

The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

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

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THE HEAVENLY TRINITY.

BY WORTHIE HARRIS.
 (New York City.)

CALM and serene amid the strife
 Of turmoil and of sin,
 Hope breathes her peaceful words of cheer,
 To brighten all within.

And blest assurance quells the foe,—
 Tempest of fear and doubt
 By her to quietness are stilled,
 Or thrust fore'er without.

For confidence allures to peace,
 And Faith yields ecstasy,
 Through blending Hope and Love, to joy,
 Of heavenly trinity.

Faith sees, Hope cheers, and Love delights
 To prove her life divine
 By deeds that savor of her source,
 Which Faith and Hope entwine.

Let Peace abound through all thy heart,
 His words thy Hope inspire,
 While Faith doth grasp the sacred torch
 Of Love's unwaning fire.

Our Contributors.

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

CHARACTER OF THE LAST CONFLICT.

BY MRS. E. G. WHITE.

THE great controversy between the Prince of light and the prince of darkness has not abated one jot or tittle of its influence as time has gone on. The stern conflict between light and darkness, between truth and error, is deepening in its intensity. The synagogue of Satan is intensely active, and in this age the deceiving power of the enemy is working in the most subtle way. Every human mind that is not surrendered to God and is not under the control of the Spirit of God, will be perverted through satanic agencies. The enemy is working continually to supplant Jesus Christ in the human heart, and to place his attributes in the human character, in the place of the attributes of God. He brings his strong delusions to bear upon the human mind, that he may have a controlling power. He seeks to obliterate the truth and abolish the true pattern of goodness and righteousness, in order that the professed Christian world may be swept to perdition through separation from God. He is working in order that selfishness may become world-wide, and thus make of no effect the mission and work of Christ.

Christ came to the world to bring back the

character of God to man, and to retrace on the human soul the divine image. Through his entire life, Christ sought by continuous, laborious efforts to call the world's attention to God and to his holy requirements, so that men might be imbued with the Spirit of God, might be actuated by love, and might reveal in life and character the divine attributes. Christ came to be the light and life of the world, and his life was one of continual self-denial and self-sacrifice. The Lord Jesus valued every human being, and could not endure the thought that one soul should perish. His great heart of love embraced the whole world, and led him to provide complete salvation for all who would believe in him. In the character of Christ, majesty and humility were blended. Temperance and self-denial were seen in every act of his life, but there was no taint of bigotry, no cold austerity, manifested in his manner to lessen his influence over those with whom he came in contact. The world's Redeemer had a greater than angelic nature; yet united with his divine majesty were meekness and humility that attracted all to himself. He speaks to all, saying, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Christ is man's example. "In him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ, our Redeemer, comprehended all the necessities of man. He formulated the mighty plans by which fallen man is to be uplifted from the degradation of sin. In every circumstance, however trivial, he represented the Father. Though upholding the world by the word of his power, he would stoop to relieve a wounded bird. O that we all had an intelligent knowledge of Jesus Christ! Weary and worn as he often was, he pleased not himself. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "See that ye refuse not him that speaketh." Who are those that refuse to hear the voice of Christ!—They are those who do not hear and practise his word. They are those whose hearts are crowded and overcharged with surfeiting and drunkenness and the cares of this life; who are eating and drinking, planting and building, marrying and giving in marriage. They are those who will not receive the message of warning for these last days.

The agencies of Satan are at work to keep the minds of men engrossed with the things of this life, in order that he may work counter to the mission and work of Christ. Of Satan, Christ declares he "abode not in the truth." Once Satan was in co-partnership with God, Jesus Christ, and the holy angels. He was highly exalted in heaven, and was radiant in light and glory that came to him from the Father and the Son; but he became disloyal, and lost his high and holy position as covering cherub. He became the antagonist of God, an apostate, and was ex-

cluded from heaven. He established his empire, and planted the standard of rebellion against the law of Jehovah. He invited all the powers of evil to rally about his standard, in order to form a desperate companionship of evil to league against the God of heaven. He worked perseveringly and determinedly to perpetuate his rebellion, and to cause men to turn from Bible truth, and to stand under his banner. As soon as the Lord through Jesus Christ created our world, and placed Adam and Eve in the garden of Eden, Satan announced his purpose to conform to his own nature the father and mother of all humanity, and to unite them with his own ranks of rebellion. He was determined to efface the image of God from the human posterity, and to trace his own image upon the soul in place of the divine image. He adopted methods of deception by which to accomplish his purpose. He is called the father of lies, an accuser of God and of those who maintain their allegiance to God, a murderer from the beginning. He put forth every power at his command to win man to co-operate with him in apostasy, and succeeded in bringing rebellion into our world.

All the vast, complicated machinery of evil agencies is put into action in these last days. Through generation after generation, from age to age, Satan has gathered human agencies through whom to work out his diabolical purposes, and to bring about the enforcement of his plans and devices in the earth. The great putrid fountain of evil has been continually flowing through human society. Though unable to expel God from his throne, Satan has charged God with satanic attributes, and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practises, he has drawn to himself the homage which man should have given to God, and has planted his satanic throne between the human worshiper and the divine Father.

But in man's behalf, Christ met the specious temptations of Satan, and left to man an example as to how to overcome Satan in the conflict. He exhorts his followers, saying, "Be of good cheer; I have overcome the world." Satan has made masterly efforts to perpetuate sin. He arrayed all his evil agencies to war against Jesus Christ in an active, desperate conflict, in order that he might bruise the heart of infinite Love. He seduced the people to bow to idols, and thus gain supremacy over earthly kingdoms. He considered that to be the god of this world was the next best thing to gaining possession of the throne of God in heaven. In a large measure he has been successful in his plans. When Jesus was on earth, Satan led the people to reject the Son of God, and to choose Barabbas, who in character represented Satan, the god of this world. The Lord Jesus Christ came to dispute the usurpation of Satan in the kingdoms of the world. The conflict is not yet ended; and as we draw near the close of time, the battle waxes more intense. As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being, but he will personate

Jesus Christ; and the world who has rejected the truth will receive him as the Lord of lords and King of kings. He will exercise his power, and work upon the human imagination. He will corrupt both the minds and the bodies of men, and will work through the children of disobedience, fascinating and charming, as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold! The form Satan assumed in Eden when leading our first parents to transgress, was of a character to bewilder and confuse the mind. He will work in as subtle a manner as we near the end of earth's history. All his deceiving power will be brought to bear upon human subjects, to complete the work of deluding the human family. So deceptive will be his working, that men will do as they did in the days of Christ; and when asked, Whom shall I release unto you, Christ or Barabbas? the almost universal cry will be, Barabbas, Barabbas! And when the question is asked, "What will ye then that I shall do unto him whom ye call the King of the Jews?" the cry again will be, "Crucify him!" Christ will be represented in the person of those who accept the truth, and who identify their interest with that of their Lord. The world will be enraged at them in the same way that they were enraged at Christ, and the disciples of Christ will know that they are to be treated no better than was their Lord. But Christ will surely identify his interest with that of those who accept him as their personal Saviour. Every insult, every reproach, every false accusation made against them by those who have turned their ears away from the truth and are turned unto fables, will be charged upon the guilty ones as done to Christ in the person of his saints.

Those who love and keep the commandments of God are most obnoxious to the synagogue of Satan, and the powers of evil will manifest their hatred toward them to the fullest extent possible. John foresaw the conflict between the remnant church and the power of evil, and said, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The forces of darkness will unite with human agents who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived. Through yielding to satanic influences, men will be transformed into fiends; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil,—men who reflect his own image.

Men were imbued with a satanic spirit at the time when they decided that they would have Barabbas, a thief and murderer, in preference to the Son of God. The demoniac power triumphed over humanity; legions of evil angels took entire control of men, and in answer to Pilate's question as to whom he should release unto them, they shrieked out, "Away with this man, and release unto us Barabbas." When Pilate spoke again to them concerning Jesus, the hoarse cry was raised, "Crucify him, crucify him." Through yielding to demoniac agencies, men were led to take their stand on the side of the great apostate. Unfallen worlds looked upon the scene with amazement, unable to comprehend the degradation that sin had wrought. Legions of evil angels controlled the priests and rulers, and gave voice to the suggestions of Satan in persuading and tempting the people by falsehoods and bribes to reject the Son of God, and to choose a robber and murderer in his stead. They appealed to the very worst passions of the unregenerate heart, and stirred up the worst elements of human nature by the most unjust accusations and representations. What a scene

was this for God to look upon, for seraphim and cherubim to behold! The only begotten Son of God, the Majesty of heaven, the King of glory, was mocked, insulted, taunted, rejected, and crucified by those whom he came to save, who had given themselves to the control of Satan.

Christ said, "If they do these things in a green tree, what shall be done in the dry?" "They shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. . . . Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The agencies of Satan are having their last chance to develop before the world, before angels and men, the true principles of their attributes. The people of God are now to stand as representatives of the attributes of the Father and the Son. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods."

DO NOT HASTILY GIVE THEM UP AS HOPELESS.

BY ELDER D. T. BOURDEAU.
(*Marionette, Wis.*)

"BEHOLD, I stand at the door, and knock." Rev. 3:20. "And account that the long-suffering of our Lord is salvation." "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:15, 9.

As laborers together with Christ, we should always keep before us the example of him who was the embodiment of love and wisdom, forbearance and long-suffering toward erring mortals. The long-suffering of Christ toward us who believe should teach us to suffer long with our fellow mortals; but is this excellent, indispensable trait of character always manifested by those who bear the name of Christ? If the heavenly records that are faithfully kept by those who are never swayed from the right and from verity were opened to our view, they would show that this question cannot be truthfully answered affirmatively.

How often we hear it said of some church-member who has erred again and again, "There is no use of bestowing further labor to restore him! Let him be at once expelled from the church." Those who speak thus have not fully taken in the meaning of the following conversation that took place between Peter and our Saviour: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Matt. 18:21, 22. And Luke, giving a portion of Christ's instructions on this important subject, says, "And the apostles said unto the Lord, Increase our faith." Luke 17:5. And well may this prayer be offered by every one of us.

How often we are in danger of thinking that nothing can be done for our neighbors in this, that, or the other neighborhood or village or city! And it is a very true saying that as a man "thinketh in his heart, so is he" in his words and actions. If a man thinks nothing can be done for his neighbors, will he be very likely to labor for their salvation?—Certainly not. Why not rather follow the example of our Saviour, who died for all, offers salvation to all, labors for the salvation of all, just as though all were going to be saved? It is only in working by this example that we shall be found acting the part the Lord would have us take in laboring for the salvation of our fellow beings.

Are you sure that the people you would turn from the church have sinned away their day of grace? If you are not sure of this, labor for them. It has often happened that those we thought were the hardest cases, have been thoroughly converted, and have become the brightest lights in their respective localities. Is not Paul a striking illustration of this truth? Did not the early Christians, who had known his wicked course toward them and their religion, repulse him, even after his conversion? And was not this same narrow, exclusive spirit manifested by most of the early Christians toward the Gentiles for several years after the death of our divine Lord? May God keep us all from manifesting this spirit toward any man or class of men! If we do not, then we shall be able to keep pace with the message, and act our part in the wonderful work that is going "to every nation, and kindred, and tongue, and people" to prepare a people for the coming of the "King of glory."

The progress of this work and the nature of the message on which it is based, should be to us the strongest incentive to earnestness and activity in doing missionary work for even the most degraded peoples on earth. The greater the misery and moral degradation, the more deeply should our feelings of sympathy and love be moved, and the more should we be drawn out with inexpressible yearnings and "bowels of mercies" after those who are in the greatest need of help. This is the principle that led Christ to sacrifice all to save us, and it should now be more fully embodied in our experience than ever before, for the work of salvation will soon be finished. Again and again is my soul startled as I see the progress the last work of the gospel is making. Every great religious movement of divine origin has had a small beginning. About forty years ago I identified myself with the Sabbath-keeping remnant of gospel Israel. Then there were less believers in all the world than there are now in one of our smaller conferences. As I look at the progress of the work and at the advance of this people, I involuntarily exclaim, "What hath the Lord wrought!" May I keep pace with this wonderful growing cause!

We Americans are a highly favored people. The civil and religious liberty we have enjoyed, and the almost infinite resources that stand behind our personal and national prosperity, are daily quickening, in every direction, our perceptive, intuitive, and executive powers, so that it has become proverbial that Americans are quick to think, plan, and execute. But this is not the case with many other nations, so we must make great allowance for much of the foreign element that comes to our shores, and expect that, as a general thing, it will take longer for such people to see and decide to carry out the truths for these times than it takes for Americans to do so. And here is room for the exercise of patience, and for close and candid thinking. All circumstances should be weighed carefully, and it should be borne in mind that "still waters run deep," and that very often the slowest thinkers are the deepest thinkers. The stony-ground hearers are of short duration, but very frequently those who are the most

cautious and logical and the slowest to arrive at conclusions, make some of the very best material when once converted to God and his truth.

If these facts are not taken into account, there will be danger of prematurely ceasing to work for souls, and of leaving fields too soon. Has not this been done more than once, even among Americans? Is it not a sad fact that individuals and fields have been left as hopeless, when, had the laborers manifested more patience and more tenacity, there would now be bright and shining lights,—yea, prosperous churches,—where people are groping their way in darkness? What a sin to leave souls and promising fields too soon through a lack of faith, self-denial, and genuine love, just at a time when a little more perseverance and common sense, blended with the graces herein mentioned, could have secured great victories and encouraging additions to the body of believers!

Some may, like the ancient Gergesenes, repel the truth and the messenger who bears it, because they fear they will lose financially, or for some other reason based on selfishness; but afterward, as they take time to reflect, and the spirit of God and good angels work on their hearts through the very truth that has been related, they may, as they are led to see their condition and the motives that have actuated them, desire again to hear the living preacher, who, if he stands in the light, will return to the very field from which he was expelled, to preach the glad tidings to the erring, with unwonted power and efficiency.

KNOWLEDGE.

BY MRS. M. D. COUNSELMAN.
(Battle Creek College.)

SHAKESPEARE has said, "Ignorance is the curse of God; knowledge, the wing whereby we fly to heaven." Satan said, "I will exalt my throne above the stars of God. . . . I will be like the Most High." Ever since Satan fell to earth with this selfish inquisitiveness in his heart, he has diffused its principles into the hearts of men. A desire to know God by their own efforts has always been the case, excepting, of course, the humble few who were led by the spirit of God. Men have ignored the only possible way to know him; namely, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jesus said unto them, "I am the way, the truth, and the life: no man cometh unto the Father, but by me!" There is the tendency to "climb up" and "enter in" "some other way."

In all ages there have been people and sects whose perverse natures have led them to seek for knowledge with the wrong motive, and with error as a foundation. The results of such research could only be false, deceptive, and ruinous. Satan has been, primarily, the instigator of all such research; and in this, the closing era of the world's history, his best efforts will be exerted with disastrous consequences. In order fully to understand the magnitude of his closing work in the minds of men, a recapitulation of the past may not only be helpful but necessary. The Scriptures tell us of ancient necromancy, and how God regarded it and its fruits. Satan was leading men to pry into the future, to obtain a knowledge of hidden mysteries through his methods. Every Bible student knows that necromancy was simply modern spiritualism, or, reversed, modern spiritualism is nothing more or less than ancient necromancy. All through the world's history, this abomination has existed, recognized in the various forms it has assumed for the purpose of more adroitly deceiving. Notice the various guises under which it has masqueraded,—witchcraft, sorcery, divination, fire-worship, theosophy, mysticism, and the various forms of so-called worship in oriental countries, jugglery, legerdemain, fortune-telling,

astrology, alchemy, mesmerism, mind-reading, hypnotism, Christian science, and psychical research.

It will be necessary especially to notice a few of these phases of Satan's operations. And to arrive at the essential feature of this line of thought, the subject of theosophy should just here claim some attention. Theosophy claims to teach one "to be wise in the things of God," to know God, by physical processes, as by theurgic operations or incantations, or chemical processes, and thus gain a "direct insight into the processes of the divine mind, and the interior relation of the divine nature." The alchemist conducts his researches in his laboratory with the thought of discovering the hidden powers of God in nature, through the science of chemistry; for alchemy is "occult chemistry." Who has not shuddered at the contemplation of Dr. Faust and Mephistopheles, and at the midnight scene in "Macbeth" of the three witches muttering their incantations over the boiling caldron? The weird, uncanny, esoteric nature of this occult chemistry is fascinating, no doubt, to the unsanctified scientist; and yet may there not be some danger of our modern scientists' being beguiled into a desire for knowledge that borders *onto*, if not directly *into*, the principles of theosophy? How really and veritably the people of our land are believers in theosophy, was demonstrated at the World's Fair, on the occasion of the presentation of the subject, by most universal applause and enthusiasm. The gradual and insidious development of this so-called religion, is not to be ignored by those who would recognize the schemes of Satan in his final effort; for true it is that as faith in the invisible wanes, belief in the visible, tangible, will wax more and more predominant in the minds of men, who, having repudiated the word of God, thus fail to be fortified against such errors. The tendency, now, is to abjure faith, and to exalt reason and *science!*

And what is science doing for the minds of men in this nineteenth century? The furor of the hour is over the X ray, as we all know. A recent paper makes the comment, "This discovery borders upon the invisible world." Satan is the "prince of the power of the air." He is master of the secrets of the hidden forces of nature, odic and psychic force, electricity, the chemical composition of matter, the elements of the animate and inanimate, and the relations of each to the other. The *Washington Star*, of March 28, contains an article which for concise explanation of the mysteries of the hour, and a truthful presentation of the danger surrounding us, has not before been given to the public. The following is from the article:—

Society, in general, is living under a reign of black art. The magic, sorcery, and mysteries of the middle ages have been revived among us in America, with a more scientific knowledge of electrology. The popular use of electricity and magnetism in treating disease has resulted in the nerves, muscles, and brains of thousands of people being connected by a current of electricity, which makes them a medium of any thought or sensation that a strong personality may impose upon them. They have virtually lost their identity, and become merely the instrument of any chance agent that seeks to control them. At the same time, demonology, under the name of hypnotism, is being practised in all its forms, and the demon's incubi are entering into every human relation!

Aside from God and Christ, Satan is the strongest personality in the universe. When he has linked the whole world who are not servants of God in one grand unit by this hideous power, what will he not be able to do to deceive and destroy? How fearful will be his power when God shall finally withdraw his restraint wholly from the earth, and Satan shall divulge to modern alchemists secrets that will reveal to their delighted minds the invisible world, with the long-lost, loved, and mourned of other days—invisible no longer, visible to the naked eye!—soon to be manifest with less trouble than to see through an eight-inch timber by means of an

X ray! What appalling delusions await this generation! How helpless all, outside of Christ, will be, to resist *this*, which is to work with "all power and signs and lying wonders." But doubtless many will resent this with scorn and unbelief. Is not this new discovery a blessing to mankind, to the diseased especially?—Surely so; for Satan knows full well how to mix truth and error, to combine good and evil; and the apparent benefit to men, and the virtues of science, will but serve as a blind to the unwary and world-wise, who will thus be prepared for the greater deceptions to follow. Is there not food for reflection, and an incentive to "be on guard" in these perilous times, by reason of our present environments? In conclusion, it may be noticed that to the scientific man, "psychical research" sounds innocent enough, and infatuates. The term "Christian science" deceives the church-member who desires to be a "Christian," and yet is interested in science. The curious, commonplace multitude will be entrapped through mesmeric and mind-reading phenomena, and the operations of hypnotism.

These several avenues through which Satan is working, will draw in a vast multitude to final destruction, all because they sought *not* to 'he God of heaven, but "have sought out many inventions," which the "prince of the power of the air" has only been waiting to reveal. God *could* have turned these to blessings, but mankind, having perverted the power, ignored the only true way to know God, can only reap the results of such a course, the end of which is deception and death. Let us thank God for a knowledge of the *truth* as it is in Jesus, and do our utmost to pull others out of the net Satan is spreading for their feet, and into which the whole world is hurrying.

THE TRUE MISSIONARY.

BY CHARLES P. WHITFORD.
(Orlando, Fla.)

No one who understands the duties and dangers of the time in which we live, will be seeking his own selfish ease, comfort, or convenience. On the contrary, he will be unselfishly engaged in laboring for the salvation of the perishing. That all may have a part to act in this grand and glorious work, books, pamphlets, tracts, and periodicals have been prepared containing the last solemn notes of warning to a guilty and perishing world. The true missionary will gladly avail himself of these means whereby he can bring a knowledge of the present truth to the attention of his neighbors, relatives, and friends. The true missionary will give evidence that the love of God has been shed abroad in his heart; and when that same love that was in the bosom of the Father has been placed in a person's heart, then the same mind will be in him that was in Christ Jesus. Phil. 2:5.

I would not wish to be understood as meaning that it is wrong to provide a comfortable home for ourselves and our families, but I do believe that it is primarily important that we heed the admonition of the Saviour when he says: "But seek ye first the kingdom of God, and his righteousness;" and then follows the blessed assurance, "And all these things shall be added unto you." Matt. 6:33. A true missionary is one who has implicit confidence in every word the Lord has spoken; and so when the Lord says, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (Matt. 6:31) he will have no undue anxiety in regard to his temporal necessities. To those who trust in the Lord and not in themselves, there is a gracious promise, "So shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. "Cursed be the man that trusteth in man. . . . Blessed is the man that trusteth in the Lord." Jer. 17:5, 7.

A true missionary is a follower of Christ. The Saviour has declared of himself: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28; Mark 10:45. Our Saviour came not into this dark world of sin, suffering, sorrow, and death to seek his own ease, comfort, or convenience; but he came to minister to others. He came to impart sunshine and gladness, where all was sadness and gloom. He came "to seek and to save that which was lost." He came not to enjoy a good time, but to "give his life a ransom for many." He chose to leave his Father and all the glories of heaven,—"he made himself of no reputation, and took upon him the form of a servant,"—and humbled himself unto death, "even the death of the cross." Phil. 2:6-8. And what was all this self-denial for?—"This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." 1 Tim. 1:15. "All have sinned." Rom. 3:23. "All" includes me. I have sinned; therefore Jesus came to save me. In the Saviour's giving himself as a sacrifice to save lost man, we have an example of that which constitutes "the true missionary." In the Saviour we have an example of undying love and devotion, not for his friends, but for his enemies. "Christ died for the ungodly." Rom. 5:6. Well did the beloved John say, "God is love." 1 John 4:8.

Are we disciples of Christ? If so, we shall be found engaged in bringing light, joy, and gladness to other hearts, as Jesus, our master and friend, before has done. We will be imbued with the spirit of self-sacrifice for the salvation of souls. Such was the spirit of the Master. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Remember that the sons of God are led by the Spirit of God. Rom. 8:14. The Spirit of God is love. In the works of love, another than the actor is always the object of the action. Taking this truth for a rule, it will not be at all difficult to determine whether or not we are really and truly "the sons of God." Are we doing all in our power to bring to others a knowledge of the doom that is awaiting all those who will not obey God? If we find ourselves engaged in extending a knowledge of the third angel's message and its kindred truths, and doing so from the principle of love, then we may be sure that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

O that all might realize that soon, very soon, our opportunities for doing good will be in the past. We shall not have the privilege of passing this way again. If we refuse or neglect to engage in the work God has called us to perform, he will lay the burden upon others. They will perform the work, and receive the reward we might have obtained. To such will these cheering words be addressed, "Well done, thou good and faithful servant. . . . Enter thou into the joy of thy Lord."

AN EXAMPLE.

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

For what did the children of Israel have their experience?—"Now all these things happened unto them for ensamples [margin, "types"]." 1 Cor. 10:11. The marginal reading of the Revised Version is, "Now these things happened unto them by way of figure," and the marginal reading of the sixth verse says: "Now in these things they became figures of us." Study very carefully the first eleven verses of this chapter. It is evident from this that Israel in the flesh was a type, or figure, of spiritual Israel by faith.

Why has a record of their conduct been

handed down to us?—"And they were written for our admonition, upon whom the ends of the ages are come." 1 Cor. 10:11, R. V. An admonition is counsel, or information, given with the view of making one better. "For whatsoever things were written aforetime were written for our learning." Rom. 15:4.

With these facts before us, let us see if we can learn a few lessons from their experience. Look at a few points in which they were types: (1) The Egyptian bondage was typical of the spiritual bondage of sin. See Rom. 8:15; Gal. 5:1; Heb. 2:14, 15. (2) The deliverance of the children of Israel from Egyptian bondage was a type of our deliverance from the power of sin and self. (3) The heathen nations and their idols, which they were to drive from the promised land, may be considered as typifying the lusts and affection of our carnal minds, which must be driven out. (4) The admonitions and promises given them, the warnings and reproofs they received, the mistakes and failures they made, and their murmurs and complaints, were figures from which we may learn many spiritual lessons of truth, that, if heeded, will be the means of keeping us from making the same mistakes, and from falling into the same condemnation.

What was to go before them?—"Behold I send an Angel before thee." Ex. 23:20. Who was that angel?—Christ. 1 Cor. 10:4, margin.

Who has gone before us?—Christ. 1 Peter 2:21-25; John 10:1-5.

What were they to do? and against what were they warned?—"Beware of him, and obey his voice, provoke him not." Ex. 23:21.

Whose voice are we to obey?—We are to obey the words of Jesus, but the words that he spoke were received from the Father. Matt. 17:5; Deut. 18:15; Acts 3:19-23; John 14:10.

What did God promise to do if they would obey?—He promised to be an enemy unto their enemies, and to cut them off. Ex. 23:22, 23.

Will he do the same things for us?—"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:25-27. In Jer. 17:9 we learn the condition of this heart of stone, or, as Paul calls it, the carnal mind. Rom. 8:5-8. See R. V. also. This stony heart, or carnal mind, does not know God (1 Cor. 2:14) in practise or experience, any more than did the heathen in the days of ancient Israel. To know God in our lives is eternal life. John 17:3. The stony heart does not please God (Rom. 8:8), because it is not subject to his law (1 John 3:22), but is an enemy of God. Rom. 8:7. To displease God is to transgress his law (1 John 3:22), and that is sin. 1 John 3:4; Rom. 4:15.

What were God's people not to do?—"Thou shalt not bow down to their gods, nor serve them, nor do after their works." Ex. 23:24.

Out of what may we make a god?—"Their taste, their appetite, is their god; and when the ax is laid at the root of the tree, and those who have indulged their depraved appetites at the expense of health are touched, their sin pointed out, their idols shown them, they do not wish to be convinced; and although God's voice should speak directly to them to put away those health-destroying indulgences, some would still cling to the hurtful things which they love."—"Testimonies for the Church," Vol. I, p. 486.

From this we learn that we can make an idol or a god of our appetite. In Eze. 36:25 the Lord says he will cleanse us from all our idols. There are many other things of which we can make

idols, such as dress, money, farms, houses, etc., but for the present we will consider that of taste.

What does lustful appetite make of those who indulge it?—"Lustful appetite makes slaves of men and women, and beclouds their intellect and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated."—*Ibid.*

What are some of the results of the indulgence of appetite?—"Those who have indulged the appetite for these stimulants have transmitted their depraved appetites and passions to their children, and greater moral power is required to resist intemperance in all forms." "The Redeemer of the world knew that the indulgence of appetite would bring physical debility, and so deaden the perceptive organs that sacred and eternal things would not be discerned. . . . The declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite."—*Idem*, Vol. III, pp. 488, 486.

Seeing that the indulgence of appetite is making an idol or a god of it, seeing that so many evil consequences result from the indulgence of it, and seeing that ancient Israel was commanded utterly to overthrow the idols of the heathen and break down their images, what should we do?—"As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion."—*Idem*, p. 491. "Christ's experience is for our benefit. His example in overcoming appetite points out the way for those who would be his followers and finally sit down with him on his throne."—*Idem*, Vol. IV, p. 29.

What was to be the result if they would thus serve the Lord?—They would escape the diseases that were put upon the Egyptians, and would have sickness taken from the midst of them. Ex. 23:25; Deut. 7:12-15; Ex. 15:23-26. Notice, the last text says that if they would "give ear to his commandments, and keep all his statutes," he would put none of those diseases upon them.

What is a special characteristic of the people of God in the last days?—They keep his commandments. Rev. 14:12. In 1 John 5:3 we are told that "this is the love of God, that we keep his commandments."

In order to love God and keep his commandments, what must we do?—"A continual transgression of nature's laws is a continual transgression of the law of God."—"Testimonies for the Church," Vol. IV, p. 30. "It is just as much a sin to violate the laws of our being as to break one of the ten commandments, for we cannot do either without breaking God's law. We cannot love the Lord with all our heart, mind, soul, and strength, while we are loving our appetites, our tastes, a great deal better than we love the Lord."—*Idem*, Vol. II, p. 70. If we love our appetites more than we love the Lord, we will be sure to serve, or worship (Matt. 4:10), them, for we always worship that which we love most; and, as our appetites are perverted, we would certainly be transgressing the laws of our being by serving them.

If we keep the commandments of God, which include the laws that govern our physical nature (they are revealed to us in the health reform), from what will we be kept?—"Our Heavenly Father sent the light of health reform to guard against the evils resulting from a debased appetite, that those who love purity and holiness may use with discretion the good things he has provided for them, and by exercising temperance in their daily lives, may be sanctified through the truth."—*Idem*, Vol. IV, p. 141.

□ "We may pray without limit for spiritual, though not for temporal, blessings. Too much wealth we may have, but too much grace and peace we cannot have."

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.

IF WE PAUSED TO THINK.

BY MRS. OGDEN LEWIS.
(Detroit, Mich.)

If we paused to think that angels
Walk beside us in the way,
Would we not be far more careful
What we do and what we say?
Would we talk about our brother,
Tell his failings to another?
Would we chide or grieve each other?
Would we, Christian, would we, say?

If we paused to think that angels
Walk beside us in the home;
That each word, and every action
Echo through yon heavenly dome;
Would we e'er dispute and wrangle?
Welcome murmuring's noisy jangle?
Would we thus with sin entangle?
Would we ever, would we, say?

If we paused to think that angels
Listen in the busy shop
To each tale of idle jesting,
To each unkind word we drop;
Would we not grow kindly cheerful,
Keep the heart subdued and fearful,
Lest away we drive them tearful?
Would we, Christian, would we not?

If we paused to think that Heaven
Hears the secret thoughts we think,
Would we not be very careful
Of what spirit in we drink?
Would we cherish cruel chiding,
Or those wicked thoughts now hiding?
Would we not want love abiding?
Would we, Christian, would we not?

If we paused to think that angels
Worship in the house of God
By our sides, and note the reverence,—
Note the way his truth is trod,—
Would we harshly judge the speaker,
Making self, thus, much the weaker?
Would we not instead grow meeker?
Would we, Christian, would we not?

If we paused to think the loved ones
Who are with us day by day
Might be borne away to-morrow,
Buried low beneath the clay;
Would we not grow gentle, tender
Of that one so feebly slender?
Would we not more kindness render?
Would we, Christian, would we not?

Let us, then, be very careful
What we do or what we say;
For each word—each thought and action—
Must be met some future day.
Sad regrets that then assail us,
Bitter grief that shall bewail us,
Deep contrition, naught avail us;
If too late, too late, too late!

BITS OF BIOGRAPHY.—1.

BY MYRTA B. CASTLE.
(Battle Creek, Mich.)

ONE of the most touching lives that I have ever read about is that of Cesar Ducornet, a French painter. If all the people who feel discouraged because their lives are hard and their endowments or opportunities are not great, could know of Cesar Ducornet, it seems as if they never again would say, "I cannot," or moan at "fate."

It was on Jan. 6, 1806, in Lille, France, that a child was born with scarcely the semblance to a human being. He had a splendid head, it is true, but otherwise his body was like nothing else under the sun. There were no arms or hands, and only the merest stumps of legs, with four-toed feet. Who would have blamed this child if he had been a sad and bitter burden to himself and his parents all his life? But he was not.

His parents were poor, and what to do with their son's future was a very serious question with them. He decided it for himself. Every-

thing other boys did with their hands, he did equally as well with his feet; and one day he was discovered drawing upon paper "some masterly capital letters." An old writing-master saw them, and immediately took the child as a free pupil. In a year he excelled in the writing-school, and had begun to fill his copy-books with remarkably correct designs. Then the professor of design in the Lille Academy fell in love with Cesar Ducornet, and the unfortunate child became a pupil in the Academy.

Through many years of hard work Cesar Ducornet kept up his courage, and never ceased from his indomitable energy. With all his physical disability, he became an artist of considerable note, and painted some large pictures, and received several prizes. The following quotation will give some idea of the energy, bravery, courage, and intellect which made this misshapen little being a *man*—and it is such qualities alone which make any man a man, in the best sense of the word:—

We never shall forget the impression we received upon first entering his painting room. There, extended upon an easel, stood a huge canvas, across the whole extent of which ran, with incredible agility, like a fly upon a wall, the stunted trunk of a man, surmounted by a noble head with expansive brow and eye of fire; and wherever the apparition passed along the canvas, he left the traces of color behind him. On approaching a few paces nearer, we were aware of a lofty but slender scaffolding in front of the canvas, up and down and across the steps and stages of which climbed and couched and twisted—it is impossible to describe how—the shapeless being we had come to see. . . . By one of his feet he held a palette; by the other a pencil; in his mouth also he carried a large brush and a second pencil; and in all this harness he moved and rolled and writhed and painted in a manner more than marvelous! For some minutes we had remained standing in the middle of the room, forgetful of ceremony, and stupefied and mute, when there proceeded from this shapeless being a voice musical, grave, and sonorous, saluting us by name, and inviting us to be seated.

Cesar Ducornet lived fifty years; and as in life, so in death, he was brave and loving. When a life that had been rendered hideous, so it would seem, by such a horrible prenatal misfortune, is glorified by the *man within the misshapen physical form*, what are the possibilities of those born to the common lot of mankind? There can be no limits to their possibilities for goodness and nobility unless the limits be in the mind—as a man "thinketh in his heart, so is he."

THE DOCTOR AND HIS PATIENTS.

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

Question.—What is the reason that warm bread is harmful?

Answer.—Warm bread is still in a doughy state, and can be rolled into little pellets, or bullets. Bread is in a harmful condition if you can take a little of it, and roll it between your thumb and finger and make a pellet of it. When such bread is swallowed into the stomach, it remains in that form. When it is eaten, it is rolled up in a little bolus, and swallowed into the stomach in the form of little bullets. If you take a piece of stale bread, and drop it into a closed glass containing a digestive fluid, and then take a bit of this bread which you can roll up into pellets, and put it into the same glass, one will disintegrate, and the other will remain solid for hours. The same thing happens in the stomach, only in the stomach the gastric juice will slowly dissolve the bread bullet by acting on the outside of it; but the gastric juice will very quickly and without difficulty dissolve the crumb bread—that which can be pulverized by rubbing it between the thumb and finger. There is another reason why warm bread is bad. It remains in the stomach a long time, and retains other substances taken with it, until they ferment. These little bread bullets have a quantity of germs inside of them, because the interior

of the bread has not been baked sufficiently to destroy the germs which it contains. There are quantities of germs in this warm bread, and in these favorable conditions, they rapidly grow and develop, so that when the stomach gets ready to digest these lumps, they are already fermented and souring rapidly, and the stomach is all in a ferment. In other words, the bread begins to rise after it gets into the stomach, because it has not been heated so that the yeast is destroyed.

Q.—What causes a stitch in the side? and what is its remedy?

A.—Generally, intercostal neuralgia. I have relieved many cases by applying the abdominal bandage, which relieves the sympathetic nerve of the strain.

Q.—Why is it that some patients will say to others, "How bad you are looking to-day," etc.?

A.—I do not know, and Echo answers, "Why?" I am sure I can't tell why. I know a patient with a sour stomach will say sour, acid things, and he sometimes gets to be a very sour-tempered person. A sour stomach is directly responsible for these things.

MORE ABOUT HABITS.

BY MRS. E. M. PEBBLES.
(Cincinnati, O.)

LITTLE deviations from the truth, if passed unnoticed, especially if the parents are not careful themselves about keeping their word to the children, soon become of common occurrence, and the foundation is laid for an after life of fraud and deception. There are a few things on the part of parents in the management of their children, that lead directly to such a course. One is, that often a great deal is made of some trifling accident, such as the breaking of a dish, or the soiling of the table-cloth, or the making of too much noise; and the children are sharply reprovéd and punished, perhaps, while other things, which are very grave and serious faults, pass entirely unnoticed.

Two evils result from such a course. The little one does not form a correct idea in regard to the principles of right and wrong, and he also learns to deceive his parents, and cover up the truth many times when some accident has occurred, for fear of punishment. The little one should not be punished for accidents. He feels bad enough, already, unless he is decidedly careless and heedless. If he is careless, the reproof should be because of that fault, not because the parent is fretted over the loss sustained.

Love of order is another thing which can be formed early in life. Somewhere a little corner can usually be found where the children can be taught to put away their treasures when done with them for the day. They respect themselves more when their caps and coats are hung up properly, and their small belongings stowed away snugly for future use. A little trunk, or even a dry-goods box nicely papered, will serve a good purpose; and the little toys well cared for will be more carefully prized and cherished than if they are allowed to be tossed about haphazard. In these days of multiplicity of cheap toys, it must be a hard question to decide just what to buy for the children; but it seems to me that it can only be productive of harm to be constantly buying trinkets that will last only a day or so, and then be broken or thrown aside. It must be better to get a few things that will be substantial, and then teach the children to take care of their toys.

There is another thing that will be greatly prized by the young as they enter upon life in earnest. If their parents have taught them good manners and correct pronunciation, they will have done their children a great kindness. Let the parents themselves be careful to use good

language, and then correct errors in this respect in the children. Show them that it is just as easy to round off a word ending in "o" or "ow" with a good round vowel sound as to speak it as though it were "er" instead, and to say "ing" when a word ends with that syllable. They will thank us in after life if we teach them these things in childhood. These are matters worthy of attention; for to be well-bred and refined in manners is desirable, and contrasts well with the reckless, off-hand ways of the present generation. While there may be no sin in the incorrect pronunciation, there is certainly a great deal of satisfaction in the correct; and there is good, sound religion in gentle, courteous manners. Indeed, a true Christian will always be polite; and parents should be just as free to say, "Excuse me," or, "I beg your pardon," if occasion requires, to their children as to strangers.

OUR INDIANS.

THERE are about one hundred Indian reservations, the chief of which is Indian Territory. This has a status, or position in law, different from all of the others. It is the home of the Five Civilized Tribes,—the Cherokees, the Creeks, the Choctaws, the Chickasaws, and the Seminoles. A number of railroads have been built through this territory, and small towns and cities are located along their lines.

Each of the Five Civilized Tribes is known as a "nation," and has a governor, a legislative body, and judges, selected by the Indians from their own people. Their laws are printed in book form like the laws of a state, and their courts, in a rude way, are modeled after our courts. Members of these tribes have been admitted to what we call the learned professions, and are lawyers and doctors. Some of them manage banks and mercantile houses, and other business enterprises.

There are many members of these five tribes whose appearance would not suggest that their ancestors were "red men." It is, however, true that a majority of the people do not speak English, and would scarcely be capable of handling property as individuals. The land is controlled by the tribes, and no single person owns his own home or farm. As each individual member is a charge upon the Indian nation to which he belongs, incentive to energy and work does not exist, and it is probable that very many of the Indians make no effort at all toward advancement.

The other Indian reservations are, in all respects, under the control of the United States government. An agent is placed in charge of one or more reservations. He is assisted by a force of clerks, farmers, blacksmiths, and carpenters, whose duty it is to do all that is possible to make the Indians live like white men. Doctors also are appointed and employed by the United States to visit them, and give them medicine when sick.

The reservations are too small to permit the old, wide-ranging Indian habits, and the red men are compelled to live in localities entirely unsuited to the wild customs of their forefathers. Through this changed condition, it has frequently been said, the Indian will rapidly die out; but information received at the Indian Bureau shows this is an error. There are now about three hundred thousand Indians in the United States, and it is evident that they are increasing in numbers.

People may differ as to past treatment of the Indians, and as to whether it was right to take from them the vast empire now occupied by millions of thriving, industrious whites; but it has been done, and no one can doubt that now a duty rests upon us to give the Indian an occupation which will take the place of that former roving life which he has lost.

We have compelled him to make way for

civilization; he must be civilized in order to become self-supporting in the conditions forced on him. Among the things which we give him are schools in which twenty-five thousand Indian children are now being taught. These schools are of three kinds,—non-reservation boarding-schools, reservation boarding-schools, and day-schools.

Chief among the non-reservation boarding-schools is the large school at Carlisle, Pa. Here seven hundred and fifty Indian boys and girls are taught those branches which our own children learn in grammar and high schools. During portions of the year these children are hired out to the good people of Pennsylvania in places where they are required to work on farms and in private families.

This, of course, is a great help to the young Indians. It gives them an insight into practical life, and teaches them how to act for themselves. The children in a school like this are fitting, not simply to go back on the reservations, but to scatter throughout the United States and take their chances with the rest of our citizens. They are taught how to work and support themselves by labor, and this is a lesson which every child should learn, whether red, white, or black.

The reservation boarding-school is just what its name implies. It is a school on the reservation at which the children of the reservation are gathered together and kept under the supervision of matrons, as well as teachers, and in which they are taught to speak English, to read and write, and do practical work, the girls sewing and cooking, the boys farming, carpentry, shoemaking, and labor of similar kinds.

The reservation day-schools are found scattered over many reservations. Usually such a school is managed by a man and his wife. Here are to be seen children, some of them still almost savage, gathered together each morning and allowed to go home at night. The Indian police are often sent out to bring them in, because in these cases they will not come unless compelled to do so.

These Indian children go to school at about the same age as white children go to the public schools of our cities. They are required to look carefully after their persons and their clothes, and the first thing they are taught is to speak English. As the teachers usually do not understand any of the Indian languages, they begin by pointing out objects to the child, and giving names to those objects.

Then they are taught a little reading, writing, and arithmetic; the girls are taught to sew and to cook, and the boys are shown how to use tools both for mechanical and agricultural purposes. The children are allowed to carry home at night any little things made by themselves, as presents to their parents. They are taught just as our white children are in kindergartens.

We try through these schools to civilize the children, and also to advance the fathers and mothers, so that as the child improves, the difference between parent and child will not be too great. The Indian fathers and mothers are usually devoted to their children, and dread their being taken far away from home to school; but they soon become satisfied to allow them to attend a school from which they return home at night.

Progress is being made by many of the Indians. Some of them now teach Indian schools; some follow various mechanical pursuits; some farm; and many more readily learn to watch and herd cattle. But "blanket" Indians are still to be found in very great numbers. By blanket Indians we mean those who do not wear citizens' clothes, but who go clad in buckskin shoes and leggings, and wrap themselves in great blankets instead of wearing coats and vests, while some of them in warm weather wear scarcely any clothing at all. Many of them still know nothing of civilization or of Christi-

anity. Their religious ceremonies are too often still heathenish, and they are regardless of marriage ties.

One of the chief difficulties about helping the Indians comes from the fact that many of the whites who have gone among them have done so simply for the salaries they receive, and they therefore, perform only those duties that are absolutely required. In nearly all of our colleges and schools there are young men and women who are preparing themselves to go to the far East, to China, to Korea, or elsewhere, as missionaries. While I have not criticized the action of our forefathers and of our fathers in the treatment of the Indians, I urge, without hesitation, that among this people can be found a field for missionary work as worthy of Christian zeal as in those countries far away from our own.—*The Hon. Hoke Smith, in Youth's Companion.*

THE SELF-DENIAL FUND.

BY MRS. D. A. FITCH.

(Sanitarium Cooking-School.)

In past articles I have spoken of the economical principle of hygienic cooking, but have laid no particular stress upon it. I will now make a few suggestions which will be of personal benefit. A good variety of food during the week, but a very few things at each meal, is economy in more than one way. The serving of but two meals a day economizes time and food material as well, to say nothing of the advantage derived from better digestion. Overeating is a wicked waste of food. Some one (was it Sidney Smith?) estimated that he had eaten forty-eight wagon loads more of food than he had needed.

Prolonged cooking not only brings out the finer flavors of the food, but it aids nutrition. Thorough mastication renders the nutritive properties so much more accessible to the digestive juices, that less food will answer the purposes of the system. One pound of beans contains three times as much nutrition as the same weight of lean meat, and costs only one third as much. The beans also have one half more brain-, nerve-, and muscle-material than has the meat. The various grains also contain three times as much nutrition to the pound as beef, and cost less than one third as much. A few dollars invested in a family grist-mill gives us a good variety of grains at a cost of less than one cent a pound.

The fermentative process in bread wastes about one seventh of your flour, hence the economy of using the unfermented breads. Neither soda nor baking-powder is necessary to the production of light, porous bread. Air will do just as well, and is much cheaper. Fine, starchy flour costs more by the pound, and does not make as wholesome bread as "seconds," especially if we make unleavened bread.

Just count over the amount spent in a year for sugar. It is not essential to the system, but, on the other hand, may be dispensed with to our gain. It is not essential to the successful keeping of canned fruit. I doubt the economy of paying for fruit cans in which to preserve sugar or water, when the latter is always abundant, and the former costs much less in winter, when the fruit is eaten, than in the canning season.

Are not some of us still indulging in the expensive and harmful practise of using tea and coffee? Salt does not cost much a pound, but any large quantity of it costs in indigestion and its consequent train of ills, and perhaps doctor's bills. Fragments of food may be utilized in making combination soups and other palatable dishes. Butter is expensive and unnecessary. Cream will take its place in cooking, and even it may be substituted to advantage by the use of nuts, which are much more wholesome, and just as cheap.

ONE OF THE SAD CASES.

OUT of the turbid depths of human strife and misery there come to the surface many ghastly cases of despair. Men and women are often seen struggling single-handed with what seems a cruel fate. The following account, taken from the columns of one of our great New York dailies, will appeal to the sympathies of those who are blessed with good homes, for the suffering outcasts who are as good as we, but more unfortunate:—

A gray-haired, sad-faced old man, whose manner was that of a gentleman, climbed wearily into the Black Maria that backed up at the jail connected with the Harlem court yesterday. The unfortunate upon whom poverty has laid its hand so heavily is Albert S. Hall, sixty years old. When refused lodging at the 125th street police station on Thursday night, he broke a show-case and stole a pair of slippers, and then surrendered himself, in order, as he said, to get something to eat and a place to rest.

When arraigned in Harlem court, Hall stood face to face with the man whose store he was accused of robbing.

"You must pardon me," the old man said. "I did not want to injure you, but I could not help it. I had to do something."

"That's all right. I'm sorry for you, and shall refuse to prosecute," replied the merchant. So the old man was arraigned, charged with vagrancy instead of burglary.

"Have you not some friend who will help you to get on your feet again?" inquired the magistrate. "I cannot understand why a man of your intelligence, good appearance, and, as I am informed, good habits, cannot find some work to do."

"You would understand it if you had tramped the streets of this city without shelter or food, as I have done," replied the unfortunate, bitterly. "I have walked the streets day after day and night after night, begging for work, until my last cent is gone."

"Well, I'll send you to the workhouse for the legal term of five days," said the magistrate. "They will find something easy for you to do there, and you will get rested."

Under questioning, he told something of his life's story. "My story would not interest anybody," the poor man said, "and the least said the better. Perhaps things will pick up with me again."

"My family was fairly well to do, and of Revolutionary stock. They are all dead now, as is my wife. I don't think I have a relative left on earth, and I have no friends to whom I would care to apply for assistance. They might refuse it."

"I had some money, and went West over ten years ago. I was head salesman in a dry-goods house in Chicago, but two years ago the firm failed. I had five thousand dollars invested in the business, and was expecting to be made a partner. I saved a little from the wreck, and got other employment, but things got worse and worse, until I decided to come to New York and get work. When I arrived here, I had about two hundred and fifty dollars. I lost one hundred and fifty dollars of it. I could not get work. I guess they all thought I was too old; but I am a strong man yet, and a good salesman. On Saturday last I found myself with only fifteen cents between me and hunger. Half of that went for lodging, the other half for dinner, and on Sunday morning I was penniless."

"I found a ten-cent piece on Sunday, and bought a dish of baked beans. Monday and Tuesday I walked the streets, day and night. Wednesday I walked all the way to Yonkers, thinking I might get work there, but I failed. A stranger was kind enough to buy a ticket for me back to this city, and I began walking the streets here again."

"Eat? I did not eat. In a bakery here on Tuesday a girl gave me a piece of bread, and I got another piece of bread in Yonkers. No; I have never been a drinking man, except in a very moderate way."

When asked if he had entirely lost hope, he replied: "No; it is never too late to hope; but things look mighty dark now."

Special Mention.

PASSING EVENTS AND COMMENTS.

They Love to Have It So.—The Lord by Jeremiah complained of his people that a wonderful and horrible thing was being done in the land. "The prophets prophesy falsely, and the priests bear rule by their means." But this is not all; the wonderful part is that "the people love to have it so." It is a fact long since discovered, that people do love to be deceived. There is a fascination about it so strong that there is no scheme that ever has been or ever can be devised and put into operation so wild that there are not plenty of people ready to jump after it. They will cast themselves into the arms of Moloch if they get a chance, even if the ground be strewn with the evidences of destruction. If any additional evidence were needed upon this point, it would be furnished in the cases of the numerous adventurers who pose as divine healers, and the throngs of people who follow after them. One of the most notable of this class just now is a Mr. Schrader, who, according to all accounts, does not hesitate to take divine honors to himself. The Cincinnati *Post* of March 31 gives quite an extended report of his operations in that city. While he does not claim to be Christ, he does claim to be divine.

A correspondent who is thoroughly reliable, writes to this office of Schrader, and among other things says the following: "August Schrader was born at Green Bay, Wis., and came here at an early age, and has lived here ever since, until he took to preaching and lecturing. Begging for a burned church, so he said, and humbugging the people, is his last rôle. He was always noted for being the biggest fool in town, and if any one wished to cast a slur upon any one else, he would say, 'He doesn't know any more than Schrader.' He comes of a large, ignorant, uncleanly, uncultured family, and it is a disgrace the way he is acting." But still at the claim of such a man thousands will bow in acquiescence. Christ says, "Many shall come in my name, saying, I am Christ; and shall deceive many."

Spain in Earnest.—On Monday of last week the House of Representatives adopted the resolutions already passed by the Senate, which acknowledge the belligerency of the Cubans, and recommends the good offices of this country in securing peace on the basis that will bring independence to Cuba. The resolutions do not contemplate taking any violent measures of interference in the struggle, and on account of the heat manifested by Spain at the introduction of the resolutions, the action of this country has been very slow and deliberate. But notwithstanding several days have been allowed to pass while the matter was pending, when the final action was taken, patriotism in Spain quickly rose to the boiling-point, and talk of war with the United States has been freely indulged in. There is no disposition upon the part of this

government to have trouble with Spain, though it is evident that popular sympathy is strongly with the insurgent Cubans, and there is a strong impression that it is time for the cruel war to come to an end. It may be that Uncle Sam will make up his mind to have peace if he has to fight for it. But there is, we believe, good ground for hoping this may be avoided, and that a peaceable settlement may be had.

The Divorce Evil.—This is becoming so prevalent as to demand frequent notices and the strongest condemnation. Pretexts upon which men and women may secure legal release from their marriage vows are so numerous and frivolous as seriously to threaten the foundations of our social system. A few weeks since Dr. Lyman Abbott preached upon this theme, and the outline of his discourse was given in his paper, the *Outlook*. Speaking of the loose ways in which divorces are granted, he illustrated it by giving extracts from the court records of California:—

The witness testified that he had seen the plaintiff with but one button on his vest, and that he heard the defendant say that she would not allow the plaintiff, her husband, to go to fires at night. The court decided that the wife was guilty of cruel and inhuman treatment, and granted a decree of divorce.

Defendant treats plaintiff with great and unmerited contempt, having said that he did not care whether she left him or not. The foregoing remark was adjudged to be cruel and inhuman treatment, as it caused mental anguish; a decree was accordingly granted.

"My wife would not get up in the morning, nor would she call me in the morning; she would not do anything I requested her to do. All this has caused me mental suffering and anguish." Divorce granted.

The defendant does not come home until ten o'clock at night, and when he does return, he keeps the plaintiff (wife) awake, talking sometimes until midnight. Divorce granted.

But perhaps the most extraordinary of all the cases was this: "During our whole married life my husband has never offered to take me out riding. This has been a source of great mental suffering and injury." Divorce granted.

The worst part of such a showing is that it reveals a collusion between the parties and the law or the courts. The pretext is mutually agreed upon by the husband and the wife; the court accepts the plea. Thus are we as a generation pitching our tent toward Sodom.

Crime in Children.—The report comes from Jersey City that two children, a sister and a brother, aged thirteen and ten respectively, have been arrested for robbery, and convicted of more than a score of separate offenses. Their parents worked away from home during the day, when the children would go out on the street, and after enticing other children into secluded spots, would rob them of their overclothing or whatever valuables they might have. Or they would enter homes and carry off valuable plunder which they would dispose of at second-hand stores. It is not an easy matter to deal with older and confirmed criminals, but when young children blossom into robbers, the question becomes much more puzzling and serious. But it is the most natural thing in the world that children left to themselves during the day, and neglected at all times, should early develop into apt students of the evil one. Children left to the tuition of the street are candidates for state prison. And that is a truth that even Christian parents do not at all times appreciate. It is sometimes a relief to send noisy children away out of the house, and they do not require much sending,—a hint that they may go where they please is sufficient; they will accept it. And they enter the school of Satan at once. Not for a moment should parents lose sight of their children.

The Review and Herald

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

BATTLE CREEK, MICH., APRIL 14, 1896.

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THE CHRIST FOR TO-DAY.

(Continued.)

It is a wondrous truth that to-day humanity is sitting upon the very throne of God. It is a truth in which each one has a personal interest, that Jesus Christ, having taken our humanity,—he came as Son of man,—lived, died, arose, ascended on high, and sitteth on the right hand of God as Son of man. Not that he bears in heaven our flesh of sin; he still bears our humanity, but it is our humanity glorified. It is the completion of God's ideal for humanity. He took humanity as we find it to-day,—fallen, sinful. He lived in it, but he glorified that humanity, and he sitteth on the right hand of God to-day in our humanity glorified; and to-day our humanity is thus exalted of God, and having been freed from imputed sin, Christ is bearing our humanity as our brother in the flesh. God looks upon us in Christ as his completed work. Christ was here where we are, was subject to temptations, passed through the grave, was raised on high. That is God's idea of the experience of humanity. When we receive Christ in place of ourselves, we let ourselves go. Then we enter into the experience of our substitute, and God looks upon him, and sees there what we are in him, and then the work of Christ as our High Priest is to minister to us the power and life that will work this transformation in us. So God sees in him what he will be able to see in us when he takes us to be with him. That is Christian experience; that is the very experience that God has for every one.

Let us inquire, How is it possible for us to enter into this experience? Of what value is it to us to work for God, unless we enter into the experience as set forth? That is the only object, that we may be transformed into the life of Jesus Christ. We found that Christ came to our humanity by birth. The Scriptures emphasize the manner of his birth,—born of a woman, born of the seed of David. He was given to us by birth. And the announcement of the angels to the shepherds was, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Now as Christ partook of our nature by birth, so we must partake of his nature by birth. As Christ was twice born,—once in eternity, the only begotten of the Father, and again here in the flesh, thus uniting the divine with the human in that second birth,—so we who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same,—the human and the divine being joined in a life union.

Salvation is not something which Christ brings to us and gives to us apart from himself. Salvation is simply Christ himself, and there is no salvation except in receiving Christ himself. We have just so much of salvation as we have of Christ. We are just so far saved as we

have the Saviour, and it is by his coming in this way and dwelling in us, that we have salvation. Righteousness cannot be received apart from him; and we have just as much righteousness as we have of Christ, and no more. Unless he is the indwelling Christ, the Saviour that is in us, there is no righteousness in us. We cannot separate any of these things from Christ himself.

We must be born again. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3-5. No one can enter the kingdom of God except he is twice born; once born of the flesh,—that which is born of the flesh is flesh,—and again born of the Spirit,—that which is born of the Spirit is spirit. Let us go into the matter a little more fully, and see what it is to be born again, that we may know how to have the experience set forth here. "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:13-17. How could the Father in heaven reveal to Peter the fact that Jesus of Nazareth, the man who lived, worked, walked, ate, and slept, was the Christ, the Son of the living God?—Only by the imparting to him of the divine life that dwelt in Jesus of Nazareth. "Whosoever believeth that Jesus is the Christ is born of God." Then Peter, born again with that new life, by that very life recognized the same life in Jesus of Nazareth; and he confessed that he was the Christ, the son of the living God. This experience is just as much a real experience of a birth as is our physical birth. It makes no difference whether or not we have our birthday written down. If the graft is there, you know that the grafting has been done. If Jesus Christ dwells in the heart, he will be revealed in the life. The spiritual life is just as genuine a life as is our physical life. We may not be able to tell how long since we were born again, but it matters not; if the life which comes with the new birth dwells in us and shows itself, that is all that is necessary. We are to enter into that experience which Jesus wrought for us and lives to minister to us. He is in heaven as our advocate, and he holds out to us his own heavenly life in the gift of the Holy Spirit. Now to make possible in us the very life that Jesus Christ lived in the flesh, there must be the indwelling presence. He himself must be the power; he himself must live the life. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Here is the union of the new life,—I have been crucified with Christ; I have shared with him in his cru-

cifixion, and I live; "yet not I, but Christ liveth in me." W. W. P.

(Concluded next week.)

THE WORK IN AUSTRIA.

AMONG the leading kingdoms of Europe, Austria-Hungary has heard the least of the message, and thus far we have no church there; but we rejoice that there the darkness is also breaking away before the bright rays of the everlasting gospel, and a number of honest souls are being gradually reached by it. Here, as elsewhere, it is evident that the harvest is ripe, but the laborers are wanting. March 4 the writer left Hamburg for a trip extending as far as the Black Sea, and thence to eastern Prussia. The same evening I spoke to the company at Magdeburg. There are some twenty-five Sabbath-keepers here now. The next day was spent at Leipsic, looking after our growing publishing interests; some souls here, also, are investigating the truth. Friday morning, early, found me at Raudnitz, Bohemia, where I held meetings on that day and Sabbath at the home of Brother Simon. A number of strangers attended, among them a young man who has of late taken considerable interest in circulating and selling our literature. Three of us united in the evening in celebrating the ordinances, cheered in the hope that soon the number of believers in Bohemia will be increased.

Sunday morning I proceeded to Prague, the capital, where Brother Simon had secured a room at the house of a friendly Catholic; this room was favorably located for the friends interested here. Some twenty, nearly all men, were with us in our Bible reading in the forenoon; in the afternoon a Catholic came a long distance from the country to attend; but we were fairly startled when some one knocked at the door, and a policeman entered, asking us to show the permission of the magistrate to hold this gathering. Brother Simon had written to a friend to secure it, but it had been neglected. Names were taken of all present, also my passport, and the officer carefully looked at the books which we occupied ourselves with. We continued quietly, but in ten minutes he returned from the near police station, called the meeting dissolved, and ordered us to appear at five o'clock. As I desired to depart that night, the friends went with me to the police court, and took the blame upon them, and my passport was returned. We learned that an enraged husband had betrayed the meeting, because his wife had come down to our meeting against his will. The judge enquired to what denomination I belonged, and when I said "Adventist," this was something new, and he said he had no knowledge of such a sect's being tolerated in Bohemia; while the Baptists, after a long struggle, finally are. The friends went with me to the railway station, and the remaining hours were spent in talking about the truth as we went. All urged me soon to return, and there is good hope that with faithful labor a company can soon be gathered at the capital of Bohemia.

The same night I went to Pardubitz, where a publisher is nearly done with a little pamphlet, containing thirty-two Bible readings in the Bohemian language. These readings can also be secured as separate four-page leaflets. He told me that the Catholics were growing more and more bitter against the Protestants. Tuesday evening I spent in Vienna at the home of an interested family whose daughter is the only mem-

ber we have in this large city. Her father is employed by the British Bible Society, and for many years has been the leading man in the Baptist church here. He told me that of late they have been fined four dollars for having a Sunday-school at their own house, and that the police also came to their chapel, and took the name of every child and teacher. Wherever Catholicism holds sway, we may surely expect darkness and intolerance. He informed me that in a number of provinces the Bible Society asked in vain for permission to circulate the Holy Scriptures. The respective governors replied that they would be willing to grant permission, but then the clergy would assail them; if the Society could get a certificate or assent from the clergy, the magistrates said they would grant the permission at once. Rome still shuts out God's word wherever she can. At the same time the Virgin Mary is found in every nook and corner, worshiped under every color and name. There are white and black statues of Mary; each neighborhood has its particular Mary; but it is the "holy" Mary all the same. Any book with her picture and some story about her miraculous power is sold by the thousand; but the word of God is shut out, and darkness and superstition reign supreme. The only hope is that from the great centers the light will radiate to the remote country places; but it will cost money and hard labor, and perhaps many a fine, before we gain a good foothold in these large cities. But we ought to secure this foothold soon; for the time has surely come to enlighten the many millions in this great empire.

L. R. C.

Kronstadt, Hungary, March 15.

TO CORRESPONDENTS.

74.—(1) A certain author claims that all prophecy relative to the great day of the Lord was fulfilled at Jerusalem in A. D. 70. He claims that the coming of Elijah was fulfilled in the person of John the Baptist, also that the preaching of the apostles (Col. 1:5, 6, 23) was a fulfilment of the words of Christ in Matt. 24:14. Is that a fact? If not, why not? (2) Is the original of the word "world" in the following texts the same? Matt. 13:38-40; 24:3, 14, 21. (3) Can the word "world" (Matt. 13:39, 40; 24:3, 21, be construed to mean the time just prior to the destruction of Jerusalem? (4) If Zech. 14:1-3 was fulfilled at the destruction of Jerusalem, at what time does the fourth verse of the same chapter refer? (5) Is there any evidence that the eclipse of August, A. D. 64, was what the prophet referred to in Amos 8:9? (6) To what time does Isa. 6:11, 12 refer? (7) If Moses and Elijah were taken to heaven, how can John 3:13 be true?

J. T. W.

The above is rather a formidable list of questions to be answered in this department, and they have been lying some time to see if they would not settle into smaller compass. We have condensed them somewhat, and shall have to make the answers quite brief. (1) It is true that John the Baptist is referred to in fulfilment of Mal. 4:5 by Christ himself. It is also evident that John the Baptist did not completely fulfil Malachi's prophecy. Malachi said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Christ's first advent was not the great and dreadful day of the Lord. Christ's mission to earth embraces the two advents, and each of them is preceded by an appropriate herald. John the Baptist sounded the message which was to serve as a forerunner to his first advent; and the giving of the three angels' messages of Revelation 14 will complete the fulfilment of this prophecy. It is true, according to Col. 1:6, 23, and other texts of Scripture, that the gospel did go to all the world in the apostles' time.

It is also true that the end did not come then. Our Saviour's prophecy in Matthew 24 leads, step by step, down to the fourteenth verse, and while it is true that the destruction of Jerusalem and the events which preceded it, were, as we might say, a miniature representation of the final destruction of the ungodly, it was only in that miniature and secondary sense that the prophecies referring to it, meet their fulfilment. The destruction of Jerusalem comes infinitely short of the terrific descriptions that we have of the great day of the Lord. (2) No. The word "world" in Matt. 13:38 and 24:21 is from the word *kosmos*. In Matt. 13:39, 40 and 24:3, it is from the word *aiou*; and in Matt. 24:14 it is from the word *oikoumene*. The definition of the first word is "world," as applied to arrangement, or order,—existing state of things. The definition of the second word is "age," or "dispensation"; and of the third, "habitable earth." (3) The word used in Matt. 24:21 might apply at that time, but the one in Matt. 24:3 could hardly be used in that sense, since it means the end of the age, or dispensation, and the destruction of Jerusalem took place near the beginning of the dispensation. (4) The word "if" which introduces this question, overshadows the whole matter; for that the circumstances referred to were not fulfilled at the destruction of Jerusalem, is very evident, even from a casual reading of the Scriptures. "All nations" were not gathered together against Jerusalem, and the Lord did not go forth to fight against "those nations" at that time. (5) Not that I am aware of. (6) Evidently to the same time brought to view in Jer. 4:23-28, and that is after the pouring out of the seven last plagues. (7) Since the Bible is true, it must be true that Moses and Elijah were taken to heaven, and John 3:13 must also be true. Then it is not a question of veracity, but the question of our own understanding. Christ was speaking in John 3 of heavenly things. Notice verse 11: "We speak that we do know, and testify that we have seen." He then goes on to say that no man has seen those things. He, the One who came down from heaven, is the only competent witness of heavenly things. He does not have reference to the inhabitants of heaven when he makes this assertion, but to the men then on earth; and his statement was evidently true, that amongst all men there was not one who had ever been to heaven, and seen the things of which he bore testimony.

75.—I understand that in Norway the sun does not set for two or three months in the year, and that it is night, or darkness, for the same length of time. How can they keep the Sabbath there from even to even?

M. S. W.

This is true of the northern portion of Norway, bordering on the arctic circle, but the fact that we have Sabbath-keepers in that region, who keep the Sabbath without any difficulty, is a practical answer to the question. The senior editor of the REVIEW visited that country less than two years ago, and from an article written by him at that time, we take the following extract: "Now the query sometimes arises, As the Sabbath is to begin at sunset, and the sun here does not set at all, where is the end or the beginning of the day? But the sun does virtually set. It reaches the lowest point in its circuit. In its apparent progress northward, as the summer season is coming on, the sun continually rises earlier and sets later, until finally it just disappears below the horizon, and at length for

a time does not disappear at all. But where it did last disappear is the point where it comes nearest the horizon, which marks the lowest limit in its circuit, and shows the complete revolution of the earth, and hence the completion of a day; and that point can be marked just as definitely as if the sun passed from sight. As the season passes, and the sun begins its apparent course southward, it begins again to disappear below the horizon, and the sunset is the same as in other lands; but it continually rises later and sets earlier, until at length, directly in the south, it just appears above the horizon, and then disappears for a time altogether; but where it last disappeared, there it comes nearest the horizon until it appears again, and that point can be determined by the light it sheds upon the heavens; and so the revolution of the earth, which measures the day, can be marked then as accurately as before. And as in the north for a time the setting and the rising of the sun are simultaneous, so in the south for a time its rising and its setting are simultaneous; but the division between the days is just as marked in these northern latitudes as in regions farther south, with which we are more familiar, and the reckoning of the days can be kept without difficulty. So there is no trouble in knowing when the Sabbath comes, and marking its beginning and ending by the course of the sun."

76.—(1) Do Adventists believe that there is any one in heaven except the Father, the Son, and the angels, who have always been there? (2) Please explain what is meant by "the multitude of captives who were raised at his resurrection," and followed him, in "Early Writings," page 58.

O. J. S.

We believe that Enoch, Elijah, and Moses are in heaven, the first two having been translated without seeing death, Moses having had a resurrection. Besides these there are others embraced in the answer to question (2). Paul says of Christ, quoting from the Psalms, in Eph. 4:8, "When he ascended up on high, he led captivity captive," and the marginal reading is, "led a multitude of captives." We understand that he refers to those spoken of in Matt. 27:52, 53, who had a resurrection at the time of Christ's resurrection, and accompanied him to the heavenly city.

77.—What are the antecedents of "they" and "his" in Dan. 7:26? Is there a lack of harmony between this verse and Rev. 13:3, in regard to the healing of the wound?

J. W.

In reference to the pronouns, it seems evident that the "his" refers to the horn which rose last, subdued three kings, and spoke great words against the Most High, etc.—that is, the papacy. The pronoun "they" has no direct antecedent, being used probably in a general and indistinct sense, although it may refer more or less directly to the ten horns spoken of in the first part of the 24th verse. The language of Dan. 7:26 is no doubt parallel with that of Rev. 17:12-17, and these two passages of Scripture taken conjointly, give ample room for the fulfilment of Rev. 13:3. The decline of the power of the papacy from its deadly wound in 1798 is not necessarily a steady decline, but one which fluctuates. The ten horns are capricious in their relation to the papacy, sometimes fostering and other times desolating it. The deadly wound is healed by the restoration of this power, and for a short time before the end, the church seems to sit in triumph; then again the rage of these kings is centered upon the papacy, and it is destroyed. They unite in eating her flesh, and burning her with fire.

78.—Is there any such scripture as this, "Jerusalem, lift up thine eyes, and behold thy Liberator, who comes to break thy chains"? Please answer in REVIEW AND HERALD.

L. C. H.

I think there is no scripture that reads so.

79.—(1) Was the Judgment and time of Judgment made necessary by the condition of things in this world, or is it an event that relates to the entire universe, and would have taken place all the same, and at the same time, had this world not gone into rebellion and sin? If the latter is true, then if God creates more worlds with intelligent and accountable beings upon them, would not future judgments become necessary?

D. W. A.

The only reply I am able to make to the above question is that our knowledge of other worlds, and of our relation to them, is very limited. God has seen fit in his revelation to make known only those relations which we sustain to our fellow creatures and to himself. From certain passages of Scripture we are led to believe that this is the only fallen world. I refer especially to Matt. 18:12.

80.—Who are the "hundred and forty and four thousand" spoken of in Revelation 14? E. Z. W.

They are God's accepted people who are living at the time of Christ's second advent, and are translated without seeing death. They are those who have been sanctified through the truth, and have passed through the trying experiences of the last days, including the seven last plagues. They have gained the victory over the beast and over his image and over his mark, and God has placed on them the seal of his approval. They are a perfect people. In their mouth is no guile, and "they are without fault before the throne of God." For them the grace of God has done a complete work.

81.—I saw it stated in the answers to correspondents that the children of Israel were in Egypt at least 215 years; but were they not there over four hundred years? See Ex. 12:40; Gen. 15:13; Acts 7:6.

J. J. O'H.

The 430 years during which it was predicted that the children of Israel should suffer bondage in Egypt, dated from the time when God was speaking to Abraham. Four hundred and thirty years from the circumstance recorded in Genesis 15, when God made his covenant with Abraham, reached down to the exode. The Lord began to reckon the time of the fulfilment of his promise that he would establish the children of Abraham as his own people, from that time he was speaking to Abraham. This we learn from Gal. 3:17, where Paul states that from the making of the covenant to the giving of the law, was 430 years. But the time actually spent in Egypt was, as stated before, 215 years.

82.—(1) Please explain 1 Cor. 3:15. (2) Also 2 Cor. 12:3, 4.

MRS. M. J. S.

In order to understand this text, it is necessary to read the context, which relates to the work of the gospel worker, and shows that though a man may labor sincerely and honestly, if he does not labor wisely, his work will be built upon a foundation that will not endure,—wood, hay, stubble;—the day that comes will burn it up, and he will be left without the reward he might have had, though he himself may be saved; but he will, as we sometimes express it, barely escape with his life. (2) Paul was speaking of visions and revelations (verse 1), and was describing the vision which he himself had "above fourteen years ago." He knew that he was caught up into paradise, but whether in the body or out of the body, he could not tell.

G. C. T.

ANOTHER FAITHFUL LABORER FALLEN.

The sad announcement of the death of Elder J. G. Matteson has already been made, but a somewhat more extended notice of his life and labors will be very proper.

John Gottlieb Matteson was born in Denmark in the year 1835, on the island of Langeland. At the age of twenty he immigrated to this country with his parents, and located at New Denmark, in Brown county, Wis., which was considered new country in those days. In Denmark John had enjoyed good educational advantages, though his parents were not wealthy. Some time after coming to this country he was converted, and began to labor at once to bring others to Christ. Uniting with the Baptist denomination, he entered their college, locating at Chicago, in order to prepare himself for the ministry. He was afterward stationed near Poy Sippi, Wis., in charge of a Baptist congregation of Danish people.

While thus employed, Brother Matteson had his attention called to the truth by Brother



ELDER J. G. MATTESON.

P. H. Cady, and after careful investigation, he accepted the light, and connected himself with our people in the fall of 1862. A large part of his former congregation followed him in the truth, and the Poy Sippi Danish church was organized, and became the second Scandinavian church of Seventh-day Adventists, the first being at Oakland, Wis., where the truth found an entrance in the spring of 1858. The accession of Brother Matteson to our ranks was a source of much joy to the people at Oakland; for up to this time there had been no one that could preach the truth to them in their own tongue.

His embracing the truth was also the beginning of a new era in the work of the message, which had previously gone only in the English tongue. He soon began to preach and publish in the Scandinavian language, and the Lord blessed his labors with success. One of his first productions was a tract entitled "Det Nye Testamentes Sabbat" (The New Testament Sabbath), on which he did all the work, not only writing it, but even setting the type himself. This was followed by other publications from time to time.

The next important step was the publication of the *Advent Tidende*, a twenty-four page Danish monthly, which first began to be issued in January, 1872. It was the first periodical issued by the Seventh-day Adventists in any

other than the English language. By means of these publications, and especially the *Tidende*, a knowledge of the truth reached the Old World, and naturally created a demand for the living preacher. Accordingly Brother Matteson, with his wife, sailed for Denmark in the spring of 1877, and began work at Vejle, meeting with good success. The following year he visited Norway, and in October began to labor in Christiania, where a church of thirty-eight members was organized June 7, 1879. In January of the same year Elder Matteson began the publication at Christiania of the *Tidernes Tegn* (Signs of the Times), an eight page semi monthly, and two years later the *Sundhedsbladet* (Health Journal) began to appear. In the years 1883 and 1884 two papers of similar scope to these entered the field in the Swedish language.

Elder Matteson's labors in Europe extended over a period of ten years, during which time conferences were organized in Sweden and Denmark, and the work well established in Norway. In the year 1888 he returned to America, quite feeble in health. Indeed, he was never robust and strong, though he did a very large amount of work, writing, preaching, and traveling almost incessantly. While conducting a series of meetings in a new place, or laboring among the churches, he would at the same time be doing his regular editorial work, thus really accomplishing the work of two.

Elder Matteson took a special interest in educating young people, and preparing them for service in the cause. Both in Europe and in this country he conducted a number of very successful Bible schools. His last work in educational lines was teaching Bible in the Danish-Norwegian department of Union College, a work which rapidly failing health obliged him to break off about the first of February this year. Hoping that a change of climate would be beneficial, he left College View, and moved to the home of his eldest son, in Southern California; but his stay there was to be but short, for he continued to fail till he fell asleep March 30.

Though delicate in health, Elder Matteson possessed rare vigor of mind and surprising powers of endurance. His thorough acquaintance with both the English and the Scandinavian language, together with his long experience in the work of the message, made his services as editor, translator, and educator especially valuable. A hard worker, and very systematic in his habits, he was able to accomplish a great deal. For a number of years he has been troubled with weak lungs, but this has not prevented him from editing our Danish paper, teaching in the college, and doing a large amount of writing and translating, and some ministerial labor besides.

The deceased leaves a devoted wife and five children to mourn the loss of husband and father. Two daughters have already been laid away to rest in the Lord.

Elder Matteson will be greatly missed, not only by his own loved ones, to whom we extend our heartfelt sympathy, but by a very large number of friends endeared to him by the ties of Christian love. His fruitful and widely extended labors have come to a close; the faithful workman is laid to rest; but the work with which he has been so closely connected, and in which he has acted such an important part, will continue to go forward till it has accomplished the Lord's purpose; and then the faithful will receive crowns of immortal glory.

O. A. O.

Progress of the Cause.

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

VISIT TO AN INDIAN VILLAGE.

LAST week I made my first visit to an East Indian village where there were no Christians. My invitation to go came about in this way: soon after my arrival in Calcutta, a young man from this Indian village, who was attending school here in the city, and who had learned of our arrival, called at our house to see if any of us needed a Bengali teacher. He was engaged shortly after to teach Sister Taylor. This brought him to the house for an hour each day, and so I formed a very pleasant acquaintance with the young man, and we had many interesting talks together on religious and other subjects. I told him one day that I would like to visit his home some time when he was there, and see his father and their village. He was delighted with this idea, but at the same time wanted me to understand that I would be put to great inconvenience on account of their manner of living, their customs, religion, etc. His father, he said, was a Hindu of the Hindus.

A little time ago this young man went home for a season. He supplemented the invitation which he sent for me to come, with an admonition that I must remember I would be very greatly inconvenienced, and that I would better bring a cook with me, some dishes, and some pieces of furniture. This village is about eighty miles from Calcutta. I found that by taking the train at midnight I could reach there in the early morning, spend the day, and start back at eight o'clock at night; and lest I should put them to too much trouble and anxiety over the matter, I decided to do that way, and wrote to the young man accordingly. I took the precaution, however, to take my bed along with me, which consisted of two blankets and a rubber pillow; also some biscuits, bananas, and oranges. I was thus prepared for a two days' sojourn in case it seemed fitting to remain.

Arriving at the station about sunrise, I found my young friend waiting for me. He had come in on horseback, and had brought five servants and a palanquin. Fortunately the palanquin, unlike most of them, was open at the top, so I could sit upright while these men carried me on their shoulders to the village, five miles away. Four men do the carrying; but as the distance was long, a fifth one was provided so they could "change off." I enjoyed the ride, but not the thought that five of my fellow creatures constituted the motive power; but since they are paid for it, and are glad to get the work to do, it does not seem so bad. With the thermometer sufficiently high to make me perspire while sitting still, these fellows would trot along at a very good pace without seeming to be inconvenienced at all. On the way I quite surprised the men by suddenly jumping out of my cage, and running on ahead of them. They set the palanquin down, and seemed astounded, and turned to the young man with a look of dismay, as much as to say, "Babu, shall we catch him?" On telling them that I desired to walk a while, they expressed wonder that an Englishman should want to walk.

When I reached the village, I found that they had reasoned much as I had. With the hope that they could persuade me to remain overnight, they had gone a few miles to the home of a tea planter, from whom they had borrowed furniture, dishes, and things too numerous to mention, in order that they might make me comfortable. They had also borrowed a Mohammedan servant, who was to cook for me, and wait on me as I might require. A large room was set apart for my use, with a small lining-room at the end, bathing-room, etc. The room contained a good bed, carpet on the

floor, table, chairs, a large lamp, and on the walls were arranged twenty-two candles, each with a big glass chimney around it. At night the place was as light as day. This arrangement for lighting with candles is peculiar to the family, and is used only on special occasions, such as some great feast or marriage ceremony, or something of the sort. The father expressed great regrets that my plan was to return that night. Taking a brief survey of the situation, I thought it would be unkind not to remain; accordingly I decided to do so. Shortly after my arrival, quite a number of the villagers called to pay their respects to the white man. I visited their school, where about one hundred and fifty students were enrolled. This school obtains from the government of Bengal a grant of thirty rupees a month, or about nine dollars. The teachers are all natives, and the school is purely a Hindu school. This village contains a population of about three thousand souls. The old man whose guest I was, is the chief man of the place. He owns large tracts of land, has several fruit-gardens, and lets out considerable land to others for cultivation. This family is really a community by itself. This man already mentioned being the oldest of five brothers, he is the head of the community, and so all these five families live together, and are supplied from one common fund.

In the early morning I visited the heathen temples with my friend. Worshipers were already there ahead of us. I was told that I could not go in; so we stood and looked on the scene. Coming to an old shrine which had fallen into decay, and whose god looked exceedingly dilapidated and was no longer worshiped, I was able to examine it more carefully. As I stood there in front of that idol, the work of men's hands, the words of Isaiah 45 and psalm 115 came vividly to my mind. As we turned away, I said, "Babu, that amazes me. To think that you people of intelligence should take a tree from the forest, and, with your own hands, make a god which can neither see nor hear nor walk nor talk, which of course is inferior to the maker, and then these people come here and fall down and worship this god, and pray to it." He replied by saying, "But you pay your respects to your god." "Yes," I said; "but my God is the maker of all things, and he hears us pray. Your father, so you told me, is obliged to employ some one to look after these gods, and take care of them; but our God takes care of us." And just then those words of Peter, "He careth for you," came to my mind with such peculiar force that those four words seemed of more value than all the gold of India. And the grand thing about it is that they are worth more. Heaven and earth is to pass away; the cities of the nations are to fall; the elements are to melt with fervent heat; but every "word of the Lord endureth forever."

What I saw in this one village is true of hundreds of villages in this vast country. O where are the men and women imbued with the spirit of Him who left all the glory and joy of a holy heaven, and came to our fallen world, that he might make us sharers of that joy and glory also! Who will come here for the purpose of leading these hundreds of millions of people to the Lamb of God who taketh away the sins of the world? Aside from the souls here for whom my Saviour died, there are few attractions in this land. During the greater part of the year the weather is hot except in the hills, where of course there is but a small fraction of the population. And then, again, Indian life and customs are not the most attractive; yet one soon finds himself getting accustomed to all this. There is one thing here, however, which is peculiarly attractive to the one who has come to "know the love of Christ, which passeth knowledge," and that is, these millions who sit in darkness and in the shadow of death, and whose salvation was purchased at such an infinite price.

Brethren, these souls are the property of your Saviour and mine, and this property is being destroyed. I do not write this as mere sentiment. It is a solid, cold fact. The Lord's property is going to ruin, and it lies in our power to assist in saving some of it, at least. Will you come and help to do it? If you cannot come, will you do all in your power to help those to come who should come?

We are studying the languages the best we can, and watching every opening. This week we have just opened a girls' school at our house. The first day there were twenty-six girls in attendance. This was beyond our expectations. The Lord opened the way for us in the matter of a Bengali lady teacher, who with the help which Sisters Burrus and Taylor and my wife will be able to render, will get on nicely. In securing students we were quite dependent on a native baboo who with a Brahmin priest went round with me, and canvassed the neighborhood around our house. We had a circular printed, descriptive of the school, which was left with the man of the house. This circular requested the receiver to fill out an accompanying blank, and return it to us.

We are very thankful that the Lord has opened the way so we could start this school, as we believe it will be of great help in the work here; but schools will be needed—yes, are needed this moment—in different localities, if we had the men and the means to open the schools. There are schools scattered over this land, some of which are supported by single individuals in England and America. It would be gratifying if some of our brethren would become so aroused over the question that they would apply for such opportunities. Of course such responsibilities could be directed through the proper channel, the General Conference.

Before long we ought to devise ways and means for printing in the Bengali and Hindustani languages, and have some of our smaller publications put into these tongues, and then get them into the hands of the people. The work for this enormous field is a vast one. Seventh-day Adventists have never undertaken a greater work. It ought not to be left to linger along in a desultory sort of way, with the thought that we will take hold of it in good earnest by and by. The truth is, we should have been here years ago. Men are needed to sell our books in English; teachers and preachers are needed; women are needed to enter where men cannot go; physicians and nurses are needed. We ought to have a sanitarium somewhere in the hills, or out from the city, where we can take our workers when they get tired out, and where the sick may go and find physical help, and more. Shall we have these, and have them soon? Or shall we say, "My Lord delayeth his coming," and therefore we need not be in a hurry? D. A. ROBINSON.

Calcutta, March 4.

IRELAND.

I AM glad to be able to say that since I first became connected with the cause in this field, the prospect has never been better than at the present time. There are plenty of difficulties to encounter, but an abundance of grace is given with which to meet them; and in the end the truth of God is bound to conquer. With my family, I arrived on the island on the sixth of November, having been absent four years, lacking one day. We were thoroughly satisfied with the experience we had passed through on the water, and do not care ever to have any more just like it, unless it is in the providence of God. As a matter of a mere pleasure trip, we would beg to be excused. It was exceedingly rough crossing from Stranraer to Larne, and our little boat was thrown about very much like a kite in the wind.

After a few days' rest, we visited each com-

pany and family of Sabbath-keepers on the island, and found nearly all of them to be of good courage in the Lord. A few meetings were held with each company, and all were encouraged to press forward in the Master's cause. The most trying thing connected with the work here is the getting of suitable places in which to present the truth. The people are timid toward strangers, especially in religious matters, and their suspicions are not only deeply seated but are easily aroused. This makes it very difficult to carry on the work successfully among them. They are educated to look to their own ministers for religious instruction, and where a hall is to be found which is not directly under the minister's control (it is very rare to find one that is not), the man in charge expects you to come recommended by some gentleman of the broad-cloth order. We think that this difficulty, however, can be overcome to a great extent by having a portable tabernacle of our own, and when once the truth has been made known in a district, not to move outside of its influence.

Means have been donated by two sisters in the cause to purchase such a building, and before long we hope to have one in the field. A building made up in sections, 20 x 50, of white pine, tongued and grooved, with iron roof, lined underneath with the same kind of material as the walls, with floor, windows, and all complete, can be had for the nominal sum of \$250. Our experience, from the first, has been that more time is spent in looking for a place to hold meetings than in actual work for the people; so by having a building of our own, we hope to overcome this difficulty completely. Elder A. T. Jones was able, before leaving for America, to spend nearly a week with us, holding two meetings each day; this was a great source of encouragement to the brethren. His labors were much appreciated by all, and we were very sorry to have to part with him so soon. A few have embraced the truth since we have come back to the island. Six have been baptized, and several others are expecting to take that step soon. Nearly \$800 have been paid into the cause in different ways since the first of December. We have not, as yet, been able to make any special effort to bring the truth before the people, but have arrangements almost completed by which we can do so soon. We are of good courage in the Lord, and hope to press the battle until our Captain shall appear in the clouds of heaven with eternal victory perched on his mighty arm, for all that are washed in his blood.

W. HUTCHINSON.

March 14.

ARGENTINA.

AFTER reaching this country, in October, I spent two months in Nueva Palmira, Uruguay, laboring among Swiss, French, and German people, some of whom embraced the truth with joy. During the last four weeks I held sixteen public meetings for the Spanish people, by means of a translator. Several of the leading men of the place listened to the truth respectfully.

I spent the week of prayer in Buenos Ayres, and one week with the German church in Crespo, in company with Brother Westphal. January 22 I came to Esperanza, Province of Santa Fé. This is where, ten or eleven years ago, three heads of families, a Belgian, a Swiss, and a native of Swiss parentage, embraced the Sabbath after reading, in a Baptist paper, an account of Seventh-day Adventist baptisms in Switzerland. They still keep the Sabbath, and are encouraged to go on and come into full harmony with our people. In one of these families, five young people gladly accepted Christ as their Saviour, and were baptized. These now live in Colony Felicia. While here I have visited the neighboring colonists, holding impromptu meetings in French and German, the brethren taking me with their team from one place to another. In nine-

teen days my rides have thus aggregated 243 miles. One German family of eight adults has embraced the truth. Quite an interest has been awakened. This is due largely to the work of the canvassers who have passed here. I am now going into the northern part of the province, where two more French families have been keeping the Sabbath for several years.

February 27.

JEAN VUILLEUMIER.

ITEMS OF INTEREST ABOUT THE REPUBLIC OF COLOMBIA.

THIS republic occupies the northwestern part of South America, and is composed of nine departments and two territories. The area of Colombia is a little more than 500,000 square miles, of which about one fourth is inhabited. Near the southern border of the republic, the Andes Mountains divide into three ranges, and are known as the Western, Central, and Eastern Cordilleras. The Western range follows the Pacific coast, and finally forms the connecting link between the two Americas. The Central branch runs more directly northward, throwing out short spurs, which connect, at times, the three ranges. The Eastern Cordilleras take more of an easterly course, and remain one solid chain,—save here and there where it opens out into extensive, high tablelands,—until near its northern end, when it divides into two ranges; one continues the northeastern direction, while the other turns almost directly east. Both end on the Atlantic coast. This makes the western and central parts of the republic mountainous, and through the valleys formed by these ranges flow the large rivers of the country. A number of these rivers are sufficiently broad and deep to admit of navigation for several hundred miles inland. The longest is the Magdalena River, which is navigable by steamboat for over eight hundred miles.

In the mountains are found the mines of the country, some of which have yielded large sums of gold and other metals. There are also mines of precious stones. Some of these mines have been worked for four hundred years by the Spaniards, and while they have given up large amounts of ore, a still larger return could be had if they were worked with modern machinery. This last mode of working them will remain impossible until rail and wagon roads are constructed, as heavy machinery cannot now be taken to them.

To the east of the Eastern Cordilleras are the extensive plains called "llanos." The Spaniard, four hundred years ago, reached the borders of these plains, but did not venture to cross them. They lie in nearly the same state to-day that they were in then. Only a few small settlements have been made upon them. These plains contain more than 100,000 square miles of territory, and are as free from the contaminating influences which have cursed the part that has been brought under the white man's control, as though they belonged to another continent. This vast tract has been lying in its virgin state all these centuries, although it is not more than one hundred and fifty miles from Bogota; yet the government has done but little more than nothing toward bringing it into usefulness. What has been done has taken place during the last few years. So we can really say it lies as it has ever since America was discovered,—inhabited by Indians and wild animals. The soil is reported to be excellent, and would produce two or three crops in a year. There are numerous rivers large enough to be navigated by steamers; and as these all unite with the Orinoco River, a watercourse is open through to the sea. The settlements that have been made are all on the rivers, the most of them being on the Meta River, which is large enough for steamers.

There exist, in at least four parts of Colombia, Indians who have never been conquered by the white man. Their number is estimated at from 200,000 to 225,000. Some of these live

within a hundred miles of Bogota. The white men's settlements have scarcely crossed the limits established by the Spaniards during the first fifty years in the country. The same line of travel, the same modes, customs, manners and religion, exist to-day that were introduced by the first who came here. The changes which have come, and are now forcing the people to adopt them, are of quite recent date.

The form of government existing here is said to be republican, but the liberties granted to its subjects are few compared with those enjoyed by the inhabitants of the United States. The liberty of the press consists entirely in what the leaders of the ruling party are pleased to tolerate. A single sentence or paragraph is sufficient for the fining of the editor or the suspension of the paper. In addition to these, imprisonment may also be imposed. Neither is there entire freedom of speech, and one never knows but he may be talking to one who will report what he says to the government, and a fine or imprisonment will follow. True, at present foreigners are not directly molested, but there are many other ways in which they are made to feel that they are not welcome unless they talk little.

Religious freedom exists, to think and believe what you please; but you have no right to speak your thoughts and belief to others, if those persons are Colombians. Other religions than the Catholic are tolerated only because it is better to permit dissenters to practise a false religion than none at all. According to the Catholic religion, all other religions are false, and all morals except its own are immoral; therefore other religions and their system of morals are contrary both to the "Christian morals" of the Colombian people and to the laws of Colombia;—because the "morals" of the Colombian people are the "morals" of the Catholic Church. This governmental defense of religion is defined in Article 38 of the present Constitution of Colombia, in these words: "The apostolic Roman Catholic religion is the religion of the nation. The government shall protect and cause it to be respected as the essential element of social order." We read in the "*Derecho Publico*," a recognized commentary upon the present Constitution, the following: "Here the existence of the Catholic Church is so identified with the moral life of the Colombian people, that it is impossible to protect this people without protecting their religion." It is well to state, in this connection, that the Catholic Church is not denominated the "state church" or the "state religion," but the same object is gained by other means; namely, it is constitutionally defined as to when this religion must be respected and when the government is under obligation to cause it to be respected, and it is evident that the church is as favored as though she were denominated the "state church" in the Constitution. The church's position is one in which she is free of all responsibility, while the state is bound; and when the church decides what is against her interests, the state is in duty bound to see the objectionable object removed.

The question naturally arises, Who, or what, is responsible for these conditions, for this state of things? It is evident that the difficulty is not with either of the political parties, because both contain men who are desirous that the country should advance along all the lines of modern improvement. There exists in this country a power more potent than either of the political parties. It is this power that is controlling and has controlled the country for the greater part of its existence. It claims to have no part in the political affairs of the government, yet its agents are everywhere. They are in all the churches; they enter the family circle, learn its secrets, and go forth to use them in advancing their own aims. The public schools are under the control of this power, and all education

taught in them must be in accordance with its doctrines. It professes to be in favor of education, civilization, morality, and religion,—in fact, to possess the only true standards,—yet, after a trial of nearly four hundred years, the morals are so loose that nearly one half of the children who are born are illegitimate, and less than one third of the people can read and write. To profess to be in favor of a thing is entirely different from being its possessor; and in this case history shows that education and improvement were more rapid while the influence of this power was suppressed, than at any other time in the history of the country. Steadily the influence of the church is instilling into the minds of the people the spirit of opposition to Protestant missionary work. The priests refuse abolition to the wives of those who employ Protestant servants. In other cases servants are induced to leave good situations because their employers have dared to attend Protestant services. Persecutions come in a hundred other ways; while not openly attacking the person of an individual, all these things tend to make life unpleasant. Times are, financially, getting harder and harder, and we can expect them to become more severe.

D. FRANCISCO CORTIS. □

Bogota, Nov. 13, 1895.

(Concluded next week.)

DOINGS AT THE CAPITAL.

THE agitation of the subject of a Sunday law for the District of Columbia still goes on. Two of the leading papers of Washington have opened their columns to the discussion of the question. The Rev. Dr. Sunderland and the Rev. John Elliot are regular contributors on the side of the National Reformers; and Dr. Crafts and others write occasionally.

On Sunday, March 29, the Rev. W. F. Crafts was engaged in doing detective work on his own account. He made a count of the fruit, tobacco, and other stands found open on that day, and then proceeded to write up a report of his work, which was printed in the *Washington Post* the Monday morning following. The copy for this paper must have been all in and set in type before midnight, for the whole edition is printed before daylight Monday morning. The report is signed by Wilbur F. Crafts, superintendent of the National Bureau of Reforms. Several other clergymen have been engaged in the same kind of detective work on Sunday.

The commissioners of the District of Columbia returned the Morse Sunday bill to the House and Senate with an adverse report; but immediately the reformers secured the introduction, through Mr. Wellington, of Maryland, of a substitute for the Morse bill. The substitute was also introduced in the Senate, by Mc Millan, of Michigan. This bill is so framed, it is thought, as to disarm those that keep the seventh day of any power to oppose the passage of the bill. After the enacting clause and the prohibitions, the second section of the bill reads, "That it shall be a sufficient defense to a prosecution for servile labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest."

It never seems to occur to these reformers that persons can have any other motive in opposing the passage of Sunday laws except those that are purely selfish. But if that were the only motive, there would still be plenty of reason for opposing the bill; for what American citizen would enjoy being continually dragged before courts, and compelled to prove that he uniformly keeps another day of rest, and that his labor has disturbed no one? After all this is done, the courts will be the judges as to whether the defendant has established the fact. It is so easy

for the people that are demanding Sunday laws to be disturbed, and so difficult to make a defense that will satisfy a court. It is difficult to determine what the result will be in regard to the District Sunday bill.

Senator Gallinger, of New Hampshire, on the 25th of March introduced the following, to be known as Article XVI of the Constitution. After the enacting clause, it reads: "Neither Congress nor any state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any state, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control." The resolution was ordered to be laid on the table to be called up at the discretion of the friends of the measure.

A. M. □

MINNESOTA.

AMONG THE SCANDINAVIANS.

LEAVING my family in our temporary home in Cambridge, Wis., early last September I started for Minnesota, where I spent fully seven months in the Master's work before returning, laboring almost exclusively among the Scandinavians. Our general meetings,—meetings among churches and unorganized companies, also partly in new fields,—were the best, on the whole, I ever attended. Many precious victories, both for churches and for individuals, were gained. As I tried to show, by God's grace, that Christianity is not merely a formal, letter service, but that it is real character building with Christ, by faith on our part—that he is constantly building himself up in us,—I would often hear the brethren and sisters say: "I never saw things as I see them now." "It looks so real, and it is so glorious, too." This was an evidence to me that the Lord is coming near to his people. As the Holy Spirit shows us new beauties in the word of truth, and as Jesus is constantly establishing these truths in our characters, our families and neighbors will see in our lives, from day to day, new beauties in the religion of Jesus Christ, and will be constrained to praise God. This kind of missionary work is very important in these perilous, selfish times.

The dear children of God with whom I labored were much encouraged in the Master's work, both at home and abroad. For my part, I think I can truly say that I never enjoyed my labors among my own people as of late, and I trust that my lot may be with this people still. My health is very good. It has not been so good for about eighteen years. I can work hard, rest well at night, and enjoy sweet peace in the soul. God be praised for all.

H. R. JOHNSON.

MISSOURI.

□ JANUARY 12 I began a meeting in the Christian church at Peakesville with a fair attendance, but with a good deal of quiet opposition which in two weeks manifested itself in a sudden desire to use the church for a singing-school. They first sent the singing-teacher to ask me to give up the church; but I knew what was the matter, and thought I would put the church on record by letting them request me to close the meeting. This they did the next night, but the larger part of the congregation was very indignant at it.

I then got the consent of two of the trustees of the Presbyterian church in Revere to use their house, but I was refused the house by a vote of three against two. They gave as a reason that I was teaching that Saturday is the Sabbath, while the laws of the land recognize

Sunday, and therefore they did not want any agitation of the matter.

□ I was then invited to use a Methodist church some four miles distant, and began a series of meetings there February 18. The attendance was not very large, but I never saw more attentive and interested listeners. When I reached the Sabbath question, they wanted to hear "the other side," as they called it, so I invited them to get some one in whom they had confidence to give them whatever he could for Sunday-keeping. They thereupon wrote to the presiding elder, but up to the time I closed the meeting (March 25), they had not heard from him.

□ But some of them were determined to have something done, and so they got an old Christian preacher to come and challenge me for a debate, in which I was to affirm that the seventh day is the Sabbath, and binding on Christians. I told him I had said about all I had to say on that subject, but if he had anything to say, he might go ahead and present it. But no; that was not what he came for. I then asked him if he would affirm that Sunday is the Sabbath, or that it has any sacredness. He said no. When I saw that I must debate or lose the confidence of those who had come to hear me for four weeks, I consented. He said he wanted at least three nights, and just as much longer as I wanted to continue; but the fourth night he failed to appear. As the result of the meetings, five took a stand for the truth. The last night of the meeting they made up a contribution, voluntarily, of \$5.90. I praise the giver of all good for the way he sustained his unworthy servant.

S. W. PELTER.

PENNSYLVANIA.

THE WORK AMONG FRENCH MINERS.

DURING the past winter, I have endeavored to labor perseveringly in encouraging and helping the needy, and in building up the work among the French miners and others in McDonald, Cecil, and their vicinity. Much of the time there has been very little or no work done in the mines, and when any has been done, it almost invariably happened that the mines would run well on the Sabbath. Many have been in distressing need, and mothers have gone out among farmers to ask for food and clothing for their families. Belgian women here all know what it is to work in pits like men (some of them have worked thus even for more than a quarter of a century); and they know what it is to do hard manual labor, even to making brick, while the men are in the pits. Five barrels closely filled with clothing have been sent to me, which had been gathered among the friends of the needy in Battle Creek, Mich., and which was very acceptable to our brethren and their families here. Other friends also were remembered, which drew them to us.

When some have received injuries in the mines, or have had infirmities which have been called to my notice, I have introduced them successfully into a hospital in Pittsburg, where they have been treated free of charge. In certain instances when some of our friends have been given up to die, the Lord has heard prayer in their behalf, and by treating and feeding them as nearly as we could according to right principles, under the blessing of God they have been restored to health again.

□ I have held about six meetings a week, besides those on the Sabbath, interchangeably in McDonald and Cecil. In these meetings I gave Bible lessons and lessons in the English language and in singing. The want of suitable places to meet in seemed to be a hindrance to the work; but the most formidable obstacle to be encountered is that this class of miners is given to drinking strong beer and other intoxicants, and to quarreling and fighting in their families and at their gatherings. This is the state of things on Sundays, especially in the

winter. All our brethren here were once addicted to doing so. Some of them, until they embraced the truth and decided to do differently, had been for more than twenty years constantly under the influence of intoxicants, never being entirely sober.

The French are much given to infidelity, many of them being opposed to the Bible and to any form of religion. These and other obstacles in the way seem to impede the progress of the work, and to bring discouragement upon some. While two have gone back to their former practices, others are deciding to pursue a better way. Sabbath, February 29, four persons were baptized and six were received into the church. More still have expressed their desire to be baptized soon. Pray that God may continue to help in the work among these miners.

A. C. BOURDEAU.

News of the Week.

FOR WEEK ENDING APRIL 11, 1896.

NEWS NOTES.

The advance of the English and Egyptian forces into the Soudan promises to awaken a war that is more than local in its character. News of the onset has been conveyed to other parts of the Mohammedan world, and Mussulmans are taking it upon them to defend the holy cause. It is stated that the khalifa will meet the invading army with 50,000 men, and it is believed that not less than 500,000 will rally to oppose the advance, should it be pushed forward. And as the invading forces number about 8000 English and 12,000 Egyptians, there is a prospect of some serious trouble for the invaders. Latest news from Abyssinia does not indicate that the Italians have as yet retrieved their ill fortunes, but have met with still further losses.

The Venezuelans appear to be very spiteful over the trouble with Great Britain; and so long as they have the United States to look to for backing, they do not appear to be very anxious to avoid an open rupture with the great power across the ocean. Lately the British schooner "New Day" was seized at Ciudad Bolivar, for a technical violation of Venezuelan custom laws. The American minister, Mr. Thomas, protests against the detention of the vessel as being illegal and unreasonable. The agent for the vessel is a Mr. Turnbull, of Boston, who interceded in behalf of the vessel, and his interference in the matter has irritated the Venezuelans to a considerable extent. A despatch from Caracas says, "The Turnbull incident has caused another outburst of popular indignation against England. The newspapers pronounce it arbitrary, an insult, and another instance of British arrogance."

The staid old Presbyterian Church, which has been in days past noted for its strait-jacket theories and practices, is passing through the throes of a liberal revolution. The celebrated trial of Dr. Briggs raked the denomination from center to circumference, and opened a strife which has not yet quieted down. Just at present the Chicago presbytery is hesitating about accepting Dr. Vrooman, who has been called to the Presbyterian church in Kenwood, near that city. He is decidedly progressive and liberal in his views, a very apt disciple of Dr. Briggs; and while the presbytery is inclined to look upon his theology with suspicion, the church are very much in favor of the man, and declare that they care but little what the presbytery thinks, so long as the man and his preaching suits them. Hence, the presbytery is in something of a quandary as to whether to accept the man and keep the church, or to reject the innovator and lose the church.

Some weeks ago prayers were offered in Cleveland, O., by the Christian Endeavor and Salvation Army, for the conversion of Robert Ingersoll, and the fact was quite widely advertised. Last week Ingersoll visited Cleveland again, and when spoken to about the matter, replied, "The prayers did not, so far as I know, do me the least injury or the least good. I am glad to see that Christians are getting civilized. A few years ago they would have burned me; now they pray for me. That is better, and I am very thankful for the change; but I do not believe that a prayer was ever answered." Ingersoll is to preach for the Church Militant in Chicago the 12th inst., and invitations have been sent to the leading clergymen of the city to be present on the platform. Dr. Grey, editor of the *Interior*, replies to the invitation of the pastor, declining the invitation, and giving some very cogent reasons why he could not consistently indorse Ingersoll as a preacher. It would in-

deed be a very strange mixture, and it is to be hoped that the good sense of the ministers of Chicago will prevent their being caught in that trap of the enemy. The fact that Ingersoll and the churches are drawing nearer together, does not from present appearances speak very much in favor of the churches, for there is no abating of his blasphemy, and not the least sign of his relenting his unmerciful and unreasonable war upon the Bible and the God of the Bible.

The strife between the two branches of the Salvation Army was last week transferred from New York to Chicago. "Brigadier General" Fielding, who was the second man in the Army in this country, seceded to join the Volunteers. Miss Eva Booth represented the old organization, and did all she could to stop the defection. Ballington Booth and his wife came to the scene Tuesday noon, and the leading spirits of both parties have joined in a bloodless struggle. It will appear that the sympathies of the people are largely given to the Volunteers. It is perhaps no more than natural, since the new organization is professedly American in its organization and genius. It is rather pitiful to see the professed followers of Christ, and workers in his cause, thus divided, and extending their energies and strength in trying to demolish one another. Many of the prominent citizens of Chicago were present at their first meeting, and they were received with great enthusiasm, especially at such times when allusions were made to the American character of the new organization. It would appear that patriotism cuts more of a figure than other things in the favor of the public.

On the 10th inst., President Cleveland took action in behalf of Cuba, sending by cablegram to Spain a formal proposition that the good offices of the United States be accepted in mediation between that country and the rebellious Cubans. The despatch was sent to the United States minister at Madrid, Mr. Taylor, and will probably bring affairs between this country and Spain to a crisis. The despatch calls the attention of Spain to the readiness of this country to act as arbitrator in the trouble, and points back to unfulfilled promises in regard to Cuba, made in the past, and assumes that the present struggle has reached greater proportions than any former insurrection. The despatch also claims that the United States is actuated by disinterested motives, and the desire to bring about a peaceable state of things through friendly measures. The president does not ask Spain to grant independence to Cuba, nor, indeed, make any suggestions as to the way in which the matter shall be settled. Judging from what has taken place in Spain recently, it does not seem probable that these suggestions will be very graciously received; still we can hardly believe that they will result in actual trouble.

News from Turkey during the last few days indicates that the government is trying to rid itself of Christian missionaries. A proclamation, or irade, has been prepared by the sultan to that effect, though it has not yet been promulgated. The "powers" are using their influence to prevent the issue of the proclamation, and it is stated that Turkey is waiting for the decision of Russia before taking definite action. The ground upon which the Turkish empire bases its action is that the missionaries are not conforming to Turkish laws, that their influence is to stir up sedition, and to create dissatisfaction with the government. They are therefore considered as an unwelcome element in Turkish society, and that government feels that it would be for its safety to have them elsewhere. That this is true to a certain extent, may perhaps be granted. The tendency to manifest a partizan spirit in political matters is not confined to the missionaries of Turkey. It would undoubtedly be for the good of the cause of Christ if his ambassadors would attend more to their legitimate work. While we cannot say very much in favor of the Turkish government, still we cannot approve of the course of the alien missionaries who go in there, and make a business of interfering with the government affairs. The Turkish government looks upon the Armenian trouble as a political rather than a religious strife, and regards the Armenians as being in a state of insurrection. Missionaries look upon it as a religious war, and of course condemn every action from that standpoint.

ITEMS.

— Palestine has fourteen mission stations under control of nine different societies.

— Prince Bismarck celebrated his eighty-first birthday on April 1. He is enjoying excellent health.

— The legislature of Ohio has passed a law adopting electrocution as the method of capital punishment, in place of hanging.

— The school directors in the district of Luverne, southwestern Minnesota, have ordered a cyclone cave to be dug at each of the schoolhouses in the district, for the safety of the scholars in case of the cyclones which are not infrequent in that section.

— Greenland, with its population of 10,000, is almost entirely Christianized by the Moravian, Lutheran, and Danish missionaries.

— Bishop Stephen V. Ryan, of the Catholic Church at Buffalo, N. Y., died April 10. He has been in poor health for several years, though able to attend to his duties.

— Ex-president Harrison, of Indianapolis, was married in New York, Easter Monday, April 6, to Mrs. Mary Scott Lord Dimmick, the niece of the former Mrs. Harrison.

— It is announced that a new president of Hayti has been elected as successor to Hyppolite, who died recently. The name of the new president is General Tiresias Simon-Sam.

— The next international convention of the Christian Endeavorers will be held in Washington, D. C., beginning July 8. It is expected that the meeting will draw 60,000 people to the city.

— A party of Japanese military officers are now passing through this country on their way to attend the coronation of the Russian czar. The party is headed by Count Yamagata, field-marshal of the Japanese army.

— The latest reports indicate that the troubles in Matabeland have been somewhat exaggerated, that the rising amongst the natives is not so general as has been reported, that there is no danger in Buluwayo, and that the prospect is good for a speedy reduction of the rebellion.

— Arkansas has 100,000 farms, which produce 600,000 bales of cotton, 900,000 bushels of sweet potatoes, 1,000,000 pounds of tobacco, 42,000,000 bushels of corn, and 2,000,000 bushels of wheat. From the Arkansas forests are cut over \$20,000,000 worth of lumber every year.

— The straits to which the Anglo-Israelite party are reduced in order to prove their position that the English-speaking people are the descendants of the ten lost tribes, are sometimes amusing to observers. An analogy has been discovered in the names, as follows: Anglo-Saxons—Saac's sons—Isaac's sons!

— J. W. Merger went to Kansas five years ago, and found employment as carpenter in the railroad shops at Topeka. He is now foreman, and has studied law, so that last week he passed examination, and was admitted to the bar of the state supreme court. He will pursue his studies until he can be admitted to the United States Supreme Court.

— Later news from Egypt intimates that there has been a sudden abandonment of the purpose of the English forces to invade the Soudan. It is supposed that they find their available forces altogether too weak to cope with the African tribes, and it is apprehended that a league of defense has been formed between Menelek, king of Abyssinia, and the Mahdi, in order unitedly to defend their country against the Italians and the British.

— There has been something of a rivalry in some of the western courts as to which could grant a divorce in the shortest time. That which beats the record, so far, is the decision of a court in Wichita, Kan., which granted Jennie Henderson a decree of separation from her husband in exactly forty-five seconds after the case was presented to the judge. There were but two questions propounded, and but twenty-three words spoken in the course of the trial.

— Lord Salisbury is a very busy man, and although he is sixty-six years old, he is apparently unaffected by the strain through which he is now passing. Recently he told a visitor that his whole official day, sometimes of twelve hours, has been occupied, since foreign affairs assumed a critical character, with unremitting work; that often when he had completed an important despatch, he was dissatisfied with it, and tore it to pieces, and wrote the entire thing over again; and that even when his despatches had been completed, they had to be submitted to her Majesty, whose suggestions had in turn to be considered.

Special Notices.

THE IOWA CAMP-MEETING.

How fast the time flies! Another year has almost gone, and it seems as though it were but a few weeks since our last camp-meeting. It is a solemn thought that a faithful record has been kept of each day's work. Each moment has been spent either for God or for self, and it is this that makes the moments so important. How many there will be who will mourn their neglect in that great day! How necessary it is for us often to review the past! If this were done as it should be, it would make us more careful of our time, and cause us to seek more earnestly the will of God.

Our camp-meetings should be seasons of earnest devotion and work for God. They should be times of consecration and of putting away everything that is

wrong. The camp-meeting should be a time of anointing with eye-salve, that we may see our true condition. How little we have learned to trust in the promises of God! What a favorable opportunity this camp-meeting will afford us of learning more about God and his power to save! Precious experiences have been granted us in connection with such meetings in the past; yet we trust that this one may be the best of all. The voices of some who have attended these meetings in the past, but who are now laid away to rest until the Lifegiver comes, will not be heard this year in praise and thanksgiving to God. We are still permitted to enjoy present blessings. We should improve the opportunities yet given us, that we may not be among those who mourn in that day: "The harvest is past, the summer is ended, and we are not saved."

Many have come to our camp-meetings almost discouraged, feeling that it was of no use for them to try to serve the Lord any longer; but God met with them, and gave them a great blessing, so that they returned home with renewed courage and faith, and engaged with renewed zeal in the work of spreading the truth to others. What a fearful thing it would be for such to remain away from the meeting! We trust our churches in the state will do all they can to create an interest in this meeting. Let the members assist each other in making preparations to attend. It is the privilege of the elders and leaders to take special interest in this matter. There is nothing of so great value to us as the salvation of our souls. Sometimes the lack of means is made an excuse for not attending our annual meetings, and other reasons that seem weighty are also given. How necessary it is for us to weigh all these matters in the light of eternity! Suppose, brethren, that this was the last year; would many remain away? Time is hastening on. We do pray that none of us shall be found wanting when the Lord shall come.

The churches should exercise due care in electing their delegates. Choose those who can properly represent the church,— persons of discretion and judgment. Select them in good time, and arrange so that those who are delegates can attend the first meeting of the conference. We wish to arrange so that all the business can be done in a very short time. We desire to spend most of the time in worshipping God. Special efforts will also be made in behalf of the youth and children.

You will notice in the list of appointments, the place and time of the meeting. Some may question the advisability of holding this meeting in Des Moines. Our committee has considered this matter very carefully, and it does not seem best this year to take such a large camp-meeting to a smaller town. Last year we held four local camp-meetings, and in each place a good impression was made upon the citizens.

Elder J. H. Durland, district superintendent, will be present at this meeting, also other laborers. Best of all, our Heavenly Father will meet with us. Now, brethren and sisters, make a special effort to come. Pray much that the blessing of God may be with us.

E. G. OLSEN.

INDIANA STATE MEETING.

THE Indiana state meeting will be held at Indianapolis, May 5-12. All our ministers, licentiates, Bible workers, and district directors should attend this meeting. Elder J. H. Morrison will be with us. A program has been arranged, and topics of deep interest will be discussed each day.

There will also be a Bible readers' institute beginning April 28 and closing May 4. This is something we have not had before; but other classes of laborers have their institutes, and meet and counsel in regard to their work, and why should not our Bible workers do the same?

We desire the Conference Committee to meet May 3, that we may spend two days together before the state meeting proper begins, as we have a large amount of work before us at this time. The members of the church at this place will do what they can to care for those who attend this meeting, and those who desire to stop at the mission can obtain board at very reasonable rates.

J. W. WATT, Pres.

Publishers' Department.

A NEW BOOK.

WE are very happy to acknowledge the receipt of a copy of the new volume entitled "The Stomach; Its Disorders and How to Cure Them," by J. H. Kellogg, M. D., published by the Modern Medicine Co., Battle Creek, Mich. The book contains more than three hundred and fifty pages, with copious index and numerous illustrations. The plan of the book, as indicated by the table of contents, is as follows: "Articles of Digestion"; "Foods"; "Digestive Fluids"; "Digestive Process"; "Maladies of a Modern Stomach"; "Im-

portant New Discoveries Relating to Digestion"; "Symptoms of Dyspepsia; Treatment of Dyspepsia"; "Remedies for the Home Treatment of Dyspepsia"; "Quacks and Nostrums." The book closes with a description of the author's graphic mode of representing stomach work, which from long and very extended experiments and observation, he has been enabled to perfect and put into practise.

It is certain that but few, if any, appreciate the important relation the stomach sustains to the general health, and nothing but a stomach can realize the abuses to which, under ordinary circumstances, it is subjected, and none but a sufferer from a poor stomach can realize the difficulty there is in getting rid of these ailments. Nothing that has ever been written or placed before the public elucidates these matters as does this volume. It is the result of the most recent and extensive investigation, and is written in a plain, simple style, well calculated to instruct those of even ordinary perception. We predict for the volume a very hearty reception, and an extended sale. Price, leather, \$2.00; cloth, \$1.50.

WE have received from the author, Sarah Bartlett Hoskins, Edwardsville, Ill., a neat little volume entitled "The New Birth," being a plea for a consecrated church-membership. The book contains 250 pages, and is an earnest and stirring appeal for a pure religion of Christ. The book is to be had of the author.

Appointments.

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

CAMP-MEETINGS FOR 1896.

THE General Conference Committee has arranged for camp-meetings the coming season as follows:—

Table with columns for District, Location, Date, and Duration. Includes District 1 (Pennsylvania, Quebec, Virginia, New York, West Virginia, New England, Maine, Vermont), District 2 (District camp-meeting in Chattanooga, Tennessee River, Florida), District 3 (Ohio, Indiana, Illinois, Michigan), District 4 (Iowa, Des Moines; Minnesota, Merriam Park; Wisconsin, North Dakota, South Dakota, Manitoba, Nebraska), District 5 (Texas, Oklahoma, Arkansas, Colorado, Kansas, Missouri), District 6 (North Pacific, California, Upper Columbia, Utah, Montana), District 8 (Russia, Finland, Sweden, Norway, Denmark, Germany, Switzerland, Turkey).

WANTED.

EMPLOYMENT.—I would like to get employment by some Seventh-day Adventist by the month or year, or get a job in the woods. George H. McConnell, North Branch, Lapeer Co., Mich.

HELP.—A man twenty-five years of age or more, is wanted to work on a farm. Address John Holser, Duffield, Mich.

EMPLOYMENT.—I would like a place to work on a farm for the summer. Age, 31. Reference, Charlotte or Leslie church. Wm. H. Butler, Leslie, Mich.

EXCHANGE.—To exchange, a good brick house and lot in Rochester, Ind., for property in Battle Creek, Mich. Address Mrs. N. J. Webber, Rochester, Ind.

WORK.—Employment is wanted by a man twenty-one years of age, who wishes to work with Sabbath-keepers. Clerking or farming preferred. Address F. J. Fox, Mauston, Juneau Co., Wis.

READING-MATTER.—Elder L. Neal, in charge of the city mission, 721 Troup Ave., Kansas City, Kan., is very much in need of clean copies of our publications for free distribution. Please send postpaid.

PAPERS.—Clean late copies of any of our denominational papers, especially the Good Health, the Pacific Health Journal, and the Medical Missionary, will be thankfully received by the Ohio Tract Society, 249 Cedar Ave., Cleveland, O. Send postpaid. Can use German papers.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

Table with columns for EAST, WEST, Stations, and Times. Includes stations like Chicago, Detroit, Buffalo, Rochester, Syracuse, and Boston.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 13, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes stations like Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Inlay City, Pt. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, and Boston.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 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. *Star only on signal. A. R. MCINTYRE, 2201 East Battle Creek. A. S. PARKER, Pass Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 14, 1896.

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☞ Elder D. A. Robinson and his co-workers desire to have special attention directed to their present address, which is 154 Bow Bazaar St., Calcutta, India. Their school has started with favorable signs of success.

☞ It is announced that the "Pitcairn" will sail on its next voyage April 30. A request has been telegraphed from here that the date be postponed one week, the better to accommodate the families who are going from this city.

☞ We learn from a report of the canvassing agent for Scandinavia that during the past year nearly 4000 copies of "Prophecies of Jesus" have been sold in Finland—1140 in the Swedish language, and 2714 in the Finnish tongue.

☞ An urgent request comes from Elder Conradi for the approval of the Foreign Mission Board of the publication of a monthly paper in the Hungarian tongue. He is of the opinion that it would quickly become self-supporting. We now have thirty canvassers, twenty-four preachers, and sixteen other workers in the German-Russian mission field.

☞ Some of our churches, in harmony with a previous arrangement, had their spring collection for the benefit of the Haskell Orphans' Home on the first Sabbath in April. Others waited for an announcement of the collections to be made. To those who have not yet made their donations to this object, we are asked to announce that such donations will be taken on the first Sabbath in May. This is a most worthy and needy cause, and we commend it to the liberality of our people.

☞ Just as we close this paper, we are informed by letter from Brother H. Clay Griffin, of the arrest of Brother Chester Gordon and his wife of Ashvale, Ark., for Sunday work. Their trial was set for the 9th instant. They were planting corn nearly one half a mile distant from any other family. A committee of nine men left a church one mile distant to inform them that they would be arrested forthwith. But as the magistrate could not be found that day, the arrest did not take place until Monday.

☞ We are requested to give notice that a general meeting for the Maritime Provinces will be held at St. John, N. B., May 27-31. Elders Porter, Goodrich, and Webber will be in attendance.

☞ Word comes to us of the total loss of the West Virginia school building, located at Newark, by fire. But little was saved, and there was no insurance. We have no further particulars; but we share the disappointment of our brethren who have labored so hard in this enterprise, and sympathize deeply with them in their loss.

☞ The number of the *General Conference Bulletin* for the first quarter in 1896 is just out, and contains quite complete reports of the proceedings of the last General Conference Council, together with a very full directory of the workers connected with our cause. Those desiring to obtain copies of this *Bulletin* may do so by addressing Elder L. T. Nicola, this city, enclosing five cents.

☞ As the newspapers have published quite extensively notices of the insanity of our friend the Hon. James T. Ringgold, of Baltimore, Md., we will place before our readers the following facts copied from the *Washington Evening Times*, of April 3: "Mrs. James T. Ringgold, wife of the noted lawyer, who recently became violently insane, died yesterday while her husband was being conveyed to the insane asylum. Several months ago Mrs. Ringgold was stricken with paralysis. Her husband was so worried over her illness that he gave up his profession, and remained by her bedside day and night, refusing to sleep or take food." As Mr. Ringgold's strength failed him, he resorted to the use of chloral and cocain as stimulants; the excessive use of the drugs rendered him insane, and he is now under treatment.

☞ It is not necessary by this time, we presume, to call the attention of our readers to the valuable series of articles which we have already introduced in the Home department, under the title of "The Doctor and his Patients," consisting of questions by the Sanitarium patients and answers by Dr. Kellogg, superintendent of the institution. These replies are edited by Dr. David Paulson, and being on topics of a practical character, they will possess special interest, and they will also embody the results of recent experience and scientific observation. We consider ourselves very fortunate in securing the privilege of publishing these,—a good fortune which we gladly hand over to our readers.

☞ Several of the state agents have been engaged in a convention during the past few days in this city, in connection with the books issued by the Modern Medicine Publishing Company. Their meetings have been held at the Sanitarium. Among those who have made pleasant calls at this Office are Brethren G. A. Wheeler, of Illinois; Morris Lukens, of Pennsylvania; H. C. Wilcox, of New England; S. D. Hartwell, of Wisconsin; A. J. Harrison, of Tennessee; J. R. Calkins, of New York; and U. P. Long, of the Atlantic Conference. From all indications, we judge that it is the intention of the publishers to push the sale of these valuable books very vigorously in the near future, and we heartily wish them every success.

☞ The night school which has been conducted in connection with Battle Creek College closed its sessions for the current year, Sunday evening, March 29, after six months of encouraging work. Classes in the study of the Bible, missionary methods, elementary branches, arithmetic, algebra, geometry, grammar, German, penmanship, stenography, and bookkeeping have been carried on, most of them throughout the entire term. The average membership of all these classes has been nearly one hundred, about sixty students continuing to the close of the school. A fair grade of work has been done in all the classes, and there is much reason for believing that a great deal of good has been derived by those in attendance. The school was under the immediate charge of Professor F. A. Howe as principal.

☞ These are the sweetest days of the year. There are sweet birds returning from their southern homes, sweet flowers blossoming to cheer our senses, sweet breezes laden with odors of returning life, sweet sap flowing from the rough bark of the maple trees. Speaking of sap reminds us of some other sweet things which require boiling down. If a person wants to obtain a pound of maple-sugar, he would not like to drink two gallons of thin sap to obtain it; he prefers it in a solid little brick. This is the way with people who read poetry. If the poet has only a small amount of sweetening, it is best to put it all into the first stanza, and then stop, than to dilute it with a whole column of words. Poetry should be concentrated sweetness. Quantity is nothing compared with quality. Sirup by the spoonful is better than sap by the quart.

☞ We do not often have occasion to publish such articles as the one on "Tramps" by Elder Henderson in the *REVIEW* of March 31, but there is sufficient occasion to warrant us in bringing this matter to the attention of our readers from time to time. There is such implicit confidence placed in Seventh-day Adventists by our own people, that they are easily deceived by any stranger who comes along pretending to be one. Many tramps come to our door making no pretense at being anything but ordinary tramps; they always receive something to eat, and a word of friendly admonition. But when a tramp comes to our door pretending to be a Seventh-day Adventist, we are suspicious of him, and want to see his papers. And that is right. People who are traveling over the country representing themselves as Seventh-day Adventists, should carry letters of recommendation from their church, conference, or from well-known ministers. If they do not do this, they are not entitled to recognition, unless they can furnish other proof of their identity. We have received from Elder O. A. Johnson, president of the Wisconsin Conference, the third warning in regard to a man named A. Everhart King, who has for some time been laboring in that conference on his own account. Brother Johnson warns our people not to receive this man into their churches, or countenance him as a laborer, as he has repeatedly proved himself unworthy of their confidence as a Christian. Particulars concerning his case may be obtained by addressing Elder O. A. Johnson, Milton Junction, Wis.; Elder W. S. Shreve, DeBello, Wis.; or Elder R. J. White, Sparta, Wis.