boy seventeen years old. Is handy with horses and has worked eighteen months at market gardening. Best of reference given. Will want party engaging him to pay his railroad fare to place of labor, which will be paid back out of his wages. Address Arthur Hunt, 1009 Shelby Ave., Nashville, Tenn.

WANTED.—A middle-aged Seventh-day Adventist woman to keep house for small family; no washing. Small wages and good home for right person. Address A. E. Scofield, Batavia, Mich.

ADDRESS.

THE address of Elder P. B. Osborne is South Norridge-wock, Somerset Co., Me.

THE address of Elder F. H. Westphal is No. 25 Cases obreos de Sola, Calle Australia, Baraccas al Norte, Buenos Ayers, Argentine Republic, South America.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

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 3.30	pm 11.50
Michigan City	11.35			8.55	pm 12.17	6.20	am 1.19
Niles	am 12.45			10.15	1.15	6.28	2.45
Kalamazoo	2.15	am 7.20		11.55	2.39	7.40	4.35
Battle Creek	3.00	8.10	pm 12.50	3.05	8.18		5.22
Jackson	4.30	10.00	2.40	4.25	9.35		6.50
Ann Arbor	5.40	11.05	3.50	5.15	10.25		7.47
Detroit	7.10	pm 12.20	6.30	6.15	11.25		9.20
Buffalo				am 12.35	am 6.45		pm 5.30
Rochester				3.38	9.55		8.40
Syracuse				6.40	pm 12.15		10.45
New York				pm 1.45	8.45		am 7.00
Boston				8.45	11.45		10.50
WEST.							
STATIONS.							
Boston			am 10.30		pm 2.00	pm 3.00	pm 7.15
New York			pm 1.00		4.30	6.00	9.15
Syracuse			8.30		11.30	am 2.15	am 7.20
Rochester			10.37		am 1.20	4.10	9.55
Buffalo			11.45		2.20	6.30	pm 3.30
Detroit	pm 8.45	am 6.30	am 7.20	8.30	pm 1.10	pm 4.35	11.10
Ann Arbor	10.25	7.30	8.45	9.25	2.12	5.57	am 12.15
Jackson	11.40	8.35	10.45	10.35	3.25	7.35	1.25
Battle Creek	am 1.17	9.45	pm 12.15	11.45	4.31	9.13	2.55
Kalamazoo	2.10	10.27	1.00	pm 12.22	5.09	10.00	3.35
Niles	4.00	11.45	3.00	1.40	6.27		5.00
Michigan City	5.05	pm 12.50	4.25	2.45	7.22		6.00
Chicago	7.10	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.
Jackson east at 7.27 p.m.
Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 8.55 p.m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.		STATIONS.		GOING WEST.	
Read Down.				Read Up.	
10 Mail Ex.	4 L't'd Ex.	6 A't. Ex.	2 Mixed Tr'n.	11 Mail Ex.	1 Day Ex.
am 9.00	pm 8.10	pm 8.15	am 8.15	pm 6.45	pm 6.10
11.25	5.05	10.30	6.00	5.05	11.35
pm 1.15	6.30	12.00	10.05	8.10	10.15
1.40	7.12	1.45	12.40	2.15	9.40
2.35	7.35	2.30	1.30	3.20	9.15
2.44	7.55	1.48	4.30	1.10	8.52
3.30	8.36	2.40	6.20	12.15	8.15
4.33	9.20	3.25	7.47	11.14	7.23
5.10	9.55	4.00	8.20	10.10	6.53
6.30	10.45	5.03	9.30	9.35	6.05
7.30	11.17	5.40	10.05	8.35	5.35
8.15	11.50	6.15	10.43	7.49	5.02
8.42	am 6.35	11.06		6.50	4.50
9.50	1.00	7.30	12.05	am 6.50	am 6.10
9.25	am 6.15			am 10.40	4.05
8.15	5.25			pm 9.20	1.00
8.15	7.25			am 9.15	
8.12	7.15			8.30	
7.50	4.25			pm 10.15	7.05
7.00	5.40				
pm 8.53	8.05			8.15	6.10
1.20					

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.

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

BATTLE CREEK, MICH., JANUARY 15, 1895.

CONTENTS OF THIS NUMBER.

POETRY.—Haste on, Eternity! ALBERT CARRY—Song of the Saved, MRS. M. S. AVERY—Nature's Teachings, MYRTA B. CASTLE.....	33, 35, 36
CONTRIBUTORS.—Followers of Christ Will be Missionaries (Concluded next week), MRS. E. G. WHITE—"Not under the Law," Rom. 6: 14, ELDER EUGENE LELAND—The Valley of Achor, J. E. EVANS—Election According to God's Foreknowledge, ELDER FRANCIS HOPE—Progress of Spiritualism, CORA M. MADOLE—More Signs that the End is Nearing, MRS. E. M. PEEBLES—Forsaking Home, JOSEPH CLARKE.....	32-36
HOME.—The Story of a Tree, Helen Everison Smith—An Inquiry, G. C. T.—The Meaning of Headaches, DAVID PAULSON, M. D.—"Wives, Obey Your Husbands," G. C. T.—White Flour, MRS. D. A. FITCH—Sweet Homes, J. R. MILLER, D. D.—Who Deserved the Whipping? The Household.....	36-8
SPECIAL MENTION.—The Income Tax, M. E. K.—A Tariff War, G. C. T.—A Christian Science Church, M. E. K.—Ministers Coming Down, G. C. T.—Suffering in Newfoundland, M. E. K.—A Grasping for Power, G. C. T.....	35, 36
EDITORIAL.—Editorial Correspondence—Liberty or Bondage, Which? G. C. T.—The Rejoicing of Mercy against Judgment, M. E. K.—Answers to Correspondents, G. C. T.....	40-42
PROGRESS.—Reports from the Week of Prayer—The Virginia Conference—Raratonga—Turkey—Manitoba—Kansas—Utah—Indiana—New England—Caring for the Poor—Letter from Elder Purdham.....	43-46
NEWS.....	46, 47
APPOINTMENTS.....	47
PUBLISHERS' DEPARTMENT.....	47
EDITORIAL NOTES.....	48

Read the notice of the Dictionary Offer on preceding page.

Walla Walla College has an attendance of one hundred and fifty-five. The work is going forward very successfully this year. A large percentage of the students are fitting themselves for a place in the Lord's work. In response to a call seventy-five of the entire number arose to indicate that they had missionary work in view.

Those of our readers whose acquaintance and connection with our work extend back five years or more will read the letter from Elder Purdham in the Progress department with grateful pleasure. This will be especially true of those who are personally acquainted with him and his work in the past. May God bless him as he again seeks his place in this good work.

Brother Olsen had something to say three weeks ago in reference to our Progress department. It was timely. During the summer, when tent- and camp-meetings are in progress, we have a good supply of reports, but during the winter they are scarce. Surely our laborers do not hibernate in cold weather. They are active the year round, and have many precious seasons and experiences with churches, in school-houses, around the fire-side, and elsewhere. We have nearly five hundred accredited laborers. Two reports from each during a year would give the REVIEW an ample supply. Some write much oftener than this; many never write. There is a principle of mutual obligation in this matter; and if all were to recognize it, there would be no lack of brief and live reports from our workers. The reports of labor from other countries are so few that we have to depend almost entirely on what we can beg from the various secretaries, and we are thinking of closing the Mission Field department because our workers do not write. But they should remember the intense interest that others who sustain their work by their means and prayers have in it; and that it is due to them that they may know from time to time what is being done. Come, brethren, if we make the brick, you furnish the straw.

We welcome with pleasure another member to our family of denominational periodicals. The new-comer is called *Tidens Tecken*, or Signs of the Times. It is published in Stockholm, Sweden, and edited by brother Emil J. Ahrén. The paper is an 8-page weekly, of about the same size as the *Home Missionary*. It presents an attractive appearance on clear white paper, with plain, open type. May it abundantly prosper in the thing whereunto it is sent.

PERSONALS.

At last accounts the Editor had reached London, and his return home is expected within two weeks.

Elders Kimball and Johnson have started a series of meetings at Greenville, S. C., under very favorable circumstances.

Elder D. A. Robinson and N. Z. Town expected to sail from Liverpool for the General Conference on the 9th instant.

Elder A. T. Jones has returned to Battle Creek from College View, and is engaged in the Conference school and other work.

Elder C. A. Washburn, of Iowa, is in attendance at the Bible school in this city, and expects to remain at least until the close of the Conference.

Brother Crisler writes that the almost unprecedented freeze in Florida has nearly paralyzed the State. But he writes encouragingly of the prospects of the cause.

F. I. Richardson, who has been laboring in the Maritime Provinces and is now on a short visit to Michigan, leaves for Newfoundland in a few days. He expects to labor there.

Elder McReynolds says of the annual offerings in Kansas, that, notwithstanding the unfortunate state of financial affairs, they are in some places better than ever before. In many places revivals are springing up.

Chaplain C. C. McCabe and family spent the holidays at the Sanitarium. While there they received a visit from Francis W. Ware, formerly editor of the *Michigan Sabbath Watchman*, and wife, who spent two days at the institution.

From a private letter recently received from brother J. M. Willoughby, of Salt Lake City, Utah, we quote the following: "Our work here is moving along nicely. God is working, and we are co-operating with him in the good work. We have had eight applications for baptism and church membership within the last week, and others are coming."

OTHERS CAN SEE THE INJUSTICE OF SUNDAY LAWS.

We are just in receipt of a letter at the Religious Liberty office from a leading editor of one of the largest denominations, which reads as follows:—

"There is an effort being made in this city to strengthen the law of 1794, for the observance of Sunday. The law has often been used for the persecution of unoffending citizens who observe the seventh day. I wish to make an appeal against this injustice, and in view of this, I beg that you will kindly give me a few points as to the oppression that has taken place in western Pennsylvania and elsewhere. It is amazing to me that people are so slow to learn the true principle of religious liberty, which is, that every man has a right to his own religious convictions, provided he does not interfere with the religious liberty of his neighbor."

We were pleased to be able to send the gentleman two tracts, Nos. 27 and 28 of the *Religious Liberty Library*, which give a brief description of all the cases of persecution of our people up to date. We believe that the circulation of these tracts will accomplish a great deal of good, and they are just the thing to place in the hands of editors and other public men who are making an effort to show the inconsistency of Sunday legislation.

A. O. TAIT.

NOTICE!

As before announced, delegates and others attending the General Conference will be entertained in the homes of our brethren in this city, at the rate of \$2.50 per week. During the last three sessions of the General Conference this plan has been followed with excellent satisfaction. Also a dining-room will be opened this year in the basement of the new Office building, across the street from the Tabernacle, where hygienic meals will be furnished to those who may desire them.

A committee has been appointed to represent the General Conference and the church in the matter of entertainment of delegates, and this committee will secure uniformly good accommodations. We make the special request that all who expect to attend the institute or General Conference, make their arrangements for entertainment or for rooms, with the duly appointed committee, and not with private parties. Let each one desiring accommodations in the line of entertainment during the institute and Conference, notify L. T. Nicola, Battle Creek, Mich., at as early a date as possible.

As before announced, the office of the committee on entertainment will be in the north vestry of the Tabernacle, where they should be consulted immediately on arrival in the city. Mail for those attending the meetings should be directed to the Tabernacle, Battle Creek, Mich.

O. A. OLSEN, Pres. Gen. Conf.

THE GENERAL CONFERENCE "BULLETINS" BOUND.

We will furnish the General Conference *Bulletin* bound in full cloth the same as last year, for 85 cents. If sent by mail, 25 cents extra for postage. The expense for binding only will be 35 cents a set. This price is made with the expectation that we will have several hundred copies to bind; and we need to have all orders in before we give our order to the bindery.

We recommend that those who do not have the ready money to subscribe for the *Bulletin* order through their tract society librarian. Those who are not near any local society can send direct to their State secretary. Tract society officers will always be glad to accommodate any of our brethren in this way. So to those who have written us asking for time on subscription, we would say, Send your order through your tract society. We keep accounts with all the State societies; but do not make a practice of keeping accounts with individuals.

Orders are coming in at quite a good rate; but we are sure there must be a great many of our people who have not sent in their subscriptions as yet. Orders should be sent either through your tract society, or to the International Tract Society, Battle Creek, Mich.

A. O. TAIT.