

The Adventist Review and Herald

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

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ISAIAH 43:2.

BY WORTHIE HARRIS.
(New York City.)

ART thou perplexed, O soul, by dire forebodings
That heave and surge, and threaten to destroy?
Art thou distressed with heat of many trials
That fiercely burn or grievously annoy?

List! "When thou passest through the flood of
waters,
They never thee shall wholly overflow;
Nor shall the flame upon thy vesture kindle;
For there am I, my presence to bestow."

The sea is calmed; a path is traced through rivers;
And in the furnace, lo! the Son appears;
Or through the tempest and in fiery trials,
He looks with sweet compassion while he cheers.

Such grief and sorrow ye could never measure,
As broke that heart of love for you and me.
Since he *hath* borne them, drink no more the anguish
Which *hath* been quaffed by Christ of Calvary.

Our Contributors.

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

WHO ARE THE NOBILITY OF THE EARTH?

BY MRS. E. G. WHITE.

WE read in the word of God that "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." The rich idolize their riches, and do the very things which Jesus has told them not to do. They lay up their treasure upon the earth, and they worship and serve their treasures. By their example they educate those who dwell with them or who are connected with them to think that money is the thing to live for, and thus they testify against Christ. What saith the world's Redeemer?—"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Every needed blessing will be given to those who serve God.

The day is not far distant when the books will be opened, when every man shall be judged out of those things which are written in the books according to his works, whether they be good, or whether they be evil. In the judgment those who have loved God, and Jesus Christ whom he hath sent, will be registered in the book of life as the nobility of the earth. The worldly, who have been called the noble,

who have had large possessions, should now consider what is true nobility, and if they rightly understand this, they will esteem themselves richer than the richest if they are in possession of Jesus Christ. They will realize that the payment of a mere tithe of their earthly possessions will not give them power and eternal riches; but that every dollar they possess is the Lord's own capital. That which has secured the title of noble in this world, is the possession of riches which have been entrusted of the Lord for the benefit of his suffering children, and which have been appropriated to glorify him who should have been a wise steward of God. Many such men have used all their tact and wisdom in accumulating property, but have not employed their powers in healing the woes of suffering humanity about them.

There are many youths who possess talents, and if they were trained, they would be capable of doing a good work for the Master; but those who could aid them in obtaining an education, hoard up their treasures or use them simply for the gratification of themselves, and thus fail to build up the kingdom of our Lord Jesus Christ. How do the angels of heaven look upon the daughters of wealth and fashion who decorate themselves with costly jewels, and spend thousands of dollars in glorifying themselves? How will Christ judge those who make gifts to the rich, when the poor are starving around them, when men's actions are weighed in the golden balances of the heavenly sanctuary? Has Jesus not said, "Know ye not that . . . ye are not your own? Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's?"

Jesus came from heaven to earth to redeem the sinner. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God does not desire to consume the sinner because of his perversity and his rejection of the great salvation provided for him. Jesus became poor that we, through his poverty, might come into possession of eternal riches. Yet Jesus, who did all this for fallen man, sees the souls he died to save idolizing themselves, trusting to their earthly riches, and despising the riches of his grace. He endured the agonies of the cross, despising the shame, in order that sinners might be elevated to eternal joys. He died to give them life and peace, and make them benefactors of their race.

How many of the poor and sorrowful, the naked, the hungry, and the destitute, might have been placed in comfortable circumstances, with the money needlessly expended for the adornment of the body! How many youth might have been assisted to procure an education; how many orphans and widows might have been made to rejoice, to send up to God a tribute of praise for the supply of necessary comforts, if money expended for gold and jewels had been devoted to philanthropy! Many young men and women might have been trained for missionary fields, to go forth to bring light to those who sit in darkness and have no light.

The fulfilling of the plan of salvation was a mighty achievement; but the rich man who has

lost eternity out of his reckoning, has no appreciation of its value. The rich do only those things that suit their convenience. One rich person tries to outdo others in display. They are actuated by the same spirit that possessed Satan in the courts above. He has worked on the same line through all the ages, and rejoices at the transformation he can work in the character by implanting in the heart the love of riches. By pride of display and position he has caused the ruin of thousands and ten thousands. He has even led those who have placed their names on the church books to follow the fashion of the world, and seek to outdo their friends and neighbors in display. This has led to the committing of forgeries and robberies. In many cases wives have been tempters to their husbands, and have forced them to steal money in order to keep up the extravagant habits in which they have indulged. When frauds have been discovered, the perpetrators have often either fled from justice or put an end to their own lives. But the extravagance of the rich, and of those who would make a great display, reacts on the poor, and compels many to be ignorant, depraved, and destitute of the necessities of life. Thousands of talented men who have moral worth, and who, if they had a chance, could take a high position in society, are compelled to serve the rich and powerful, and to receive from their hands whatever they are pleased to bestow. If those they serve are selfish and avaricious, it will be made manifest in the way in which they deal with their servants.

There are multitudes of poor children who need care and protection. There are multitudes of aged people who are dependent upon others for the necessities of life. The Lord has not designed that these sufferers should be neglected. He has given to the rich an abundance by which the needs of the poor may be supplied. As good and faithful stewards, they are to distribute God's bounties to others.

God has made provision that ignorance need not exist. Those who have means are to take up their God-given responsibility. The poor are the purchase of the blood of the Son of God, and with God there is no respect of persons. The Lord says, "Sell that ye have, and give alms." Instead of hanging a necklace of gold and jewels about your neck, instead of adorning and decorating your mortal bodies, you are to deny yourself, take up your cross daily, and follow Jesus. You are to impart to others, and care for the destitute and the ignorant.

Jesus left his high command, laid aside his royal robe and crown, and clothed his divinity with humanity, that he might seek and save the one lost sheep. He did not go to the worlds that had not fallen; he did not fix his eyes on the largest world; but he came to a world cursed by sin. The ninety and nine were his, but he left them to seek the one who had wandered away. He sees a world of sinners, full of guilt and wretchedness. He pities the sinner, sick and in need of a physician. Every one he succeeds in rescuing from the slavery of sin, awakens the greatest joy in the heart of the Redeemer. When the shepherd findeth the sheep, he layeth it on his shoulders rejoicing. That soul, how-

ever humble, is of great value in his sight. It was for the joy set before him of saving the lost, that Jesus endured the cross, despising the shame.

The heart of Christ is full of unutterable love toward every soul that comes to him. "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need not repentance." Jesus said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." The love manifested in Christ reveals the parental character of the Father; for God suffered with Christ. The Sin-bearer for a fallen world made the crown of thorns as a diadem upon his bleeding temples. O stubborn sinner, who will not come unto Christ that you might have life, Jesus will miss you. He is represented as the Divine Shepherd making search for the one lost sheep, that he might take it back and give it a place of refuge with the ninety and nine. Jesus desires the salvation of every lost soul. He says: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

Dear soul, Jesus wants you in heaven, or he would never have left his glory, and come to our world to endure poverty, sorrow, abuse, rejection, and crucifixion. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You that refuse to come will not find your name on the Lamb's book of life, but among the lists of Satan, and in your case he will be triumphant. The Lord Jesus came to break the chains of slavery off you, to put into your mouth a new song, even praise unto God. He came that he might present you with joy to the Father, and say, "Father, this soul is mine. I died to redeem it. I have given this soul on the palms of my hands."

Not only is there joy among the angels when a soul is rescued from sin, but the Redeemer and the Father rejoice. The sorrow of Jesus over an unsaved world pressed his divine soul, and was a sorrow to end only with his death. Now he presents every soul who repents and believes before the Father with exceeding joy. He sees of the travail of his soul, and is satisfied. In the mansions above finally will be the Shepherd and his sheep. The work will be complete, and victory will crown the ransomed ones. When the redeemed of the Lord return unto Zion, the ransomed throng will sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

THE UNCHANGEABLE CHARACTER OF GOD'S WORD.

BY S. J. HERSUM.

(St. John's, Newfoundland.)

THE immutability of revelation is most forcibly set forth by the apostle in his letter to the Galatians. Chapter 1:8, 9. He says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;" and then, to make the thought more emphatic, he repeats: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Connecting these scriptures with 2 Tim. 4:2, we find that the gospel is in the word that is to be preached. When administering that most solemn charge to Timothy,—and to God's messengers at the present time as well,—placing him in the presence of God and the Lord Jesus Christ, who is to judge the living and the dead at his appearing, he imposes upon him this burden: "Preach the word." Direct reference is made in this text to the scriptures of which the apostle had been speaking in chapter 3:15-17. In verse 14 he exhorts Timothy

to continue in the things which he had learned and had been assured of; and in the fifteenth verse Paul mentions the fact that Timothy, from his youth, had known the Holy Scriptures, and that they were able to make him wise unto salvation through faith which is in Christ Jesus. Then in verses 16 and 17 he shows the source from which the Scriptures came, and for what they were profitable. It was in view of these facts, which had been brought out, that Paul delivered this charge.

Just a thought, while passing, concerning the word "holy," as used in verse 15 of chapter 3. It comes from a word used, as far as I know, in only one other text in the New Testament; and the second definition given to it by Liddell and Scott is, "Holy, hallowed, consecrated; of any place, person, or thing under the protection of a God." The Scriptures, then, are under the protection of God; and realizing this fact, and also knowing the object for which they were given, Paul instructs his son Timothy to preach the word. These restrictions which we find in the New Testament placed upon the servants of God, are also enjoined upon them in the Old Testament. Turning to Deut. 4:2, we find the servant of God urging the people not to add unto nor diminish aught from what had been commanded them, that they might keep the commandments of God. This text furnishes evidence that if anything is added to, or taken from, what is commanded, and man accepts the change, he fails to meet the requirements of God. Again, the wise man says, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Eccl. 3:14. In view of this statement, how is it possible that any change can be made in the truth as given by the Lord? Paul's statement concerning the gospel shows it to be immutable; and he who thinks to make any change in it, brings down the curse of God upon himself, for according to Solomon, the law of the Creator must always remain as given. God blessed the Sabbath, and sanctified it. As nothing can be taken from, nor anything added to, what the Lord does, his blessing must always remain with the Sabbath, and its sanctification cannot be removed, and placed upon another day.

It is certainly painful to read the solemn utterances in God's word against handling it deceitfully, or adding to it or taking from it, and then to see how indifferent men are to the terrible warning. Alas! what a terrible disappointment many are doomed to experience in the final judgment, when they hear from the lips of the Son of God, "I never knew you: depart from me," and that, too, at a time when such have been living in high hopes of eternal bliss! And all this loss experienced because they have not received the love of the truth, but have turned their ears from it, and have turned unto fables! 2 Thess. 2:10; 2 Tim. 4:3, 4.

There will be no just cause for complaint, on the part of those who are lost. God is now entreating, "Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you." Prov. 1:23. The Lord then proceeds to vindicate his own justice in these words: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; . . . when distress and anguish cometh upon you." All this cometh upon men because of their turning their ears away from the truth. O that men might be brought to realize how important the truth is, "before the day pass as the chaff" (Zeph. 2:2), and before the decree goes forth: "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still." Rev. 22:11.

THE GOVERNMENT OF GOD.

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

"THE government of God is not founded upon blind submission and unreasonable control." On the contrary, it is founded upon the principle of love, and in most complete harmony with reason itself. That principle of love is expressed in his law of justice and righteousness (Ps. 97:2; 89:14; 119:172), and it is such because it is love. Being a law of love, it is unchanging in its nature, for love cannot change. That law is the manifestation of the principle of love; for its divine Author is love. "But thou art the same, and thy years shall have no end." Ps. 102:27. Christ was the very image of the character of the Father, and of him it is said: "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8. Then, as Christ is God, and represents God to the world, we can read that text equally well, and it would be equally the truth: "God the Father, the same yesterday, and to-day, and forever."

In order that this point may be made plainer, if possible, look at the law of God, which, as often stated, is a transcript of the character of God, a representation of that character which is love, a representation of that God who is love, and that law is love. Being such, in its very nature it is as unchangeable as the throne of the eternal One. God himself, his nature, his character, and his government, are unchangeable, and the law which is the foundation of that government is also unchangeable. That law is the foundation of his throne. "Righteousness and judgment are the establishment of his throne" (Ps. 97:2, margin), and that righteousness, the law, is unchangeable and enduring as the eternal ages. "All his commandments are sure. They stand fast forever and ever." "Thy word is true from the beginning: and every one of thy righteous judgments endureth forever." "My righteousness shall not be abolished." Isa. 51:6. "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 111:7, 8; 119:160; 89:34. "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. Therefore, as the law is unchangeable, so also is the Author unchangeable; and being unchangeable, being love itself, he will never be anything else than love.

Then how can it be that the Scriptures speak of the wrath of God, the wrath of the law, the anger of God, the judgments of God? The Scriptures are correct, of course.

Paul, by the Holy Spirit, in speaking of the law, said: "And the commandment, which was ordained to life, I found to be unto death." Rom. 7:10. Did the law kill? Was there any change in that which was ordained to life? That law is unchangeable; but "was then that which is good made death unto me? God forbid." Indeed, that which is good in itself, and came from the Author of all goodness, could not work death, for it was ordained to life; and God ordained it thus, and for nothing else. It was never ordained to death, hence could not produce death. Then how was it found to be unto death? Listen! "For sin . . . slew me." Verse 11. It was sin that did the work. "For sin, taking occasion by the commandment, deceived me, and by it [the deception] slew me." There was no change in the nature of the law, or in that for which it was ordained. The wicked work was done by sin. "Wherefore the law is holy, and just, and good." The law, then, is just as good as when it first came into existence; but sin has done the mischief. And sin brings death; for "the wages [or result] of sin is death" (Rom. 6:23), and it is sin that condemns. Sin is wrath, and anger, and torment, and suffering, and sorrow, and torture, and judgment, and agony, and destruction. All this, and more, comes of sin.

But our God delights not in the death of even the wicked. Eze. 18:23. He created men that they might be eternally happy in him; and he delights in having men turn again from all their wickedness, in which is death, that they may still be made eternally happy in the enjoyment of his love. God takes no delight in sin, or any of its consequences. As he is nothing else than love, that which is called God's wrath and judgments against sin, is but the manifestation of his love in wiping sin out of existence. Those who will not submit to God, that they may be cleansed from all sin and made pure and white by his almighty power, but who remain inseparably connected with the sin, must at the last perish with the sin.

Thus we can see that when men at last suffer the wrath of the law, the judgments of God, in the terrible realities and sufferings of the day of judgment, they are but reaping the results of their own choice, their own course, being filled with their own ways. God gave all intelligent creatures the power of choice; and he ever stands with outstretched hands, pleading with those who have made the fatal mistake, to turn from the evil, the wrath, the anger, the judgments that must follow the course they have chosen. But when all that an infinite God could devise has been set aside as a thing of naught, they will be "filled with their own devices." Prov. 1:24-31.

Why did God make a law? and why could not some other law have been given? This was an utter impossibility. Even the Creator could not have given a different law. God's laws are not arbitrary. He did not manufacture a law by which to govern his creatures. If he had done this, it could not have been anything else than an arbitrary law. Just as soon as created intelligences came upon the scene of action, that moment certain relations sprang into existence. These relations were not created; they existed in the very nature of the case. These relations were, first, the relation between the Creator and the created; and out of that relation at once sprang the principle of supreme love to the Author of all their happiness. The love of the Creator was everlasting; for he says: "I have loved thee with an everlasting love." Jer. 31:3. This was so because he would make the created eternally happy in his love. Therefore Christ says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment"—first in point of existence as well as importance. Just as soon as there were other created beings, at that moment existed other relations, as between one another; and out of these relations grew the principle of loving one another. So Christ says: "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:39, 40. Have these two great principles ever changed? Can they ever be changed? All will at once respond: This is an impossibility. The creature may change; but God never changes. His love, his character, his law, are all unchangeable. These relations and obligations will ever exist; and these principles are as unchanging as the heavens. It follows that, as upon these two great commandments, first given to intelligent creatures, hang all the law and the prophets, these also are unchangeable, and can never fail. And as no man can love his neighbor as himself, and violate either of the last six of the commandments, so also is it a fact that men cannot love God with all the heart, and refuse obedience to any one of the first four commandments. Even the Sabbath commandment remains unchanged in all its love, inviting the most reverent attention and obedience; and the person who refuses to obey this command, ignores the relation that exists between himself and his Maker, and thereby tramples upon the first great

command of supreme love to God which grows out of those relations.

Thus sin demands, first, our service in bondage as slaves, and has naught to pay but death; for "the wages of sin is death." All the universe of God, even everything in creation, everything that came from the hand of God, even the law itself, stands pleading with the sinner to surrender to God, to look and live, to believe and be saved from the power of sin that would destroy. The invitation is to accept salvation, in order that we may obey these first great principles, and live for ever; which was the purpose of God's everlasting love. And, inasmuch as this is God's everlasting, eternal purpose, and was such in the beginning, he is able to accomplish that which he has begun. He is not only able, but abundantly willing, and, according to his immutable promise, he will do it. It will very soon be realized. Praise to his great and holy Name!

EDEN RESTORED.

BY MRS. M. E. STEWART.
(Moline, Ill.)

O EDEN, blessed Eden, where
The tree of life doth grow;
Where flowers never fade and die;
Where crystal waters flow;
Where wolf and leopard, we are told,
With lambs together feed,
And which, without one thought of fear,
A little child shall lead;

Where tears shall all be wiped away
By Him who once was slain;
Where parting words are never known,
Nor sorrow, woe, and pain,—
No light of sun or moon need they
In Eden bright and fair;
For brightness of God's glory full
Shall shine forever there.

O Eden, long-lost Eden dear,
O glorious earth made new!
Where righteousness and peace shall dwell,
And all the good and true;
Where skies are never clouded o'er;
Where all is pure and bright;
Hope changed to glad fruition there,
And faith be lost in sight.

Then all these light afflictions that
Oft seem so hard to bear,
And all the painful sufferings here,
Shall be forgotten there.
The song of Moses and the Lamb,
And victory over sin,
Will ever be on lips of those
That beauteous home who win.

O let us then rejoice in hope
Of that sweet future rest!
In thought of Eden pure restored,
The mansions of the blest!
O Eden, long-lost Eden dear!
O earth restored anew,
Where righteousness and peace shall dwell,
And all the good and true!

CHRIST IN SUFFERING HUMANITY.

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

"WORKING for Jesus" are words which are often said without any realization of their meaning. To save souls is to be "laborers together with God," but to "work for Jesus" implies a work that one is prompted to do without imploring help or receiving compensation. Christ says to his redeemed: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." But the righteous are unconscious of having rendered such service. They say: "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in?

or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:34-40.

When we see the wants of the needy, and can feel their suffering and sorrows, and furnish relief—even only a kindly word or a visit—in the name of the Master, it is ministering to Jesus. It is he that dwells in suffering homes, in afflicted humanity. The fatherless and the penniless are his flesh, and he looks for "some to take pity." "The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15:11.

Opportunities are thus presented on every hand to "work for Jesus." A kind word, a charitable deed, the giving of even a cup of cold water to the suffering one, will be counted as work done for Christ. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

But to them on his left hand he says: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." Matt. 25:41-43. It was I, Jesus, who was hungry and thirsty. It was I, Jesus, who was sick and in prison. Famishing with hunger, perishing with cold, without where to lay his head, friendless and homeless, Jesus may be found to-day in the elements of humanity around us. To neglect any opportunity to alleviate the suffering of the "needy poor, the orphan, the fatherless, is a neglect of Jesus in their person." "Angels are waiting to see if we embrace opportunities within our reach, of doing good,—waiting to see if we will bless others, that they in their turn may bless us. The Lord himself has made us to differ,—some poor, some rich, some afflicted,—that all may have an opportunity to develop character. The poor are purposely permitted to be thus of God, that we may be tested and proved, and develop what is in our hearts."—"Testimonies for the Church," p. 28.

ARE WE A CHRISTIAN NATION?

BY ETHAN LAN'HEAR.
(Plainfield, N. J.)

It is assumed by many that we are. Would a Christlike nation do what we are doing? From statistics before me I read that the expenditure for liquors the past year was \$1,200,000,000; for tobacco, \$630,000,000; while for bread, it was \$505,000,000; for meat, \$312,000,000; and for public education, \$85,000,000. This statement shows that the nation pays \$928,000,000 more for liquors and tobacco than for bread, meat, and education; that the nation is expending more to destroy the souls and the bodies of men than to benefit men's bodies and to fit them for the kingdom of Christ. Would Christ indorse this expenditure for such commodities as these, that curse men, and cause more sorrow and crime than all things else? The nation by its representatives at Washington, licenses men to sell liquor in the capital, and allows the states and cities of the country to do the same, knowing that the traffic is continually filling our poorhouses and jails with poverty and criminals, causing death and suffering in this world and eternal death in the world to come.

Besides this, they allow states to make laws to deprive men of their God-given rights, and

of the rights given under our Constitution and the Declaration of Independence. And men who are Christians who prefer to keep the commandments of God and the faith of Jesus rather than the commandments of men, are arrested, fined, imprisoned, and further persecuted. Can a nation, under such circumstances, claim a right to the name of Christian? A Christian nation, when men called churchmen are allowed thus to persecute Christians, in order to compel them to observe Sunday! Neither God nor Christ ever authorized its observance or applied the words "Sabbath" or "Lord's day" to the first day of the week. Christian nation! How can it be possible?

REFLECTIONS.

BY M. H. JOHNSTON.

WE have the assurance that "now are we the sons of God." This fact must be grasped by faith. Here is where many fail to reach that divine standard of perfection which is laid down in the word of God. We are called sons of God while yet, to a degree, at least, in darkness; and we are told that "when he shall appear, we shall be like him; for we shall see him as he is." As Jesus reveals himself to those who are the sons of God, they become like him. In their hearts there is no fear; they do not flee from his presence, but by beholding him they "are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

Jesus is a consuming fire, and as we come into his presence, our sins are consumed, and we remain as gold tried in the fire. Many may ask, How does this process take place? What is the nature of the change? As we study the word of God, and bring ourselves into its presence, we learn our duty to God and to our fellow men. In us is born of the Spirit a desire to become like that which we behold, and God supplies the power. When this desire has been born in us, and we know that our sins are forgiven, and that God has supplied to us the power to keep us, our hearts go out for those who have not learned of the power of the gospel unto salvation. We are called to be ambassadors for Christ, to represent him to all whom we meet, whether in the church or out of it. We are to strive to bring Jesus to those who do not know him in all his fulness.

We read that "if any man see his brother sin a sin which is not unto death, he shall ask, and he [God] shall give him [the petitioner] life for them [the erring brothers] that sin not unto death." What a priceless boon has been granted to us! When we realize the preciousness of our sacred trust, it will be with earnest prayer and an indescribable longing for wisdom from above, that we shall approach our erring brother to transfer to him the life which he must have, and which God has given to us. When we view this sacred responsibility in its true light, can we indulge in harshness? Can we censure? Will we not rather ask for that which God has promised, and then seek for wisdom to transfer the gift in the way which he has chosen?

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted," and need the same sacred office performed for thyself. Then where is the place for judging? Can we not see the sin in judging others, when God has revealed to us "a more excellent way"? "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1. Even Judas was permitted to remain among the disciples, and he was not judged, but was given opportunity after opportunity to receive life and perfection of character in place of the faults which

were so manifest in him, and which, if retained, would end in eternal ruin.

We admire the gentleness of Christ in his dealings with the erring, but do we practise his methods at all times? We admire his faithfulness in rebuking sin. Are we faithful? Do we see sin in our brother, and seek God earnestly for wisdom to lead him into the right way? or do we permit him to pass along, and not faithfully warn him? Do we allow him to continue in his evil way until we think he has gone too far, and then proceed to remove him from our company? The spirit of the Lord has given us much valuable instruction on these lines, and has left many rich promises to us if we are faithful in our work for each other. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." So we see that it is through this brotherly unity that everlasting life is to come to us. All of this is in and through the merits of Jesus Christ, who loved us and gave himself for us, that we might have the image of God restored to our souls.

SOME PLAIN TALK.

BY B. L. DIEFFENBACHER.
(Garwin, Ia.)

IN "Plain Talk for Protestants," page 213, the following plain talk is found: "The observance of Sunday by the Protestants is an homage [reverence, worship] they pay, in spite of themselves, to the authority of the [Catholic] Church." The following plain talk to Catholics as well as Protestants is found in Rev. 13:8: "And all that dwell upon the earth shall worship [pay religious homage and service to] him [the beast—the Catholic Church], whose names are not written in the book of life of the Lamb slain from the foundation of the world." It follows, from the plain talk of this text, that the only persons dwelling on all the earth, who will not worship the beast, the authority of the Roman Church, are they whose names are in the "Lamb's book of life."

Can we tell whose names are in the book of life? If so, we can tell who will not worship, or pay homage to, the authority of the Catholic Church. Revelation 21 deals with the city of God, for which Abraham looked. Verse 27 says: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Having found that only the ones whose names are found on the "Lamb's book of life" will enter the city of God, we must look for that people, and learn of their character. Jesus says: "Blessed are the pure in heart: for they shall see God." God's throne is in the city (Rev. 22:3) for, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

It follows that, as none of the worshipers of the beast have their names on the life-book, and the ones who keep the commandments enter the city, it is commandment-keepers who have their names on the book of life, and they refuse to worship (do homage to) the beast. God has chosen this people to warn the worshipers of the beast and his image, and them that receive his mark. Rev. 14:9-12.

The commandments of God talk plainly when they say, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. Can it be said of those who do not obey this one of God's commandments, "Here is the pa-

tience of the saints: here are they that keep [not talk about] the commandments of God and the faith of Jesus"? Rev. 14:12. But what mark are these Sabbath-keeping commandment-keepers warned against? The "Doctrinal Catechism," page 174, says:—

"Sunday is purely a creation of the Catholic church."

"Question.—Have you any other way to prove that the church has power to institute festivals of precepts?"

"Answer.—Had she not such power, she could not have substituted the observance of Sunday, the first day of the week, for Saturday the seventh day, a change for which there is Scriptural authority." See also "Catholic Christian Instructed," p. 202.

The mark of authority which the commandment-keepers are warning all that dwell upon the earth against receiving, is the Sunday sabbath of the Roman Church. To-day thousands of professed people of God are yielding to the "weight of testimony" from the Catholic Church, in preference to the plain testimony of God's word, which says the seventh day (Saturday) is the Sabbath of the Lord. I quote again: "No Protestant living to day (the Adventists excepted) has ever yet obeyed that command, preferring to follow the apostate church referred to, than his teacher, the Bible, which from Genesis to Revelation, teaches no other doctrine."—"Christian Sabbath," *Catholic Mirror*, p. 7.

The Catholic Church confesses that there is no scripture, from Genesis to Revelation, that teaches that the first day is the Sabbath, but that the Bible teaches the seventh day; and the words of the Bible are truth. John 17:17. They thus virtually confess that they are the ones that make a lie (Rev. 21:27), "and whosoever loveth and maketh a lie" (Rev. 22:15) will be on the outside of the city of God. Again Rome tells us: "The keeping holy of Sunday is a thing absolutely necessary to salvation, and yet this is nowhere put down in the Bible. On the contrary, the Bible says, 'Remember the Sabbath day, to keep it holy' (Ex. 20:8) which is Saturday, and not Sunday."—"Sure Way to Find Out the True Religion," p. 95.

Reader, whom will you worship? To whom will you pay homage? Whose servants are you? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom. 6:16. The overcomers are the ones who will "eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. And as the commandment-keepers have right to the tree of life, it is plain that they who keep God's commandments will overcome.

"And I saw as it were a sea of glass mingled with fire: and them [commandment-keepers] that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2. Those who overcome the sin of Sabbath-breaking here, by gaining the victory over Sunday-keeping, may keep the Sabbath in the city of God: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh [saved] come to worship before me, saith the Lord." Isa. 66:22, 23. As seen above, God's throne is in the city, and on the Sabbath the saved will worship before God. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it. . . . Even them will I bring to my holy mountain." Isa. 56:2, 7.

Special Mention.

FAILURE TO COERCE MANITOBA.

For a few years past, a somewhat acrimonious debate has been in progress in the Canadian province of Manitoba, in regard to the public schools. Before Manitoba became a part of the Dominion, when the people of the province were mostly composed of Indians and French Catholics, Catholic schools were established; and in the early government of the province, the schools were sustained by the government. When the province of Manitoba was admitted to the Dominion, there was a great influx of settlers who were mostly English-speaking and Protestant. They found the existing schools were of a very poor quality, the children being chiefly instructed in Catholic dogmas, which would be a poor preparation for intelligent citizenship. So, in 1890, the legislature of Manitoba passed an act establishing a universal common-school system. The carrying out of this act was resisted by the Catholics of the province, on the ground that it contravened the terms of the North American Act of 1867, by which Manitoba was admitted into the Dominion. Section 3 of that act reads thus:—

"Where in any province a system of separate or dissentient schools exists by law at the time of the union it is thereafter established by the legislature of the province, an appeal shall lie to the governor-general-in-council from any act or decision of any provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the queen's subjects in relation to education."

The Catholics of Manitoba, therefore, appealed to the governor-general-in-council, and to the Dominion parliament; but their request was denied. The case was then carried to England, where a decision in their favor was granted by the queen's privy council, and the government of the Dominion was ordered to introduce remedial legislation looking to the re-establishment of the separate Catholic schools, to be supported by the province of Manitoba.

It is this proposed remedial legislation which has caused the revival of the question in Canada. The people of Manitoba refused to be coerced in so vital a point. The local government of Manitoba has breathed defiance against the general government of the Dominion. The Manitoba parliament was dissolved, and an appeal made to the people, and Mr. Greenway was sustained.

Now comes the most remarkable event of all. The Dominion government introduced a measure to coerce the people of Manitoba. It was thought that the French Catholics of Canada, who compose a great portion of the opposition, or Liberal party, would favor the measure; but such is not the case. The Hon. Wilfred Laurier, the leader of the Liberals, although a French Catholic, and threatened by the bishops of the church that he would be retired from public life unless he favored the measure, refused to do so. He asserts his independence of his church in matters of politics, and stands for the people of Manitoba, and the public schools. So strong is the opposition, that on March 10, the leader of the government, Sir Charles Tupper, who lately came from England to Canada for the express purpose of carrying this measure through, announced that Mr. Greenway would be consulted, and a friendly settlement made. This is an acknowledgment that the government cannot carry the measure through as first proposed.

M. E. KELLOGG.

PASSING EVENTS AND COMMENTS.

A Strange Perversion.—T. DeWitt Talmage is nothing if not eccentric. He frequently gives practical illustrations of the ways in which the Scripture may be wrested. But his latest and perhaps his worst attempt was perpetrated in his Washington pulpit on a late Sunday evening, when, as reported in his paper, the *Christian Herald*, he preached on "America for God." He took for his text the two-horned beast of Revelation 13, and advanced some good arguments for applying that symbol to the United States nation. Then, instead of pointing out the antichristian, persecuting career which the prophet assigns to the power represented by that symbol, the speaker proceeded to glorify America on the wonderful achievements for religion and for God, that he connected with the destiny of this nation. In his grandiloquent and impressive style of oratory he led his hearers to expect that "the time is coming,—hasten it, Lord!—and I think you and I will see it,—when, as Joseph, the wealthy Arimathæan, gave for the dead Christ a costly mausoleum, the affluent men and women of this country will rise in their strength and build for our King, one Jesus, the throne of this American continent." With a great flourish he closes his printed report as follows:—

"But now what are the weapons by which, under our omnipotent Leader, the real obstacles in the way of our country's evangelization, the ten-thousand-mile Sebastopols, are to be leveled? The first columbiad, with range enough to sweep from eternity to eternity, is the Bible, millions of its copies going out, millions on millions. Then there are all the gospel batteries, manned by seventy thousand pastors and home missionaries, over the head of each one of whom is the shield of divine protection, and in the right hand of each one the gleaming, two-edged sword of the infinite Spirit! Hundreds of thousands of private soldiers for Christ, marching under the one-starred, blood-striped flag of Emmanuel! On our side, the great and mighty theologians of the land the heavy artillery, and the hundreds of thousands of Christian children the infantry! They are marching on! Episcopacy, with the sublime roll of its liturgies; Methodism, with its battle-cry of 'the sword of the Lord and John Wesley!' the Baptist Church, with its glorious navy sailing up our Oregons and Sacramentos and Mississippis; and Presbyterianism, moving on with the battle-cry of 'the sword of the Lord and John Knox!' And then, after a while, will come the great tides of revival, sweeping over the land,—the five hundred thousand conversions in 1857 eclipsed by the salvation of millions in a day, and the four American armies of the Lord's host marching toward each other,—the eastern army marching west, the western army marching east, the northern army marching south, the southern army marching north; shoulder to shoulder! Tramp! Tramp! Tramp! until they meet mid-continent, having taken America for God."

"The thunder of the bombardment is already in the air; and when the last bridge of opposition is taken, and the last portcullis of Satan is lifted, and the last gun spiked, and the last tower dismantled, and the last charger of iniquity shall have been hurled back upon its haunches, what a time of rejoicing! We will see it,—not with these eyes, which before that will be closed in blessed sleep, but with strong and better vision, when the Lord once in a while gives us a vacation among the doxologies, to come down and see the dear old land which, I pray, may always be the lamb of the text, mild and peaceful, inoffensive, but in case foreign nations assail it, having two horns of army and navy strong enough to hook them back and hook them down, and a voice louder than a dragon,—yea, louder than ten thousand thunders, saying to the billows of Asiatic superstition and European arrogance, 'Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed!'"

That is brave talk; and it goes a good way with most people. But it is a miserable travesty on the Bible. Let any one lay this by the side of Rev. 13:11-17, and the glaring character of this strange perversion of the Bible will be perfectly apparent. The prophet says this power will speak "as a dragon," not like an apostle. It will deceive them that dwell on the earth: it will make an image to the beast; and

it will cause men, and even the earth, to worship, not God, but the beast and his image, and to receive his mark, on the pain of death. But Talmage turns this all into a glorious work for King Jesus! He might as well picture Satan fighting for Christ.

The Failure of Autocracy.—That the Salvation Army should hold together as long as it has, is to be wondered at when we consider that its only bond of cohesion is the will and dictum of one man. Outside of the commands of the "General," there is no organization, and as to customs or precedents, they are entirely set at naught in the grotesque performances of the Army. But this is a democratic rather than an autocratic day. Attempts at individual domination may succeed for a while, but soon somebody will chafe under the restraint of conscientious personal action.

Ballington Booth and his wife believed that America was the place where God wanted them. The General wanted them out of it. Military discipline required them to yield unquestioningly. Manhood and the regard for duty caused them to protest. The power of autonomy ousted them. The sense of justice in this country upholds them. The Army is divided between the sense of individual right and their sense of implicit obedience. The result is a division, which will probably put the principle of autocratic control to a severe test. The "General" expresses himself as "heart-broken" over the rupture. Doubtless he does feel bad; but he will have to feel it sooner or later, for the undertaking does not rest upon a good basis either in human nature or in the divine plan.

The Cuban Struggle.—The pitiful war that is being carried on in the neighboring island seems to be no nearer a conclusion than it was months ago, though it is perhaps too soon to say what the new régime may accomplish in putting down the rebellion. The further the war is prolonged, the more the feelings of the people of this country become involved. And the more pronounced our sympathy with the rebels becomes, the more strained are our relations with Spain. Immediately following the adoption of the recent resolutions by Congress, popular feeling in Spain arose to a furious pitch against the United States, so that the mobs were with difficulty restrained from doing violence to the American consulates. These outbreaks still continue.

But through it all the Spanish authorities have manifested only a desire for peace. Even the Princess Eulalia, who recently visited this country, has sent word by telegram of affectionate remembrance of the kindness she received, and an earnest desire for peace. Prompt apologies and full reparation were made for the insults to our consuls. President Cleveland is moving cautiously in the exercise of the power vested in him, and confirmed by the action of Congress. It is right that he should do so. But some of our congressmen have spoken of Spain and of General Weyler in a manner that did no credit to them or to the dignity of a great nation. Spain is doing what any nation would do under similar circumstances, in trying to reduce the rebellion. And as far as we are aware, Spain has given no special reason for interference. The Cubans are not unanimously in favor of the rebellion. Many of the best people are opposed to it, and many are fighting on the side of the government.

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 TURNED LESSON.

"I THOUGHT I knew it," she said;
"I thought I had learned it quite!"
But the gentle teacher shook her head,
With a grave yet loving light
In the eyes that fell on the upturned face,
As she gave the book
With the mark still set in the selfsame place.

"I thought I knew it," she said;
And a heavy tear fell down,
As she turned away with bending head;
Yet not for reproof or frown,
Not for the lesson to learn again,
Or the play-hour lost—
It was something else that gave the pain.

She could not have put it into words;
But her teacher understood,
As God understands the chirp of the birds
In the depth of an autumn wood;
And a quiet touch on the reddening cheek
Was quite enough;
No need to question, no need to speak.

Then the gentle voice was heard,
"Now I will try you again!"
And the lesson was mastered, every word!
Was it not worth the pain?
Was it not kinder the task to turn,
Than to let it pass
As a lost, lost leaf she did not learn?

Is it not often so,
That we only learn in part,
And the Master's testing time may show
That it was not quite "by heart"?
Then he gives in his wise and patient grace,
That lesson again
With the mark still set in the selfsame place.

Only, stay by his side
Till the page is really known;
It may be we failed because we tried
To learn it all alone.
And now that he would not let us lose
One lesson of love
(For he knows the loss), can we refuse?

But oh! how could we dream
That we knew it all so well!
Reading so fluently, as we deem,
What we cannot even spell!
And oh! how could we grieve once more
That Patient One
Who has turned so many a task before!

Then let our hearts "be still,"
Though our task is turned to-day,
O, let him teach us what he will,
In his own gracious way.
Till, sitting only at Jesus' feet,
As we learn each line,
The hardest is found all clear and sweet.

—Frances Ridley Havergal.

WORKED TO DEATH.

If a true epitaph marked every housewife's grave, many would bear the above inscription. Death by such means is either suicide or murder. Unreasonable husbands, unthoughtful daughters, careless sons, too much company, too many cares without and within,—these causes sometimes combine to crush the spirits and quench the life of weak, nerveless, bloodless women, and send them to the churchyard for the rest that ought to have come to them daily.

Husbands and sons should by all possible means seek to lighten the burdens of overburdened wives and mothers. A driver having two horses, one of which is much weaker than the other, wisely gives to the stronger the short end of the lever. He knows that he must do so in order to preserve the life of the weaker animal. How much more, then, stalwart men and boys should be willing to take the big end of the burdens, in order to lighten the load on mother's shoulders.

Too many men stand on their dignity, and "draw the line on women's work." They look down contemptuously on bringing in wood and water, building fires, sweeping the floor, prepar-

ing vegetables for cooking, or any of the little aids that they could nicely render if they chose, and which would add years to the life of the mother, and increase her happiness beyond calculation.

True, it is not always the case that the heaviest burden lies upon the housewife. Sometimes it is the father and husband that needs the help. Then it should be just as readily extended by the wife and daughters. Many a father's heart is made glad in reaching home late after a long, cold drive or an extra day's work, to be met with the pleasing word that "the chores are all done." The cows are milked, the cattle fed, the wood is in, and father may spend the hour by the cozy fire.

It does not harm girls to learn to perform outdoor work; and every boy ought to learn the duties of simple housekeeping. He should know how to make a bed, sweep a room, build a fire, lay the table, wash dishes, wash clothes, and do simple cooking, so that in an emergency or time of need he can, with his strong and willing hands, lift a heavy burden from the weary shoulders that have borne innumerable burdens for him.

The false dignity of which we have spoken, that draws the line sharply between men's work and women's work, may become a sin. It is such when it leads us to sacrifice the health and comfort and life of one we ought to love. Is it too much to call it murder? Perhaps it is; we will not call it so; but it is not love.

HASTY EATING.

THE evils resulting from hasty eating may be enumerated as follows:—

1. From deficient mastication, the food is not properly divided, so that the digestive juices cannot gain access to its various elements.

2. By being retained in the mouth too short a time, an insufficient amount of saliva is mingled with it, so that salivary digestion cannot be properly performed. As the saliva is also a stimulant to the secretion of gastric juice, stomach digestion must necessarily be imperfect.

3. Again: the food entering the stomach in a coarse, unmasticated state, may act as a mechanical irritant to the delicate lining of the stomach, and thus occasion congestion and gastric catarrh, one of the most common disorders of the stomach, and one which is often very obstinate in its nature.

The best remedy for the habit of hasty mastication is the use of dry food. The importance of this is well shown by a series of experiments conducted by the author for the purpose of determining the amount of saliva produced in masticating dry food as compared with moist and liquid foods. The results were as follows:—

A piece of paraffin chewed for five minutes produced two thirds of an ounce of saliva.

One ounce of granose, a dry food prepared from wheat, increased in weight to two ounces. The addition of pepper and salt to the granose slightly decreased the amount of saliva produced. The addition of vinegar still further diminished the secretion.

One ounce of moist bread chewed for five minutes caused the production of one ounce of saliva.

One ounce of raw apple produced one and one-fourth ounces.

An ounce of water produced but one tenth of an ounce of saliva, or about one sixth as much as a piece of paraffin, and one thirtieth as much as an ounce of granose.

One ounce of milk was slightly more active in producing saliva than the same amount of water.

An ounce of pea soup chewed for five minutes produced twice as much saliva as did water, but only one third as much as paraffin, and one tenth as much as granose.

The use of "slops," so common in the United States, and to a great extent also in other coun-

tries, is one of the most serious of dietetic errors. The American eats in a hurry, rinses down his food with copious drafts of tea, coffee, iced water, iced milk, or iced tea; and in consequence the salivary glands are not stimulated to proper activity, so that the amount of saliva produced is altogether inadequate to digest the starchy elements of food in the acid medium of the stomach contents, and the small amount produced is so diluted that its efficiency is greatly impaired. What wonder that starch indigestion is coming to be an almost universal complaint, as shown by acidity, eructations of gas, flatulence, and a great variety of stomach disturbances, to escape from which multitudes are continually swallowing quantities of magnesia, soda, neutralizing cordials, and alkaline mineral waters of various sorts, together with malt extracts and other digestants.

The inability to digest starch is doubtless one of the great causes of the inordinate consumption of beef and other animal products to which the English-speaking race has come to be addicted, as a method of escaping the pangs of starch indigestion.

The abundant provision made in the human body for the digestion of starch,—first, the saliva; second, the bile and pancreatic juice; third, the intestinal juice; and finally, the liver,—is evidence that nature intended man to subsist largely upon farinaceous foods. The arguments of the "natural food" advocates, who insist that man should live upon fruits and nuts, are based not upon physiological facts, but upon the morbid experiences of the disciples of this doctrine. The writer had an opportunity, a year or two ago, to examine the stomach fluid of one of the most earnest and stalwart advocates of the fruit-and-nut diet, and the stomach was greatly dilated, and almost completely inert.

I have cured many scores of chronic and very obstinate cases of dyspepsia by simply requiring the patient to subsist upon a dry diet, whereby he was compelled to masticate his food thoroughly. A favorite prescription with the writer, which is applicable in most cases of indigestion, is one or two ounces of dry granose eaten at the beginning of each meal. This introduces into the stomach an abundant quantity of saliva,—probably from four to six ounces in most cases,—and insures efficient starch digestion.

The dextrin and maltose produced by the action of the saliva upon the starch, are exactly what the stomach needs to stimulate it to healthy activity, whereby a proper quantity and quality of gastric juice will be produced. —J. H. Kellogg, M. D., in *Good Health*.

THE POOR PRONOUNS.

THERE is no class of words in our language so shamefully misused as those little labor-savers we call "pronouns." You, I, he, and she, with their various modifications, are handled by us in our every-day life with so little consideration that they are often banged and battered almost out of recognition. People who know better, as well as those who do not, even public speakers, are sometimes guilty of grievous abuse of these useful little servants.

Any one who stops to think, knows that the object of a preposition should be in the objective case; but many of these will say, "for you and I." We know that the complement of a neuter verb should be in the nominative case, yet some of us will say, "I thought it was her;" or, "I did not know it was him." They would think it proper to say, "That was me." They would do so or so, "if I was him." Some people who say, "Wife and I expect to go," say also, "Will you go with my wife and I to church?" Yet these people would not think of saying, "Will you go with I?" But a little care will enable us to avoid these mistakes that are so unconsciously made by us, and are so painfully prominent with others.

MORE ABOUT GRAINS.

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

OFTEN the question will be asked, "How are we to cook grains for breakfast, if it requires so many hours?" and the objection will be made that too much fuel will be consumed. To meet the objections, I will say that a common kerosene lamp flame will keep one of these kettles at boiling point after that point has been reached, if there is not much air circulating around it; and there need be no trouble whatever if one has a lamp stove.

I will make another suggestion. We will suppose that breakfast has been served, the grain-boiler has been washed, and as usual there is fire in the range for washing, ironing, or baking, as the case may be. Now we will put the grain cooking for to-morrow's breakfast, and allow it to cook at least the required length of time, and longer if it is not in the way—it will be all the more palatable. When the fire is no longer needed, remove the grain, without stirring, to some cool place until morning; then pour hot water into the outer vessel, and place the inner one in it. Be sure the grain becomes thoroughly heated. Serve without stirring any more than is absolutely necessary in order to dish up the food. Serve with sterilized cream or fruit juice.

Now if you have followed directions, you have a food which is well fitted to do a most excellent work in the system; but if you spoil the grain and your digestion by the addition of condiments, fats, or sweets, please do not blame the grains, or charge the mischief to the method of cooking.

WASHING DAY.

THE way to make work poetry instead of drudgery, is to know how to do it to the best advantage; and if one has this knowledge on washing day, the soiled linen becomes white, and the house is in order before noon. System is needed for this as for all other kinds of domestic labor. Brains help more than muscle.

All clothes should be sorted, the very dirty in one pile, and so on. Personal linen should be kept by itself. There are washing machines which simplify work wonderfully, so that washing for a family of nine can be done in three hours; but for those who have none, this is an easy way, which has been tested and proved good.

It is not well to leave clothes soaking a long time in the same water, but soaking does take out a great deal of the dirt. If at night the clothes are put to soak after all the dirtiest spots have been rubbed with soap, and a spoonful of kerosene is allowed to a pailful of water, then this water let off and the tub filled with clean water before one goes to bed, by morning the water, kerosene, and soap will have done the most part of the washing. In the morning the clothes should be wrung from the tub, the soiled parts rubbed again with soap, and put on to boil. They should be put into cold water, with a spoonful of kerosene for the boiler full of water, and boiled only five minutes. Too long boiling sets the dirt. In the first boiler put table linen, in the second the bedding, in the third the underwear, and in the last, all the dusters, cleaning cloths, etc. There will be no need of more rubbing; for boiling and sunlight will of themselves, without further aid, whiten anything.

Rinsing is the secret of keeping clothes free from streaks. Three rinsings are better than two. Wring from one to the other, being sure that every part of the garment receives its share of the water. In the last rinsing water, put the bluing; but do not sprinkle it loosely into the tub. First mix it with water in a bowl; then turn it into the tub, stirring it all about, and do this before anything except water is put into the

tub. In this water the clothes will be free from spots of blue, and will look like new cloth. Colored clothes are washed in the same way, omitting soaking and boiling.

Flannels will never shrink nor pull up if washed and rinsed in water of the same temperature through all the changes, and dried without exposure to great heat or cold. In washing flannels, the soap should be dissolved in the water, never rubbed on the garments. Borax added to the water helps the cleansing process.

Starching for large articles is best done with boiled starch; and by following the directions which are on every box, there will be no trouble with starch sticking to the irons. For colored clothes the starch should be colored with bluing if the garments are blue or black, with weak coffee if they are brown. Clothes must be thoroughly dried before sprinkling, if they are to receive the full benefit of the starch.

No articles embroidered with silks should be put to soak. They should be washed, rinsed, and dried out of the sun, as quickly as possible, and should not be a part of the family wash.

All stained clothes must be treated by themselves before being added to the tub's contents. Blood stains must be soaked in cold water, then soaped and scalded with hot water, and they will disappear. Machine oil will yield to soap and cold water, if nothing else has been used on it. For berry, tea, and grass stains, pour literally boiling water upon them, and let them stand in the water. The water must boil, or it will be useless to try it. Ink stains, even old ones, may be removed by washing them in hot mutton tallow, then pouring boiling water upon them. Several treatments are sometimes necessary, but this is a sure cure. Paint finds its antidote in kerosene, which will wash out without leaving a stain on a cotton dress. Mildew is the hardest of all things to remove. The best that can be done is to cover the mildewed spot with a paste of soft soap and starch spread over it, and then lay the garment out in the sun.

Colored clothes should be hung in the shade to dry, and taken in as soon as possible, as light fades them. Stained or gray-white clothes will whiten magically if given the sun's full rays. Faded cotton gowns may be bleached white by boiling with borax in the water, and then hanging in strong sunlight. They may then serve as new gowns.

Plan to have everything ready for work, and washing becomes as easy as other things. A house scented with steam is quite unnecessary, as clothes should not boil and boil. Slopping water over one's self and the floor shows an untidy woman, as one can wash without any such wet accompaniment. It is simply a matter of care, and natural personal daintiness.—*Dora M. Morrell, in Observer.*

RUNNING TO CATCH THE TRAIN.

PROBABLY few persons who travel much do not occasionally find themselves obliged to run to catch a train. This is particularly true of those who go to and fro from the great cities to the suburban towns daily, living in one and doing business in the other. It is said that heart-disease has greatly increased in London, and the same is no doubt true of other cities since this custom has grown into such proportions.

"There are," says Dr. Richardson, "few acts of a physical kind performed by men in their regular course of life, which so demonstrably produce physical disease of the heart and great blood-vessels as this one act of running or hastening to catch a train. There is more in the act than the mere haste; there is the attendant excitement; the looking out for the signs that the train is still there; the breathless mode of inquiry how long it will be before the train starts; the hurry to get past people on the platform; the trepidation, perchance, to get a ticket; the numberless little irritations which come in the

way; the fits and starts of temper, if any obstacles give trouble and annoyance; and other anxieties which I need not wait to describe. These all add their quota to the general disturbance and to the strain which cripples or to the strain which kills."

The evils arising from haste to catch a train are most frequent in persons who have passed their fortieth year, and, as a rule, they are brought about by physical injury affecting either the heart or the great arterial blood-vessels which spring from the heart. The heart becomes enlarged, dilated; the openings to which its valvular appendages are attached become too large; the valves themselves become distended and pouched; the great arterial vessel which rises from the left side of the heart becomes dilated and loses its contractile power, or the muscular walls of the heart become deficient in tone. The heart affected in any of these ways may work under ordinary circumstances so well that it may give to its owner no indications of its failure unless it be severely taxed. It might, indeed, go on working, under fair circumstances, for years, and carry its owner into the possession of a long life, if it were not overtried. But then occurs one of these great strains, and it succumbs.

The heart is so important an organ that its hygiene should be carefully attended to, in order that it may do its work as long as the constitution has vigor enough to live.—*Journal of Hygiene.*

THE ABSINTHE HABIT.

M. ROCHEFORT's recent advocacy of temperance has directed attention to the consumption of absinthe in France, and some startling statements in connection therewith are being made. Men, as a rule, take the absinthe diluted with water, sipping it slowly. But the women, to the consternation of the doctors, insist, as a rule, on drinking it "neat," with most terrible results to their constitutions. The number of brilliant men whom France has lost through the abuse of the opalescent but poisonous fluid, from the great poet, Alfred de Musset, who used to be picked up drunk and half dead every night in the streets, down to the celebrated artist and caricaturist, André Gill, is simply appalling. An idea of the extent of the evil may be gathered from the recent returns of the ministry of finance, which show that at the present moment there is a *marchand de vin*, or French absinthe-seller, to every three houses in the French metropolis.—*The Westminster Gazette.*

THE late Eugene Field, who wrote beautiful verses about childhood and domestic life, spent the greater part of his life in poverty—a fact which did not, however, weigh heavily upon him. He always spoke of his poverty as if it were a good and welcome thing. An acquaintance, Mr. John D. Barry, tells a story of meeting Field once at a very well-supplied table in a hospitable house where both were guests. Some delicious strawberries were passed around. They were out of season, and Field looked at them with admiration, and paid his hostess a compliment about them, but declined to eat any.

"But, Mr. Field," the lady asked, "don't you like strawberries?"

"Oh, yes," he answered.

"Then why don't you eat some?"

"I'm afraid," said the poet, "that they'd spoil my taste for prunes!"

This remark indicates that he was a philosopher as well as a poet.—*Interior.*

THE Lord takes up none but the forsaken; makes none healthy but the sick; gives sight to none but the blind; makes none alive but the dead; sanctifies none but sinners; and to all these he is precious.—*Luther.*

The Review and Herald.

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

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"OF THIS SORT."

IN 2 Tim. 3:6-8 we read: "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."

No one acquainted with modern Spiritualism can fail to see in these words an accurate description of certain classes of Spiritualists. Their most readily recognized affinities are silly, sin-laden women. They are men of corrupt minds, reprobate concerning the faith, many of them having once borne the title of "Rev." in Christian congregations. They are "ever learning." What wonderful strides they claim to have made in so-called scientific knowledge! How eagerly they plunge into those hypotheses and speculations which seem to conflict with the testimony of the Bible! With what an air of triumph they profess to be advancing in knowledge, when one speculation after another proves fallacious, and they are obliged to give it up for some other, equally unsound! But they are "never able to come to the knowledge of the truth," for the very reason that they hold God's word, where the truth is, in such contempt.

Now the significant point in what Paul here writes to Timothy is that the first five verses of this chapter (2 Timothy 3) describe the popular churches, with their catalogue of eighteen heinous sins, arrayed in the garb of a form of godliness, from which the power has departed; and then he says that "of this sort," or "of these" (as the Revised Version has it), is this other class, which can be so easily identified as the Spiritualists of the present time.

This proves that there is not so much difference between the average professor and the spiritualist, as there ought to be. They are, in reality, all of one piece, of the same "sort." Spiritualism is the logical landing-place of the modern church, if it shall continue to reject the power of true Christianity, and cling to the errors of its creed. Its unscriptural dogma of the immortality of the soul and the conscious state of the dead is the error which constitutes the warp and woof of Spiritualism, and without which it could not exist an hour. By this it has paved the way for the rapid progress and final triumph of this latter-day delusion. This dogma is the bond of union between Protestantism and Spiritualism, which must be broken, or the two must finally coalesce.

This is why Spiritualism is working its way so rapidly into the churches; why so many who still retain their membership there, and are counted there, are adherents of Spiritualism, and in certain circles are well understood to be such. The sins mentioned by Paul in the scripture above alluded to, appear in the churches in the last days; the very time when other scriptures foretell a lamentable religious decline, un-

der the figure of the fall of Babylon. In those organizations where such sins are winked at, the "foul spirits" and "hateful birds" with which Babylon fills up (Rev. 18:2), find a congenial home. They become one family. "Of this sort" are they all.

And yet the Lord still has a people there, who will by and by discern their danger, and flee out of the midst of her. Isa. 48:20; 52:11; Rev. 18:4. We would that we could raise a note of warning so loud as to drown the siren song of peace and safety by which so many are lulled into a state of dangerous indifference; so loud as to overpower the jargon of error by which so many are confirmed in their deception; so loud as to rouse all to the peril of the situation, and lead them to see that either by reform or separation, they must refuse to be partakers of the sins which will soon compel God to speak in judgments from on high. Rev. 18:4-8.

U. S.

THE CHRIST OF JUDEA.

WE have seen how by birth Jesus took upon himself our nature. The object of bringing this point very emphatically before the mind is that we may see the nearness of Jesus Christ as our Saviour. He has become one with us, and joined himself to us by ties which will never be broken, because to-day and for eternity Jesus Christ is one with us in humanity, still bearing this human flesh. "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. He thus connected the human family with God once more.

Our God is a consuming fire. The manifestation of God himself is a glory before which sinful flesh cannot stand; but God gave Christ, who did not exchange his divinity for humanity, but clothed his divinity with humanity, in order that the human family might through his humanity and divinity be connected with the Father in heaven; so that we are brought nigh in Christ Jesus. This is set forth very strikingly in the dream of Jacob. The topmost round of the ladder reached up to heaven, where God was, and the bottom rested on the earth. Christ is the ladder reaching from heaven to earth, connecting sinful humanity with sinless divinity. This is the work of Jesus Christ. In its fallen condition, humanity is weak and bruised, and has no power or strength at all. It is unable to lift itself one inch toward heaven; but we find the divine Saviour right where fallen humanity is. There is none so weak that he cannot reach Jesus Christ, because Jesus Christ has come down. Our work is not to lift ourselves up, but it is simply to lay hold of Jesus Christ where he is, and he will lift us up to God.

Jesus Christ established a new family, of which he became the head. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:45-49. So Jesus Christ the Lord from heaven, the last Adam, in enter-

ing into this relationship with the human family, became the head of this family just as Adam was the head of the divine-human family originally. Jesus Christ was God in heaven, and he came to this world, and was born of the flesh, and thus he who had been born of the Spirit, was afterward born of the flesh, and by this double birth this family was established,—the divine-human family of which he is the head,—in order that we who have already been born of the flesh, may by his grace and the power of the same Spirit, be born of the Spirit,—that is, every member of this divine-human family is twice born. And Jesus Christ took the same relationship to this family that the first Adam took in the beginning, in whom were found all the members of the family. As in Adam every member was created, when he was given the power to reproduce, so in Christ every member of the family which he established, of which he is the head, was in him, and he gathered into himself the whole family. The same relationship is sustained toward him as was sustained toward the first Adam. As what we receive by birth from flesh is the flesh of sin, with all the tendencies of evil,—for that which is born of the flesh is flesh,—and as by birth of the flesh we enter into all the experiences of Adam, by having his nature; so by this new, this second birth, we enter into the family of God and the nature of Jesus Christ our Saviour, becoming partakers of the divine nature. Jesus Christ identified himself so fully and completely with us in his humanity as our divine Saviour, as well as our brother in the flesh, that he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Now let us consider what the mission was on which he was sent to this world. We may say that his mission was to reveal God in such a manner that man could understand and comprehend him. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3, R. V. Let us notice especially the thought that Jesus Christ is the effulgence of the glory of God, the pouring forth of his glory, the outshining of his glory, the very image of his substance. The relationship between God and the things outside of him, especially the human family, is such that God reveals himself only through his son, Jesus Christ. So complete was this revelation, that he says of himself in John 12:45, "He that seeth me seeth him that sent me." He came in the flesh on a mission to this world, sent as an apostle to his brethren. He came that those who saw him might see the Father. Jesus Christ was God revealed and manifested in the flesh. When man so completely lost sight of the true character of God, his loving, divine, and compassionate character, even those divinely appointed sacrifices became an offense to him. Christ came in the flesh, and revealed God, that the human family might comprehend the true character of God. While he was human, he was also divine, and he revealed the true character of the true God. "Philip saith unto him,

Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believeest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14:8-10. His whole ministry of three and a half years, which was just closing, was for the express purpose of showing the Father to the world; to reveal God in such a manner to the human family, fallen and sinful, might comprehend him; and Jesus Christ revealed the Father not simply in his words, but his life was a revelation of God's life. When he healed the sick, it was but showing forth the character of the great Healer. When he was lifting up those who had fallen down, he was showing forth the willingness of God to be the mighty helper. That was the way Christ was revealing to the world the character of God. One purpose of his mission was to reveal God to the world in human flesh, that humanity might have correct idea of the true character of God the Father.

Christ came as the outflowing of the love of God. "God so loved the world, that he gave his only begotten Son." It was because God loved the world that he gave Christ to die. The purpose of his mission was that he might reveal to humanity God's idea concerning humanity—not simply that he might reveal God, but that he might reveal the image of God, as God intended it should be revealed in man. So Jesus Christ, the Christ of Judea, was the ideal man; he was our example of what man should be. In the beginning God said, "Let us make man in our image," and Jesus Christ was the one through whom this was carried out; for without him was not anything made that was made." Jesus Christ was the agent of God in creating the nature of man, which he himself afterward to bear in this world.

W. W. P.

(Concluded next week.)

TO CORRESPONDENTS.

44.—In 1 Thess. 4:16, 17 Paul speaks of the coming of the Lord, of the resurrection "of the dead in Christ," and of the taking up of the living; but what comes of the living wicked? C. R. B.

See 2 Thess. 2:7-10 and 3:8.

45.—If God is not the God of the dead, but of the living only (Matt. 22:32), and as Abraham, Isaac, and Jacob died many years ago, does it not follow that they have an existence in another state? J. R. W.

No; we think not. By reading the preceding verses it will be seen that the resurrection of the dead was the subject in question; and Jesus was proving out of the Pentateuch, in which the Sadducees believed, though they rejected most of the Old Testament, the resurrection, which they denied. If God is still the God of Abraham, it shows that Abraham will have a resurrection. This was the argument, otherwise it would seem to have no force.

46.—(1) How long was Noah building the ark? (2) That would have been the result had Esau instead of Jacob received the blessing from Isaac? S. S. L.

I am not aware of any definite information. Noah preached for one hundred and twenty years. See Gen. 6:3, and "Patriarchs and Prophets," p. 96. Peter writes that Noah preached "while the ark was a preparing."

1 Peter 3:19, 20. It would seem appropriate that while the invitations of mercy were being held out, the means of salvation should also be preparing. (2) All through those patriarchal days we are struck by the value that was attached to the father's blessing. This blessing was conferred by the laying on of the hands. Gen. 48:13-19. This custom was transmitted to the gospel church. By the apostles the Holy Spirit was conferred by the laying on of the hands. By this means they were capable of transferring the blessing which they had received and enjoyed. It is probable that this was the case in patriarchal days. It rested with the father, as the priest of his own house, to place upon the son of his choice the special blessings that God had vouchsafed him. That the value of this blessing was not an imaginary thing, the bitter tears and lamentations of Esau abundantly testify. But in the case under question, I suppose that had Rebecca and Jacob trusted the matter to God, he would have seen that the blessing was placed where it belonged, on Jacob, and the long years of separation and servitude need not have been endured, and Esau would have suffered no wrong. It is thus, by taking the work out of God's hands, that some of our most grievous mistakes are made. The case presented in the question is not supposable; or if it be so, we cannot tell how things would have been if they were not as they are.

47.—Where did the twelve tribes originate? how did they preserve their tribal relations? and how long did they continue? E. P.

The best answer to these questions is to be found in a study of the historical books of the Old Testament. Briefly, the tribes originated with the sons of Jacob. Genesis 46. The land of Canaan was parceled out to the tribes, and their boundaries clearly defined. See the book of Joshua. These distinctions seem to have been well preserved until the division of the kingdom in the time of Rehoboam. 1 Kings 12. After that the principal distinction was between Judah and Israel. The first embraced the tribes of Judah and Benjamin, and the second the other ten tribes. The Jews are the descendants of the former, while the latter became extinct as a separate people during wars and captivities with Assyria.

48.—(1) Does the expression, "And there was no more sea" (Rev. 21:1) mean that there will not be any bodies of water called seas in the new earth? (2) To whom does the Lord refer in Job 38:2, "Who is this that darkeneth counsel by words without knowledge?" to himself, Job, or Elihu? F. S.

(1) It is not unreasonable to suppose that the meaning of the expression is that the vast wastes of water which now cover three fourths of the earth will be no more. There will be rivers and streams there (Rev. 22:1; Isa. 35:6), and we may believe there will be pleasant lakes, but no oceans. It is probable that these were produced at the time of the flood. (2) To Job, undoubtedly. The Lord was answering Job's arguments; but he had no reproof for Elihu.

49.—(1) Please explain Rev. 9:15 through the REVIEW, as several are interested. It appears to me that this is a prophecy of time. (2) Please explain Prov. 26:4, 5.

(1) You are right. The prophecy relates to the time of the supremacy of the Ottoman empire, and is one of great interest and value. But in this place we could hardly give space for its exposition, with the attendant facts. See "Thoughts on Daniel and the Revelation,"

page 480 and onward. (2) It is difficult to know how to treat people who act foolishly, for if you answer them according to their folly, you make a fool of yourself; and if you answer them in wisdom, they cannot comprehend your meaning, and therefore consider their arguments unanswerable. Either way, there is difficulty. These are maxims, rather than commands. Solomon was not in favor of answering a fool, but of putting a rod on his back. Verse 3.

50.—Please explain Num. 28:18: "In the first day shall be an holy convocation; ye shall do no manner of servile work therein." A. M. H.

Reference is made to the first day of the feast, not the first day of the week. See verses 24 and 25. These were annual sabbaths. Lev. 23:24-39.

51.—Please harmonize Matt. 1:16 with Luke 3:23. An infidel here says it cannot be done. He wants an answer. * * *

A comparison of the two genealogies of Christ will show that they separate after David. Matthew gives David, Solomon, Rehoboam, etc.; and Luke gives David, Nathan, Mattatha, etc. They have no further agreement until they reach Joseph, the "supposed" father of Christ. Matthew follows the line of Joseph, and Luke follows that of Mary, both together showing that Christ was of the seed of David by a double line of descent. Joseph's name is inserted in the place of Mary's by Luke because the Hebrews never permitted women to enter their genealogical reckonings. When a family ended with a daughter, her husband's name was inserted instead of hers.

52.—G. H. O. wishes the REVIEW to notice some marked paragraphs of a report of one of Ingersoll's lectures, for the benefit of several inquirers. They are in substance as follows: (1) "The Bible says, After the flood some seventy people went into Egypt, and in fifteen years they had increased to 4,000,000. It says that there were 600,000 men of war. (2) We read that David built a temple forty-five feet high, with a porch one hundred and eighty feet high. Probably the architect was inspired. (3) Matthew says that Christ was born when Herod was king, and Luke says that it was when Cyrenius was governor; but according to Greek history and the annals of Rome, Cyrenius was not made governor until ten years after Herod was dead."

Following up Robert Ingersoll, or any other railer against the truth, is not a profitable business. It is like following a crane, who tempts you into a swamp. He is at home in the muck and mud, while you will soon get stuck. However, these so-called criticisms are sometimes thrown into our faces in a way that it is difficult not to notice them. To criticize is one of the easiest things in the world. While the Lord has provided abundant grounds for faith, he has left sufficient room for doubt to those who choose it.

(1) This is one of Ingersoll's mistakes. The children of Israel were in Egypt at least two hundred and fifteen years. The Bible does not give their number at the exode. The length of life was greater then than now. It is true that the result shows an unusual increase, and the Bible claims that it was so. Ex. 1:7. But reckoning their number at 3,000,000, the ratio of increase would be by no means impossible, even if there were no miraculous intervention. (2) What of it? The portico, or façade, of the temple rose high above the main part of the building—a mode of architecture not uncommon then, nor unknown now. All the representations of the temple show it that way. (3) Various methods of explaining this apparent difficulty have been employed by commentators. One of these,

which does not seem improbable, is that instead of the Greek word *πρώτη*, translated "first," we should have the two words *πρὸ τῆς*, in which case it would read: "This taxing was made before that when Cyrenius was governor of Syria." But to my mind it is wholly unnecessary to twist the record to accommodate our imperfect understanding of the secular history of those days. It is not at all improbable that Cyrenius did occupy some place of authority before he was formally appointed governor. One thing is certain; we cannot afford to throw away the great weight of evidence we have in favor of the inspiration of the Bible because such men as Ingersoll can throw dust on some obscure points like the above.

53.—Would the following be a correct proposition?—God told Noah that the days of man should be one hundred and twenty years. Christ says, "This generation shall not pass, till all these things be fulfilled." The generation of Noah was one hundred and twenty years. From the dark day in 1780 to 1900 is the same period. This would bring the end in 1900. What do you think of it? A. M.

I think it is unnecessary speculation, not sustained by the circumstances. "This generation" means the people living at the time referred to.

54.—(1) Please explain 1 Cor. 1:18, last clause. Can we say we are saved to-day? (2) Would it be right for me to cook pork for my husband, who is not a Christian?

(1) The salvation provided by Christ is a present salvation. Because some people make an extreme of that grand truth, we should not take the opposite extreme. A man rescued in mid ocean is saved if he abide in the ship, though of course he can jump overboard. Christ rescues, cleanses, saves, those who come to him. (2) Your best way will be to learn to prepare more healthful food in such a good and attractive shape that your husband will not care for swine. But if he requires it, you do not do wrong in heeding his wishes. Unbelieving husbands are to be won by the godly deportment (conversation) of their Christian wives, rather than exasperated by refusals to comply with what are to them, at least, reasonable requirements.

55.—Please harmonize John 14:19 and Rev. 1:7. One says, "The world seeth me no more," and the other says, "Every eye shall see him, and they also which pierced him." J. D. B.

The principal difficulty in this case, as in many others, is in not taking the Bible in its evident meaning, but putting a strained, unnatural meaning in its place. Jesus says, "Yet a little while, and the world seeth me no more." That is, he was going to heaven, where they could not see him. And there is no occasion for putting this statement into opposition with one concerning his second coming, when all will see him. The world had seen him, and had an opportunity to believe in him, but he was now soon to go away.

56.—Is it wrong for a Seventh-day Adventist to hold a place in a village treasurer's office? A. J. B.

It would not be inconsistent for a Christian to work for a town treasurer. The question of holding an elective office is another thing, and is frequently so beset with worldly entanglements as to make it difficult to maintain an earnest, Christian life. I do not hold that it is in itself sinful to hold an official position; but the present state of public affairs is inconsistent with pure and undefiled religion, and the drift is making it more and more so.

57.—Please harmonize the apparent contradiction found in Acts 9:7 and 22:9. S. W. S.

It seems evident that those who were with Saul heard the sound, but it did not strike them as articulate speech. Once when God spoke to Christ, those who stood near said, "It thundered." So now; they heard the sound, but not the voice of speech. G. C. T.

Progress of the Cause.

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

LIFE'S DECLINE.

BY W. W. NORTON.*
(Northfield, Minn.)

I HAVE this day completed my sixty-fourth circuit around the sun. I have journeyed far, but am now—

"Nearing the bound of life,
Where burdens are laid down."

The outward man is failing,
Its strength of youth is gone;
Life's banner low is trailing,
By feeble hands scarce borne.
Late march is sadly tiring
To those o'ertasked ere noon;
Hark! sunset guns are firing,
And rest now cometh soon.

We thank thee, glorious Saviour,
Who called us by thy grace,
And trusted us with treasure,
And gave to us a place
To use for thee, our Master,
To work with thee, our Lord;
And then, toward disaster,
Became our guide and guard.

But as thou didst constrain us
Through love to work with thee,
Bear with us, and retain us,
Who didst our failures see;
For this we owe thee ever
Adoring, grateful love,
Which we can pay thee never,
While endless ages move.

We give to thine own keeping
Our life's poor work, and pray
There may be some glad reaping,
Some fruit for thee, that day
When, waking from their slumber,
The dead to judgment come,
And thou as thine shalt number
All whom thy love hath won.

* It will interest some of our readers to know that the writer of these lines is a brother of the mother of Elder I. N. Williams, who is over eighty years of age.—Ed.

BURMA.

BURMA lies east of the Bay of Bengal, and covers a range of country stretching from the 10th to the 27th parallel of north latitude, a distance of nearly one thousand two hundred miles. It has a very extensive seaboard, and an area of 280,000 square miles; or, in other words, it has three and one-third times the area of the United Kingdom of Great Britain and Ireland, and a population not much more than one fifth as great. Its resources are great, and the country is developing very rapidly.

It is divided into two great divisions,—Upper and Lower Burma. As a rule, the country is undulating, and the soil very productive. It is well watered by numerous rivers, the largest of which is the Irawadi, navigable throughout the year for over nine hundred miles, and for purposes of commerce forming the great artery of the province. The internal commerce is extensive, and the foreign trade large and profitable. The commerce of Rangoon exceeds that of Madras. The principal exports are rice, teak timber, cutch, and india-rubber. Many of the tropical fruits are extensively grown. Cotton, tobacco, tea, coffee, and cinchona are produced in various parts of the province, and Indian corn, millet, peas, and sesamum are extensively grown in Upper Burma. A number of the useful and several of the precious metals are dug from the earth.

Though England has had commercial connection with Burma for more than two centuries, her first permanent connection dates from 1824, when the foolish king, who was a very cruel despot, declared war against Great Britain, and prepared golden chains to bind the governor-general of India; but a mere handful of British defeated his army of 60,000 men, and England took a large portion of his territory. In 1852 England took some more territory from the king of Burma, and about ten years ago, deposed the king, and all Burma became a British province.

The rapidly growing population—now more than eight million—is said to be composed of as many as forty-seven different races, which often mingle closely together in both town and country. The Burmese are by far the most numerous, and number 6,200,000. There are 500,000 natives of India, 40,000 Chinese, and 21,000 Europeans and Eurasians in Burma. The Burmese language is generally used, being the language of the courts, of commerce, and of literature. The Burmese are smaller in stature than the European races, yet they appear to be a hardy and robust people. They belong to a race which is considered to be intermediate between the Chinese and the Malay race. Their faces have an open, wide-awake expression, and not the sleepy eyes of the Chinaman. They are polite in their manner, and most of the men are able to read.

Buddhism is the prevailing religion, and the people are free from the fetters of caste which bind their neighbors across the Bay of Bengal; thus they are much happier socially than the people in India. The women, who are far better looking than the men, dress very neatly. They are great tobacco-smokers, and very independent; they usually carry the family purse. Very few of them know English.

This presents a difficulty in my work; but the time has come, and the work must be done. The hand of the Lord is in this work, and I am having fully as good success as I had in India or even better. I liked India as a missionary field, but I have rather fallen in love with Burma. I love to work for these people; they are so good in many respects. It is a saying among the Europeans that a Burman would divide his last morsel of food he had, if he saw a person in need, and I believe that there is a good deal of truth in it.

There are 121,000 professed Christians in Burma, making one sixty-sixth of the entire population Christian. A very large portion of these are from a tribe known as the Karens, who number 631,000. There is a tradition or belief among this people that salvation would be brought to them from the far west, and so large numbers of them readily received Christianity when it was brought to them by the missionaries, and these converts are said to be very good Christians. During the first seventy years of missionary work in Burma, but few converts were gained from the Burmese proper; but within the last decade a great change has come over them, and they are manifesting a very encouraging interest in Christianity. The spirit of God is working upon their hearts, and preparing them for the reception of the last message of mercy; and may God help us to reach the condition of the people in these far-away lands, and our duty toward them as it really is.

This nation stands with its doors wide open, and many of the people are pleading for the light. Now we have golden opportunities to spread the truth in this land, and they should be improved, for they will not last long. Soon a time of trouble, spoken of by Daniel the prophet, will burst upon us, and war, famine, distress, and perplexity will cut short the blessed privilege of rescuing souls. O let us arise and labor as never before! "For as the earth brings forth her bud, and as the garden causeth to spring forth its things that are sown in it to spring forth, so the Lord God will cause righteousness and peace."

to spring forth before all the nations." In the *General Conference Bulletin*, on page 373, we have the following from the pen of Sister White: "The work has been presented to me, as, at its beginning, a small, a very small rivulet. The presentation was given to the prophet Ezekiel of waters issuing 'out from under the threshold of the house eastward . . . at the south side of the altar.' Please read Ezekiel 47. Mark especially verse 8: 'Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.' This work was presented to me as expanding to the east, and to the north, and to the islands of the sea, and to all parts of the world." Please read the ninth and tenth verses of the same chapter of Ezekiel. There is a great multitude of fish over here, and the fishers when they come to these lands will find numerous places to spread forth nets, and their fish shall be according to their kinds (nations), exceeding many. Come over and be fishers of these people. I know of no other country mentioned in the Bible where such a multitude of fish is promised as to those who fish in the east country.

Rangoon, Burma. WILLIAM LENKER.

MICHIGAN.

GRAND LEDGE.—Our meetings closed here yesterday with the organization of a church fully equipped with the necessary officers, taking the name of the Seventh-day Adventist church of Grand Ledge. Twenty adults were united in church fellowship. The services were conducted by Elders Evans and Burrill. Several expressed it as being the most solemn and impressive meeting of the kind they had ever attended. Seven of the number had lately accepted the faith, and all give evidence of a new conversion since the labors with them began. Several more are keeping the Sabbath, and expect to unite with the church soon.

I have become very much attached to this company, and my earnest prayer is that they may live so close to God and to each other that the enemy may never come in and divide or alienate their interests or their feelings.

J. F. BALLENGER.

FAIRGROVE.—Our week's meeting here was quite well attended by the church and the brethren from neighboring churches. There are quite a large number of young people in this society, with whom we held separate meetings most of the time. Several found the Lord for the first time. Two or three began the observance of the Sabbath. The club of *Signs* was increased from eleven to one hundred. We regretted very much that we could not stay and follow up the interest that was awakened among those not of our people.

ELMWOOD.—Two days were spent with this little church, and it was a time of real refreshing. Deaths and removals had very much reduced their numbers. They show a commendable spirit in the missionary work, and increased their *Signs* club from fifteen to fifty, arranging to divide the territory and give a thorough canvass for the *Signs* among all their neighbors. There were two individuals that began keeping the Sabbath during these two days' meetings. If labor could be bestowed here, it seems that their numbers might be increased, and a house of worship put up. Both of these societies showed a commendable spirit in assisting the Saginaw brethren in erecting their new buildings.

FLINT.—A goodly number of the brethren came in from the neighboring churches, and although we did not see as much accomplished as we desired, four or five found the Lord for the first time.

HAZELTON.—Notwithstanding the weather was extremely cold, the attendance was good the most of the week. At least twelve were converted to God, and two or three began the observ-

ance of the Sabbath. They already had a club of fifty *Signs*, and were doing a large amount of missionary work. There was a general interest, among those not of our faith, to listen. At each of our services we would see scattered through the congregation quite a large number not of our people. We regretted that we could not stay longer with them.

A. O. BURRILL,

O. SOULE.

MUSKEGON AND FREMONT.—Since my last report the work at Muskegon has been making some progress, and a few more have accepted the truth. There is a good attendance most of the time at our Sabbath meetings, quite a few attending who are not of our faith. The Sunday evening meetings have also been well attended, the hall which we use being nearly full; but the last two Sunday evenings we have not had as large an attendance. We think this may be the result of one who has come here in our midst claiming to be a "divine healer," also pretending to be a Seventh-day Adventist. The whole city has seemed to be astir over the "healing" part of it, but he has proved to be nothing but a

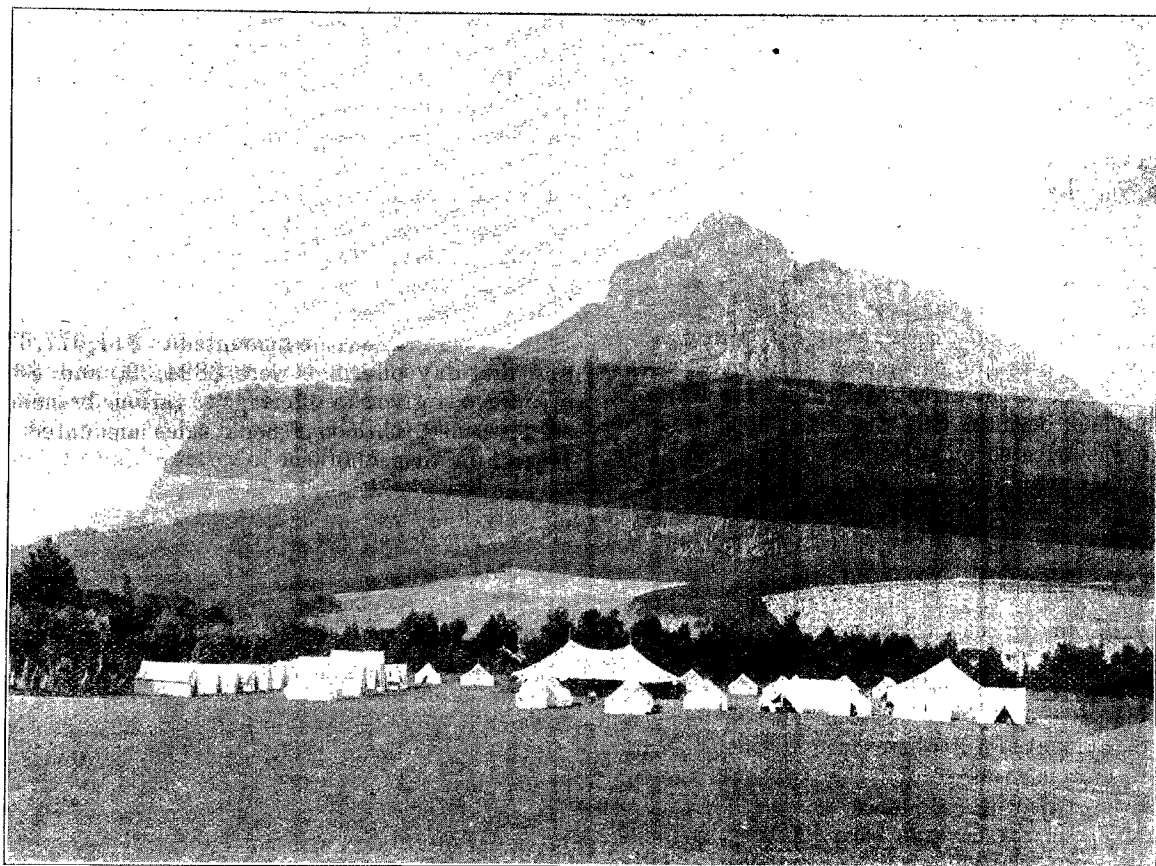
than now. Our prayer is that they may remain steadfast until the coming of the Lord.

B. F. STURMAN.

NEBRASKA.

SOUTH OMAHA.—I commenced holding meetings in this city, January 17, and continued them till March 1. Our meetings lasted forty-five consecutive days. During this time I preached fifty-eight sermons, and distributed thousands of pages of our literature. The interest has been good; a few have begun to keep the Sabbath, and have fully taken their stand for the truth. We have now rented a cheaper and more convenient hall for our meetings, and expect to hold regular Sabbath and Sunday meetings in this place. During this month (March) we will hold meetings every Friday evening and twice on Sabbath and on Sunday. Our collections have amounted to thirty dollars. My courage is good, and we hope soon to see others take their stand for the truth. Brother Rodgers and our Bible workers are still assisting me in the work.

DANIEL NETTLETON.



OUR FIRST SOUTH AFRICAN CAMP-MEETING.

THE SOUTH AFRICAN CAMP-MEETING.

WE are pleased to present this week a view of the first camp-meeting held in South Africa. Reports of this meeting have already been given; but our readers will be pleased to see how the camp looked. In the background is Table Mountain, which rises about three thousand feet above the sea. The camp is near the village of Mowbray. To the right, around the mountain, is Cape Town. To the left is situated Claremont, where the college is located. A railway connects these places. Half way up the mountain side may be discerned the signal-station from which approaching vessels are signaled by flag. From the top of the mountain an extended scene of land and ocean is before the beholder.

TENNESSEE.

UCEBA.—From the Atlanta Institute we came to Nast, which was the post-office for this valley, where we now live. We find the company of new Sabbath-keepers all of good courage and firm in the faith. We see signs of the working of the leaven of truth, and we hope

fraud. A week ago last Sunday evening he was hooted out of the place by a mob two hundred strong, and he has left the city, leaving behind several unpaid bills and a very bad reputation. Although we hope it will not permanently hinder our work, it has its effect more or less. We pray earnestly that the Lord will overrule for good.

From January 16-18 we met with the church at Fremont, which is made up mostly of Holland brethren and sisters. This was the time of their quarterly meeting, and the ordinances of the Lord's house were celebrated, in which all took part. Perfect harmony and unity exist in this church. One new member was added, and another who attended the meetings became deeply interested, and has since begun the observance of the Sabbath. It did us much good to see the church in such a good condition. Officers were elected, and Brother Reefman, who has been leader of the Holland brethren there, was chosen elder, and Brother Carpenter deacon. February 28, 29, I met with this church again for the purpose of ordaining Brother Reefman. The Lord came very near in the social meeting and also at the ordination. This church has never been in a better condition

others will yet obey. We have distributed scores of *Signs, Sentinels, Youth's Instructions, Little Friends*, and tracts all through these hill-and-valley homes; and we know the word they contain shall not return void. We now have a Sabbath-school of twelve. Four of these are members of the church. We are included in the number. Two more are now ready to be baptized and unite with us.

Here are four souls, all of whom have been saved from the habit of using tobacco, and they have also exchanged swine's flesh for more wholesome and perfect food. This means a great deal in a country where the use of these things is so general. Since our return, four or five of our neighbors have resolved to quit the use of snuff, because they are persuaded it hurts them. We thank God, and take courage. We hope for the presence of God in our own lives daily, and that God will use us as instruments of blessing to the very utmost possible by him. We want his gracious blessing for all around us.

CHARLES E. STURDEVANT,
MRS. C. E. STURDEVANT.

NORTH CAROLINA.

LEGO, GREENSBORO.—Soon after my return from our excellent institute at Atlanta, I spent a short time at Lego. I could see that the enemy had been doing all he could to tear down the work in that part of the field.

For a time the way seemed dark and hedged up, but I am glad to say that the darkness is giving way, and we hope yet to see a good work done in this neighborhood. We trust in Him whose truth we are trying to present to the people, and we know the truth will triumph.

As has already been announced through our papers, the prejudice became so bitter here that it resulted in the arrest of Brother Ira Babcock, who had been in this State but a short time. He was arrested on the charge of Sunday labor, as there is an old law in this State, enacted in 1741, forbidding labor, games, plays, etc., on Sunday, the fine for which is one dollar. He was tried before a justice of the peace, and bound over to the supreme court, sitting February 17, in Greensboro, the county seat. A bill was formed by the grand jury, and all parties interested in the matter waited for the case to come to trial. This bill did not even mention Sunday, but simply charged a disturbance of a religious meeting. At the time of the said meeting Brother Babcock was at home, more than six hundred yards from the meeting-house, so far over a hill that it was impossible to see even the roof of the church from where he was. The work he was doing could be heard scarcely one tenth the distance to the church, besides being out of sight.

We finally concluded to employ one of the best lawyers in the place, and when the case was called up yesterday afternoon, he pointed out the fact that the grand jury had not properly signed the bill; hence there was no true bill against Mr. Babcock. The case was declared continued to the next term of court, which sits about May 27, and Brother Babcock was not required to give any bond, but simply to be "recognized." Every prosecuting witness was placed under a fifty-dollar bond till next term, and had to pay ten cents each to the clerk for making out the papers for them to sign. I judge from what I see and hear, that they are almost sorry they ever had anything to do with the matter. I think it very doubtful if the case is ever again taken up.

Just before our case was called, a very interesting case against the Southern Railway Company, for running a freight-train on Sunday, was taken up. Able attorneys were employed on both sides, and the constitutionality of the law was ably discussed. The prosecution made a lengthy speech on the "Christian Sabbath," "Lord's day," etc., but was more than met

by the defense in an able speech on the evils of the union of church and state. He clearly and boldly stated that the term "Sabbath" should not be applied to the first day of the week, but to the last day of the week, Saturday. Coming from such a man, this statement seemed to make a deep impression in our favor, and it is possible that it had its effect in our case, which was reached soon afterward. It was indeed interesting to hear these able attorneys so earnestly and forcibly discussing the Sabbath question, and one could almost imagine himself listening to ministers of the gospel discussing this great and important subject.

I was deeply impressed with the thought that while I was refused this same court-house last summer to preach in after our tent was removed, now the time had come when the truth was being presented in such an able and unexpected manner. We have also had a good opportunity for distributing our reading-matter, and we think it has already done much good. We shall continue this work as we have time and opportunity. We shall watch results with much interest, and hope the Lord may bless the work in this part of the field. B. F. PURDHAM.

WISCONSIN.

THE work in our State is onward, and in many places we are pleased to find that there is a growth in grace that is truly encouraging. We do not feel to rest satisfied with this, however, but "press toward the mark for the prize of the high calling of God in Christ Jesus." During 1895 twelve ministers, twelve licentiates, twenty-eight Bible workers, six other conference workers, and thirty-nine canvassers have been employed in our conference. The tithe amounted to \$14,677.61, the first-day offerings were \$894.39, and \$3,875.78 was given in offerings to various branches of the cause, while our book sales amounted to something over \$5000.

The tithe is somewhat larger this year than it was in 1894, but the offerings are smaller. Undoubtedly the decrease in offerings is due to the low prices at which farm products have sold, and the fact that many are trying to pay off debts incurred as a result of the partial failure of the crops last year.

Our laborers have reported 217 conversions, seven churches organized, and two church buildings erected during the year. Our total church membership Jan. 1, 1896, was 2545. Twenty Sabbath-schools and five new tract societies have been organized and are now doing efficient work. Missions are being conducted in eight of our largest cities, and persons are accepting the truth from time to time as a result of the work done by these missions. As a rule our workers have enjoyed good health, though one, Miss Tillie McCullen, a talented and consecrated Bible worker, has been removed by the hand of death, and some of our older laborers have not been able to engage in as active labor as heretofore. We find many openings for labor which we hope to fill soon, and from the reports received from laborers in the field, we know that they are of good courage. We praise God for the success that has been attained, and seek a closer connection with him, that we may be able to do more efficient work in his vineyard. O. A. JOHNSON.

AMONG THE BELGIAN FRENCH.

ALLUSION has been made to an attack directed against our views by Pastor Mousseau, a French Presbyterian minister of Green Bay, Wis. I was present, but was not granted the privilege of speaking, though my name had been mentioned six times, and I had been misrepresented. Two other French preachers united in a bitter opposition against me, and the truths that make us a peculiar people. There was a great dissatisfaction on the part of several Catholics and Presbyterians because I had been attacked in an

ungentlemanly way before a crowd, and had been refused the privilege of speaking in my defense, and to appease this feeling, the minister in charge told me before all that I could reply to the opposition discourse in the same house, and could have a discussion if I desired, as the Presbyterians had the truth, and the Sunday cause would surely gain a victory in a debate. By the majority of the Presbyterian church were back on the promise of the use of their church. Then came a very unfair and one-sided plan for a discussion. I responded by saying I would be on the ground the 26th of February, and would then be willing to discuss, providing honorable and parliamentary regulations should be adopted.

The meeting came off, and we had a crowded house, notwithstanding the fact that not one of the Protestant ministers was present, but that all of them had been busily engaged in laboring to keep the people away. At the very time the people were rushing toward the rallying point, one of these ministers was among the Catholics within a mile of the meeting-house, telling them not to come. They said to one another, "Their cause must be weak, else they would not talk so." Some of them came and reported these things to me as I was about to speak, saying: "It made us the more anxious to come and hear for ourselves." This and other circumstances reacted against our opponents. The people remained three hours as if spell-bound while I exposed the falsehoods that had been circulated against me and the truth. I also exposed the inconsistencies and objectionable features in the plan of discussion that had been proposed by my opponents, and presented a plan which seemed to be approved by all present. Before closing this interesting service each hearer was presented with a tract bearing the inscription, "*Dialogue sur le jour du Seigneur*" ("A Dialogue on the Lord's Day"), prepared for the occasion by the writer, by which I trust all those who are interested in the French cause will help to circulate among the French everywhere.

Some came ten miles, others seventeen miles and others twenty miles by team or on foot, to attend this meeting. We were also favored with the presence of Elder Swinson, who spoke once to the church and to a few outsiders through an interpreter, just before the meeting. D. T. BOURDEAU.

UPPER COLUMBIA CONFERENCE.

AFTER a long delay I will again report, to those with whom I have labored in other sections may know that I am still in the field, and that the work is onward in this part of the field, and that I am enjoying the work even better than ever. I have just returned from a trip to the northern part of this conference, visiting the following churches:—

SPRINGDALE.—This little church has been much reduced by removals; but there are still members enough to keep up the organization and the work.

FRUITLAND.—This is a new church, now fully organized, with an interesting field for labor in the vicinity, which we trust the members will work in the fear and love of God. This can be done only by obtaining and keeping up a living connection with God, by union in the church and by the presence of the Saviour in each heart.

COLUMBIA VALLEY.—This church is quite small. Some have moved to other points. Here is a good field for successful labor, if the work is done in the love and fear of God. May God bless those remaining here, that they may develop the Christian graces in themselves, and they shall show forth the praises of Christ to their neighbors.

KETTLE FALLS.—This church is also small, with only a few devoted souls, and the members are scattered; but God can help as well with few as with many. In all these places there

few souls, who are earnestly striving for the victory. May they all realize that God's Spirit and power await the reception of all who "seek first the kingdom of God and his righteousness." In all these churches, as the power of the ever-living gospel was presented, their hearts were moved and encouraged. Here also, in the city of Spokane, the largest city in the Upper Columbia Conference, we have a few who feel a burden for the thirty thousand souls in the place.

O for more consecrated men and women in all our churches, who will work in their communities, especially in the cities! I am full of courage and gladness, not only because I have a place in the work, but because of the beauty, love, and power I see in the everlasting gospel. As we see the fulfilment of the word around us, showing the end of the conflict approaching, Courage! Courage! To all I say, Be strong in God. Soon we shall see the Saviour as he is. O the joy, the gladness! Pray for us.

Spokane, Wash. J. W. BAGBY.

TENNESSEE RIVER CONFERENCE.

SINCE my last report, I have spent a portion of the time laboring among the churches, with encouraging results. At Nashville the church has secured a better place for meetings, the spirituality of the church is increasing, and brother Fred Spire, who has been leader, was elected and ordained elder of the church. Our canvassing agents are doing a good work.

On account of a scarcity of conference funds, Elder Garret has turned his attention to the book work, and God is blessing his labors. From a letter of his, I take the liberty to quote the following: "A week ago last Monday I began work at Rowlett's, Ky. The Lord has blessed my work, enabling me in nine days to take forty orders for 'Bible Readings' and thirty for 'Gospel Primer,' besides the sale of helps, the total nine days' work amounting to a little over one hundred dollars."

I am now on my way to Lake county, where five of our brethren, two being the elders of the church, are under arrest, and are to be tried this week for keeping the commandments of God, and rejecting the traditions of the church, which is now attempting the control of our state government.

CHARLES L. BOYD.

THE TRIAL OF BROTHER NASH.

THE case of Brother R. T. Nash, charged with violating the Sunday law of Mississippi, was tried to-day, resulting in conviction, and the imposition of a fine of five dollars and cost. Brother Nash spoke in his own defense. He set forth the unscripturalness of Sunday observance, and the unconstitutionality of Sunday enactments, and expressed his regret that conscientious conviction impelled him to do violence to any law of the state; but his duty to God was precedent both in order of time and degree of obligation to civil society, and when the discharge of that duty brought him into conflict with civil law, he felt bound to obey God rather than man. A respectful hearing was given him by court and jurors. At the close of his remarks, the prosecuting attorney, in concise and explicit language, reminded the jury that they had not been chosen to decide the constitutionality of the law, but solely and simply to determine the defendant's guilt or innocence according to the law and the evidence adduced.

A verdict of guilty with recommendations of mercy was speedily returned. The judge in passing sentence made respectful mention of the defendant's religious convictions, and referred to his uniform good behavior and general correctness of life, but declared that individual opinion, however conscientious, was no excuse for disregarding a statute. He expressed a desire to be as lenient as possible under the circumstances, and, as above stated, imposed a fine

of five dollars and cost, amounting to \$27.80. The prevailing sentiment of the court was sympathetic rather than harsh and unkind. An exhibition of this good feeling was given when, court having adjourned, Brother Nash was allowed to return home simply upon the verbal statement of a friend that he would arrange for the payment of the fine within the next day or two. This is the second time that Brother Nash has been arraigned for breaking the Sunday laws of Mississippi, but the offense for which he was tried this time was committed prior to that for which he was tried first.

During our brief stay in Aberdeen we have held nine public meetings, one of which was in the court-house. The audiences were not large, but gave sympathetic attention to the truths expressed, and we trust that substantial good has been accomplished by the dissipation of prejudice and the awakening of interest. This is a promising field for future labor.

JOHN A. BRUNSON.

Aberdeen, Miss., March 10.

PHILADELPHIA MISSION.

I CAME to this city last September with my family to start mission work. Mrs. Merrell's health was very poor in the South, but is quite good here. We soon secured a house for our mission family in a good part of the city, and after the fall camp-meeting two more Bible workers came to our help. Two canvassers have also been with us, who did much good selling small books and periodicals. There are only three of us at present; one Bible worker not being well had to return home, and the canvassers went into the country just before the holidays. We hope to have another worker soon. Our Bible work has prospered well, by the Lord's blessing. The weather has been very pleasant all winter, and we hope it will continue so, as we wish to hold a series of meetings. We have the offer, at a reasonable price, of a large church in the central portion of the city, and are expecting Elder Russell and Professor Excell to come to help in the work of preaching and singing. We desire your prayers for the work here.

E. A. MERRELL.

1737 Edgely St., Philadelphia, Pa.

THE DOLL WORSHIPER.

A LADY missionary writing from Agra, one of the large cities of Hindustan, says: "This morning, on going into one of our city zenanas, I saw, in a side verandah, a lad of perhaps twenty seated on the ground, with a curious collection of things spread out before him. An English child might have thought that he was attempting a game of dolls. Two small toy bedsteads stood in front, furnished with pillows, etc., and on one of them lay a white muslin skirt, apparently a doll's. A 'pan' box, two lotas of water, two small lamps, and a little bell, were among the paraphernalia. He was doing *pooja* (worship), and the objects of worship appeared in the shape of three small brass images. First, after sprinkling water about, he washed them, then proceeded to robe one of them in the full skirt, after which he set it on the bed. He then ground some spices, and opening the 'pan' box, he fed his gods with a little stick; this twice over. It all looked like the veriest play; but he did it quite gravely, though he cast furtive glances at me occasionally, as if wondering what I might think. The women of the house meanwhile went on with their household tasks, as if quite used to this daily performance. When I next looked, he was affixing to his own forehead the little patch of red color which indicated that he had done *pooja* this morning. Then he placed the bedsteads, with the gods upon them, carefully inside a little cupboard, put two tiny vessels of water in front (in case the gods should become thirsty this hot weather, I suppose), and

shut the door. One more duty remained: lighting the lamps, he waved them one by one before the idols, ringing the bell the while; and I discovered by the pungent smell that he had burned incense. Then he again closed the doors, and went off to his work. I was surprised, as well as pained, at the whole thing. Meeting, as one does here, so many well-educated men,—the fruit of the work done by the government college and schools,—one naturally gives Agra the credit for being more advanced than other places. If it has not yet become Christian, it might at least have ceased to observe the superstitions of heathenism; but I do not find that it is so at all. In the zenanas we have pupils who have been reading for years, and have a very fair head knowledge of the gospel. But it has not touched their hearts yet, and I fear that this is the case of many of the men."—*Selected.*

News of the Week.

FOR WEEK ENDING MARCH 14, 1896.

NEWS NOTES.

Kentucky chivalry is making another display in the effort of the legislature to elect a United States senator. The Democrats and Republicans are in a bitter war. Although no blood has yet been shed over the case, it is not unlikely that there may be, as it has been but narrowly averted on at least two occasions. The civic authority finally decided to preserve the peace, and the hall of the legislature was occupied by a file of twenty policemen; if these proved insufficient, it was proposed to place a company of soldiers there to keep the peace. It is a humiliating spectacle when those to whom the people must look for laws have to be restrained from butchering each other by the presence of armed officers. We doubt if rotten old Rome ever presented a worse situation.

Notwithstanding the power of England on the sea, it is proposed by the government greatly to increase its present naval forces. There are now in process of building, 8 battle-ships, 21 cruisers, and 40 torpedo-boats. To these are to be added 5 battle-ships, 13 cruisers, and 28 torpedo-boats. The expenditure will be increased to £14,000,000, or \$70,000,000, this year. The proposal thus to strengthen England's already tremendous navy meets with universal approval in the country. The government of Great Britain realizes its isolated situation, but glories in it, and declares that England is ready and able to look out for its own interests. In 1895 the English navy included 44 battle-ships, 17 port defense ships, 292 cruisers, 136 torpedo-boats. With the additions mentioned above, we have a terrible array of war engines. They do not preach the doctrine of a temporal millennium.

The celebrated Raines liquor bill has passed both houses of the New York Legislature, and gone to the governor for his signature. Its provisions are: It abolishes all excise boards; orders a license to issue to any one who will pay the tax, provided the applicant has not been convicted of crime; raises the cost of saloon, hotel, and restaurant licenses in New York City to \$800 from \$250; taxes Brooklyn saloons \$650, and those of smaller cities from \$100 to \$500 each; imposes the license fee upon all clubs, and puts them under the same restrictions as saloons regarding prohibitive hours; raises the drug store tax to \$100 in New York City; taxes all steamboats and all railway cars in which liquor is sold, \$200 each; divides the license fees between the state and county in the ratio of 1 to 2 (under existing law the city and county have benefited in the license fees to the exclusion of the state); permits local option in small towns, but denies it to cities; refuses to submit to popular vote in New York or Brooklyn the Sunday-closing question; provides that no new license shall be granted to any saloon within 200 feet of a school or church, or within 200 feet of residences, without the written consent of two thirds of the owners thereof; provides for revoking licenses on application to supreme court, with proof that licensee is unfit to retain such license; provides that any person who forfeits his license or violates excise law shall not have another license within five years; requires that saloon blinds shall be drawn, and the interior clearly exposed to view from outside during closed hours; forbids "free lunches" in licensed saloons; forbids restaurants to serve drinks with meals on Sunday; forbids apartment hotels to serve drinks to guests in their rooms week days or Sundays; imposes six months' to one year's imprisonment and a fine of twice the regular license fee upon any one found guilty of selling liquor without a license.

The revolution which broke out lately in Nicaragua was a short-lived affair. President Zelaya received the active sympathy and support of surrounding and neighboring states. The insurgents made an advance on the capital, but were repulsed and driven back to Leon, their headquarters. One of the principal leaders of the uprising abandoned the insurrection, and fled. Zelaya seems disposed to deal leniently with the rebels who lay down their arms, except in the cases of the leaders, who will be brought to punishment, and made to bear the expense of the rebellion. Thus what promised to be a formidable revolt a few days ago seems now to be an inglorious fizzle. But that is what we might expect from the peppery people of those Central American states.

So far, the attempt of Italy to subdue Menelek, king of Abyssinia, has resulted in disastrous defeat. The Ethiopian warrior has an immense army of brave, tough soldiers, who are more than a match for the small forces of sunny Italy. The news of the defeat at Adowa produced a violent disturbance all through Italy, before which the ministry of Crispi fell. It is reported that King Humbert is in favor of prosecuting the war. Everything seems to depend on the success of General Baldissera, who is the successor of General Baratieri. General Baratieri has arrived at Massowah in a physically and mentally prostrated condition. He admitted to a correspondent of the *Tribuna* that he had yielded to a rash impulse in making the attack which led to the disastrous defeat at Adowa. He deeply deplored the disaster, but had nothing to reproach himself with, and was ready to meet any charges, and to endure to the end the consequences of misfortune.

Upon his return to England, "General" Booth telegraphed an address to his "comrades" in America, in which he speaks of the sorrow with which he is overwhelmed by the sweeping away of every high hope entertained for forty years in behalf of his unfaithful son. He claims to be willing to sacrifice family ties for the principles of the "Army," and appeals to the members in America to stand firm. In the meantime, Ballington Booth and his wife are launching their independent organization, which will be conducted in somewhat similar lines, though upon a more "refined" plan. The music will be better. Tambourines and drums will not form the leading or sole musical attractions, and the effort will be directed in behalf of the artisan classes. We have not the slightest disposition to mock the distress of the father, which is no doubt genuine and natural; but his calamity has been brought about entirely by his own course, a course that might have succeeded years ago. But "the world do move."

Since the discovery of what are called the X rays by Professor Roentgen, science has busily pursued the line of investigation there opened up. The results have already been surprising. Surgery seems likely to reap great benefit from the ability to pierce with rays of light substances that hitherto have been regarded as impenetrable. The bones have been photographed from the first. The veins have been photographed, and foreign substances, as bullets and needles, have been located. Tumors and cancers have been discovered and removed by the aid of the rays, and Edison has photographed the brain. European experiments with the rays have produced many wonderful results. Among other things, the invention has been used to detect false pearls and diamonds. A special photographic paper has been made for the direct reception of the rays, and it is now unnecessary to make a negative. Many pictures are taken at once in this manner, by using a packet of the sensitive paper, as the rays penetrate all of the layers. But the experimenters are as yet wholly at a loss how to explain the phenomenon, or how to describe the subtle rays.

The British case of the Guiana-Venezuela boundary has been completed, and a copy of it has been placed, by the courtesy of the British government, at the disposal of our Venezuela Commission. The summary of points and arguments which has been given to the public indicates that the British claim has strong support in diplomatic and general history, in reports and maps found in Dutch archives, and by various proofs of occupation. It is contended that the Dutch established settlements in Guiana before the Spanish did; that by 1648 these Dutch settlements extended along the coast as far west as Barima, near the delta of the Orinoco, and also into the interior of the territory now in dispute; that up to the close of the last century the Spaniards had established only a few settlements south of the Orinoco; that Spain was never able to drive out the Dutch settlers; and that since 1796 Great Britain has remained in continuous possession of the territory inherited from the Dutch, and her subjects have made further occupation. If occupation alone were the determining factor, Great Britain might easily prove her claim to much of the territory within the line which she contends marks the true boundary. But much of the territory was not occupied at all until quite recently, and it is obvious that there are other elements in the problem. — *The Independent*.

The evil consequences of the prize system in schools is well illustrated by a circumstance that occurred last week in Hillsdale College, where six young lady students were competing for a prize in oratory. The daughter of the president of the college was second in a similar contest last year. This year she determined to be first. In the midst of her oration, during the intensest excitement, she paused, forgot her words, and after waiting in terrible suspense for three minutes, turned to leave the stage. As she did so, she reeled and fell. A strong man caught her. She partially recovered as she was being borne away, and from the shoulders of the stalwart man took up her lost oration. She being carried away, the contest proceeded amid great excitement. Several fainted, and the contest seemed likely to close in a fit of hysterics. At the close of the last oration the president's daughter came triumphantly forward and finished her oration amid great applause, and was carried out in another swoon. What the future effect may be on the health of the participants in this tremendous strain and struggle, one can only imagine. But when we take into consideration the cruel gratification of one ambition and the humiliating defeat that all the others suffer with their headaches, heartaches, and animosities, together with the unwise physical and mental strain, we have an emphatic warning against the whole scheme of offering premiums to pride and selfish ambition.

ITEMS.

— Colonel Vozhak, Russian military agent to China, confirms the report that the queen of Corea is alive.

— Li Hung Chang, the viceroy of China, has, with his fellow envoys, started on his way to attend the ceremonies of crowning the Russian czar, a little piece of formality that has been postponed so far.

— General Booth, of the Salvation Army, arrived in London, unexpectedly, March 10. He came overland from Brindisi in response to urgent appeals from headquarters for his advice regarding the American situation.

— The whole republic of Honduras has been placed under martial law, pending the settlement of the civil revolt in Nicaragua, in which the president of Honduras has espoused the cause of Zelaya's government against the rebels.

— A warrant has been issued for the arrest of Cecil Rhodes on the charge of complicity in the importation of arms into the Transvaal for use against the authorities of the republic. Two prominent Americans have been arrested for the same cause.

— Two thirds of the church-members in the United States are women; but they constitute only one thirteenth of all the criminals, while men are twelve thirteenths of all the criminals and one third of the church-membership.

— J. E. Crandall, president of the First National Bank of Johnson City, Tenn., has been sentenced to eight years in the United States penitentiary. Crandall was charged with wrecking the bank, which one year ago went into liquidation.

— Several young women have been mysteriously murdered in the vicinity of New York within the past few days. They have been women of respectable character, who being out alone after dark have been wantonly beaten to death. None of the perpetrators have been discovered.

— The oldest building in the world that has been uninterruptedly used for church purposes, is St. Martin's Cathedral, at Canterbury, England. The building was originally erected for a church, and has been regularly used as a place for religious gatherings for more than fifteen hundred years.

— A bill has been placed before the Canadian Parliament, at Ottawa, providing for the closing of all canals in the Dominion of Canada on Sunday, the total stoppage of all railway traffic, and of the publication and sale of newspapers on Sunday. Passage of the bill is being strongly urged upon humane grounds.

— Russia, whose calendar is twelve days behind ours, proposes to change to the Gregorian calendar after the beginning of the new century. The authorities have not yet decided whether to jump over the twelve days at once, or to accomplish their object gradually by omitting the first twelve leap-years of the century.

— Miss Sarah Dennis, a colored woman, occupied the pulpit of the First Methodist church in San Francisco, Cal., a few Sundays ago, and preached an excellent sermon. She prefaced her sermon by leading the congregation in singing a hymn. Her home is in Los Angeles, where she does mission work in the slums and prison.

— The first bridge ever constructed across the Delaware River at Philadelphia was completed March 9, and the Pennsylvania Road ran a train over it. The bridge is fifty feet above the water, has a draw to permit vessels to pass through, and cost \$2,000,000. Heretofore the bridges at Trenton, thirty miles north, were the nearest to Philadelphia.

— Spain owes \$1,250,000,000, and has a population of 15,000,000 people. Her whole revenue is hard enough to pay the interest on her debt.

— The Odelsting, or lower house of parliament in Norway, by a vote of forty-four to forty, has adopted a bill providing for the recognition of a separate Norwegian flag.

— It is coming to be the general belief that the report of the discovery of the north pole by Dr. Nansen is fabrication, as nothing has been heard from him, and the report is as yet unconfirmed.

— Eva C. Booth, who temporarily took charge of the Salvation Army in this country when her brother was dismissed, has been superseded by the appointment of Mr. and Mrs. Booth-Tucker, another daughter and her husband, who have been at the head of the work in India.

— It is stated in Peking in official circles that confirmation has been obtained of the report circulated some months ago that a secret treaty had been concluded between Russia and China, giving the former extraordinary rights in the way of railroad-building through Manchuria.

— General Weyler, Spanish commander in Cuba, has issued another proclamation extending amnesty to classes of insurgents who will submit to Spanish authority. He does not seem to display that ferocious cruelty in his administration that it was anticipated that he would do.

— A rich lode of chrysoprase, a rare variety of chalcedony of great value, has been discovered by Mr. Wilcomb, curator of the Park Museum, in Tulare county, California. Chrysoprase in its perfect state has hitherto been found only in Siberia, and there only in small quantities.

— A graduate of Oberlin still lives who was stripped and whipped on the public square in Nashville, Tenn. for the crime of teaching Negroes. Now the city authorities unite in an earnest and Christian invitation to an association which exists for the uplifting of the Negroes to meet in that city, and enjoy its hospitality.

— It is reported that Robert Ingersoll will preach for the Church Militant in Chicago on Sunday, April 1, though the place where the service will be held is not yet determined. The W. C. T. U., who own the hall where the church usually meets, emphatically protested against Colonel Ingersoll's preaching on their premises.

— An artesian well was being sunk in Cincinnati for the purpose of procuring water. At the depth of 30 feet a vein of natural gas was struck. This rose into the boiler room and caused an explosion, completely wrecking the establishment, and seriously injuring the engineer and two others. The fire engine was called out to subdue the fire.

— An Italian drug store clerk was arrested in New York for cruelty to his child, whom the officers found in the cellar upon a heap of straw, covered only with dirty cloth. The child was a seven-year-old girl, terribly emaciated, and rats were gnawing her arms and legs. The father was indifferent to the sufferings of his child. He was sent to prison for a year.

— The revolutionists in Nicaragua have for the second time been defeated in battle with the government troops. The engagement occurred March 12 at Sablon. The rebel loss was thirty-five killed and eight wounded. Forty-two prisoners were taken by President Zelaya's men. One cannon and quantities of arms and provisions were captured. The principal families of Leon, the headquarters of the rebels, have fled to Honduras.

— Thirty-five years ago, in the public market-place on the Old Calabar River, Africa, human flesh was sold just like beef. While this atrocity has ceased, destruction is coming in another form. Recent reports presented to the British Parliament show that the increase of duties paid within two years upon spirituous liquors at Old Calabar has been 225 per cent. In 1892, 1,350,751 gallons were imported; in 1894, the quantity had nearly doubled, being 2,609,558 gallons. This is a terrible record.

— It appears that the success of the Abyssinians in the war against Italy has excited trouble in the Soudan, and the British forces in Egypt are moving up the Nile with a view to retaining the situation, and suppressing any insurrection that may arise. This movement of the English forces will also be helpful to the cause of Italy in Abyssinia. It is reported, though the report is not confirmed, that there will be a united action between Italy and England to maintain their common interests in that portion of Africa.

— It is stated that Brazil has proposed to Italy to purchase the Italian cruiser "Lombardia" which has lain in Rio de Janeiro harbor for many weeks with yellow fever on board. This has resulted in the departure of over a hundred of the crew, while upward of fifty cases still exist on the pest ship. She has not been allowed to land in Rio. She is a protected third-class cruiser of 2280 tons displacement and 7140 indicated horse-power. She was launched in 1890 at a cost of \$300,000, and has a speed of eighteen knots an hour.

Negotiations with King Menelek have been opened. It is anticipated that peace will be concluded before long, and the Italian war office has countermanded the instructions sent to various points for the hurrying forward of re-enforcements to Africa. The *Italia Militaire* reports that it has good authority for stating that Menelek's proposals of peace are honorable and advantageous to Italy.

Reports from the Armenian Relief Committee show that money and other necessities are being distributed to the sufferers at various points in Armenia. The sum of \$10,000 has lately been sent to the Committee from Boston. The Committee find that their work is obstructed more from the want of funds than from the opposition of the Turks. Agents of Miss Barton have been sent to the various points in Armenia, and the work of distribution is going satisfactorily forward as far as the means will permit.

Appointments.

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

THE Lord willing, we will hold general meetings with churches at Waverly and Decatur (Mich.) as follows:—

Waverly, Thursday, March 26-31.
Decatur, April 2-6.
We hope all the brethren within a reasonable distance will attend these meetings. Meetings in each place will begin at 7:30 P. M. on first day of appointment.
R. C. HORTON,
C. N. SANDERS.

CHANGE OF APPOINTMENTS.

APPOINTMENTS for general meetings having been made for Coldwater, Mich., from March 18-23, we hereby change the appointment as follows:—

Coldwater, March 18, 19
Quincy, " 20-23
Meetings at these places will be at 10 A. M. and at 7 o'clock P. M. We look for a general attendance from our brethren within a reasonable distance.
R. C. HORTON,
C. N. SANDERS.

Special Notices.

OHIO, NOTICE!

THE canvassers' institute for the State of Ohio will be held at Mount Vernon, O., March 17 to April 15. Arrangements have been made to occupy the same building as last year. We expect a larger attendance, better accommodations, and a better institute than last year. We hope no canvasser will lose his courage, or fail to attend.

The spring state-meeting for the State of Ohio will be held at Lagrange, Lorain Co., May 11-18. The conference year will end March 31, and all reports of laborers should be made to that date. The auditing committee will do their work at this meeting. The laborers should report as soon as possible after the close of the conference year, and send the same to the conference secretary, E. A. Merriam, 249 Cedar Ave., Cleveland, O.
I. D. VAN HORN, Pres.

WANTED.

PARTNER.—A Seventh-day Adventist partner (active agent) in a good paying business, with from \$200 to \$500. Investigate. Don't write unless you mean business. A. T. Buffham, Rich Hill, Mo.

HELP.—A boy or single man on a farm for six months, to begin about April 15, 1896. Must be a bath-keeper. In writing, state age and wages expected. Address Olaf A. Johnson, Hawley, Clay Co., Minn.

EMPLOYMENT.—A man about twenty-four years old wants a chance to work for a Seventh-day Adventist printer in northern Indiana, northern Illinois, southern Wisconsin, or southern Michigan. Address James S. Peterson, North Liberty, Ind.

EMPLOYMENT.—A young man used to hard work wants work with a Seventh-day Adventist, on a farm at common labor. Prefers southern Missouri or western Kansas. Address C. W. Edwards, Sylvania, Ind. Co., Mo.

BOY.—I will give a good home to a boy old enough to drive one horse and plow. Besides paying him reasonable wages, I will give him the benefit of a home as well as the arrangement is mutually satisfactory. Good bath and day-school, and church privileges convenient. My children are now grown and doing for themselves. For further particulars, write to J. A. Wilson, Springville, Henry Co., Tenn.

FOR SALE.—On easy terms, a farm of 100 acres well improved, with a good orchard and some small fruit just beginning to bear. Two years' time given on part. Location five and one-fourth miles from Benton S. D. A. church. Will sell off 80 or 40 acres if desired. Address Wm. E. Caviness, Delphos, Iowa.

Obituary Notices.

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

BARRY.—Fell asleep, in Lexington, Ky., Feb. 23, 1896, Tilla A. Barry, daughter of A. and Mary E. Barry, aged 16 years and 9 months. She died in the triumph of faith, and in the hope of a blessed immortality.
A. BARRY.

RENFRO.—Alabama Savanna Renfro, wife of William J. Renfro, at Sacramento, Cal., died suddenly, Dec. 26, 1895, of heart failure, aged fifty-one years. She united with the Seventh-day Adventist Church under the preaching of Elder Healey some years ago in Sacramento, and died in the faith of her soon-coming Lord. Funeral services were conducted by the writer.
N. C. McCLURE.

MUDGET.—Died at Alamo, Mich., Feb. 19, 1896, of la grippe, at the home of her son, John Adams, Mrs. Fannie W. Mudget, aged eighty-three years. She loved her Saviour from her childhood. She embraced the present truth about nineteen years ago, under the labors of Elder Kenyon. A large circle of friends and relatives attended the funeral. Text, John 14:1-3.
J. F. STUREMAN.

MOOREHEAD.—Amelia Moorehead died at her son-in-law's home at Greensboro, N. C., Nov. 6, 1895, aged one hundred and one years. Sister Moorehead was born a slave, and when seven years old was brought to Guilford Co., N. C., by her mistress as a gift from her father. The last year of her life she faithfully kept all God's commandments.
MARTIN CREASY.

GREEN.—Died at her home near Lenora, Kan., March 2, 1896, Mrs. Emma Green, wife of James Green, aged nearly 61 years and 5 months. She was born in England, and came to this country in 1865. In 1890 she, with her husband, accepted present truth, and was received by baptism into the Oronoque church. She leaves a husband, two daughters, and four sons.
W. B. GREEN.

HAMBLIN.—Died at Youngsville, Pa., Nov. 12, 1895, William Hamblin, aged 72 years and 8 months. Brother Hamblin united with the Youngsville church in 1883, of which he remained a faithful member until his death. He often deprived himself of the common necessities of life to help send forth the message. He leaves a companion and two sons to mourn their loss. Funeral services by Elder M. D. Mattson. Text, Heb. 9:28.
I. N. WILLIAMS.

PRATT.—Died at his home in St. Helena, Cal., Feb. 29, 1896, of a complication of difficulties ending in tuberculosis, Wm. A. Pratt, aged 68 years and 10 months. He was born in Freeport, Me., and came to California in 1849, and to Napa valley in 1864. His wife and seven children, four boys and three girls, are left to mourn the loss of a wise, noble, loving, and faithful husband and father. Brother Pratt embraced the Seventh-day Adventist faith about twenty-one years ago, and continued an exemplary Christian until his death. His integrity, generosity, and wise counsel have endeared him to many besides his own family, and his loss will be felt by both the community and the church. Funeral discourse by the writer, Monday, March 2, 1896. Text, Ps. 17:15.
H. A. ST. JOHN.

DEVEREAUX.—Died at Denver, Col., Jan. 30, 1896, of consumption, Brother J. J. Devereaux, in his forty-first year. For about ten years Brother Devereaux had been an active laborer in the cause of present truth in the States of South Dakota and Nebraska. In 1890 he went to England, and took charge of the sale of our health publications in that field. He labored there faithfully for a year and a half, till his health failed. While attending the last General Conference, it was discovered that consumption was preying upon him, and he was advised to seek a higher altitude. He removed at once to Colorado, but did not seem to have vitality enough to resist the disease. Brother Devereaux's life was characterized by a faithfulness and unselfishness which are worthy of example. He fell asleep peacefully trusting in Jesus, and rests in bright hope of a part in the first resurrection. He leaves a wife and four children. The funeral sermon was by the writer, from the words, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.
W. B. WHITE.

JOHNSON.—Mrs. Susan Johnson, familiarly known as "Grandma," died in Marthaville, La., Nov. 23, 1895, after an illness of five months. She accepted the present truth under the labors of Elder B. F. Purdham, and died in hope of a part in the first resurrection. It is hard to part with a dear old mother, who has been so long a mother and companion; but we hope to meet again.
MRS. L. A. ROBERTS.

JONES.—Lillie Matilda Jones died near Forestville, Cal., Jan. 31, 1896, aged seventeen years. Sister Lillie was sick about two months, and during her sufferings manifested the patience of Jesus. She was very desirous of becoming a worker in the cause of Christ, which she loved, but her work was performed in a different way from what she had anticipated. Her father, who had, up to the time of her sickness, been an infidel, has now given his heart to God. She died in hope, and we believe she sleeps in Jesus. Services were conducted by the writer.
E. E. ANDROSS.

JOHNSON.—Died in Boulder, Col., Nov. 15, 1895, of consumption, Henry Johnson, in the thirty-seventh year of his age. Brother Johnson was born in Denmark, and after coming to this country several years ago embraced present truth at Racine, Wis. His health failing, he came to Colorado in the fall of 1893. His family were with him the last few months. He was an earnest, devoted Christian. He leaves a wife and five children to mourn their loss. Funeral services were conducted by the writer.
(The Danish paper please copy.)
E. W. WHITNEY.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.
STATIONS.						
Chicago.....	pm 9.30		am 8.50	am 10.30	pm 3.00	pm 11.30
Michigan City.....	11.30		8.45	pm 12.00	4.50	am 1.15
Niles.....	am 12.45		10.15	1.02	5.55	2.45
Kalamazoo.....	2.09	am 7.20	11.52	2.16	7.21	4.25
Battle Creek.....	2.55	8.10	pm 12.50	2.50	7.58	6.05
Jackson.....	4.30	10.00	2.40	4.10	9.20	6.50
Ann Arbor.....	5.40	11.05	3.50	5.00	10.12	7.30
Detroit.....	7.10	pm 12.20	5.30	6.00	11.15	8.00
Buffalo.....			am 12.10	am 6.45		pm 5.30
Rochester.....				8.00	am 9.55	8.40
Syracuse.....				9.00	pm 12.15	10.45
New York.....				pm 1.45	8.45	am 7.00
Boston.....				8.00	11.35	10.50
WEST	*Night Express.	*N.Y. & B. Spl.	‡Mail & Express.	*N. Shore Limited.	*Atlantic Express.	*Atlantic Express.
STATIONS.						
Boston.....				10.30		pm 7.15
New York.....				pm 1.00	pm 3.00	9.15
Syracuse.....				4.30	6.00	10.45
Rochester.....				8.30	11.30	am 7.25
Detroit.....				10.37	4.10	9.55
Buffalo.....				11.45	5.00	10.30
Ann Arbor.....	pm 8.45	am 6.30	am 7.15	8.30	pm 1.00	pm 4.45
Jackson.....	10.12	7.30	8.38	9.25	2.00	5.35
Battle Creek.....	11.40	8.35	10.43	10.30	3.02	7.35
Kalamazoo.....	am 1.00	9.48	pm 12.15	11.48	4.18	9.11
Niles.....	1.40	10.27	1.05	pm 12.21	4.57	10.00
Michigan City.....	3.25	11.48	3.00	1.45	6.27	11.00
Chicago.....	4.35	pm 12.50	4.25	2.45	7.22	12.00
	6.30	2.40	6.35	4.30	9.05	7.50

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read down.	STATIONS.	GOING WEST. Read up.
10 Mail Ex.		11 Mail Ex.
4 L'd Ex.		1 Day Ex.
6 A.L. Ex.		3 R'd Ex.
42 Mixed Tr'n.		23 P.B. Ex.
2 P.L. H. Pass.		5 P. No. Ex.
am pm		am pm
9.00 8.10	D. Chicago A.	6.45 1.50
11.25 5.05	Valparaiso	5.05 1.35
1.05 6.30	South Bend	3.10 10.15
1.46 7.12	Cassopolis	2.15 9.40
2.39 8.11	Schoolcraft	1.20 9.13
2.44 7.55	Vicksburg	1.10 8.52
3.30 8.35	Battle Creek	12.15 8.15
4.39 9.25	Charlotte	11.14 7.23
5.10 10.55	Lansing	10.40 6.53
6.30 10.45	Durand	9.35 6.05
7.30 11.17	Flint	8.35 5.35
8.15 11.50	Lapeer	7.49 5.02
8.42 12.00	May City	7.28 4.48
9.50 1.00	Pt. H'n Tunnel	6.50 4.10
9.25 1.15	Detroit	6.00 3.40
8.15 5.25	Toronto	5.00 3.10
8.15 7.25	Montreal	4.00 2.10
8.15 7.15	Boston	3.00 1.10
7.50 4.25	Susp'n Bridge	2.15 1.05
7.00 5.40	Buffalo	1.15 1.00
8.53 8.00	New York	8.15 6.10
10.20 8.00	Boston	7.00 5.00

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. B. MCINTYRE, Asst. Supt., Battle Creek.
A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 17, 1896.

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We are informed that the General Conference Association at its late meeting divided the canvassing work into two sections, the line of which is the Mississippi River. It is expected that Brother F. L. Mead will have charge of the work in the eastern district, and Brother E. M. Morrison will have charge of the western district.

A letter received from Allen Moon since his return to Washington reports that the hearing before the House Committee on the proposed amendment to the national Constitution, resulted disastrously to the friends of that measure. Their own mouths condemned them, and it is probable that the measure will be acted upon unfavorably by the Committee. We look for further particulars next week.

The General Conference Association finished up its annual business on Monday, the 9th inst. Those members who were not members of the General Conference Committee returned to their homes or various fields of labor. The Committee still remains in session. Much of its time during the past week has been occupied in auditing accounts. No word has reached us concerning the proceedings, hence we are not able to make any report as yet.

The first institute for agents handling the health publications was held during the past week in the lecture-room of the Sanitarium Hospital building. The convention opened at 10 A. M., March 6, with a talk by Dr. Kellogg, followed by I. F. Segner, the gentleman who has been handling "Plain Facts" for a number of years, during which time over 250,000 copies have been sold. Brother F. L. Mead has immediate charge of the instruction, with George A. King and others as assistant instructors. Those present have the privilege of attending the cooking-school every second day, also of attending experiments in the bacteriological laboratories. Among those present may be named G. D. Ballou, F. W. Morse, and also A. T. Stroup, lately from India. About thirty are in attendance. The convention will close Tuesday evening, the 17th.

We note with pleasure the evidences of success which attend the work of the Sanitarium Health Food Co. The evidences to which we allude are of two kinds: First, the personal knowledge of the excellent food products, with their health- and strength-giving qualities; the other is the outward signs of prosperity consisting in immense dray loads of boxes and barrels which daily pass our window to the railroad station, branded for shipment to all parts of the world. Still another evidence is in the fact that if we miss anybody around here, and inquire where he is, the answer frequently comes, "He is working for the Food Company."

Our readers will note with particular interest the account given of the trial of Brother Nash in Mississippi. The unreasonable cruelty of the Sunday laws ought to excite the sympathy of the people for those who have to suffer their consequences. The cases of the brethren in Ontario are still pending in the superior court in Toronto, to which they have been appealed. Notice has been received that the cases would come up the 17th; but the testimony being in, the defendants will not need to be present. They are at present pursuing their work, presenting Christ and his truth, and waiting daily to hear the results which may consign them to long periods of imprisonment for conscience' sake.

The General Conference Bible School, which has been conducted in the REVIEW Office chapel for the past twenty weeks, closed last Sunday evening with appropriate exercises. The attendance at the school has not been so large as on former occasions, numbering perhaps fifty or more students, but there has been a good degree of interest manifested throughout. Elder Durland has conducted the principal Bible studies, and has had assistance from others in this line, while the language work has been under the charge of Professor G. H. Bell.

Brother Lamson, of the Religious Liberty Association, informs us that a letter from one of the attorneys in the Ontario cases states that a bill was introduced in the Parliament at Ontario, on the 11th inst., which has for its design the bringing of farmers within the operation of the Lord's-day Act. The pressure for such a law, or such an amendment of the existing law as will reach farmers, comes from the county of Essex, in which is the church at Albana. One of our friends, not a member of the church, but having considerable influence, is interesting himself in the matter. Brother Lamson thinks a very good opportunity has arrived for working with the legislature there. The argument will be reached on the second reading, which may be some days or weeks yet.

On Monday evening, the 9th inst., an interesting meeting was held in the Tabernacle in the interests of religious liberty. The president of the Association, Elder Allen Moon, of Washington, D. C., led the meeting, and delivered an impressive address, giving an outline of the workings of the so-called National Reformers in their efforts to secure the adoption of religious legislation. Elder A. T. Jones was also present, and addressed the congregation briefly on the topic of the United States in prophecy. Without taking up the Scriptural specifications, he called attention to the predictions of the Seventh-day Adventists for the last

forty years and more, based upon the sacred prophecies, and showed in various instances minutely these predictions are being fulfilled, proving that whether we consider the Scriptural prophecies or not, the predictions of the Adventists have been proved to be well founded.

An interesting feature of the above meeting was the report of Brother J. G. Lamson, who has at some pains made a compilation of the cases of prosecution under the Sunday law. A brief epitome of the report we transcribe follows: Total cases of prosecution under Sunday laws to March 1, 1896, 157; cases brought to trial, 116; resulting in conviction, 10; fines paid by choice, 21; by levy and distress, 8; commitments to jail, 48; sentences suspended, 3. Of cases now pending, there are awaiting trial in justice courts; 5 awaiting trial on first appeal; and 6 awaiting trial on second appeal. The total of fines imposed is \$269.69; total days imprisonment sentenced, 2769; served, 1438. Days in the chain-ga sentenced, 810; served, 455. As a result of the hardships endured under confinement, the death of two men was hastened, and several have not recovered from the effects of bad food and ill treatment. The number of cases of prosecution in 1892 was 11; in 1893, 14; in 1894, 31; in 1895, 62; in 1896 (two months)

I DON'T BELIEVE.

THIS is a declaration we often hear, and too, from professed Christians who claim to believe the Bible, in reference to truths or institutions which rest solely on the authority of the Bible. For instance, one will say, "I don't believe the seventh day is the Sabbath." Can a Christian consistently speak in that manner? Why?—Because as he believes the Bible, he is bound to believe whatever the Bible teaches, and any Bible question is not with him a question of belief or disbelief, but a question of Bible authority.

A man may say, "I don't believe the Bible." He may be a skeptic, and openly avow it; and then the question first to be settled with such one, is the authenticity and credibility of the Scriptures. And one who does not believe the Scriptures, of course may express a disbelief in anything and everything which the Scriptures teach.

Not so with any one who professes to believe the Bible. To be consistent, such a one must accept whatever is taught in the Bible; and when the proposition is placed before him that the seventh day is the Sabbath of the Lord, the question with him must be, not whether he believes it or not, but whether or not the Bible teaches it. If the Bible teaches it, he does believe it, if he believes the Bible; and if he says he doesn't believe it, and it turns out that the Bible teaches it, he simply confesses his ignorance of the Bible, confesses that he is not informed on the subject. It is not, then, a matter of belief or disbelief with him; it is solely a matter of information.

Let no Bible believer say, therefore, that he does not believe that the seventh day is the Sabbath. Let him say, if he must, that he is not informed on the subject. But then let him become informed. Let him learn what the Bible does teach on the question; and on that condition, in case of every candid person, the belief will adjust itself to the evidence. U. S.