

The Advent Review and Herald

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THE FIELD IS THE WORLD

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

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THE PATH TO GREATNESS.

BY FANNIE BOLTON.

(Avondale, N. S. W., Australia.)

"Not to be ministered unto, but to minister." Matt. 20:28.

On his last journey toward Jerusalem,
Jesus drew close his followers to his side,
Told them how soon he would be torn from them,
Rejected, scourged, and even crucified;
But in their faces he saw doubt alone,
No comprehension of his bitter fate.
They still believed he'd reign upon the throne
Of temporal power, and make them very great.

So he walked on alone in Calvary's shade.

Then came the mother of James and John to him,

Asking that her two sons might soon be made
Prime ministers when he should reign as king.
O how he turned in infinite patience then,
With no rebuke, no outburst, no denial,
And told them of the cup they'd drink with him,
Till meet for greatness through deep woe and trial!

Then came the ten, indignant, to his side,

That James and John should ask for thrones of state,

When they themselves each sought a place of pride,
And still disputed who should be called great.
O, as a mother with her children, see
The tender Saviour, all compassionate,
Showing how his great life of ministry
Points out the path to all who would be great!

The path to greatness passed not by the throne;

It went through dark Gethsemane, and up
Where Calvary reaches arms of love alone,
Where souls bow low to drink the bitter cup.

It goes the way of self-denial and loss,
As men are wont to measure loss and pain;
But O, the way of suffering and the cross
Ends with the guerdon of eternal gain.

No exercise of lordship, no high throne,
Such as men look upon with cov'itous eye.

The path of lowly ministry alone
Reaches the throne of light and life on high.
E'en as the Son of heaven himself came not
To seek men's service, but to minister,
So must our lives with loving deeds be fraught,
And fragrant day by day with love's own myrrh.

But O ye souls that walk the path Christ trod,
How great ye are, how noble, and how bright!
And angels see thee as the sons of God,
As stars that light the darkness of the night.
Hands that lift burdens, hearts that bear men's woes,

Souls lost to self, and filled with love divine,
Your feet make light where'er your pathway goes,
Your brows with cheering hope light up and shine.

Christ-like mid men, the life appears again
That brings the dead to life, that heals the wound,

That dries the tear, that eases the heart-pain,
That frees the sad and sorrowing soul sin-bound.
And when the King comes with his crowns of light
These as his sons and daughters he shall own;
They shall be crowned, arrayed in spotless white,
And have a seat with him upon his throne.

Our Contributors.

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

SANCTIFIED HUMILITY.

BY MRS. E. G. WHITE.

LET us look at and study the sixth chapter of Isaiah: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

This was a revelation of the glory of Christ's divinity. Note the humility of the seraphim before him. With their wings they veiled their faces and their feet. They were in the presence of Jesus. They saw the glory of God,—the King in his beauty,—and they covered themselves. And what effect did this view of the Lord's glory have upon the mind of the prophet? "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Beholding the glory of the Son of God caused the prophet himself to appear very insignificant. He felt nothing but contempt for himself. "I abhor myself! Woe is me, for I am undone." The more closely we view the Lord Jesus in his purity and loveliness, the less will we esteem self, the less will we strive for the mastery, or even for recognition. When the light of Jesus reveals the deformity of our souls, there will be no desire to lift up ourselves unto vanity. The appearance of self is most displeasing. The more continuously the sinful man looks upon Jesus, the less he sees in himself to admire, and his soul is prostrated before God in contrition.

So many have this self-satisfied feeling, and manifest this inclination to uplift self unto vanity, thus giving evidence that they are clothed with the filthy rags of their own self righteousness. If they do not seek most diligently for the heavenly anointing, they will not, cannot, see Jesus. Neither can they see their own poverty. Their spiritual defects are hidden from their eyes. They have a name to live, but give not the slightest evidence that their life proceeds from God. The true spiritual life is a reflection of the life of Christ. The meekness and lowliness of our Saviour are apparent in the daily lives

of his true disciples. The gentleness of Christ is revealed. Such a life is constantly speaking of his love, and telling of the power of his grace. In beholding Christ, there is a continual change wrought in the human agent; his conversation is made fragrant with divine grace.

What a Saviour we have! It was he that revealed himself to John on the Isle of Patmos, and proclaimed, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." None but just such an ever-living, mighty God, could pay the ransom to save sinners from going down into the pit of death.

Bear in mind that the highest qualification of the mind will not, cannot, supply the place of true simplicity, of genuine piety. The Bible may be studied as a branch of human science would be; but its beauty, the evidence of its power to save souls that believe, is a lesson that is never thus learned. If the practise of the word is not brought into the life, then the sword of the Spirit has not wounded the natural heart. It has been shielded in the poetic fancy. Sentimentalism has so wrapped it about that the heart has not sufficiently felt the keenness of its edge, piercing and cutting away the sinful shrines where self is worshiped. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Many believe Jesus to be the world's Redeemer; but is he *your* Redeemer? Is he your personal Saviour? Until the truth is brought into the soul-sanctuary, exploring, searching out the defiling things which spoil the life and character, that soul will never see the kingdom of God. For "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The law was given to man by his Creator to be the rule of his life. Adam transgressed that law, and fell from his high and holy state. Afterward, the law was proclaimed from Sinai, and God wrote it upon tables of stone with his own finger; for it was highly essential that his holy law should be placed in such form that it would never be lost to man, but ever kept prominently before the world. The life of Christ must be revealed in our life. Isaiah saw the glory of the lowly, self-denying life of Christ. His far-reaching, prophetic eye, like a living light, radiated the entire experience of Christ; and history is in perfect accord with the revelations of prophetic vision. Every act, every step of the way, was portrayed in living characters. Christ was revealed in and through humanity.

Jesus invites, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Jesus Christ has here presented this matter in a most beautiful light. He veiled his own divine personage in the garb of humanity, and humbled himself as a man. O never was humility like thy humility,

thou Lamb of God, which taketh away the sin of the world! Looking unto Jesus will subdue hated self, which is ever striving for the supremacy. Let this prayer ascend to God: "Impress thine own image upon my soul." And the spiritual eye can behold the glory of the character of Christ.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for grace." This is the vital current that is to flow from the heart of Christ as living water into the human vessel, from whence it again flows in rich currents, revealing Jesus, the fountainhead. This is experimental Christianity.

The apostle Paul makes supplication to God: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." But the mind must first be made adaptable to the nature of the truth to be investigated. The eyes of the understanding must be enlightened, and heart and mind brought into harmony with God, who is truth. He who beholds Jesus with the eye of faith sees no glory in himself; for the glory of the Redeemer is reflected into the mind and heart. The atonement of his blood is realized, and the taking away of sin stirs his heart with gratitude. Being justified by Christ, the receiver of truth is constrained to make an entire surrender to God, and is admitted into the school of Christ, that he may learn of him who is meek and lowly of heart. A knowledge of the love of God is shed abroad in his heart. He exclaims, O, what love! What condescension! Grasping the rich promises of faith, he becomes a partaker of the divine nature. His heart being emptied of self, the waters of life flow in, and the glory of the Lord shines forth. Perpetually looking unto Jesus, the human is assimilated by the divine. The believer is changed into his likeness.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory [from character to character], even as by the Spirit of the Lord." The human character is changed into the divine. It is the spiritual eye that discerns this glory. It is veiled, shrouded, in mystery, until the Holy Spirit imparts this discernment to the soul. The reason of the natural man may seek to discern it, his intellect may think to comprehend it, but neither can behold it. Those who possess the greatest amount of knowledge are still ignorant of it, until God communicates light to the soul.

The Lord expects more of his children than we render to him. He says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

"SEE THAT YE REFUSE NOT HIM THAT SPEAKETH."

BY ELDER E. W. WHITNEY.
(Boulder, Col.)

PERHAPS no greater danger threatens us as Seventh-day Adventists, at the present time, than that pointed out by this expression in Heb. 12:25. After calling the attention of those to whom he writes to the fact that they have not come to Mount Sinai, with all that it signified of fear and bondage (see Gal. 4:25), but that they have come to Mount Zion, and to "Jesus the mediator of the new covenant," whose work is now in heaven, and who speaks to us by his

Spirit from heaven, instead of from Mount Sinai with the "sound of a trumpet and the voice of words,"—he then gives this significant warning: "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, how much more shall not we escape, if we turn away from him that speaketh from heaven."

It is evident from this admonition that we today are subject to the same danger of turning away from the words of God, as were the people with whom he spoke audibly from Mount Sinai, even though we promise, as did they, that "all that the Lord hath said will we do, and be obedient."

Though his voice is not now attended with the outward manifestations of power and grandeur which attended his utterances at Sinai, in its consequences it is indeed more grand and awful than upon that occasion; for the statement in Heb. 12:26 is as follows: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain." These words must mean not only the removing of the material works of wickedness, but also the shaking, or trying of character, which will result in separating from the people and work of God all those who cling to the works and words of evil, and who fear to listen to, or refuse the voice of, God from heaven. The Lord, by his Spirit, has spoken of such a "shaking" as this, of what would directly occasion it, and of its result, in the following language:—

"The people of God were shown to me, and I saw them mightily shaken. . . . I asked the meaning of the shaking I had seen, and it was shown to me that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the true standard, and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people. . . . My attention was again turned to the company I had seen, who were mightily shaken. . . . The numbers of this company had lessened. Some had been shaken out by the way."

It was the Lord's purpose at Sinai that the people should *hear his voice directly, for themselves*, so that there could be no chance of misunderstanding, no chance of his words being changed or corrupted by coming to them through the imperfect channel of human wisdom. So he said to them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." *Obeying the voice of God depended upon their hearing it and not turning away from it*; for he said to Moses, "Lo, I come unto thee in a thick cloud, that the people may *hear* when I speak with thee, and *believe thee forever*;" that is, as the people were sinful and could not endure the unveiled glory of God, he purposely came to them concealed by a thick cloud, that they might not be destroyed by his glory, yet might *hear his words*.

Three days later God spoke in the hearing of all the people the ten commandments; but the sad record is that "all the people saw the thundrings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they *removed, and stood afar off*. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." This was contrary to God's purpose for them; for Moses replied: "*Fear not*;" for God is come to prove you, and that his fear may be before your faces, that ye *sin not*." Listening directly to the voice of God for themselves would have kept them from sinning, and given them discernment to know his voice at all times; but they chose to receive the words of God through Moses, and thus failed to receive the wisdom and strength that

otherwise would have been imparted to them.

The Spirit of the Lord has recently said:—

"It is through a humble seeking of God that divine instruction will come to his people. They may receive guidance and wisdom, not through the channel of some other man's mind, but wisdom that is unadulterated, from the Source of all power. . . . It may be argued that the Lord gives special wisdom to those to whom he has intrusted grave responsibilities. The Lord does give special wisdom to him who has sacred trusts. If the human agent, moment by moment, makes God his only helper, and walks humbly with him, God will then give light and knowledge and wisdom, in order that his human agent may be able to guide his brethren who would look to him for counsel as to their duty. In a clear and forcible manner he will point them to a Source that is untainted and pure from the defects and errors that are so apparent in humanity. He may, for it is his privilege, refuse to be brains and conscience for his brethren. He may tell them, with softened heart, that he goes to God for supplies of wisdom and grace, and that the Lord will give liberally to all who ask him for wisdom. He will discern and lay bare the peril there is in looking to human agents instead of to God, and will encourage them to do as Jesus has instructed his children to do,—go to God for knowledge, wisdom, power, and grace."—REVIEW, Aug. 14, 1894.

Moses suffered loss by being regarded by the people as the mouthpiece of God. It was the effect of this upon him which led to the one sin that kept him from the promised land,—*"Must we fetch you water out of this rock?"* The Lord has spoken upon this point also in these words, "God removes his wisdom from men who are looked up to as God."

(Concluded next week.)

INFINITY OF THE WORD OF GOD.

BY ELDER H. F. PHELPS.
(St. Paul, Minn.)

THERE is an infinity in the word of God, beyond the power of the mind of man to comprehend. It is said of the gospel that it is "the everlasting gospel" (Rev. 14:6), and the gospel "is the power of God" (Rom. 1:16); and God is "the Almighty God" (Gen. 17:1), "the everlasting God, the Lord, the Creator of the ends of the earth; . . . there is no searching of his understanding." Isa. 40:28.

"The word of God" "liveth and abideth forever;" "the word of the Lord endureth forever." 1 Peter 1:23, 25. And again: "The word of our God shall stand forever." Isa. 40:8. Thus it is that the student and believer of the word of God may come to it, receive it, believe it, rest upon it, and feast upon it, with the assurance that it is as enduring as eternity, and will never fail them; for it is as abiding and enduring as its divine Author. And more: It "liveth," and can give life through its Author to all who feast upon it. Therefore those who live by it, with it, and in it will also be as enduring as the word itself,—even to all eternity,—as long as the life of the Creator of all and the Author of the word.

There is also an infinitude, an immensity, in that word, which is also infinitely above and beyond the mind of man to comprehend. The divine Author of that word being a spirit, a spiritual being, that word is also spiritual; and the Author of that word being the Author of all life, that word must also be life. Of this we read: "The words that I speak unto you, they are spirit, and they are life" (John 6:63); and spiritual things must be spiritually discerned. 1 Cor. 2:14. This word, then, being spirit and life, by partaking of the nature of its Author, who is spirit and life, is but the unfolding of the thoughts of God,—even the thoughts of Christ himself; for the Spirit of Christ was in the prophets when they wrote (1 Peter 1:11) the thoughts of the Father, as revealed to his Son. Rev. 1:1.

Now the thoughts of the eternal One cannot be comprehended by the finite mind. There is therefore a necessity, if we would understand the infinite word of the infinite, eternal One, that we have the mind of that infinite, eternal One,

the place of our own mind, which is so weak and finite. This is just what the infinite One freely offered to all who will believe that they may understand, and read that they may believe. Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. So the Author of that word provides just the very thing that we need, even his own mind, in order that we may believe his own word. How wonderful all this is! Were it otherwise, a man would come infinitely short of coming to that word as he would, of receiving it as he ought, or even of believing it unto salvation. Salvation is in it, and that is just what it is designed to give.

One thing must ever be remembered; a man must absolutely give up his own mind, and take the mind of Christ and be led by it, in order that he may receive that word as his own. If he fails to do this, he will never understand that word. The reason is at once to be seen; it is that a man can no more understand, or measure, or comprehend the words of God, the thoughts of Christ, than he can measure the heavens. Indeed, it is thus expressed by the One who has revealed his own thoughts in that word: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9. So, then, when we read a chapter, a verse, a single word—a word is an expression of a thought—in the Bible, we must remember that it is a thought of God. Therefore we ought not to expect to exhaust a single text at one reading; for that text is as far above our minds as are the heavens above the earth. How necessary it is, then, that we have the mind of its Author! It is our privilege and our province to "consider" what God says, and "meditate" upon his thoughts; and alone can give the "understanding." 2 Tim. 2:7; 1 Tim. 4:15.

THE SHADOW OF DEATH.

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

"SEEK ye me, and ye shall live" (Amos 5:6), is the admonition and promise of the unfailing word of God. Man is not naturally alive, but is "dead in trespasses and sins," and the death sentence has been passed upon all such; yet God's purpose concerning man is the same as when he was pronounced "very good." Not willing that any should perish in consequence of sin, "God sent his only begotten Son into the world, that we might live through him." Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5:25. Thus we are "quickened together with Christ," "to live with him." Must we wait until the resurrection morn to live with him? May we not live with him here and now? I hear him say, "Lo, I am with you allway, even unto the end of the world." Blessed assurance! How happy is the experience of him who can truthfully say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Such a one "shall never see death," for "he that hath the Son hath life," "and shall not come into condemnation; but is passed from death unto life." Even the grave has, therefore, no terror to him whose "life is hid with Christ in God;" for when he who is our life—who is alive forevermore, and who has the keys of death and the grave—returns, "then shall ye also appear with him in glory."

Such company, even in this world, turns "the shadow of death into the morning." Amos 5:8. Well might "the sweet psalmist of Israel" say, "The Lord is my shepherd; I shall not want. . . . Yea, though I walk through the

valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." There is no death to those who continually live by faith in God, through his word; for Christ is their life, and because he lives, they shall live also. Therefore the enemies of God may persecute his children and take their life; but at best this life is "even a vapor, that appeareth for a little time, and then vanisheth away."

EZRA'S CONFIDENCE.

BY ELIZABETH STORMONT WRIGHT.
(Alledo, Ill.)

ADOWN the corridors of time
That only live to us in story,
Ere Greece had reached her golden prime,
Or Rome begun her day of glory,
We see Jerusalem lie in heaps,
And Israel's land a desolation;
The Gentile now a captive keeps
The remnant of God's chosen nation.

Their sins have brought them low indeed;
But God, whom Israel once adored,
Forgave in mercy, and decreed
To their own land they be restored.
Then proclamation goeth forth
That all the exiles may go free,
From Caspia, far toward the north,
To provinces on gulf and sea:

"Let all who will return again
To Judah, Babylon forsaking,
And build once more the holy fane,
Its sacred golden vessels taking."
Then thousands gladly throng the road,
Judea's hills resound with praise.
They build again the house of God,
And joyful keep the holy days.

The king's command requireth haste;
But adversaries, keen and strong,
The city and the land lay waste,
The walls destroy, and hinder long.
In later years a Persian king
Made grant to Ezra and his band;
And sent a royal offering
To temple courts in Judah's land.

On fair Ahava's verdant banks,
Where Ezra's standard floats abroad,
Are tented hundreds in his ranks
Prepared to seek their fathers' God.
The enemy that 'gainst them comes,
And robbers by the way, they fear;
For with them go their little ones,
And treasure from the king they bear.

"I was ashamed," good Ezra said,
"A guard of horsemen to require;
For I had told the king instead,
'God will defend who trust his power.'"
But now their hearts grow faint and weak
At all the perils of the way.
Three days they fast, God's favor seek,
For his protection humbly pray.

Then trusting in their God to save,
Who maketh all their fears to cease,
They safely pass o'er Jordan's wave,
And reach Jerusalem's hills in peace.
Our God forever is the same,
He keeps his children every hour;
Who trusts in his almighty Name
Needs not the strength of earthly power.

INFALLIBILITY.

BY J. O. JOHNSTON.
(Greenville, S. C.)

No doctrine of the Catholic Church is made more prominent than the dogma of her infallibility; and that there is a deep reason for this will be plainly seen upon a careful study of the subject.

Protestants hold that the papacy is the great antichrist, which the apostle Paul declared would arise as the result of the falling away of the true church of God; and in this professed church, Satan was to show forth the fulness of his power. 2 Thess. 2:3-10.

It has always been Satan's ambition to be like God. "I will be like the Most High," is his declaration concerning himself; and when he

sought to instil this principle into the human family, it was with the same thought, "Ye shall be as gods." It has ever been the ambition and purpose of Satan and his followers to exalt themselves to the place of Deity.

When Christ established his church on earth, Satan, true to his policy, also began the work of forming a church. This church he endeavored to make as near like the true as it was possible for him to do; and as Satan claims all the prerogatives of God, so his church claims all the power and authority of the true. But as Satan has absolutely nothing in harmony with God, so his church has nothing whatever in harmony with the true. Yet he has persuaded many to believe that he is God, and to worship him, and he has also led many to believe that his is the true church, and many thousands believe it at this day.

This, then, is Satan's counterfeit of Christ's church; and who will say that his Satanic Majesty is not the prince of counterfeiters? The danger in a counterfeit lies in its likeness to the genuine. A pewter dollar is not very dangerous; but the counterfeit which can only be detected by a thorough analysis of the metal composing it, is dangerous indeed. In order that this may be clearly understood, I quote from a standard Catholic work the following:—

"That the church was infallible in the apostolic age is denied by no Christian. We never question the truth of the apostles' declarations."—*Faith of Our Fathers*, page 85.

Let us study these two statements. The second sentence is certainly true, and cannot be questioned by any one who believes the Bible to be the inspired word of God. But this truth is only to deceive us into believing that the first statement is also true. This sentence we must carefully examine.

If the apostolic church was infallible, then it must be that that church never made a mistake. But that this is not the case, is evident from the fact that the apostles were all the time being called upon to set to rights things that were going wrong in the church. Take, for instance, the churches of Galatia. Paul said they were "removed . . . unto another gospel," and had become "foolish" and "bewitched" and did not "obey the truth." Surely no one would claim that this church was infallible—never erred. But were not the apostles the head of the church, and were not they infallible?—No, they were neither the one nor the other. Christ is the only head of the church (Eph. 5:23), and the church is his body. We nowhere read that the body of Christ has two heads.

Again: we find that the apostles were but fallible men. Peter, the boasted father of infallibility in the Catholic Church, was but a fallible man. We read that at one time, according to Paul, he "dissembled," that he "walked not uprightly," and "was to be blamed." Gal. 2:11-14. Thus we find that neither the early church nor Peter himself was infallible, but they were both liable to mistakes.

The question then arises: Did not Peter write part of the New Testament? and is not this word infallible?—Yes, all that is written in the Bible is surely infallible. But did Peter really write any part of the Bible? Peter himself said that the Scriptures did not come by the *will of man*, but "holy men of God spake as they were moved [caused to write] by the Holy Ghost." 2 Peter 1:21. And again, he tells us that it was the Spirit of Christ which was in them (the prophets) "that testified." 1 Peter 1:11. Thus in the Bible we do not have the testimony of certain men, but the testimony, or words, of *Christ himself* and the testimony of the Holy Spirit. This is infallibility—in the church, but not of the church.

The doctrine of infallibility, then, is Scriptural; and the early church did have an infallible guide; but the church was not the guide. It was the thing guided. This guide was the

word of Christ, manifested in the church through the prophets, and by the direct operation of the Holy Spirit, and in no other way. And therefore a church can lay no claim to infallibility.

SPIRITUAL FOOD IN PHILEMON.

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

PAUL's epistle to Philemon is often spoken of as being an example of true Christian courtesy and kindness; but that there should be strong meat in it, never occurred to me until very lately. Every book in the Bible contains spiritual food; and to leave Philemon out, as being a letter that any kindly gentleman might write to another, is greatly to underrate it.

We all have read the story: Onesimus, a former slave of Philemon's, is converted under the labors of Paul. After his conversion, Onesimus, obeying Paul's advice, is returning to his master Philemon, who has also been converted under the labors of Paul, bearing this letter of recommendation to Philemon's mercy and love. Onesimus had been gone from his master a long time, and according to the education of those times, had defrauded his master of his time. He is now going back with this great debt upon him, but with not a penny wherewith to pay it. Paul had long exhorted, "Let this mind be in you, which was also in Christ Jesus;" and now he is going to make a practical demonstration of Christ's mind to us and to others.

Now how much like Onesimus was every one of us, when we first came back to God. We owed him a great debt for service of which we had defrauded him; we had run away, very far away, and spent his time and money like the prodigal. Now Jesus says to God in our behalf, just as Paul said to Philemon, "Whatsoever he owes you, charge the same to my account." "If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it." Philemon 18, 19. How that makes us feel when we believe it!

Paul exhorts, "Let this mind be in you, which was also in Christ Jesus,"—this mind to pay others' debts as well as our own; and here in the epistle to Philemon he gives us an example of how to do it. How freely the gospel work would move, if God's people all had this mind! Many of our missionary societies are hampered by large debts, owed by members who went into debt in good faith, but cannot now pay. The paid-up member is apt to feel no burden, saying, probably, to the poor brother, "You ought to go slowly. Don't buy more than you can pay for." Now this is good advice, but it will not take the burden off the helpless brother. "Let this mind be in you," my brother, this mind to pay others' debts, that Jesus had, that Paul had, and the burden will be lifted from many hearts.

THAT PATENT RIGHT.

* * *
(From a recent experience.)

"WATCH and pray, that ye enter not into temptation." Matt. 26: 41.

Elder — had returned to his quiet home from his field of labor, where for months he had toiled day and night to bring the tempted and careless to a saving knowledge of the truth. And now for a few days he was to enjoy the society of his wife and children. Here, away from temptation, where love and peace spread their white wings as a shield from every snare, there was little danger of becoming a victim to the wiles of Satan; and, like the soldier relieved from service at the front for a little season, he might spend more hours in resting, and fewer in watching. Thus mused the minister, as he sat

in his easy chair, surrounded by the smiling faces of his family, little dreaming of the efforts Satan was making to entrap him in his fancied security.

An old friend had come several hundred miles to see him. He had heard that the Elder was poor, and had come to give him a lift. He held a patent right, and would sell the Elder some territory at greatly reduced rates. It would not interfere with his labor for souls, was a legitimate business, and a blessing to mankind; and would soon put him on his feet financially. Thus ran the silver tongue of the patent-right man. Elder — looked at the poorly furnished kitchen, and thought how nice it would be to be able to put up a new one, and what a comfort it would be to his wife. Often had he tried to study how, with their limited means, this might be accomplished; and now the opportunity had come to them. So, gathering up all the cash on hand, he handed it over to the man of the silver tongue, together with notes to the amount of several hundred dollars, and received in return a deed for the right to manufacture and sell the goods in the territory described; or he could resell the territory in small lots at a great profit.

The following morning the good-bys were said, and the old friend departed with the cash and notes, leaving the Elder with his patent deed and reflections.

Now he remembers that cash is a little close, and that he may have to take lands and chattels in payment for the goods and territory; but this would create more business and hinder him in the work of the Master. He now thinks of sending out agents. But here, again, he is met by unforeseen barriers: They must all be Sabbath-keepers, or he will get mixed up with Sabbath-breaking. This business is not good; and in order to sell out his territory, he must use the tactics of the man of the silver tongue; he must put the best side out; in order to extricate himself from the mire, he must push another in. Two ways are presented to him; which will he take? Will he leave the Master's work for the unrighteous mammon? or will he face financial loss, pay his notes, turn away his face from the gilded path of sin, and walk the narrow way? Alone he seeks counsel of One who never turns away his ear. He takes the Lord's side. The trial was a fiery one, but he has learned more fully the lesson: "Watch and pray, that ye enter not into temptation."

THE SURETY OF CHRIST'S SECOND COMING.

BY ELDER EUGENE LELAND.
(Toronto, Ont.)

It is said that there is nothing in this world so sure as death, and the saying is a true one. With only two exceptions, death has been the fate of all past generations of mankind. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; . . . neither shall wickedness deliver those that are given to it." Eccl. 8: 8. In the days before the flood, men lived to be nearly a thousand years of age; yet the simple record in every case save one,—and it was as sure as simple,—is, "He died." What a volume is written in that simple record!

Death is sometimes called the "king of terrors." Very few desire to meet it, yet it is sure to come to every one. It is looked forward to with awe and dread, and through fear of death, men have been "all their lifetime subject to bondage." Heb. 2: 15. But there is no escaping its approach. Wealth, nor position, nor skill, can ward it off. It is the surest thing in the world.

Now this most sure thing of which we have any knowledge, the Lord has taken to illustrate the surety of Christ's second coming. On this sub-

ject he says: "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Chapter 9: 27, 28. Just as sure "as it is appointed unto men once to die," so sure is it that Christ will come "the second time." But just as surely as Christ comes the second time, so sure will the dead be resurrected to life. "For the Lord himself shall descend from heaven with shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 26. The life in Christ is just as sure as the death in Adam, and that is the surest thing in this world. So every time we look into the pale, cold face of the dead, that very sight is the strongest evidence that the Lord could give to us that Christ is coming the second time to raise the dead. Death is its own assurance of a resurrection from the dead. But when Christ does come the second time, there will be some living upon the earth who will be "looking for him." They will not be looking for death, that most sure of all things, but for the coming of Christ, the certainty of which is illustrated by the certainty of death.

In the eleventh chapter of Hebrews, Paul gives an enumeration of the worthies who have lived in the world by faith, and an account of the wonderful works which were done by them through faith. But the close of the record is: "These all, having obtained a good report through faith, received not the promise." And why, we may ask, did they not receive the promise after such an exercise of faith, and such an example of suffering affliction? Ah, they were overtaken by that most sure of all earthly things, death! But God looked upon their afflictions, and taught them to look upon death, that great enemy of the race, as a surety of their final deliverance from its power by the second coming of Christ. The very thing which holds them in bondage is the strongest evidence that they will finally be delivered from its power.

But such evidence as this cannot be secured except at great expense; and we inquire, What has it cost in order that death might be looked upon as an evidence of a future life by the second coming of Christ?—It has cost the life of the Son of God! "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2: 14, 15.

But the Son of God is not dead, "for he is risen, as he said," Matt. 28: 6. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom. 6: 9. And through the exiled prophet on the lonely Isle of Patmos, we hear the risen Saviour's words of triumphant assurance as he laid his right hand upon the troubled exile: "Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1: 18. As we stand beside the dying, or listen to the requiem of the dead, it can be to us a blessed assurance that the Saviour is coming the second time to wake the sleeping dead; and with the solitary seer we can exclaim: "Even so, come, Lord Jesus." It is for this reason that the second coming of Christ is referred to by the apostle as "that blessed hope." And every child of Christ that is laid away to sleep the sleep that knows no earthly awakening, is a bond to make more sure, if possible, the coming of Christ. The Lord will come again. This is the sure hope of his church. Without this hope we are lost; but this hope rests upon a foundation that cannot be moved or shaken.

Special Mention.

PASSING EVENTS AND COMMENTS.

The Coming Power.—The era of electricity already upon us; but no one can declare in the stage of its development we are at present. As we know, that from the outset there has been a constant opening up of wonderful possibilities and practicabilities. It is quite certain we have not reached the end yet. One of the steps to be gained is the electrical locomotive. The Baldwin Locomotive Works, of Philadelphia, have turned out an engine, supplied with motive machinery by the Westinghouse Company, which will soon be subjected to a practical test in hauling trains.

This locomotive has no furnace, smoke-stack, or tank. It is more of the shape of a box car than of the ordinary locomotive, the motor occupying but a few feet of space. But one man will be required to operate the machine, which may be employed for hauling freight, with a speed limited to sixty miles per hour, or by a simple change of the machinery, the engine may be propelled two hundred miles an hour. At regular intervals, between the rails over which the locomotive is to run, contact buttons are placed. A slide rail under the locomotive touches these buttons one after the other, thus picking up, while the engine is run, a constant current of electricity, which travels from the rail through the car to the slide rail and thence to the buttons. After the engine has passed the buttons, they are left unconnected, so that there is no danger then from contact.

England is for Peace.—This seems to be quite evident, at least so far as relates to negotiations with the United States over the Venezuela question. The queen's speech, read last week at the opening of Parliament, though not spoken, leaves no doubt that it is the desire and policy of the British government to maintain friendly relations with this country. Premier Salisbury and other prominent statesmen are disposed to recognize quite a liberal application of the Monroe doctrine. Indeed, the doctrine itself has not been in question, but the question has been as to whether it applied in a case like the present. Of this, as we have been stated, there is grave doubt on this side of the water as well as in England.

But one point seems clear beyond question,—that the only equitable way to settle this dispute over the boundary lines of Venezuela and the British territory adjoining, is to leave it to impartial judges for decision. This is the course proposed by Venezuela and the United States, and the other party now virtually consents to this course, though a small matter of indemnity is to be considered independently.

Some papers are disposed to exult over this in affairs; but we see no occasion for anything of the kind. We may well congratulate England and ourselves and Venezuela that peace almost or quite assured, and the most inexcusable and suicidal war ever talked of has been averted by the exercise of good sense. Of course the real temper of the English people will appear in the subsequent discussion of these matters in Parliament. But we believe that in England as well as in America, the best sense of the people is horrified at the thought of war between the two countries.

Was It a Mistake?—The *Universalist* of Chicago says: "It would have saved a world of misreading and error if the term 'hell' had been kept out of our Scriptures altogether, and the proper name 'Gehenna' had been kept in. The translators, indeed, have only made the plain obscure and the rational absurd in this instance." We are not disposed to criticize the work of the translators of our Bible; for such criticisms are frequently taken as reflections on the Bible itself. And to give the impression that the translation is unreliable, is to undermine confidence in the Bible of the common people. Nothing has done more to increase the power of priestcraft than this. It has ever been held up before an ignorant people, that only learned men can dispense the Scriptures, and that the Bible becomes absolutely dangerous in the hands of the unlearned, like a pistol in the hands of a child.

But we join in the wish that the translators had, in rendering the various words which they have translated, "hell," transferred the original terms, or translated them according to their various meanings. In forty-four cases it would have been "the grave;" in eleven cases, "Gehenna," or the "Valley of Hinnom;" and in one case, "Tartarus." Gehenna was the place where they burned the rubbish of Jerusalem, a fit representation of future punishment.

Our Bible is Reliable.—This fact cannot be too strongly emphasized and insisted upon. We are constantly in receipt of queries which relate to the translation of certain texts on account of criticisms that have been made by people not disposed to receive the truth. Let us look at the facts: In 1611, during the reign of King James I, of England, was produced what has since been known as the "Authorized Version" of the English Bible. This was the work of forty-seven learned and pious men. This work stood until about fifteen years ago. But questions as to its reliability were constantly coming up, creating a strong desire for a critical, reliable, and accurate translation. This work was undertaken by a large body of representative Biblical scholars, men of undoubted fidelity and learning, chosen in England and America; and in 1884 the result of their labors was published in what is known as the "Revised Version." With what trembling interest the world hastened to compare the two volumes! With what joy and comfort the friends of the Bible perceived that the old-fashioned Bible of their fathers stood unshaken! With what chagrin its enemies saw that their opportunity for cavil was cut off! Some errors were discovered; some things were made clearer, some were not; but speaking in general terms, the new version was a complete vindication of the old, and in this fact we have its greatest value,—a very great value undoubted.

Now when we hear an essential criticism on the English Bible, one which, if sustained, would alter the sense or change the doctrine, we should at once refer to the Revised Version. If that sustains our old Bible, let us fearlessly cling to it. This advice applies to all those criticisms on the words "sabbath" or "week" which are floating about. Such criticisms are the products either of ignorance or of an evil design. Had there been an error in translating "first day of the week," the revisers would most certainly have discovered it.

We do not claim that different shades of ren-

dering are not admissible and often beneficial; for if two or more men tell the same truth, one may state it more clearly than the others. But when a man contradicts our English Bible, both versions, beware of him!

Manitoba.—Affairs in Manitoba relating to the school question are again approaching an acute crisis. The Ottawa Parliament is at work on a bill called a remedial bill, which proposes the establishment of separate parochial schools for Catholics, to be supported by taxes levied on Catholic property, the property thus taxed being exempted from taxation for the support of the public schools. This proposed measure presents the original difficulty with slight modification. For it is apparent that it makes but little practical difference whether separate schools be supported out of the public funds, or those who favor such schools be allowed to support them by being exempted from contributing to the public fund.

The position taken by the Greenway government in Manitoba against separate schools for Catholics, to be supported by the state, was greatly strengthened by the last election, when Greenway was endorsed, and his majority in the provincial Parliament was considerably increased. The introduction of the bill above mentioned in the Ottawa Parliament has caused wild excitement and a tumult of seditious talk. What it will come to remains to be seen.

Worthy of Note.—That the editor and proprietor of a prominent Chicago paper should be arrested, tried, convicted, and sentenced to two years in the state prison for publishing and distributing through the mail obscene matter, is certainly a noteworthy occurrence. But such a thing has happened to Mr. Dunlop, of the *Dispatch*. It is natural and humane to feel for such a man a sharp twinge of pity over his downfall and disgrace; but when we come to look for the cause of it all, it will not be found in the action of the prosecutors or the decision of the court, but in his own disreputable course to win money while he was acting freely his own volition. Nor did he act blindly. The filthy character and the pernicious design of that class of advertisements which caused his arrest, were not unknown to him; and he valued the price of sin above the morality of the community where his paper was read.

There are other places where the same course would have a wholesome effect on the newspapers. The influence of a depraved newspaper is deadly. In reference to the leading newspapers of our neighboring metropolis, it is with pleasure that we speak of the healthy moral tone which they strive to maintain.

A Dust-Storm Coming.—One of the most disagreeable freaks of nature is the dust-storm, when gusts of dry wind sweep the streets, and fill our houses, our kneading-troughs, our nostrils, with the filth and refuse of all creation. There is a dust-storm coming, and we dread it. Next summer the presidential campaign will be on foot, when decent people will need to look out for their eyes, ears, mouths, and noses. The air will be full of bluster and blackguard, the dust will fly until one who is exposed cannot tell where he is. Christians will do well to keep out of the dust, exclude it from their churches, from their houses, and let the peace of God still prevail in the heart.

The Home.

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

THE MARRIAGE FEAST IN CANA.

BY MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

THERE was a marriage feast in Galilee;
The festal board was spread with viands rare;
The joyous guests had met in commune sweet,
And he, the Man of Nazareth, was there.

Yes, he was there — that marriage, Eden-born,
Might share the sanction of his presence sweet,
That round this holy ritual he might throw
A sacred halo, glorious and complete.

"The wine has failed!" the murmuring word is passed,
And soon from lip to lip is borne to him;
Then sweeter far than music sounds his voice:
"Fill ye these water vessels to the brim."

'Tis done; and wine, rare, purple, rich, and sweet,
Th' astonished servants, smiling, bear away;
The while, methinks, the wondering guests repeat,
"Ah, we have seen strange things — strange things to-day."

E'en thus it is along life's rugged path;
Oftimes it seems the wine of life is spent,
And we have naught to offer those we love
But empty vessels, tears, and discontent.

O let us fill these empty vessels full
With flowing sap, fresh from the Living Vine!
And we shall find, before the feast is done,
That he has turned life's water into wine.
— From the forthcoming "Christ Life."

NEATNESS IN DECORATION.

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

SOME persons seem to have the idea that in order to have a room look pretty, its walls must be covered with beautiful things; but some people, nervous persons especially, cannot help a sort of disagreeable feeling on entering such an apartment. Though every separate article in it may be pretty, the walls are so crowded that one very soon feels that a vacant place, where the eye could find rest, would be the most grateful thing imaginable.

If you have a fine picture, give it plenty of room. Some may not be aware that the proximity of other colors throws a different shading, from the original, on a canvas. Unconsciously, in this way, the tone of a picture may be sadly injured. Some painters have been so desirous that their canvases may be seen and valued for themselves alone, that they have framed them with only a narrow band. In justice to beauty, give it plenty of room. If you have so many lovely things you know not what to do with them, you will doubtless enjoy giving them to some one who has very little to make home attractive.

Our homes, as well as ourselves, are "living epistles." Candidly, do they not sometimes give an impression of vain show, rather than of sensible beauty? Let there be a fitness in the appointment of everything. Of what possible use, for instance, is a bow tied to the back of a chair, when it does not hold a tidy or have any other mission? Does not the bow seem equally out of place sewed on to a sofa cushion? Is a scarf, gathered up and laid over the corner of a table, really sensible? These things are condemned by worldly people who understand the laws of esthetics. We are liable to make ourselves a "laughing-stock" to these persons, though they would never think of ridiculing poverty.

Let common sense control all the decorations of the home; unite the useful with the beautiful. Think how it was in the Edenic home. Lovely grapes, for use as well as beauty, adorned the dwelling. Would it not be in harmony with our profession, for the first impression of an

apartment to be neat, cheery, cosy, restful (which it can never be when crowded), plain, yet, as far as circumstances will allow, having simple beauty? The latter it will have if the other characteristics are not wanting. None need fear to admit the most artistic person into such a room. The simple loveliness, the fitness of everything, will charm him all the more because he is educated. Such a home, with a beautiful spirit pervading it, is doubly blessed of Heaven, because it is a power in favor of the truth we hold so dear.

I have said little about the expense of home adorning. Since fortunes might be and are used in this way, we certainly should be very careful to choose a style of decoration that is inexpensive; besides, the work of the Lord needs all our means. Furniture may be very plain, yet graceful. Picture-frames need not be gold gilt. There are many kinds of rustic frames which are pretty, and cost nothing but a little work and time; but we must remember that our time is the Lord's. If in all these things we try to honor the One who made the first beautiful home, he will not allow us to go very far astray.

THE MENTAL AND MORAL EFFECTS OF EXERCISE.

BY EDITH SCHAUPP.
(Battle Creek College.)

IN order that a person may become strong both mentally and morally, it is necessary that his body be in a healthy condition, and one of the great conditions on which health is based is exercise. We find that the human body is composed largely of muscular tissue. Every movement of the body, or of its various organs and tissues, is performed wholly by muscular contraction. There is not an organ or a tissue capable of action in which muscular fibers do not form a part of the structure; and it is by the contraction of these fibers that these organs and tissues are enabled to perform their functions.

There is but one function that the muscles can perform, and that is contraction, or exercise. As health is that condition of the body in which every organ performs its functions properly, it is evident that health cannot exist without exercise. To insure health, every muscle must be brought into exercise. When this is not done, the tissues become soft and flabby, the body becomes weak, the vital organs cease to perform their work properly, and the person soon finds himself becoming debilitated. A person in feeble health cannot improve his mental powers so well as he otherwise could, and the people who are the most immoral are generally those who are idle.

Perhaps one of the reasons why students, ministers, clerks, and women, especially the wives and the daughters of the wealthy, find themselves in poor health, is because they neglect to take sufficient exercise. Judicious exercise always strengthens and increases the health of any portion of the body, by increasing the circulation of the blood in that part. It also gives firmness and elasticity to the tissues. All who would have health of mind and body ought to take daily exercise in the open air.

Of course people require rest also; but rest does not consist in idleness, but chiefly in change of employment. When the organs of voluntary motion have performed their work, they should rest, and the mental organs should be called into action by meditating upon those things which relate to the development of moral character, or by investigating subjects relating to literature, science, or social or political relations. Each faculty of the mind, as well as each muscle, has its distinctive office, and all, in order to retain healthful vigor, should be equally exercised.

We know that daily exercise in the open air is absolutely requisite to health. How important, then, that such exercise should be taken,

for without health of body, vigor of mind is to be expected. With a feeble body and mind large spirituality cannot be enjoyed; and without this, one cannot be a growing Christian.

THE FAMILY BOARDING-HOUSE.

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

"WHERE are you boarding now, Harry?" said one chum to another, as they met on the street corner on their way to the club-house.

"With the old man," was the reply. "You see, I am out of a job just now, and it doesn't cost much to stay with the old landlord on such occasions."

Harry Kenton was a young man of nearly twenty years, the second son of well-to-do parents. He did not intentionally mean to speak disrespectfully of his father, but his ideas of home were so intimately connected with that "other" boarding-house, that it led him into seeming disrespect.

Mr. and Mrs. Kenton had a good home in a thriving town, and stood high as church-going people. Five children were growing up around them, and all in turn preferred the club-house or other places of amusement to their home. The parents were much grieved over this want of wardness manifested by their children. They could not account for the state of affairs, for every Christian duty they tried to be faithful, yet they had thus far sought the Lord in vain to rescue their children.

Mr. Kenton was a mechanic, and by diligent application to his trade, aided by the economy of his industrious wife, they did not particularly want for the comforts of life. In their system of domestic economy, however, were the following rules for their every-day life:—

Rising-bell	from 5-8:30 A. M.
Breakfast served	" 6-9 "
Dinner	" 12-1:30 P. M.
Supper	" 5:30-8 "
Retiring,	from 7 to late hours.
Lunch at all hours.	

The devotional exercises of the family might be tabulated as follows:—

Family prayers,	
Private devotions,	
Thanks at the table,	occasionally.
Bible study,	once a week,
by the parents exclusively.	

During the week Mr. Kenton's mind was devoted to his labor. He required an early breakfast, that he might make good time; his oldest son worked with him. The mother would arise early, and prepare the meal, and as none sat at the table but the father and perchance the oldest son, the usual saying of thanks was often omitted.

The food was kept warm around the stove and served in turn to each member of the household. They usually came in drowsily, one from the bedchambers, until the last one was hurried off to school. Dinner and supper were served in much the same manner, each rushed in from his work or play to satisfy his hunger. There was no time for family prayers. Each member went and came, ate and slept, as he pleased. As Harry began to seek employment in occasional jobs here and there, the boarding-houses and restaurants satisfied his ideas of home, the only difference being in point of expense.

When the Sabbath came, Mr. and Mrs. Kenton were well worn out. The children usually slept until after the church hour had arrived, the parents hastily glanced over the lesson the morning, and without the company of any of their children, went to the house of God. They were not backward in church devotions, fervent prayers and testimonies, such as were never heard at their home, ascended to God. They often sorrowed over their children, and would ask other Christians to pray for them, they "did n't know what to do."

On Sabbath afternoons the parents were so tired that they usually slept the time away. The father's stern manner prevented any very familiar approach from other members of the household. Even Minnie, the youngest, in her merry glee of six summers, did not know what it was to have his caresses, and mama was always "so tired."

Thus the days come and go at the Kenton home. The oldest daughter, in her teens, finds society in other families much more congenial than it is at her home, and often spends days and nights away, her parents scarcely knowing where she is. The boy next younger is constantly on the streets, only coming in at late hours, often to hear some sharp reproofs from his stern father; so he hastens off to bed to get out of his father's sight. The oldest son, though often working with his father, manages his own affairs, lunching at home or elsewhere as he chooses; while Harry is buffeting life as best he can, and alternating between home and "other" boarding-houses.

The family circle, the social spirit of love and unity, the parental affection that binds the child to the parent and in turn the children to each other, are wanting. Above all, the time of devotion, in which all should gather around the altar, and in humble attitude plead for the divine impress upon the heart and soul of one another, is omitted. A reverential spirit is not impressed upon the children; and so a family, otherwise intelligent, is being hopelessly overcome by the elements of the world. The father and mother are probably destined to go sorrowing to their graves, because of the loss occasioned by the want of system and proper spiritual management in their domestic affairs.

ANOTHER CHAPTER ON FLOUR.

THERE remains much more to be said on the subject of flour manufacture, but another brief chapter must suffice for this time. The name of Sylvester Graham, the dietetic reformer, might have been forgotten ere this by many who now honor it, had it not been for the fact that he impressed it upon wheat meal. By simply turning the tide of progress backward a short distance, and reviving the old, old custom of grinding the wheat by a simple process without separating its parts, he conferred a great boon upon the race, and imprinted his name on a yielding sack of flour, a substance more enduring, however, than marble.

Graham flour is now difficult to obtain. It usually consists of an unscrupulous mixture of bran and cheap flour, which does not represent the entire wheat. If one can find an old-fashioned stone mill, and has sufficient confidence in the miller to know that he grinds the very best and cleanest of wheat on "sharp" stones, grinds it almost as fine as for bolting, and gives out the meal as it comes from the stone, that is the place to get your Graham flour.

If you cannot find such an opportunity, it will probably be best to do that which many are now doing,—procure a hand-mill, select your own wheat, and grind it yourself.

There is a kind of flour called whole-wheat flour, consisting of the entire kernel except the woody outside fiber, that is most excellent for general use. It is not so white as "patent flour," nor so dark as Graham, but it contains the essential elements of nutrition, and is, on the whole, the most valuable of all flours. It may now be procured of nearly all dealers, though a counterfeit is often presented.

We subjoin an extract from "Science in the Kitchen" on selecting flour:—

"In buying white flour, do not select that which is pure white with a bluish tinge, but that which is of a creamy, yellowish-white tint. While the kinds of flour that contain the entire nutritive properties of the wheat will necessarily

be darker in color, we would caution the reader not to suppose that because flour is dark in color, it is for that reason good, and rich in nutritive elements. There are many other causes from which flour may be dark, such as the use of uncleaned or dark varieties of wheat, and the large admixture of bran and other grains; many unscrupulous millers and flour dealers make use of this fact to palm off upon their unsuspecting customers an inferior article. Much of the so-called Graham flour is nothing more than poor flour mixed with bran, and is in every way inferior to good white flour. Fine flour made from the entire wheat may generally be distinguished from a spurious article by taking a small portion into the mouth and chewing it. Raw flour made from the entire grain has a sweet taste, and a rich, nutty flavor the same as that experienced in chewing a whole grain of wheat, and produces a goodly quantity of gum or gluten; while a spurious article tastes flat and insipid, like starch, or has a bitter, pungent taste consequent upon the presence of impurities. This bitter taste is noticeable in bread made from such flour. A given quantity of poor flour will not make as much bread as the same quantity of good flour, so that adulteration may also be detected in this way. Doubtless much of the prejudice against the use of whole-wheat flour has arisen from the use of a spurious article."

"Flour should always be kept in a tight receptacle, and in a cool, dry, well-ventilated place. It should not be allowed to remain in close proximity to any substances of strong odor, as it very readily absorbs odors and gaseous impurities. A damp atmosphere will cause it to absorb moisture, and as a result the gluten will lose some of its tenacity and become sticky, and bread made from the flour will be coarser and inferior in quality. Flour which has absorbed dampness from any cause should be sifted into a large tray, spread out thin, and exposed to the hot sun, or placed in a warming oven for a few hours."

BATTER BREADS.

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

WE will now give some recipes for the making of unfermented batter breads, taken from "Science in the Kitchen," and they are so thoroughly reliable that, if carefully followed, success must attend the effort.

"*Whole Wheat Puffs.*—Put the yolk of an egg into a basin; and beat the white, in a separate dish, to a stiff froth. Add to the yolk one-half cupful of rather thin sweet cream, and one cupful of skim milk. Beat the egg, cream, and milk together until perfectly mingled, and foamy with air bubbles; then add, gradually, beating well at the same time, one pint of whole-wheat flour. Continue the beating vigorously, and without interruption, for eight or ten minutes; then stir in, lightly, the white of the egg. Do not beat again after the white of the egg is added, but turn at once into heated shallow irons, and bake for an hour in a moderately quick oven. If properly made, and carefully baked, these puffs will be of a fine, even texture throughout, and as light as bread raised by fermentation. All material should be as cold as possible, and good results will be obtained even if almost any reliable flour be used. It must be remembered that no amount of beating will restore the missing but important elements. Do not allow your beating to degenerate into mere stirring. The former incorporates air, while the latter allows it to escape. The eight or ten minutes' beating refers to work done with a spoon; but if a wire beater, which will do many times the amount of work at each stroke, be used, much less time will be required. It will be noticed that the liquid used is no better than full milk, and it is seldom that any richer is required.

The 'heated irons' are not *hot* ones, but just warm. Care should be taken not to bake on the grate of the oven, in case a coal or wood stove be used; for unless the heat is as intense at the bottom of the oven as at the top, the puffs will shrivel and recede from the irons."

"*Currant Puffs.*—Prepare the puffs as directed in the foregoing recipe, with the addition of a cup of Zante currants which have been well washed, dried, and floured."

"*Sally Lunn Gems.*—Beat together the yolk of one egg, two tablespoonfuls (level) of sugar, and one cup of thin, ice-cold, sweet cream. Add slowly, beating at the same time, one cupful and two tablespoonfuls of sifted Graham flour. Beat vigorously, until full of air bubbles; add the white of the egg, beaten stiff, and bake in heated irons." The white of the egg should be beaten before the other work is begun.

FRAGMENTS OF USEFUL INFORMATION.

BY H. W. JOHNSON.
(Detroit, Minn.)

In the *New York* (Sunday edition) of Dec. 22, 1895, were found the following fragments of useful information. Thinking that they may be not only useful but interesting to the readers of the *REVIEW*, I submit them for publication. The paper says:—

"Every good housewife should remember that brooms should be hung in a cellar way to be kept soft and pliant; that to wrap cutlery in coarse brown paper will keep it from rusting; that lemons are improved by keeping them in cold water until needed for use; that a pan of hot water in an oven prevents the baking from scorching; that roaches and creeping things are best destroyed by the use of hot alum water; that ink-spots on clothing may be removed by the use of spirits of turpentine.

"That kerosene oil, rubbed on with a woolen rag, will make tin teakettles as bright as new; that windows may be kept free from ice by rubbing the glass with a sponge dipped in alcohol; that if grease-spots appear on the wall-paper, they may be eradicated with a piece of blotting-paper and a hot flat-iron; that in long spells of damp weather the jellies should be inspected, as a very little dampness in a place in which the jellies are kept will often spoil them."

THE VOICE FROM HEAVEN.

BY MRS. L. E. MERROW.
(Osakis, Minn.)

DEAR brothers and sisters, have you heard the voice which speaks from heaven, "Surely I come quickly"? and can you say, "Even so, come, Lord Jesus"? And in these days, when men's hearts are failing them for fear, does this thought of his speedy coming cheer your hearts? Does it help to separate you and the world? And do you hear that same voice from heaven saying, "Fear God, and give glory to him; for the hour of his judgment is come"? How can we sit easy and unalarmed? The long-pent-up winds will break loose.

At present there is a lull, but it will be short. Are you ready for the terrible tempest? Have you reached the hiding-place? Will you enter? or will you remain without and perish in the fiery storm? Are you in the secret place of the Most High? Do you know this? Then bear witness to it! Thousands are waiting to come in. Let us help them to look up, that they may behold the secret place, that they may step in and be free. Everywhere we go, we find the fields white to harvest. Our time is short in which to work. Let us go quickly out into the streets and lanes, and into the broad highway, and call the maimed, the halt, and the blind to make ready for that great day.

The Review and Herald

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

BATTLE CREEK, MICH., FEBRUARY 18, 1896.

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

SPECIAL CONTRIBUTORS:

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

THE OUTWARD AND THE INWARD MAN.

PAUL holds up the two natures with which mankind are concerned, by way of comparison and contrast, in 2 Cor. 4:16: "But though our outward man perish, yet the inward man is renewed day by day." By the "outward man," we are to understand the natural body; and Paul tells us what the "inward man" is; it is "Christ in you, the hope of glory;" it is the "new man," which the Christian has "put on," and which is "renewed in knowledge after the image of him that created him." Col. 1:27; 3:10. One, the outward man, perishes; the other, the inward man, is renewed. The outward man cannot be renewed like the inward man. The physical frame can for a time be *sustained* by food and raiment, protection and care; but it is always subject to disease and accident and oppression, and age is constantly pressing it downward to the grave; so that, nourish it the best we may, protect and defend it as carefully as we can, it is destined to cease at last in the dissolution of death.

Is this a calamity which we should spend our lives in bemoaning?—It would be so, if death were in the world without sin. But sin brought in death; and now death becomes relatively a blessing. It was a wise arrangement that sin, after manifesting itself sufficiently to show its inherent and unchangeable character, should be caused to work the death of its own agents. From the standpoint of God, and his purposes, and his people, death is an "enemy," and as such, is to be at last destroyed. But in the condition of things which sin has brought into the world, the best thing for all concerned, that God could do, was to give to man but a brief season of wearing, wasting life, and then let the "outward man perish." This is the only way in which he could carry forward any work of grace in the earth. When men lived only as long as the antediluvians were permitted to live, their hearts became set to do evil, and only evil continually; and the earth was filled with violence. Just imagine, then, that they and all other generations of wicked men, had been permitted to live on, unhampered by disease and death, their evil natures growing stronger by age, and their evil deeds becoming more frequent and intense by practise,—and what a pandemonium of lust and riot, rapine, robbery, murder, and violence, would have reigned over the earth. The wicked themselves could not have been happy, and goodness and virtue could not have survived in this world. For this reason, God, having a regard for the future, said, "In the day that thou eatest thereof, thou shalt surely die," and the sentence of "death passed upon all men." It was the best provision that could be made. It was a manifestation of God's grace.

But the situation is relieved of any occasion for discouragement or despair by the provision made in regard to the inward man. This new principle we have the privilege of putting on;

and this can be renewed day by day. This is not any immortal element planted within us by nature, and which must live forever; for in this case it would not need to be "renewed." But it is that which must be continually made new, if we would continue in possession of it. Every Christian knows how constantly he must drink from the well of salvation, if he would keep the life of God in full leaf and flower and fruitage in his own soul. But this does not militate against the fact that it can be "renewed," and is renewed day by day,—not merely *sustained* in a dying state, like the outward man, but *made new*, and kept as full of vital vigor as when it was first implanted in the heart. The outward man may perish; disease may enfeeble it; age may chill and benumb it; and the enemy may persecute it to death; but the inward man, renewed by God's grace, is always fresh and strong and vigorous, and often more buoyant and vital, the weaker and feebleness the outward man becomes. And when the powers of nature at last give over the struggle on this mortal plane, our "life is hid with Christ in God," to be restored to us on a higher plane of being, when the Lifegiver shall appear.

The outward man is serviceable as a vehicle for the inward man. When circumstances are such as to be under our own control, it is incumbent upon us to keep this outward man in the best possible condition, as an instrument through which we may work out the will of the Master in this period of our probation. But as between the two, the inward man should be the object of our chief solicitude; for this is our bond of connection, our port of entry, into the life to come. Should a possible crisis arise demanding the surrender of one or the other, let the outward man go. Do not seek to save it at the expense of the inward man. For he who seeks to save his life shall lose it. Adapting to this figure, Matt. 10:28, which is the very thing to which the passage applies, we may read, "And fear not them which kill the outward man, but are not able to kill the inward man." Give up this life, rather than surrender the "hope of glory," and the life to come.

U. S.

"BE OF GOOD CHEER."

OF man it is written, "I have created him for my glory." This expresses the true object of every man's existence. He was created, and he exists, that he may glorify God. In that grand consummation when the object of their creation is accomplished in all who will have it so, it is shown how this is done. For of that time and of those people it is written: "Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father. . . . For he [Christ] must reign, till he [the Father] hath put all enemies under his [Christ's] feet. . . . And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him [the Father] that put all things under him [Christ], that God may be all in all." 1 Cor. 15:24-28.

Thus the object of man's creation and existence is that he may glorify God; and this is done by God being manifest in him, by God being all in him; so that a man is properly himself, and meets the object of his existence, only as God is manifest in him. Man was never made to manifest himself nor to glorify himself nor any body else but God; and when he does glorify himself or anybody else but God, he

misses the purpose of his creation and the object of his existence; and if he continues to do so to the end, he completely frustrates the object of his existence. God's ideal of a man is not found in man alone, nor in any combination of man with any other except God. God and man united, God and man being one, and God the one, God all that there is in the man, and this upon the man's own free choice,—this and this alone is God's ideal of a man.

It was so in the beginning when man was first created. He was made in the image of God. God was reflected in him, and was glorified in him, so that he was "the image and glory of God." "And did not he make one? . . . And wherefore one? That he might seek a godly [god-like] seed." Mal. 2:15. Thus would it ever have been had Adam remained faithful to God, but he chose to and did give himself up to another, and became one with that other; and then this other one, the evil one, was reflected in him and is manifested through him; so that man is not really himself even in evil. Man is not strictly himself, even in the way of evil which he has chosen. Yet God did not leave the man without hope, enslaved under the power of the evil one whom he had chosen. God said to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed." By this word the Creator of the man set him free again to choose between good and evil, to choose the service of God or the service of Satan. By this word God again set the man free to choose whether God shall be manifest in him or not; to choose whether God shall be glorified in him or not; to choose whether the object of his creation and existence shall be accomplished, or whether it shall be frustrated in him. And therefore the Lord is ever saying to all men, "Now is the accepted time; . . . now is the day of salvation." "Choose you *this day* whom ye will serve."

And to show, in spite of a world of sin and against the disadvantage of sinfulness, how fully, how completely, *whosoever chooses* can glorify God in this world,—for this cause God sent his only begotten Son, and for this cause Jesus freely came, he freely *chose* to come, into the world of sin. For this cause the Son of God became the second and "last Adam." He came and lived a whole lifetime on the earth; and as his course on earth was closing, in perfect fullness of truth he could say to God, "I have glorified thee on the earth."

How different is this from the first Adam! Yea, how different in everything was the "last Adam" when he succeeded, from the first Adam when he failed! The first Adam stood in a perfect world, a world in which every conceivable thing bore the living impress of the goodness and glory of God. Yea, more than this, he stood in the most beautiful place in the perfect world—in "Eden, the garden of God," where there was "every tree that is pleasant to the sight, and good for food; the tree of life also." Yes; yet more than all this, the man himself, the crowning piece of God's creation, was perfect and upright; he was acquainted with God; he was crowned with glory and honor; he was in possession of faculties of such power and precision as to be able at first sight so fully to comprehend the essential nature of every beast of the field and every fowl of the air,—yea, of "every living creature,"—that he could immediately speak the name of it. In every faulty and every feature he stood "the image and

of God," in a world that in all things
oted only the goodness and glory of God.
this man, in *such* a place, chose to abandon
that he was, all that was about him, and God
was above him; he chose a leader and a way
were contrary to God; he chose to abandon
object of his own existence; he chose to
rate the purpose of God in his own creation;
chose not to glorify God on the earth. In-
of choosing that God should be manifested
him, glorified in him, and that in this he
self should be manifested and glorified, he
that the arch-enemy of God should be
tested in him, and that he himself, with the
world that had been committed to him,
ld be sunk to the lowest depths of degrada-
and lost. What a failure was this! For
a man, in such a place, what a deplorable,
an inexcusable, what an altogether wretched
re!

four thousand years after this failure of the
Adam, the second and last Adam came into
world. But what a world it was, compared
the world in which the first Adam stood!
now a world in which the curse which had
et loose by the failure of the first Adam,
been raging furiously for four thousand
a world which had been completely
once, and which was ripe for utter ruin the
time; a world in which "sin had become
ence," and which had thus been brought to
condition that demons nor men nor even
could see any alternative but that the race
be blotted from the earth.

w widely different also was the second
himself from the first! The sec-
Adam came not at the point where the
Adam stood when he failed, but at the
at which mankind stood at the end of
ousand years of degeneracy; not in the
ion of power and glory in which the first
ood when he failed, but in the condition
akness and dishonor in which the race was
ed at the end of this long period of the
of sin. He came at *that* point — "a man
rows, and acquainted with grief," bearing
firmities and our sicknesses, with the iniq-
of us all laid upon him, made "in all
" like sinful man, "made . . . to be

And under all this disadvantage, yet fur-
he became so weak that of his own self he
do nothing (John 5:30) any more than any
man who is without God. Chapter 15:5.
yet in all this fearful contrast from the
adam, and this terrible disadvantage, "this
putting his trust in God, went from birth
th, *a whole lifetime*, through this forlorn
and as his course was ending, he could
fully and in grand though solemn triumph
the Father: "I HAVE GLORIFIED THEE ON
ARTH," and to *all mankind* could ring out
ad word, "BE OF GOOD CHEER; I HAVE
OME THE WORLD." What a victory was
For such a man, in such a place, what a
what an altogether commendable, what
over glorious victory was this!

there is good cheer in it! There is not
good cheer *in* it, it is *itself* altogether
cheer; for it has demonstrated that how-
great the abundance of sin, however low a
ay have been brought by it, he can over-
the world, he can glorify God on the earth.
then, poor, sin-laden, weak, discouraged
Be of good cheer." By the divine faith
at by Jesus Christ to every human being,
an overcome the world, you can glorify God

on the earth. Rest on that divine faith which
is given to you, and say with "this man," "*I
will put my trust in him*;" and then also with
"this man" and in "this man" you, too, can
glorify God on the earth; for he says, "The
glory which thou gavest me *I have given them*."

And let every soul that has named the name
of Christ take up this blessed note of "good
cheer," and sound it louder and yet more loud,
until the whole earth shall be filled with the
continuous, joyful sound, like the noise of many
waters, yet "sweet as from blest voices uttering
joy," ringing in the ears and in the heart of
every soul: "Be of good cheer; in Him you
can overcome the world, in him you can glorify
God on the earth. Be of good cheer!"

"And this is the victory that overcometh the
world, even our faith." "Now thanks be unto
God, which always causeth us to triumph in
Christ, and maketh manifest the savor of his
knowledge [that glorifies himself] by us in every
place."

A. T. J.

PROGRESS IN THE GERMAN MISSION FIELD.

THE influence of the truth is making itself
more and more felt all over this great field, ex-
tending from the North Sea to the Black Sea;
and there is a steady increase of souls gained for
the kingdom of God, and of means to support
the good work. We might safely add that our
people as a rule are becoming more rooted and
grounded in the principles of the truth, and are
more active in missionary work than ever before.
Much good has been done of late by the Bible
studies conducted by Elder A. T. Jones and the
writer in different parts of the German empire.
From December 13-28, Elder Jones assisted in
the institute at Stuttgart; fifteen workers were
in attendance, and all felt greatly benefited.
At the same time the writer gave some fifteen
lectures in the leading establishment of the city,
and we were glad to see a good attendance from
the first to the last. Elder Frauchiger con-
tinued the effort during the month of December
with the same attendance, our collections nearly
covering all the expense. There is every pros-
pect of a strong church being raised up in that
important city.

Sabbath, November 30, Elder Jones and I
spent with the company at Wiesbaden, celebra-
ting the ordinances; Sunday, at Berlin, where
the work is steadily growing; and Monday, at
Köslin in Pomerania. Some seven have begun
to obey there of late, and Brother H. Krum is
looking after the interest. One evening we
spoke at Königsberg, and December 5-10 we
had a general meeting at Sodenhem in Eastern
Prussia. We were glad to meet about seventy
of our people from the different churches and
companies, and all feasted on the precious truths
brought forth from God's treasure-house. We
had some excellent meetings there, and then
crossed the country by team, holding quarterly
meetings at Jesziorken, Jagunowken, Angerburg,
and Stürlack. The brethren would follow us
from place to place, and thus they had the bene-
fit of some five days' study. Several churches
will be organized in that vicinity in the near fu-
ture. Some united with us again at this time,
and at Stürlack we baptized three willing souls
in a watery grave, cut in the ice. Many looked
at the strange scene with amazement, and we
since learn that the truth is steadily extending
there, especially among the Polish-speaking peo-
ple. We are in great need of publications in

this tongue; they will have to be printed in both
Latin and German type, as the Poles in Germany
read mostly only the German script, and those
in Russia, the Latin. Sunday we spent with
the company at Königsberg, where Brother
J. Pieper is now located, who was with us dur-
ing this whole trip, and thus also enjoyed the
benefit of the instructions given. December 16
and 17 we spent at Posen together, where Brother
B. Jeschke is at work, and were glad that in
spite of great opposition on the part of the
Lutheran pastors, the truth is still gaining. To
illustrate: The law demands that due notice be
given to the authorities twenty-four hours before
the meeting; but the pastors improve this by
getting the information of the proposed meetings
at once from the police, and then next morning
warning the people at the school or at a meeting
appointed for that purpose. Again, when our
people give notice that they wish to leave the
Lutheran Church, the police come and try to
awe them, by telling them that they will not be
buried in sacred ground, etc.

We were glad to receive seven new members,
five of these by baptism, increasing the mem-
bership to twenty-four; others have since taken
a stand. After celebrating the ordinances here,
we proceeded to Barmen in Rhenish Prussia for
the same purpose, and had meetings there and
at Gladbach till December 22. Our brethren
there also enjoyed these privileges; they were
only sorry that the time was so short. At this
place Elder Jones and I parted, he going to
England, and I returning home, where Elder
Holser awaited my return. We spent several
days in profitable counsel in regard to the differ-
ent branches of the work, especially the publish-
ing work. We are glad that we have the proper
room for such work beneath the chapel, and
that the room is already occupied and none to
spare.

Our week of prayer was one of profit to our
people; we had no special arrangements for the
gathering of the gifts, but left it with the word
of God plainly set forth in the different readings.
The Hamburg church gave \$170, and the rest of
the field gave over \$230, over \$100 more than
the year previous. Besides some \$400 have been
donated during 1895 by the German Sabbath-
schools, making \$800 in all. We rejoice also
that our paper, the *Herald*, is gaining steadily;
we already print six thousand copies each issue,
and all are used. We have tripled our list in
four months. Most of these are taken by our
missionary societies, some of our sisters getting
as high as forty subscribers for the paper at
cheap rates, delivering the journal themselves.
Thus they come in constant contact with the peo-
ple, and the way is opened for further work. We
are glad not only for the increased circulation,
but for the increase of missionary zeal among our
own people.

As the work extends, attention is more and
more directed to us, and we enjoy a liberal share
of free advertisement. The Baptists and the
Methodists thus far vie with each other in all
kinds of misrepresentations of our work. On
the other hand, a leading Lutheran professor of
theology, whom we furnished, at his own request,
with our different German and English standard
works, wrote two long articles for a leading Lu-
theran paper, not only clearly setting forth our
faith, but also commending our work. Thus the
good seed is sown, and doors are opening in this
great field with a population of over one hundred
million people. In the beginning of 1895 we

had 550 Sabbath-keepers in this field, and at the close, 815, and the prospects are bright that soon we shall reach our first thousand. We are grateful to the Lord that we close 1895 with fifteen hundred Sabbath-keepers in the German-Russian field, thus proving that the money spent so liberally for these missions by our people has not been in vain. But only a beginning is made, and may the Lord help us all to see the greatness of the work yet before us, and be filled with his fulness unto all good works. L. R. C.

TO CORRESPONDENTS.

21.—PLEASE give light on Matt. 22:37: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Some say that the heart has nothing to do with the worship of God, that it is only an involuntary muscle. L. J. H.

This is a question in metaphysics which probably will never be settled to the satisfaction of all. But it is very easy to perceive that in using the word "heart" about one thousand times, the Bible very rarely or never uses it in reference to the fleshly organ of the circulation. "The heart is deceitful above all things, and desperately wicked;" etc. It was anciently supposed that the heart, not the brain, was the seat, or organ, of the affections, and this impression has so deeply imbedded itself in our speech that it will always remain there, although it is a patent error. The Bible, in common with all good literature, seeks usually to avoid tautology, or repetition of terms, but this is sometimes employed by the best of writers for the sake of emphasis. So it seems to be used in this instance. For it takes a pretty fine pair of glasses to distinguish a difference between the meaning of "heart," "soul," and "mind," as used in the verse. There may be some minor distinctions, but they are not clear. They all refer to attributes of the mind—the intelligence, affections, will, desires, etc. The terms "heart" and "soul" are not infrequently associated together in the Scriptures. See 1 Kings 8:48, and others.

22.—Please explain Rev. 22:2. M. A. M.

If the inquirer will refer to "Early Writings," by Mrs. E. G. White, pages 12, 13, there will be found a good description of the scene presented. Here is a broad avenue, down which flows a pure river, and a tree with a trunk on either side of the river, whose boughs intertwine over the river.

23.—(1) Where and when is the battle of Armageddon to be fought? (2) Is the killing of any animal murder, or breaking the sixth commandment? D. A. W.

(1) Rev. 16:16 applies during the pouring out of the seven last plagues, after the close of probation, and before the coming of Christ. The battle is the final struggle of the powers of earth. We do not know where it will take place.

(2) No.

24.—At what time does 1 Cor. 15:24-28 apply? When does Christ deliver up the kingdom to his Father? C. A. H.

Christ now sits on his Father's throne. Rev. 3:21. He will finally reign on his own throne, the throne of David, but this will not be until all things shall be subdued unto him. "The last enemy that shall be destroyed is death." And death will be no more after the "second death." Hence we would locate the application of the text at the close of the thousand years.

25.—Will the 144,000 take the place of Satan and his angels? Give proof for the position you take. C. A.

We don't know. Our proof that we don't know is that no one who did know ever told us.

26.—(1) Will you please say what are the "two immutable things" of Heb. 6:18? (2) Will you please write an article about the unmixed wrath of God? I am not able to understand it since a new view has arisen. W. P. C.

(1) They are God's promise, and his oath by which he confirmed his promise, neither of which can be broken. See the context. (2) We confess our ignorance of the "new view" alluded to by the inquirer. A new view that throws a clear matter into obscurity is not worth troubling our minds with. There are plenty of such new views. It has always seemed clear to us that "unmingled wrath" is wrath without mercy.

27.—(1) Could a church follow the instruction of the apostle to "come out from among them, and be ye separate," and yet permit her members to attend Christmas parties? (2) Should a church elect a man to the office of elder, who goes to such places? J. D.

We could not answer such questions by yes or no. First of all, we need charity, or love. The church has not as much to do in the line of saying what its members shall or shall not do as in encouraging and helping each other to do right. Even those who are weak are to be received, "but not to doubtful disputations." If one goes to places where he should not go, those who are strong should bear with, and in love and faithfulness help the erring one. It is true that an elder should be an ensample to his flock; but still, his brethren may not be conscience to him in all things. He may feel that he is doing right in going to a feast. Paul does not say, "If any of them that believe not bid you to a feast, *don't you go*;" but "if ye be disposed to go," etc. It is not so much the place we go to as the motive we have in going, and the influence we exert and receive while there. The Saviour ate with publicans and sinners, in spite of the objections of the Pharisees. He did it, not to join in unseemly revelry, but to gain an opportunity to teach the truth. The reason why we cannot safely go to worldly places is that we are so likely to leave the Lord in going. We must learn to be forbearing and considerate toward each other. Where a brother manifests a purpose to do right, but according to our idea errs in judgment in some particular case, it is not meet to sit in judgment on his case.

This extended answer is designed to apply to many similar questions where these principles are involved. Many queries come to this Office in regard to the propriety of particular cases. It is manifestly impossible to answer such questions justly by yes or no. We can only speak on general principles.

28.—Please give an explanation of Ezek. 13:18. MRS. T. T.

It is probable that under the figure of pronouncing a woe upon women who sew pillows [cushions] to elbows [margin], and adorn their heads and persons with kerchiefs and ornaments, the Lord has reference to effeminate customs of the women of the East, and to their voluptuous lives of ease, reclining upon soft couches in gaudy apparel. Under such a figure he denounces an ease-loving church, that seeks, by conformity to the world and by sensual indulgence, to remove the cross of Christ, and thus to deceive people to their ruin. Such a church cannot save the souls that come to it. G. C. T.

MOVING SOUTH.

THE question of families moving into different localities, in order to extend a knowledge of truth by their consistent lives and well-directed efforts to circulate appropriate reading material, has been agitated to a considerable extent among our people. The idea is certainly a good one so long as it is carried out in a consistent manner. The way is open for many such families to go to different parts of the world. If those who are members of large churches, and have the word of the Lord at heart, would move to such countries as South America, Australia, and Africa, they could be the means of accomplishing much good. These people would go at their own expense, and probably locate on a piece of land, and take up other employment by which they could make a living.

Just now many are looking to the southern portions of our own country. This field offers large opportunities for doing good. Land can be had at reasonable prices, and persons of industry and energy will have no difficulty in making a living, while at the same time using their influence for the truth, and circulating suitable literature.

But right here a word of caution may come amiss. Persons should not move South who are actuated by selfish motives; neither those who have strong Northern prejudices, who feel a burden to go down and inaugurate a new form by inconsiderately overriding the people of the South. We should need to seek the Lord earnestly, that his Spirit may lead us in all things, and give us Christian tact and courage, so that we may present the truth in a way not to excite unnecessary prejudice.

Families that contemplate locating in the South with a view of engaging in self-supporting missionary work, should be provided with a recommendation from the president of the conference or some well-known minister, as well as one from the church to which they belong. This will be to their own advantage, and it will save our laborers in the South from being misrepresented upon by unworthy persons.

It will also be well for brethren who think of moving to the Southern field, to write to the corresponding Secretary of the General Conference, Elder L. T. Nicola. He will have at his disposal considerable information on various matters that will be helpful to them in deciding upon a location.

These suggestions are made in accordance with the expressed desire of our brethren who are laboring in the South. It is unnecessary to say that we have not the slightest desire to deter proper persons from moving South, but rather feel anxious to assist them to do so understandingly, and in a way best to forward the interests of the cause.

The Southern field is in many respects a peculiar one. Earnest Christian people are needed who will live a life of meekness and humility, showing that they have been with Jesus, and learned of him. To such our brethren in the South will give a most hearty welcome.

I wish to add that the way is open to go to other countries, and engage in a similar work. Many dark spots still remain in this world, to which the light of the third angel's message is yet to be brought. I trust we shall hear of many truth-loving souls that feel an interest in this line of self-supporting missionary work. O. A. C.

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.

WHAT I MIGHT HAVE KNOWN.

BY THORO HARRIS.
(Washington, D. C.)

THESE lines were suggested because a fellow student had refused to read tracts bearing upon the Sabbath, alleging as a reason, that he might be convinced, and have to obey.

Afraid to know! ah, can it be
I basely yield my liberty
To will His will and choose his choice,
And hear the kindly Shepherd's voice?
A cross! Can I not trust his grace
To help me o'er the thorny place?
Or think I by my course to win
A vain indulgence for my sin?

Delusive hope! to close mine eyes,
And heaven's radiant light despise,
And yet presume my God will see
His image perfected in me!
How can I then his blessing share,
Or how shall I his judgment bear,
When I must meet before the throne,
Not what I know, but might have known?

Should I still trample on his law,
And do the deeds I've done before,
Because determined not to know
Whether these things are really so,
'Tis clear I even now believe
The truth I fain would not receive;
I am condemned in my own sight—
In darkness fighting 'gainst the light.

Love I the Lord? can I do less
Than learn to love his righteousness?
Enjoined to seek to know his will,
And knowing not, to seek it still,
To further ponder on his word,
Investigate what I have heard?
Should I not disobedient prove
If I reject the call of love?

Arouse, my soul! awake to see
The truth of God will set thee free!
His Sabbath shall be thy delight,
Holy and honored in thy sight.
And when th' apostate's doom is sealed,
And wrath unmixed shall be revealed,
Thou shalt in thine own forehead bear
The Father's name engraven there.

THE WORK IN TURKEY.

THE past year has been one of peculiar interest in this field, on account of the Armenian difficulties. The excitement caused by the frequent slaughters has been very great, and the people have constantly been in a state of suspense, not knowing what a week might bring forth. In general these difficulties have greatly hindered missionary operations; still, our work has advanced. All of the laborers have continued with scarcely any interruption, and the interest in the truth has been constant. The latest reports are encouraging, and all the laborers are still unhindered in the field. We believe this is because of the Lord's special care for his work in this country. It has become known to the Turkish authorities that we as a people have nothing to do with subverting governments, but that we are subject to the powers that be, and give our whole attention to preaching the gospel; we believe it is for this reason that our laborers have not been molested during these troublous times.

The latest letters received from this field are encouraging. We will give some extracts, believing that this will better give an idea of the work in its present stage. In a recent letter from Constantinople occur these statements:—

"How much we need the help and strength of the Lord at such perilous times. Turkey is a Babylon now. Every day brings rumors of slaughter in every part of the country. Even here the people live always in fear and terror. About one month ago Aintab was attacked; five hundred souls are reported lost. Cæsarea has

been twice attacked, and many Armenians have been murdered. Kharput and vicinity have also been plundered; there is no safety in the country. We trust in the Lord, our refuge, and he is able to keep us. . . . At Bardizag another family of two members has accepted the truth."

From a letter written in January I extract the following:—

"We have now entered another year of uncertainties for our country, but we are sure that God himself will guide and direct us in his work. You may imagine the condition of Turkey; about every city is in terror. Much danger hangs over this city [Constantinople]; a small spark could inflame all. We thank God that we and our brethren in other places are safe. Those cities where our brethren have gone to work have not been attacked. Tarsus, Aintab, and Marash are reported to be in a sad condition; Kharput and vicinity, still worse. Thousands are now without home, food, clothing, etc. Last week our brethren here donated for them 332 piasters; many old and new clothes have been collected to be sent to Kharput. . . . Our week of prayer has ended. The brethren donated about 600 piasters."

Our brethren are now laboring in five different localities. Two are at work in the city of Constantinople; one of them is a colporteur and ship missionary. He was arrested for selling the ten commandments, but as soon as it was learned that he was one of our people, he was released without examination, and still continues to sell publications in the city. Among those who embraced the truth last year is a young man about to graduate from a Turkish medical college. He takes special interest in our health work, and at his own expense published a tract on tobacco-using. We have also recently added three Armenian tracts to the list of our publications.

Thus by degrees the work is spreading in this field, and we feel grateful for the special care the Lord has had over it during these perilous times, and particularly that all of the workers have been preserved. Let all remember this field, and those who are thus laboring in the midst of great perils. H. P. HOLSER.

NEW MEXICO.

HAGEMAN.—I came to this place and began meetings about two weeks ago. The attendance has been quite good most of the time, all things considered, and the people are quite friendly. I have spoken twice on the Sabbath question. One has already decided to obey, and I have good hopes for a few others. The Baptist minister has promised to speak on the Sabbath this (Sunday) evening.

There are four families of Adventists here already, who have recently settled in the valley, and we hope to be able to establish a church here before we close our meetings. Although the work moves slowly in this Territory, we can see some encouraging omens. To a large portion of the English-speaking people it requires considerable moral courage to accept and obey the truth. As most of them are more or less directly dependent upon the railroad for a living, to take hold of the Sabbath means in most cases to lose their positions, and be thrown out of employment, without anything, practically, to which they can turn their hands. This holds back a great many who become thoroughly convinced, and seemingly would desire to obey.

My sales of books and publications since coming into the Territory, have amounted to nearly \$50; donations to about \$20; and tithes have been received from the various churches and companies in Arizona and New Mexico to the amount of \$152.57. We feel of good courage in the work, and hope to be remembered before the throne of grace. MATTHEW LARSON.

MINNESOTA.

GROVE LAKE, SEBEKA.—During the week of prayer I was at Grove Lake most of the time. I held two meetings nearly every day. The interest increased from the first meeting to the last, and extended to those not of our faith; two members were added to the church, and W. C. Emerson was chosen and ordained elder to assist Brother Nelson in the work. The Lord came very near in the meetings, and the brethren said that it was the best week of prayer they ever experienced. Some who have been tried and tempted we hope to see again rejoicing in the blessed hope. Now is no time for despondency, when we are on the confines of the everlasting kingdom.

The Sabbath after the week of prayer I spent with the friends at Osakis. We had a good meeting. The cause is looking up in Osakis at present, for which we are very thankful. The next Monday morning I started for Sebeke, and held meetings with friends at Easton and Verdale. At the latter place a goodly number were present to listen to the word spoken. When I arrived at Sebeke, it was discovered that we could not have the schoolhouse, although it had been promised us by the school board. We held meetings most of the time in private houses, but finally secured a building next door to a well-patronized saloon. Thus the truth must contend against difficulties at every turn, but that is what we may expect in this world, where the vast majority have yielded themselves as servants to Satan; but we did not enlist in the Lord's army for an easy time, but to endure hardness, as good soldiers of Jesus Christ. I have now been in this vicinity since January 9, and have held twenty-nine meetings and made thirty-three family visits, besides holding Bible readings. As a result, there is quite an interest in the truth. Two or three ministers are expected here to show the people that it is not necessary to keep the Sabbath, and some, at least, are hoping that the ministers will prove this. We are now holding meetings with private families, or where an opening can be found. We are now in the crisis of the interest here. Pray for us.

W. B. HILL.

ALTHOUGH reports from our State do not appear in the REVIEW as often as they should, the laborers are not idle, but the work is moving steadily along, and there is an evident growth in heart and life. Some precious experiences have been gained as the brethren have exercised faith in the power of God to keep as well as to save from sin. Two camp-meetings were held in the fall, one at Sauk Center, and the other at Mankato. Elder W. B. White assisted us at the former place, and Elder Loepke in the German work at the latter. Their work was much appreciated and very beneficial. Three general meetings were held later at Eunice, Warren, and Artichoke, and were all profitable occasions.

Since these meetings I have visited several churches, and the meetings have been of an encouraging nature. The services during the week of prayer, were, in many places, especially blessed of the Lord. During this time I labored with the churches at West Union, Sauk Center, Minneapolis, and Hutchinson. The Spirit of the Lord was present at all of these places, but more especially marked in the first and last places named. Since the week of prayer I have visited Brother Sweany and his work at Annandale. He has encountered some difficulties since closing his tent work there, chiefly in a persistent opposition to his work by other denominations, and by continued protracted meetings in all the available places for public gatherings in the town. But there are interested ones, and we hope to see a company yet established there.

I next visited brother Parker at Amboy. This church has not had much labor for several years, and was reduced by removals and apostasy

until the few remaining were feeling keenly the need of labor. A good work has been begun, and courage and hope have been much revived. I held three preaching services and one business meeting with them, at which a full line of church and tract society officers were elected. We confidently look for a growth in interest and an increase in numbers as Brother and Sister Parker continue labor there and in the vicinity. I next visited Brother Bernstein in his labor at Sterling Center. This is a new field. He began labor here about twelve weeks ago, and the attendance has been good, and the people much agitated over the truths presented. The interest seems to be settling down to a few families, that we hope will fully accept the message as Brother Bernstein continues to labor for them. I spoke five times at this place. The last service was held in the town hall, and by request I spoke on the subject of the church of Christ. The hall was well filled with attentive listeners, and the word seemed to be well received, and it was acknowledged that the positions were correct. A cordial invitation was given me to come again. Elder Thompson has held encouraging meetings with some additions at Kasota and Eagle Lake. Elder Hill is having an interesting hearing at Sebeka, and is hopeful of some fruit of his labor there. Elder Santee is conducting the Bible study in the canvassers' school at Minneapolis, where an excellent interest prevails.

Elders Hoffman and H. R. Johnson are laboring among the Scandinavian churches, and report good meetings at Brookville, Canby, Lone Tree, Alden, Hartland, Lake City and vicinity, and Minneapolis and St. Paul. Brother George Johnson is having success among the Swedish people in Aitkin county, a company having embraced the message under his labor there. Brother Behrens is expected to begin work soon near Wrightstown in a new field. His labor at Philbrook was successful in establishing a company in the truths of the message. Brother and Sister Ellis have labored in a number of the churches in the interest of the *Signs of the Times* and general missionary work, in both the northern and the southern part of the State. Brother Ellis will now devote his efforts for a time to systematic colportage. Sister Little is doing good service among the Sabbath-schools. Sisters Eshelman and Johansen, as medical missionaries, are giving an interesting course of lectures here in Minneapolis on Bible hygiene and Christian Help work. Three bands have been organized and are receiving instruction, and will soon be ready for active service. We believe our brethren in Minnesota desire to keep along with the rapidly advancing work of the message, and a degree of courage prevails all along the line.

N. W. ALLEE.

INDIANA.

THE work in Indiana is still going forward. The Conference Committee, at the time of our district conference held here last fall, decided that while the greater number of our laborers should spend their time in new fields, some of them should hold institutes in different parts of the State for the benefit of churches, Sabbath-schools, and tract societies. Such institutes are now being held with very encouraging results.

We are now in the midst of our canvassers' school for this State. About thirty persons are in attendance; a few of these, however, are preparing for the Bible work. The Lord is blessing us in our efforts to get a better preparation for his work, and as we study his word together, we are getting some precious rays of light. The school and the series of meetings held in connection with it are a source of encouragement to the church here in Indianapolis. Last Sabbath was a good day with us here; after the discourse, an invitation was given for those who desired to seek the Lord to come forward, and

about fifty responded to the call, this being about one half of those present. Many were in tears, confessions were made, and all felt that it was good to be there. Eleven persons have united with the church here in Indianapolis since January 1, and others are keeping the Sabbath who have not yet united. Some of these have been very interesting cases indeed.

Good reports still come in from our laborers in the different parts of the State, for which we are thankful.

J. W. WATT.

IOWA.

THE work is still onward in this State. Some of our workers are attending the Bible schools at Battle Creek and College View. Quite a number of our young people are taking the courses at the Sanitarium, preparing for greater usefulness in this last message. Nearly all who are connected with the work this winter are having fair success, and reporting good interests. Our work is taking on greater dimensions than ever before. Lately we have organized churches at Sheldon, Glenwood, Modale, and Eureka, with an aggregate membership of about eighty. We see the importance of doing more careful work in every line, especially in instructing the people to take hold of every principle of truth.

The week of prayer has been a special blessing to our people. Many stated that the readings were better than ever before. I think our churches are doing more missionary work than in the past. While we are thankful to see the work growing, we would be very glad to see still greater progress. We hope to see the message soon go with a loud cry, and the people ready to respond to every call. The times are very close, many thinking it worse than last year, yet our brethren are trying to be very faithful in paying their tithes. We also expect to see our first-day offerings larger than they have been in the past. We are of good courage in the Lord.

E. G. OLSEN.

MODALE.—January 4 and 5 were days long to be remembered by the company at Modale. We were favored with the labors of Elder E. G. Olsen, which were highly appreciated by all, the time being well filled by close, practical talk preparatory to organization. Sunday afternoon a church of twenty-three members was organized, and an elder, a treasurer, and a clerk were elected. The next Sabbath ten more members were received. The ordinances were celebrated, all taking part. On Monday seven were baptized, three of whom had not previously been taken into the church, making the membership thirty-six. There are five more who will unite when they have received letters from the churches to which they belong.

We have organized a tract and missionary society, and a Sabbath-school, the latter numbering over fifty members. We rejoice that we have a humble place in the work of the Master. O for a more thorough preparation of heart to do the Saviour's work! O for more of a sense of the worth of souls! I now go to Massena. We are of good courage.

J. W. ADAMS.

OHIO.

LAURA.—With the benediction of our good meeting for ministers at Bowling Green, I went to Laura, Miami Co., expecting to stay four weeks, and then visit several churches during the week of prayer. The interest to hear was so great that I could not leave; and now, after ten weeks' effort, during which over one hundred services have been held, and with opposition from the usual sources, I am happy to report most excellent results. I have baptized eight adults, received nine into the church, with three others to be baptized at their request soon. The interest and large congregations continued

to the last. Very many more are deeply stirred, and are studiously investigating. At the last, and for the final effort of the combine of the churches to get rid of God's law, they have sent for one who proposes to go there and spend five evenings for \$15 and expenses. We have advised a humble, prayerful course, which will always disarm opposition. I ordained elders and deacons, and the church also elected other necessary officers. I took up the tract and missionary and Sabbath-school work, and the church is now fully equipped for active service. The church now numbers thirty-three. Brother J. R. Buster was with me for a week, and all appreciated his help.

D. E. LINDSEY.

CALIFORNIA.

ST. HELENA.—January 12 we held our last service in the series of meetings which continued for about seven weeks in this place, and we are thankful to report some more precious fruit garnered in for our Saviour. Quite a number have found the truth and its blessed peace, and some are ready for baptism, which will soon be administered. God has come near by his Spirit, hearts have been melted, and we trust the church as a whole has been encouraged. To God alone be the honor, for it is he who giveth the increase.

I expect to go to Napa and work with Brother Schaffer, who found some interested during the week of prayer. Through the blessing and wisdom of God, I hope to see much good accomplished. We shall probably advertise thoroughly, and begin a regular series of meetings at once. Several other calls have come in for work, and we look for fruit in each place. We hope to be able to fill or see these calls filled soon. The work and workers in this great and important State need the prayers of God's people.

H. G. THURSTON.

MISSISSIPPI.

PASCAGOULA.—About six years ago I came South on account of extremely poor health. I found that the truth had never reached this spot of earth, and being anxious to do what I could in my feeble condition, I fitted up a room in my house for meetings, and succeeded in getting a few neighbors to come in and listen to the reading of God's word. But as the people were mostly Catholic, and the balance cared but little for Bible teaching, our numbers were few. But I held on to God's promises to help, and we have now eight who meet together three times each week for worship. One of our number was a French Catholic, who stoutly resisted at first, but God led him to read the Bible, and he soon took an interest in it. He has thrown away his tobacco, and has accepted the whole truth, and is trying to persuade others to enlist under the banner of our great Commander. Another brother is very earnest, and doing what he can to help. Three more, through the week of prayer, which was truly a refreshing time, have pledged themselves to obey. One of these has moved over fifty miles away, but she certainly loves the truth.

C. D. COOK.

ILLINOIS.

THE camp meeting held the last of August in this State was accompanied with a great down-pour of water and a sudden change of weather that seriously affected the health of some. Much of the time since I have scarcely been able to work, and have spent some time at home. My labors have been principally with the churches in the eastern part of the State. At Watseka an organization with a membership of fifteen has been effected. Elsewhere eight additional members have been added. Officers for each church have been elected and ordained where necessary. Spiritually all seem to be in

good condition. Existing difficulties that have hindered prosperity, have apparently passed away, and in every church unity and love prevail. In some there has been a revival of the missionary spirit which is the best indication of true godliness.

In all our work we have endeavored to set forth the necessity of possessing Christ in all his fulness; the forgetting of self, and an earnest devotion of heart to the service of God, "endeavoring to keep the unity of the Spirit in the bond of peace." In many of these meetings we have felt the tender movings of the good Spirit, and have been led to rejoice in the work.

J. P. HENDERSON.

MICHIGAN.

ARBELA, ITHACA.—A general meeting was held at Arbela, January 28 to February 2. There were brethren present from Vassar, Birch Run, and Thetford. Notwithstanding the rain and mud, there was a good attendance. Those not of our faith came, and some gave their hearts to the Lord. Some backsliders and children of our brethren started, too, so that altogether there were eighteen who found their Saviour. A club of seventy Signs was taken, and all were refreshed. As laborers there were present A. J. Olsen, W. C. Hebner, A. O. Burrill, and the writer.

Being called to Ithaca to attend a funeral on January 26, I remained and held service in the evening, making an appeal to sinners and backsliders, urging them to start for the kingdom, whereupon three responded. Two were backsliders, and one was starting for the first time. Those who started a few weeks ago are all faithful, and so the church is prospering.

O. SOULE.

WISCONSIN.

SABBATH, January 4, we held our closing meeting at Lena for the present, and it was a good season. All present took part in our social meetings. Although it was the Sabbath, I made an appeal for our good old friend, the REVIEW, and two signified that they would have its weekly visits at their homes. Another person had made the same decision. Since starting our effort at Lena last July, eighteen persons have been added to the Lena church by baptism, six others have been received as candidates for baptism, and others who have lately embraced the truth will follow on in the same good way.

Sunday, January 5, on my way to Marinette, I held two good meetings at Pound, where a church has lately been organized. As I dwelt on the past, present, and glorious future of this work, the Lord drew very near to both believers and unbelievers. The third Sabbath of this month we enjoyed another excellent season, a monthly meeting, with the French brethren at Little River. As they had recently embraced the Sabbath, some of them had not had time to plan for paying tithes. At this meeting several came forward, and happily surprised me by placing their tithes on the table, adding to the interest of the hour, and causing me to say in my heart, Shall we not plan to do something for Belgium, if this and other previous deeds of love on the part of these dear souls, are a sample of what we should reap in that country, containing six million souls that speak the French language? These new Belgian converts are also looking after our temporal wants at our mission at 1872 Liberty St., Marinette.

D. T. BOURDEAU.

I CLOSED meeting at Valley, December 22. One family accepted the truth. December 24, 25, I was with the Star church. There was quite an interest to hear. December 27-30 I was with the Elroy church. One united there. January 8 I returned to Valley, and remained

over Sabbath and first-day. On Sabbath there were twenty-seven in attendance. January 13 I went to Star and stayed ten days. Five united with the church, and I have strong hopes of quite a number more. Thus far God has blessed my winter's work, and I go forth in his strength.

R. J. WHITE.

NOTES FROM THE CANVASSERS.

BROTHER S. H. WING has been engaged in the canvassing work eight years. He writes: "I seldom have any trouble in delivering books when I can find the parties that ordered them. I never make any threats of suing people. I have corresponded with many of those to whom I have sold books, and have in that way helped them to become interested in the books, and quite a number have accepted the truth by this means. Territory has been recanvassed with good results, and I have sold more books the second time than the first. The Lord has been with me all the way, and while I am often away from home from four to six months at a time, I look forward to the time when we shall all be united in the earth made new."

Several years ago one of our agents sold a copy of "Marvel of Nations" to a man in Louisiana. It lay on his center-table two or three years, probably untouched, but a friend of his, when paying him a visit, read the book, became interested, and accepted the truth. He carried the light he had found to his home, and did missionary work there, and the result is that already three are rejoicing in the truth through his efforts. He has been in the canvassing work the past season.

About a year ago Mr. C. was a strong First-day Adventist. Brother A. visited him, and sold his wife "Patriarchs and Prophets," and then sent him some other reading-matter. This spring Mr. C. attended the camp-meeting, and later on, when Elder B. held some meetings there, Mr. C. and his brother, with their wives, and also his mother, five of them in all, were baptized. Now Brother C. is canvassing for "Patriarchs and Prophets."

F. L. MEAD.

THE CHINESE WORK IN CHICAGO.

FOR the encouragement of many of the readers of the REVIEW who are interested in our work among the Chinese, and to give some idea of what, with the help of the Lord, we are trying to do, I write. Sabbath, February 1, the church in West Side, Chicago, was rejoiced to receive into its membership, among others, three of our Chinese pupils, two of whom were baptized at that time; the other one had previously been baptized and united with the Baptist church, from which, on account of his belief in the Bible Sabbath, after much persecution by his own countrymen and no sympathy or help from the officers and teachers of his school, he was finally disfellowshipped. These dear brethren give good evidence of the work of the Spirit upon their hearts, causing a change in their lives. Their belief and ready acceptance of anything they find in the word of God is truly wonderful.

After quite a little thought upon the subject, one of these men gave up his work because he wished to keep the Sabbath; for, as he expressed himself, "I could not live what I believed." As he related his experience, he told how the use of tobacco had been an injury to him, and he had made several attempts to give it up, which had been unsuccessful; but when he began to understand the Bible, the Lord showed him that it was wrong. He said he told God how he had tried to give it up, but could not, and he asked God to help him as he made another attempt; and this time he had no trouble whatever. I think it is nearly two years since he has tasted it. Since reading some of our periodicals, these brethren have asked an explanation of the subject of tithing, which they

say is all right. It is a matter of great encouragement to the teachers who have been laboring for these men for about three years, to see even this small number give their hearts to God, and accept the truths of the third angel's message.

These men come to this country totally ignorant of God, full of errors which have been instilled into their minds from infancy, and bringing with them their gods of wood and stone, their tablets for ancestor worship, etc. Think of the task that lies before that teacher to whom they are assigned! The teacher is associated with the pupil for an hour and a half each week, but she toils on with patience. While teaching a beginner the very first lessons, as soon as he can understand her, she can tell him of God, and in many ways call his attention to him, and to the gift of his Son for us. Little by little, as the pupils learn to read, they are also becoming acquainted with the true God; and as they study a text of Scripture, which they do every week, with the teacher's help, long before they can read it without help, they slowly gain a knowledge of God that leads them to desire to be his children.

In my calls among my pupils, several have told me that they wanted to be Christians, but did not know how. Only yesterday a young man said to me as I was talking with him, "For a long time I have wanted to be a Christian, but I do not know what I must do." Such cases, of which we have several, give the teachers encouragement, and stimulate them to seek the help of Him who alone can do the work.

The questions come, How can the Chinaman ever accept the gospel until he knows something about it? and how can he know unless he is taught? How can he ever know the third angel's message and accept it unless we who have been unspeakably blessed of God with an understanding of these truths, impart this knowledge to him? "Freely ye have received, freely give."

In view of this, there is a work for us to do. Is it not time for us to be engaged in this work with earnestness? Realizing that the greater part of these men must be instructed from the very rudiments, and that it is a slow process, it seems to me that we as a people are far behind. The more experience we have with these men, the more satisfied we become that it is in the providence of God that they come to these shores to receive salvation to their own souls, and a knowledge of Jesus to carry back to their own countrymen. The same amount of time and money expended for their education in this country, would accomplish much more than we as teachers could in China. Educate one Chinaman, and let him get an experimental knowledge of the gospel through Christ, and with his heart full of love to God and interest in his own relatives and friends, whom he knows so well,—how much more he can accomplish as he goes back to his own country, being at home and familiar with all its customs! Our acquaintance with these men, as we meet them each week in school and in their homes, increases our anxiety and burden for them. The gospel of Christ is what they need, and it is what they must have if they are saved. But the question comes, How can we best give it to them?

There is much prejudice against the Chinamen in the minds of those who have no acquaintance with them. In the four years that I have been engaged in this work, I have never seen other than the most gentle, manly, and respectful conduct toward their teachers. I just called upon several of my pupils in company with one of our teachers, and found that two of these men had taken down their "China gods," and one of them told me he put his into the stove to build the fire with. Another told me he was satisfied that his god could do him no good, and he would take it down on Chinese New-year, and promised to give it to me the next time I called. As they become enlightened, the god

whom they were early taught to worship, loses its sacredness; and as they learn by reading about the true God, they seem to think there is something desirable in the Christian religion, if they only knew how to possess it.

Our school grows more and more interesting, and gradually increases in numbers. If we had more room, we could have more scholars. As it is, our room is overcrowded and inconvenient. It is through the kindness of Dr. J. H. Kellogg and his assistants at Custom House Place, that we have found circumstances made as easy and pleasant for us as it has been in their power to do, and we are very thankful for favors received. Dear brethren and sisters, while upon bended knee, with the prosperity of God's cause in mind, do not forget this branch of the work.

M. A. BUZZELL.

ATLANTA INSTITUTE.

By the time this reaches the readers of the REVIEW, the Atlanta Institute will have closed, and the laborers will have gone to their respective fields of labor. It has been a rich feast of spiritual things. The Spirit of God has been in our midst, doing its office work in every heart; and new glimpses of the love-power of God have been revealed in greater magnitude to all present than ever before. All realized in a greater degree the importance of the gift of prophecy as manifested among us; and I am sure the testimony which God has given us through his servant will be studied with a deeper interest than ever before.

The instructions on health principles at this time were of great value. The relation between the laws of health and the law of God was demonstrated, beyond the shadow of doubt, to be identical. This line of help furnished to the institute has been highly appreciated by all the workers. But others will want to report the good things received at this time, so I will forbear.

The new church building which was begun last fall, was finished in time for the institute. The small indebtedness on the building was raised by pledges and cash donations at the time of dedication, on Sunday, February 2. Thus another place of worship stands a witness for the Lord in the Southern field.

WM. WOODFORD.

News of the Week.

FOR WEEK ENDING FEBRUARY 15, 1896.

NEWS NOTES.

General Weyler, the new commandant of the Spanish army in Cuba, has reached the island and assumed his place. He makes the usual promises of speedily subduing the rebellion, and intimates that there will be a more rigorous policy pursued than heretofore. It is understood that he purposes to hold back a little for about ten days, waiting for the rebels to conclude to submit, and then he will proceed to squelch them in a summary manner. He may hasten the dilatory action of this government in recognizing the belligerent rights of the rebels. The reception of General Weyler in Havana was on a grand scale of pomp and display.

A huge aerolite dashed into our atmosphere over Spain on the 10th inst., and burst with great force over the city of Madrid. The meteor was accompanied by a blinding light, which was brighter than the sun, for the event occurred in the middle of the forenoon. The glare is described as being white and a vivid red. The explosion was accompanied by a terrible crash, that wrecked many buildings, and inflicted numerous injuries on people. Every building in the city was shaken to its foundations. The partition wall in the U. S. legation building collapsed, and every window in the house was broken. The people of Madrid were greatly excited, and filled with a dread of some dire judgment of which the unwelcome visitor was a portent. It is supposed that the meteor was twenty miles above the city when it exploded, and for hours the air was full of a fine dust which fell like snow, though large fragments were reported.

It will be a relief to many to learn that ex-Consul Waller, now confined in a French prison for interference in the late war in Madagascar, under a sentence of twenty years' imprisonment, is to be released. The French government has consented to release him on condition that this government drop all claims for damages for the arrest or imprisonment of the prisoner. This is somewhat magnanimous on the part of France, because it is acknowledged by this government that Waller justly incurred the penalty of the law. But France can afford to be liberal with the poor prisoner, since he has lost the valuable grant he had gained from Madagascar, and France has won a kingdom.

The report comes from the far north that Dr. Nansen, the Norwegian arctic explorer, has finally succeeded in reaching the goal of his ambition,—the point for which travelers, explorers, and scientists have hazarded and sacrificed life itself,—the north pole. The report lacks absolute confirmation, though it is received with credence, and the Doctor is said to be on his way back to civilization. Efforts are soon to be made to explore the antarctic world, and an expedition will sail shortly for that purpose. It will combine business with pleasure, and go for whale-oil as well as to see what can be seen. When two of the small vessels are loaded with oil, they will return to Melbourne, and the other will proceed as near the south pole as possible. The men will then seek to complete the journey by sledges.

The rigor and malignity of the Sunday law illustrates the fact that bigotry has lost none of its venom. And in these days of boasted liberality and tolerance, religious zeal, misguided and armed with civil power, is as terrible a foe to liberty as it ever was. Ira Follen was convicted last fall in Lamonte, Mo., of selling a pound of candy on Sunday. For this crime he was fined \$20. The case being carried to the circuit court by an application for a writ of habeas corpus, the writ was denied, and the offender was carried off to jail for twenty days. Amid the many circumstances of a strange life, this one will pass largely unnoticed. But let the wise understand what it means. It is the forging of chains with which to bind the consciences of men, and to deprive those of life and liberty who will not yield to the religious convictions of others.

A sense of the sacrilegious mockery of opening the United States Congress by prayer each morning, is at last dawning upon the consciousness of the newspapers. That which has precipitated a revulsion of feeling against this impious custom, is the strange course of the present chaplain of the House of Representatives, who was chosen in the Republican caucus one Sunday morning in a scene of strife and confusion. By sly innuendos or direct thrusts, he forces his political views upon Congress through the form of a godless prayer. Some of his efforts have been very distasteful to partisans of the opposite opinion. At its best, prayer in such a place and before such an assembly, is a questionable proceeding, one at which every feeling of true reverence and faith shudders; but when even the form degenerates to that of a stump speech, it is high time that a sense of propriety called a halt.

Political partisanship in this country must be a most unsatisfactory matter at present. It knows "no North, no South, no East, no West." The Southern members of Congress fiercely attack the Democratic administration, while Northern Republicans uphold the same. There is no distinct issue before the country except upon financial and religio-political questions. In regard to the former, every man is controlled by his own interest. In the latter the churches have all the say, and the churches are not partial to political parties any further than their own popularity is involved. The coming Republican convention is to be held in a Southern city, St. Louis, and the Democratic in the Northern city of Chicago. Benjamin Harrison has been prominently spoken of as a Republican candidate for president, but he is evidently a believer in the second-term plan rather than the third; for, twice having had the nomination, he declines a third, and will soon enter upon a second term of matrimony.

There is a movement put on foot in Chicago by Dr. W. C. Gray, of the *Interior*, and other leading men, to obtain an expression of the Christian people in the central and western part of this country in reference to the relations they desire this country to sustain to Great Britain. It is claimed that the English people have an idea that the people of this section are decidedly hostile to Great Britain, and desire war. The card published in the *Interior* proposes that in meetings held on Washington's birthday or the following Sunday, steps be taken to ascertain the sentiments of assemblages on the two following points: (1) Do they wish these governments to establish, by formal treaty, arbitration as a means of settling all questions which may arise, and which cannot be settled by diplomacy? (2) What is their opinion of war as a method of deciding controversies between Great Britain and the United States? It

cannot be denied that the boisterous deportment of some people and some papers has given good ground for such apprehension upon the part of the English people. But that such a hostile attitude expresses the real sentiment of the people of this country we do not believe.

The unsolicited action of this government in appointing a commission to inquire into the merits of the Venezuela boundary line dispute was certainly an extraordinary one. And it was for a time a serious question as to how its unasked-for offices would be received by Great Britain. The latest news says the commission is hard at work on preparatory diagrams. "The commission is highly gratified with the position taken by Great Britain in responding favorably to its requests to be supplied with information relative to the location of the boundary line. The members recognize that the British government has accepted the invitation in the spirit in which it was extended; and they feel that the results, so far as the commission is concerned, will undoubtedly be much more satisfactory, having, as it will, all the information in the possession of each party to the controversy." This is very gratifying, and shows a spirit of magnanimity on the part of England that will be disappointing to those who have cherished the war spirit.

ITEMS.

—Dr. Arthur T. Pierson has been baptized in Spurgeon's Tabernacle, London, by the son of the only and original Spurgeon.

—As a remedy for infanticide in Paris, M. Louis de Grammont proposes that a baby market be established where parents too poor or too indifferent to take care of their children, may sell them to those who will look after them.

—President Cleveland nominated Edwin F. Uhl, of Michigan, first assistant secretary of state, to be ambassador to Germany in the place of Theodore H. Runyon, recently deceased. Within a few hours Congress sanctioned the nomination.

—President Kruger, of the Transvaal, has accepted Colonial Secretary Chamberlain's invitation to come to England, accompanied by some members of the Transvaal Executive Council, to act as a commission to talk over the affairs of the South African republic.

—It is said that a shrewd boy in a New York office sent in a bid for \$150,000 of the government bonds at a price which insured his getting them, and then sold his right to receive them for \$6000. A return of \$6000 on an investment of two cents is the record-breaker.

—"Every two hours a homicide is committed somewhere in Italy," is the startling way in which Baron Garofalo puts the fact that there are 4000 homicides a year in that country, ten times as many as in France and thirty-five times as many as in Denmark.

—The editor and proprietor of an American monthly magazine wrote to Mr. Gladstone, requesting him to write an article on arbitration, and offering him \$1 a word for any length he might choose to write. Mr. Gladstone declined the offer. The editor might have got a man nearer home for that money.

—Spain's indebtedness is a billion and a quarter dollars, or \$75 a head for each of her 16,000,000 subjects. The annual interest on this enormous sum is \$55,000,000. To run the government, \$200,000,000 a year is required. On a peace footing the army and navy cost \$40,000,000; on its present war footing the cost is more than trebled.

—Congressman Corliss, of Michigan, has offered a bill to extend the jurisdiction of the interstate commerce law to sleeping- and parlor-cars, and to reduce the price of berths and seats about twenty per cent. In addition his bill provides that it shall be unlawful for any porter or other servant of the sleeping-car companies to receive tips from passengers, and the bill also contains the usual provision to prevent the making up of upper berths before they are sold.

—Dr. Martha Hall-Smith, of Fostoria, has the honor of being the only woman who has ever sat on a jury in Kansas. The case was a trial for insanity, and the law says a jury shall be composed of six persons, at least one of whom is a practising physician. As there was no male physician in town, Dr. Martha Hall-Smith was summoned to act and elected as foreman, and upon her decision as a physician and the finding of the jury, a woman was adjudged insane and sent to the asylum.

—Queen Victoria, in her speech to Parliament, thus alludes to the Venezuela matter: "The government of the United States has expressed a wish to co-operate in terminating the differences which have existed for many years between my government and the republic of Venezuela upon the boundary of that country and my colony of British Guiana. I have expressed my sympathy with the desire to come to an equitable arrangement, and I trust that further negotiations will lead to a satisfactory settlement."

The health commissioner of Brooklyn, N. Y., has issued an order restricting the ringing of church bells on account of the complaints of invalids who suffer from it. It is forbidden to ring them before seven o'clock in the morning, and when there are special occasions, the ringing of the bells will be restricted during the day.

The Norwegian navy has just been increased by 100 vessels paid for by free subscription among the patriotic women of the country. As the German Parliament is slow in granting the necessary funds for increasing the navy, money will be raised by subscription among the people, and the women have already made a fine thing. It is not so very long ago that English sailors ridiculed the idea of a German navy, and refused to salute the flag of the North German Union,—a fact which is at present remembered in the German papers of the seaport towns.

WANTED.

HELP.—At once a good farm-hand for eight months of the year; also a boy for the season, sixteen to seventeen years old. Address D. W. Bolter, Enfield, Mass.

EMPLOYMENT.—I desire a place to work for a Sabbath-keeper during the summer of 1896. Northern or southern Minnesota preferred. Address O. I. Erick, Rockwell, Ia.

ADDRESS.—I want to know the address of Levi M. Blackbird, formerly of Keene, Essex Co., N. H. Any information will be thankfully received by M. Blackbird, New Ipswich, N. H.

EMPLOYMENT.—A young man sixteen years of age, like a situation with a Seventh-day Adventist, by the day or month. Is not particular as to kind of work. Address Daniel Comstock, Nauvoo, Ill., Pa.

EMPLOYMENT.—I would like to obtain work in a grocery, for Adventist employer. Have had experience. Know how to buy, and can keep set books. Can give references. Address Lock Box 9, Lynn, Ill.

PAPERS.—I am holding a series of meetings where people have read none of our papers. Copies of *Review*, *Signs*, *Sentinel*, *Good Health*, tracts, etc., assist in preaching present truth to this people. Address Albert Weeks, Rathbone, Mich.

PAPERS.—We would be glad to receive clean copies of our denominational papers, not older than 1895. Copies of the *Review* and *Herald* from 1895 can be used to good advantage. Will not our men who have these on hand, and do not care for them, kindly send them to Ohio Tract Society, 249 E. Ave., Cleveland, O. Send all prepaid. Estella Cor. Sec.

NAMES AND ADDRESSES.—Names of children and their addresses in your neighborhood, who you think would like *Youth's Instructor* or the *Little Friend*. I will send two copies to each, gratis. Those sending names will be expected to see if the papers are received, and to write with me in the matter. In writing, give your address, also the full address of each one, stating which paper you wish sent to each name. Send the names of those only who have never had the paper before, and would be likely to become interested in it. Address S. M. Booth, 156 Poplar Ave., Battle Creek, Mich.

Obituary Notices.

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

STONES.—Died in St. Louis, Mo., Jan. 2, 1896, Mrs. E. Stones, wife of Charles Stones, aged twenty-seven years. Sister Stones was a devoted Christian, and a faithful member of the St. Louis church. She leaves husband and two children. H. L. HOOVER.

JERSEY.—Died at her home near Cashton, Wis., Jan. 18, 1896, of consumption, Miss Eva A. Jersey, aged 25 years, 11 months, and 14 days. Sister Jersey loved the Sabbath, and went down in death leaning on the everlasting arms. When she saw the end approaching, she made all the arrangements for her funeral. Words of comfort were spoken to the mourning friends by the writer, from 1 Cor. 15:21. R. J. WHITE.

HEMBREE.—Died near St. Helena, Cal., sister Margaret Hembree, in the eighty-third year of her age. Sister Hembree loved the third angel's message for more than twenty years, and her hope was bright when she peacefully fell asleep in Jesus, Jan. 13, 1896, at the home of her daughter, sister Grueney. For some years sister Hembree had been an invalid, during which time her friends and the weekly messengers of present truth were specially dear to her. H. G. THURSTON.

MARTIN.—Died of old age at the home of her son in the town of Angelo, Wis., sister Patience Martin, being about eighty-one years old. She embraced the truth about five years ago, and took much pleasure in the blessed hope, to the close of her life. Words of comfort were spoken by the writer, from 1 Cor. 15:22, 23. I. SANBORN.

JUDIE.—Died at Lehigh, I. T., Jan. 12, 1896, sister Lucetta Judie, in the sixty-sixth year of her age. She has long been a faithful Christian. She embraced present truth a little over a year ago. During her affliction she seemed to be fully submissive to the Master's will, and died fully confident that she would come forth in the first resurrection. L. TROWBRIDGE.

BLISS.—Died near Linn Junction, Ia., Dec. 1, 1895, of diphtheritic membranous croup, Elmer Ray Bliss, youngest child of Alvin and Mattie Bliss, aged 3 years, 4 months, and 5 days. On account of the disease, we could not have a funeral, nor even the companionship of friends, but with sorrowful hearts, in loneliness, we laid our darling away to rest till Jesus comes. FIDUCIA M. AFFOLTER.

BANDY.—Died at Santa Monica, Cal., Dec. 17, 1895, Mary E. Bandy, aged 58 years, 11 months, and 17 days. At the age of sixteen she became a member of the Baptist Church. In 1873 she came into the truth through the labors of Elder J. N. Loughborough, and joined the S. D. A. church at Red Bluff, Cal. Her faith in God was absolute, and through all her trials she exhibited the "patience of the saints." L. E. A.

HASTINGS.—Mollie L., daughter of W. F. and Hannah S. Hastings, died in Battle Creek, Dec. 18, 1895, aged 19 years and 3 months. She had but a frail hold on life, and had been an invalid from childhood. But her heart was a subject of divine grace. She gave the best evidence of her acceptance with God, and calmly met the last enemy, knowing in whom she believed. Services by the writer. Text, Ps. 17:15. G. C. T.

CHALKER.—Died at the home of her daughter, in Doubting, Manistee Co., Mich., Dec. 16, 1895, Roxey Chalker, aged eighty-one years. Sister Chalker was born in Wayne county, N. Y., in 1814, and moved to Michigan in 1831. She embraced present truth in 1850, and was baptized by Elder J. N. Loughborough in 1862. Her life was that of a devoted Christian. Two sons and three daughters mourn, but not as others who have no hope. W. D. PARKHURST.

THOMPSON.—Died in Onondaga, Mich., Jan. 26, 1896, Mrs. Phebe Thompson, aged seventy-nine years and two months. Sister Thompson has been a widow for a number of years, and she and a widowed sister two years younger than herself, have lived alone in the village where they were the only Sabbath-keepers. They endeavored to let their light shine, and judging by the attendance at the funeral, we should say good seed has been sown. The funeral was conducted by the writer, January 27, in the Congregational church. J. H. DURLAND.

PECK.—Died in San Francisco, Cal., Dec. 13, 1895, of cancer, Mrs. A. Peck, aged 52 years, 8 months, and 12 days. Sister Peck was baptized last June, and united with the San Francisco church of Seventh-day Adventists. Previous to her acquaintance with the Adventists she had been highly esteemed by her associates in the East, where she reared her family of six sons and two daughters. Sister Peck was a great sufferer; but she bore it patiently to the end. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18. H. F. COURTER.

WEBER.—Died at his home in Rochester, Ind., Nov. 20, 1895, of cancer of the stomach, Philemon Weber, aged 76 years, 9 months, and 15 days. He embraced the present truth in the summer of 1874, under the preaching of Elders Waggoner and Lane. He became elder at the organization of the Rochester church, and remained a faithful member until death. He fell asleep with a bright hope of a glorious immortality when Jesus comes. He leaves a companion and a large circle of relatives and friends. Funeral services conducted by the writer. Text, Rev. 14:13. WM. HILL.

PARK.—Died at his home in Rush township, Shiawassee Co., Mich., Jan. 10, 1896, John H. Park, aged nearly sixty-nine years, of paralysis. Thirty-eight years ago he embraced present truth, and united with the church at Owosso. For a number of years he was inactive in the Christian life, yet he always held to the Sabbath of the fourth commandment. During the last few months before his death, he again found, so we trust, an acceptance with our merciful Father. Almost his last words were, "Christ can soften the dying bed." A widow and nine children mourn their loss. L. N. LANE.

MILLER.—Died in the city of Flint, Mich., at the home of his parents, Fay Miller, aged thirty-seven years and three months. He embraced the Sabbath of the Lord ten years ago, and connected himself with the Flint church. Those who knew him have every reason to believe that when in the morning of the resurrection he is awakened from the slumbers of the grave, it will be to glory and immortality through Jesus Christ our blessed Lord. The funeral services were conducted by S. M. Butler, assisted by C. H. Knight. O. F. MILLER.

KING.—Died at Keene, Tex., Aug. 20, 1895, Sue C. King, wife of A. H. King, aged thirty-eight years. She accepted the truth in 1880, and died at the close of the camp-meeting held at Keene, in 1895. She had suffered with spinal disease for years. Her death was the result of fever, which continued for eight weeks before she died. She was very patient, and died rejoicing in the Lord. She was loved by all who knew her. Her life in her home and before her neighbors was such that all knew she walked with Jesus day by day. NANNIE WHITTENBERG.

WILSON.—Died at her home near Gridley, Ill., Dec. 11, 1895, sister Mary Zena May Wilson, daughter of Jacob and Susanah Schell, aged thirty-four years and eight months. She gave her heart fully to the Saviour during the camp-meeting held at Springfield, Ill., in the fall of 1887. She leaves a husband and an infant daughter, parents, and brothers and sisters to mourn her loss. She was a kind-hearted, noble Christian woman, and will be greatly missed. The writer addressed a large audience of sympathizing friends, from the words, "I am the resurrection, and the life." R. F. ANDREWS.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read down.						STATIONS.		GOING WEST. Read up.					
10	4	6	42	2				11	3	29	5		
Mail	Ex.	Ex.	Ad.	Ex.	Ex.			Mail	Ex.	Ex.	Ad.	Ex.	Ex.
9.00	p.m.	9.10	p.m.	9.15	a.m.	.....D. Chicago A.		6.45	p.m.	6.50	p.m.	6.55	a.m.
11.25	5.05	10.30	6.00			.....Valparaiso		5.05	11.35	7.10			6.45
1.05	6.30	12.00	10.05			.....South Bend		3.10	10.15	5.40			4.10
1.45	7.12	12.45	10.45			.....Cassopolis		2.15	9.40	5.18			3.28
2.30	7.45	1.30	11.15			.....Schoolcraft		1.20	8.52	5.00			2.37
3.15	8.15	2.00	11.45			.....Vicksburg		1.10	8.42	4.55			2.27
4.00	8.45	2.30	12.15			.....Battle Creek		12.15	8.15	4.25			2.00
4.45	9.15	3.00	12.45			.....Charlotte		11.44	7.25	3.07			1.58
5.30	9.45	3.30	1.15			.....Lapeer		10.40	6.55	2.40			1.32
6.15	10.15	4.00	1.45			.....Flint		9.35	6.25	2.10			1.05
7.00	10.45	4.30	2.15			.....Lapeer		8.25	5.55	1.40			7.55
7.45	11.15	5.00	2.45			.....Lapeer		7.49	5.02	1.00			7.40
8.30	11.45	5.30	3.15			.....Lapeer		7.28	4.42	0.40			7.20
9.15	12.15	6.00	3.45			.....Lapeer		6.50	4.15	0.10			7.00
10.00	12.45	6.30	4.15			.....Lapeer		6.30	3.45	0.00			6.40
10.45	1.15	7.00	4.45			.....Lapeer		6.10	3.15	0.00			6.20
11.30	1.45	7.30	5.15			.....Lapeer		5.50	2.45	0.00			6.00
12.15	2.15	8.00	5.45			.....Lapeer		5.30	2.15	0.00			5.40
1.00	2.45	8.30	6.15			.....Lapeer		5.10	1.45	0.00			5.20
1.45	3.15	9.00	6.45			.....Lapeer		4.50	1.15	0.00			5.00
2.30	3.45	9.30	7.15			.....Lapeer		4.30	0.45	0.00			4.40
3.15	4.15	10.00	7.45			.....Lapeer		4.10	0.15	0.00			4.20
4.00	4.45	10.30	8.15			.....Lapeer		3.50	0.00	0.00			4.00
4.45	5.15	11.00	8.45			.....Lapeer		3.30	0.00	0.00			3.40
5.30	5.45	11.30	9.15			.....Lapeer		3.10	0.00	0.00			3.20
6.15	6.15	12.00	9.45			.....Lapeer		2.50	0.00	0.00			3.00
7.00	6.45	12.30	10.15			.....Lapeer		2.30	0.00	0.00			2.40
7.45	7.15	1.00	10.45			.....Lapeer		2.10	0.00	0.00			2.20
8.30	7.45	1.30	11.15			.....Lapeer		1.50	0.00	0.00			2.00
9.15	8.15	2.00	11.45			.....Lapeer		1.30	0.00	0.00			1.40
10.00	8.45	2.30	12.15			.....Lapeer		1.10	0.00	0.00			1.20
10.45	9.15	3.00	12.45			.....Lapeer		0.50	0.00	0.00			1.00
11.30	9.45	3.30	1.15			.....Lapeer		0.30	0.00	0.00			0.40
12.15	10.15	4.00	1.45			.....Lapeer		0.10	0.00	0.00			0.20
1.00	10.45	4.30	2.15			.....Lapeer		0.00	0.00	0.00			0.00

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.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 24, 1895.

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 9.00	pm 11.30
Michigan City	11.35			8.45	pm 12.05	4.50	am 1.10
Niles	am 12.45			10.15	1.02	5.55	am 2.45
Kalamazoo	2.05 am 7.20			11.52	2.16	7.21	4.25
Battle Creek	2.55			8.10	2.50	7.59	5.05
Jackson	4.30			10.01	4.10	9.29	6.30
Ann Arbor	5.40			11.05	5.00	10.12	7.30
Detroit	7.10 pm 12.20			5.30	6.00	11.15	9.00
Buffalo					am 12.10	6.45	pm 8.30
Rochester					3.00	9.55	8.40
Syracuse					5.00	pm 12.15	10.45
New York					pm 1.45	8.45	am 7.00
Boston					3.00	11.35	10.50
WEST.							
STATIONS.							
Boston				am 10.30			pm 7.15
New York				4.30			9.15
Syracuse				8.30			11.30
Rochester				10.37			am 9.55
Buffalo				11.45			pm 3.30
Detroit	pm 8.45			am 6.30	am 7.15	8.30	pm 1.05
Ann Arbor	10.28			7.30	8.38	9.25	am 12.15
Jackson	11.50			8.55	10.43	10.30	7.35
Battle Creek	am 1.30			9.48	pm 12.15	4.15	9.15
Kalamazoo	2.10			10.27	1.05	pm 12.21	10.00
Niles	3.15			11.48	3.00	1.45	8.30
Michigan City	5.09 pm 12.50			4.25	2.45	7.22	6.00
Chicago	7.10			2.40	6.35	4.30	7.50

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

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 18, 1896.

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We are informed that Elder Van Deusen arrived at Barbadoes, West Indies, January 25, and will enter at once upon his work. We trust he may have the help and blessing of God in the many difficulties incident to a new and strange field.

We record with pain the death of Brother J. J. Devereaux, at Denver. The sad news does not come unexpectedly, as he had been for a long time struggling with a fatal disease. An obituary notice has been received, which will appear as soon as space will admit.

The president of the Kansas Conference writes that almost threescore of people have embraced the truth in that State within the last twenty days. This, he writes, is beyond anything we have experienced before. They are also receiving many orders for books, and the work of selling our literature is being successfully started in different places.

The *Christian Statesman* is out with an appeal to American citizens to rally to the support of the resolution pending in Congress for an amendment to the national Constitution, acknowledging God as the source of power, Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs. Petition headings are furnished, and friends of the movement are urged to circulate them. Accompanying this appeal are some printed circulars setting forth various reasons and principles intended to add cogency to the appeal. Many of these reasons will seem very plausible to well-meaning people who do not pause to think of the very grave consequences that are sure to follow the adoption of such principles by this government. The most subtle reasoning is used to pervert the sound principles of religious freedom and civil equality which our forefathers laid at the very foundation of our national life. A more delusive and fatal measure never was presented to any people than that which is being urged upon the people of this country. For nearly fifty years the REVIEW AND HERALD and its collaborators have lifted the voice of warning against this very measure, which we believed the prophecies foretold; and now that it has come, we will

still "cry aloud and spare not." God is not in that movement! That step is the precursor of persecution; and its consequences will ripen this fair country for the wrath of God. We do not make these declarations because we fear the consequences to those who keep the commandments of God. We know full well that it is aimed directly at us, but we know, too, on whose side we stand, and in whom we trust. But we fear that those who blindly urge this measure forward are not prepared to bear the fearful responsibility that they are taking upon themselves. God will hold to strict account those who, in these days of light and knowledge, take up arms against his law, and subvert that liberty of conscience which is indispensable to the work of the gospel.

Two weeks ago, in the "Religious Liberty Notes," we published a notice from the police authorities in Gainesville, Ga., warning that violators of the Sunday law would be prosecuted. On the next Sunday after the publication of the notice, a Mr. Moore was in his store when a man came in and called for lemons. Moore told him about the Sunday law, and the man said that all of his family were sick with the measles, and he wanted lemons for them. Moore thought he would be allowed to sell to a sick person, and so sold the lemons. As the man came out, the policeman came in and arrested Moore for violating the Sunday law. To such despicable straits are the advocates of the Sunday sabbath reduced in order to carry their points. It is enough to make any honest, honorable person blush with shame.

Dr. H. O. Collier, dental surgeon, writes from Forney, Kaufman Co., Tex., that he desires to change his location, and wishes to correspond with some one who knows of a town of 1200 to 1500 population, without a dentist, where his family could have the benefits of Sabbath-school and church privileges. Although not a member of our church, he sympathizes fully with our work and views. His wife belongs to the Seventh-day Adventist Church, and they have two little boys.

Our Seventh-day Baptist brethren are moving out in the work of circulating counter-petitions opposing the enactment of the religious measures now before Congress, particularly the Sunday law for the District of Columbia. This is a good work, and we hope that all who receive the petitions will circulate them, and thus do all they can to give expression to their protest against the popular drift toward Rome, toward a union of church and state.

A single letter is a small thing, but often makes quite a difference. For instance, a correspondent refers to a good man as a "battle-scared soldier," when he meant "battle-scarred."

SELF-DENIAL AND CROSS-BEARING.

ONE who has just begun the Christian life writes to us, "Please explain what is meant by denying self, and taking up our cross as spoken of by our Saviour. Please make it plain, for I am just starting." We are glad that this new disciple wants to begin the service of Christ at that point, for there is where it must begin. Studying the plan of salvation, reading the Bible, becoming acquainted with moral science, definitions of sins, and many other preparatory

or supplementary works, are all well and good, but real Christian experience starts at the point where we take up the cross. Christian experience is self-denial. A cross is formed by objects lying or leading in different directions. The two rails of a railway never form a cross. But when our natural inclinations, or our worldly interests, or the popular current, would lead us to go in a certain direction or to do a certain thing, and duty calls upon us to go in another direction or to do another thing, then there is a cross presented to us. And by following duty we bear the cross. This bearing the cross is daily work. Luke 9:23. Denying self is closely related to cross-bearing, except that crosses are imposed upon us by others, while self-denial is a matter wholly within our own selves. Self is the evil principle. Self-gratification is a sin. Self-denial is a refusal to gratify our natural desires and a choice of what we know to be right. This, too, is a constant warfare. The lust of the flesh, the lust of the eyes, the pride of life, must be denied.

But the cross is also an instrument of purification—of death. To be put to death daily and to struggle constantly with self, is a painful, weary life. But few can endure it long, and discouragement is sure to follow. In this matter could be decided at once, if a great victory at the outset could be gained over the forces of evil in our own minds, so that we could meet temptations and sinful influences with undivided purpose, with no desire to parley or compromise, with an unqualified hatred of vice and a devoted love for the right, no matter what sacrifice it might call for, then the daily struggle would be easy and the burden light. Well, just such a victory has been provided. As self-denial and cross-bearing lie at the very outset of Christian experience, it is here that this great victory should be won. But that victory is only gained by the death of self. We must die to conquer. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." So long as self lives the conflict will be sore, and victory uncertain at best. On this point we can do no better than the inquirer than to refer to Paul's inspired comment in Romans, chapters six and seven.

RELIGIOUS LIBERTY NOTES.

As stated in the notes last week, a motion was made for a writ of *certiorari* in the cases of Brethren Burrill, Howe, and Simpson. We explain the action of this writ. It is an English proceeding. When a party in a lower court is dissatisfied with the decision made, and thinks that the higher court will overthrow the decision because of irregularities or otherwise, he makes a motion in the higher court for a writ of *certiorari*. If this writ is granted, which has already been done in the Ontario cases, the court below is ordered to bring all its papers relative to the case in question into the higher court for review, and a time is set for the argument. When the time comes for the case to be brought up in the higher court, the plaintiff endeavors to show that the decision was entirely wrong in the lower court, while the defendant tries to show that the decision was correct. So as the matter now stands in Ontario, at the date which will soon be set, arguments will be heard pro and con upon the question of the conviction of our brethren.

J. G. LAMSON.