

The Adventist Review and Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

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ADORATION.

BY THORO HARRIS.

(Washington, D. C.)

Thou great I Am! Eternal One!
The Peerless and Sublime!
The sovereign Spirit increate!
Blest Potentate of time!

Thou Source whence light and gladness
spring!
Far as our thought can soar
Upon faith's bold, aspiring wing,
Thy greatness we adore.

Yet greater, mightier, still art Thou!
O that our souls could move
To comprehend thy majesty,
Thy wisdom, and thy love!

Thanksgiving, honor, glory, praise,
And endless power be given
To him who works in wondrous ways,
Exalted King of heaven!

Our Contributors.

Then they that feared the Lord spake often one to another:
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.

REDEEM THE TIME, BECAUSE THE DAYS ARE EVIL.

BY MRS. E. G. WHITE.

"AND as it was in the days of Noe, so shall
it be also in the days of the Son of man. They
did eat, they drank, they married wives, they
were given in marriage, until the day that Noe
entered into the ark, and the flood came, and
destroyed them all. Likewise also as it was in
the days of Lot; they did eat, they drank, they
sought, they sold, they planted, they builded;
and the same day that Lot went out of Sodom it
rained fire and brimstone from heaven, and des-
troyed them all. Even thus shall it be in the
day when the Son of man is revealed."

Society to-day is fast approaching the condi-
tion of the world before the flood. As children
grow up to youth, and youth to manhood and
womanhood, they are becoming full of self-suf-
ficiency, maturing rapidly in the knowledge of
evil. Many, through constantly associating with
thieves, with the depraved, dissolute, disobe-
dient characters of society, learn to be cunning in
avoiding detection, and become experts in de-
ception and fraud. The youth of to-day are
educated in crime by reading the stories which
fill the popular publications. Having no regard
for the right because it is right, as they read
stories of theft, murder, and every other species
of crime, they are led to devise means by which
they could improve upon the criminals' methods,

and escape detection. Foul publications assist
in perfecting the education of the youth in the
way that leads to perdition. The youth of our
cities breathe in the tainted, polluted atmosphere
of crime; the evil influence is then communi-
cated to the country, and the whole community
becomes contaminated.

Some of the rulers of the earth are not men of
moral worth. They have no desire to check the
publication of this foul literature which is in-
creasing year by year, and which feeds the pas-
sion for crime and evil. Stories of criminal life
such as are found in the papers of the day, and
so-called revelations of the future, are treated as
realities. Revolutions are predicted, and many
catch the evil spirit lurking in these representa-
tions of future horrors; and they feed upon
these things until they are filled with the same
spirit, and are led to do even worse, were it pos-
sible, than these sensational writers depict.
Christ saw the conflict that is approaching, and
has sent us word to watch and pray, lest we en-
ter into temptation. He has warned us that
"as it was in the days of Noe, so shall it be
also in the days of the Son of man. They did
eat, they drank, they married wives, they were
given in marriage, until the day that Noe entered
into the ark, and the flood came, and destroyed
them all. . . . Even thus shall it be in the
day when the Son of man is revealed."

We are not warned against properly partici-
pating in business transactions, but against
carrying to excess that which is lawful in itself,
against allowing our minds to be so absorbed in
earthly things that we shall not discern the im-
portant things that concern our eternal interest.
We are warned against indulging perverted
appetite, against surfeiting and drunkenness.
Through the inspiration of the Holy Spirit,
Jude describes the condition of our world as we
approach the close of earth's history, and lifts
the danger-signal, that we may understand the
perils of our time.

But even in the corrupt condition in which
the society of to-day is, there are souls capable
of better things,—souls represented by Christ
under the symbol of "the lost pearl." Christ
gave up everything, that he might seek and save
that which was lost, that he might recover the
pearl that he valued at infinite cost. What
are we ready to do to co-operate with him in
this work? What sacrifice are we ready to
make, that we may find the lost pearl, and place
it in the hands of our Saviour? The cities
are teeming with iniquity, and Satan suggests
that it is impossible to do any good within their
borders; and so they are sadly neglected. But
there are lost pearls there, whose value you can-
not realize until you earnestly seek to find them.
There might be one hundred workers where there
is but one, who might be seeking diligently,
prayerfully, and with intense interest, to find
the pearls that are buried in the rubbish of
these cities.

How can we find language to express our deep
interest, to describe our desire that every soul
should awake and go to work in the Master's
vineyard? Christ says, "Occupy till I come."
It may be but a few years until our life's history
shall close; but we must occupy till then. The

fiat will go forth, "He that is unjust, let him
be unjust still: and he which is filthy, let him
be filthy still: and he that is righteous, let
him be righteous still: and he that is holy, let him
be holy still," and then there will be no more
occasion to labor for souls. Every case will be
decided. Are you carrying no burden for lost
souls? Are you not afraid some trust has been
committed unto you for which you will be held
accountable? Are you sensible of the responsi-
bility imposed by the talents entrusted to you?
Have you misused your time, your strength,
your influence? The despised privileges, the
wasted hours, the neglected duties, are all regis-
tered in the books of heaven; and every individ-
ual must meet this record in the judgment, just
as it stands. Now what are you going to do?
Will you heed the admonition, "Be watchful,
and strengthen the things which remain, that
are ready to die"? You may fold your hands
saying, "I am only a lay member of the church;
it is a hopeless task for me to undertake." But
have you yoked up with Christ? are you
laboring in his way? O, let it no longer be a
source of grief to the heavenly intelligences and
to Him who has paid such an infinite price for
souls, that you refuse to be channels of light,
that you refuse to co-operate with the heavenly
agencies for the salvation of souls! But let us
"awake out of sleep," and put all our God-given
abilities into the work, that it may be written in
the books that we are "redeeming the time, be-
cause the days are evil." If we keep our talents
inactive, we lose all ability to make use of them.
The mind is a gift of God, designed to be im-
proved and developed, that we may be able to
enlighten others; but it may be perverted and
misused in doing Satan's work.

The second chapter of 2 Peter presents the
true condition of the world at this time, and the
third chapter is full of warnings and counsel for
the followers of Christ. 1 Peter 1:1-11 also
contains the very instruction that we need.
Shall we heed these admonitions of the Lord?

The Lord Jesus has a special work for his
believing, commandment-keeping people to do.
He desires that we should be faithful laborers
together with God in the salvation of sinners.
The servants of Jesus Christ, who know the
truth and the power of the grace of God, have
an extensive and important mission to fulfil;
and every soul is held responsible for the proper
exercise of the talents entrusted to him. We
are justified by faith, but judged by the char-
acter of our works. In the parable, before
the nobleman went away, he "called his own
servants, and delivered unto them his goods.
And unto one he gave five talents, and to
another two, and to another one; to every man
according to his several ability." There is not
one human being to whom is not committed
some talent, not one but has a work to do for
the Lord. Not one is to be excused. Not one
is to remain in idleness; but every man is
required to do his best; the talents entrusted to
him are to be used in consecrated service for the
Master. Each member of the family of God is
a responsible agent, and all should donate gifts
to carry forward his work. From the humblest
to the most exalted in privilege and position,

both in the church and in the world, a strict account of the entrusted talents will be required, with the improvement which they are sure to make if put to use in the Lord's service. It is practise that enables us to use our abilities to the best advantage. Investments are to be made in such a way as to accomplish the greatest good for the cause, and to increase the revenue of the Lord's treasury. This need not apply solely to money investments, but to the improvement of our capabilities and opportunities as well. The Lord has given to every man *his* work, and expects returns proportionate to the ability of each. All are expected to perform their duty intelligently, so that the amount entrusted to them shall be doubled by the use they make of it. The fidelity of every human agent is to be tested and tried, and the destiny of the worker is determined by the faithful improvement, or by the lack of improvement, of his talents, according to the amount returned. Christ has paid the penalty, the wages of sin; he has shed his own precious blood to redeem the world from eternal ruin. If we always bear this in mind, we shall understand that there is no excuse for our remaining in ignorance.

The invitation of Christ is, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you," engage with me to save all who will believe on him whom the Father hath sent. Shall we bear the yoke with Christ? shall we be co-laborers with him? Listen to what he says, "My yoke is easy, and my burden is light." Those who barricade the soul, refuse the invitation to the gospel feast; those who hoard up their talents to rust, unemployed, unimproved, must not think that such action in any way relieves them from responsibility; for God holds us responsible for the good we might do if we took up the yoke with Christ, lifting his burdens, learning more of his meekness and lowliness of heart day by day. The interest continues to accumulate on buried talents; and instead of decreasing our responsibility, the burying of our talent only increases and intensifies it. Let the human agent consider the solemn fact that the day of reckoning is just before us, and that we are daily deciding what our eternal destiny shall be. The Master examines every individual case, dealing personally with the talents entrusted by him. O solemn day of reckoning!—that day which will bring paleness to many faces,—that day in which the words shall be spoken to many, "Thou art weighed in the balances, and art found wanting." It will be an awful thing to be found "wanting" when the book of accounts is opened in that great day. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the graves of those who persisted in transgression and sin until death overtook them] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Upon the decisions reached in that day depends the future, eternal interest of every soul. We shall have unspeakable joy, or unutterable woe and misery, the horrors of despair. O how Jesus will love to recompense every true worker! Every faithfully performed duty will receive his blessing. It is then that he pronounces the benediction, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will

make thee ruler over many things: enter thou into the joy of thy Lord." What is the joy of our Lord? "For the joy that was set before him" he "endured the cross, despising the shame, and is set down at the right hand of the throne of God." "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." Truth, precious truth, is not to be hidden in our hearts. "A city set on a hill cannot be hid."

When we consider that Christ died for the ungodly while they were yet sinners, we are led to realize how willing and even anxious he is to bless us, that we may be a blessing to others. This is the word which he sends unto us: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."

THE RESULTS OF SELFISHNESS.

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

In the gratification of selfish desires there is nothing but unhappiness and bitter disappointment. It is through selfishness that one is blinded to his own and others' good. There can be no real happiness out of Christ. After man sinned, it was impossible for him to be happy until the plan of salvation was made known to him. The all-absorbing theme in this plan, and that which leads to a forgetfulness of self, is the love of Christ manifested in kind deeds, such as visiting the sick, caring for the needy, and teaching the great principles of the plan to the poor and rich, that they may be saved from the sinner's doom. When our minds are centered on the Saviour, we shall not merely think of our own eternal salvation, but we will also consider that he died for others. We will co-operate with him in laboring for them. This will lead to an entire forgetfulness of self and selfish indulgences. When thus thoroughly employed, we are free from Satan's strongest temptations. They will be powerless to swerve us from the work which so fully and freely contributes to our peace of soul.

Let us consider one Bible incident that quite fully illustrates the terrible results of a selfish choice. The herdmen of Abraham and Lot disputed with each other over territory upon which to herd their cattle. The story of the contention soon reached the ears of their masters. Abraham saw that there must be a separation. He was the uncle of Lot, and his senior in years, therefore courtesy demanded that he should have the first choice. But being of a generous spirit, he waived this consideration. He was a peacemaker, and desired reconciliation between the contending parties. He gave his nephew his choice, that the dispute might cease. "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right hand; or if thou depart to the right hand, then I will go to the left." Gen. 13: 8, 9.

Lot chose the plains of the Jordan, and pitched his tent toward Sodom. If he could have foreknown the results, he would never have pitched his tent toward the wicked city. Had

he been possessed of that unselfish spirit which characterized his uncle, he would have selected the less fertile region, and left the plains to Abraham, whose faith and control of his household would have been an insuperable barrier against the profligate influences that surrounded his nephew in the wicked cities.

The direct results often lie concealed beneath that which presents a most inviting exterior. It was so with Lot. The choice that he made on that eventful day, as he gazed with covetous eye down the luxuriant and well-watered Jordan valley, was the means of his losing his wife, his sons-in-law, and his property. The loss of the souls and his property is not all the results of his selfish choice. His two daughters had become somewhat contaminated by the wicked influence of the Sodomites, and they committed an unnatural crime, and thereby became the mothers of the Moabites and Ammonites. The work and influence of these two wicked nations will never be known till they are arraigned at the bar of God. Their influence for evil is extant in the world to-day. And all this was wrapped up in the selfish choice that Lot made the day he separated from Abraham.

But how manifestly different was the life and influence of faithful, unselfish Abraham! How his course of life has inspired faith and generosity in others from the day that he gave Lot his choice to the present time! The influence of his unselfish offer to Lot is still extant in the world, and will never be fully realized until the judgment. At that time the results of Lot's act will be wiped out, by the eternal destruction of all who are found under its influence. Lot himself may be saved, but there will be a harvest of wicked Moabites and Ammonites and others as the result of his selfish deed. Through the influence of Abraham's noble spirit, a harvest of souls will enter heaven to live forever. O what influence for eternal good there is in a few kind words and acts, and what terrible results grow out of *one* unkind and selfish act! May God help the reader and writer to cultivate the noble generous spirit of faithful Abraham, that others may be eternally benefited!

THE TEN COMMANDMENTS BEFORE SINAI

BY F. W. SPIES.
(Cassel, Germany.)

It is often said, by those who wish to evade the claims of the fourth commandment, that the ten commandments did not exist before the proclamation from Sinai, and that for this reason they were only for the Jews, and are no binding upon us now. We know that God is love. 1 John 4: 16. His law is love (Matt. 22: 37-40); and it is said of the Son, in whom dwells the fulness of the Godhead bodily, that he has the law of his Father in his heart. Ps. 40: 8. The apostle Paul further declares that he is "the same yesterday, and to-day, and forever" (Heb. 13: 8); while James adds that with him is no variableness, neither shadow of turning." James 1: 17.

With these facts before us, let us start on a search for the principles of the ten commandments in the period from the beginning to the proclaiming of the law from Sinai. The apostle Paul says that "where no law is, there is no transgression" (Rom. 4: 15), and this leads us to the inevitable conclusion that if in those early days men knew that the acts now condemned by the law of ten commandments were wrong, and they were held accountable for actions contrary to these commandments, they must have known of the existence of the law that condemned them; for unless they did know, there could be no transgression on their part.

The first commandment requires that "thou shalt have no other gods before me." In Abraham's time, the whole world then known was sunken in idolatry, and the word of the Lord

shows that even Terah, the father of Abraham, served other gods. Joshua 24:2. For this reason God separated Abraham not only from his country, but from his kindred and even from his father's house. God wanted to make of him a nation that would fear him and serve only him. As we find Jacob charging his household to put away the strange gods that were among them (Gen. 35:2), that they might worship and serve the true God (verse 3), it seems very plain that the requirements of the first commandment were known to him. But by comparing the above passage with the thirty-first chapter, we find that Rachel had stolen her father's images,—or, in other words, his false gods,—and that Jacob, when he called his household to put these images away, and then himself buried them under an oak by Shechem, knew that this making of images and worshipping them was a wrong in the sight of God.

Concerning the taking of the name of God in vain, "Patriarchs and Prophets" (page 306) tells us the following: "This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, *without regard to its awful significance.*" Did not Cain, in his offering do just this? and cannot we learn a very important lesson from his experience, lest we, like him, fail to see the "awful significance" of the name of God when using it, even in his worship, and thus we be guilty of taking it in vain?

While we find the Sabbath especially mentioned at the beginning, we also see that when Moses went to deliver Israel from the Egyptian bondage, he caused them to return to the observance of the Sabbath, and that for this, Pharaoh accused him of making the people rest from their burdens. Ex. 5:5. When they reached the Wilderness of Sin, at least eighteen days before the giving of the law, the Lord made the observance of the Sabbath a test of their obedience; and as they refused to observe it according to the instruction given, the Lord inquired: "How long refuse ye to keep my commandments and my laws?" Ex. 16:28. This shows that the Sabbath was not a new thing to them, but rather was a part of his law, of that law which he called "my commandments and my laws" before it was proclaimed from Sinai; and that the giving of the law in terrible glory and majesty was only to impress upon their mind the sacredness of that law which their forefathers had known and obeyed, and of which their knowledge had been dimmed and corrupted through Egyptian idolatry.

The dishonoring of parents was not only recorded in the word of God in the case of Ham, Noah's son, but was rebuked with a curse, to show how God regarded it. When Cain had transgressed the commandment, "Thou shalt not kill," in the murder of his brother Abel, he felt that his sin was too great to be forgiven him, which could not, however, have been the case had he not known the commandment. When tempted by Potiphar's wife to violate the seventh commandment, Joseph said: "How then can I do this great wickedness, and sin against God?" Gen. 39:9. He knew that by committing adultery he would sin against God, and this shows that he had a knowledge of the law which forbade it.

The commandment, "Thou shalt not steal," was evidently regarded as so sacred by Jacob that when Laban accused him of having stolen his gods, Jacob was ready to punish the offender with death. Gen. 31:32. And now, coming to the last commandment, we cannot do better than quote from "Patriarchs and Prophets" again. We read on page 92: "Neither the marriage relation nor the rights of property were respected. Whoever coveted the wives or the possessions of his neighbor, took them by force." This shows that before they could commit adultery or steal, they coveted, and we can be sure

that evil speaking and false witnessing were not wanting when we find all the other commandments were violated; and for doing these things, God said of the people that the wickedness of man was great in the earth, and that "every imagination of the thoughts of his heart was only evil continually," and for this, "I will destroy man whom I have created from the face of the earth."

We have now found the facts concerning the law of God in the patriarchal ages,—facts as given by the word of God;—and as he is the King eternal, his nature unchangeable, and his law the foundation of his throne or government, it is plain that only a coming into harmony with the precepts of love will insure unto us an abundant entrance into his kingdom; and as it is the carnal mind that is enmity against God, may the Lord take it away, that we can say with David, "I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes."

AND NOW I CAN SEE

BY E. S. POPOFF.

(Rome, N. Y.)

ONCE I was so blind, unable to see,
Although the light enveloped me;
But one day I heard the sweetest call,—
The merciful Lord of all,
Saying, "Child, come to me;
I'll make thee to see."
I turned me round,
New sight found,
And now
I
Can see.

Once I was never happy nor ever glad;
I felt miserable, and very sad;
Looking through life and what I'd been,
I felt keenly over my sin;
But Christ said,—his word flashed,—
"Child, your sins are washed."
This made me still,
Sweet peace fell;
Now much
I
Am glad.

Once I was so dumb that I could not speak;
The glory of God I could not seek;
But when the Lord called and I turned,
And in my heart his deep love burned,
Songs were on my tongue;
Then his praise I sung,
Jesus, let me
Never grieve thee,
Thy power
I
Will speak.

COVENANTS.

BY C. L. TAGGART.

(Du Quoin, Ill.)

A GREAT deal is being said concerning the covenants, and much talent has been employed and much energy spent in endeavoring to prove that the law of God is that which was abolished by Christ at the cross. Some people would make it appear that the two covenants spoken of in the eighth chapter of Hebrews have reference to the ten commandments and to a new law—the ten commandments that which was faulty, and the new law that which Christ made. But by reading the tenth verse, we see that is not true: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." He does not say he made a new covenant, but that he "will make" it by putting his laws in their minds and writing them upon their hearts. The Lord does nothing by force; but when his people are willing, then he will write his law upon their hearts. When the law of God is written in perfection upon the hearts

of all his people, then is this covenant, or agreement, completed. At the close of probation, we expect to see a perfect church,—a people in whose hearts is written the law of God. It seems that then, in its fullest sense, will this agreement be made, as the following verse seems to imply: "And [then] they [all of God's people] shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." That this scripture meets its fulfilment after the close of probation, is clear, when we read in Ephesians that there are to be teachers "till we all come in the unity of the faith."

The gospel will no more be heard after the close of probation; then will be fulfilled Amos 8:11, 12: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

Reader, will you be among that people upon whose hearts God has written his holy law, or will you be among those who wander up and down this earth in search of the word of God, and not be able to find it? God grant us much of the Holy Spirit, that we may live such lives as will be in accordance with the divine law, that we may be among his "peculiar" people, in whose mouth is found no guile.

CREED VS. TRUTH.

BY J. DOAN.

(Leutz, Mich.)

One of the most important branches of the Christian church holds the following article of faith: "The Holy Scriptures contain all things necessary to salvation, so whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Is it not a little strange, in view of the above, that a church holding such a faith should observe Sunday as the Sabbath, and refuse to receive into church relationship any person who observes the seventh day as the Sabbath and uses Sunday as a day for secular labor, when it is absolutely impossible to find anything in the Holy Scriptures regarding Sunday observance having taken the place of Sabbath observance?

Another article declares that the Old Testament is not contrary to the New, and after clearly distinguishing between the ceremonial law as given by Moses and the decalogue as given by God, declares that "no Christian whatsoever is free from the obedience of the commandments which are called moral." By a reference to Webster's Dictionary, we find the commandments that are called moral are the commandments included in the decalogue proclaimed by God on Mt. Sinai; hence, by their own declared articles of faith, no member of this body of Christians is free from the obedience to the precepts of the decalogue, including the fourth. Again, on page 542 of the Methodist Episcopal Discipline, in the article on baptism of infants, the minister charges the parents or guardians of the child so baptized, that it is incumbent upon them, as a part of their Christian duty, to teach the child as soon as possible to read the Holy Scriptures, and cause it to learn the Lord's prayer, the ten commandments, the apostle's creed, the catechism, and all other things which a Christian ought to know and believe to his soul's health. Here, again, we find great prominence given the decalogue by the Methodist Episcopal ministry, by placing it among the essential things to be believed by the Christian in order to his soul's health. Now, for an illustration of the absurdity of holding to an article of faith

in harmony with the teaching of Scripture, and practising a theory diametrically the opposite, let us suppose that I am a good Episcopal Methodist, and I undertake to carry out the instruction of my pastor with my little twelve-year-old daughter, who, so we will assume, has been baptized in infancy, and whom we will call Myrtie.

Father.—Myrtie, you can read very well now, so get the Bible, and commit to memory the decalogue.

Myrtie.—Where shall I find the decalogue, father?

F.—Turn to the twentieth chapter of Exodus, beginning at the third verse, and when you get it learned to the seventeenth verse, I will hear you recite.

M.—Father, I know them now. Will you hear me recite them?

F.—Yes; begin. What is the first commandment?

M.—"Thou shalt have no other gods before me."

F.—Say the second.

M.—"Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth," etc.

F.—Now recite the third.

M.—"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

F.—Right. Now the fourth.

M.—"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath,"

F.—Wait a moment. The first day is the Sabbath now, so try this again, and substitute first day where it is seventh day.

M.—Why father, it is seventh day here!

F.—Yes, I know; but the first day is the Sabbath now, so you will say first instead of seventh. Try it again.

M.—"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh [I mean the first] day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day [No, no, rested the first day]: wherefore the Lord blessed the Sabbath day, and hallowed it."

F.—That is well done.

M.—Does God say the first day is the Sabbath now?

F.—He does not say so in so many words, but all Christians now keep the first day, in honor of the resurrection of his Son.

M.—How do we know that the first day is the Sabbath, if God does not say so?

F.—He does say so by the example of his chosen disciples, who met on that day after his resurrection. The seventh day is the Sabbath of the Jews. The first day is the Christian Sabbath.

M.—Are there two Sabbaths now, father,—one for the Jews and one for the Christians?

F.—No, no; the wicked Jews rejected Christ, and caused him to be put to death. So they continue to keep the seventh day.

M.—When the Jews keep the seventh day and work on the first day, do they sin?

F.—Yes.

M.—What is sin, father?

F.—To do what God has told us not to do, and not to do what he has told us to do.

M.—Did God tell the Jews to keep the seventh day?

F.—Yes.

M.—Why father, then the Jews do what God told them to do, don't they?

F.—Yes; but they ought to be Christians now, and not Jews, and keep the Christian Sabbath.

M.—Does God tell the Christians to keep the first day now?

F.—No, not plainly, but he does so by the example of his disciples.

M.—If Christians do what God has told them not to do, is n't that sin? God never told them to work on the seventh day, did he? and if they do work on the seventh day, is n't that sin?

F.—Oh, how you do bother me! Just wait till you are a little older, and you will understand it better.

M.—Father, I think there is a big mistake somewhere. The Bible is God's word, and our Discipline says we are not to make anything an article of faith that we cannot find in the Scriptures. I can find more places where it speaks of the disciples' meeting together on the Sabbath than on the first day. The Bible never calls the first day the Sabbath, does it?

F.—No, no; it does not call the first day the Sabbath, but all Christians keep it now for the Sabbath; and they cannot all be wrong.

M.—I don't understand this question at all. The Bible is God's word. It is a sin not to do what the Bible says we shall do. The Bible says the seventh day is the Sabbath, and does not say the first day is. The Jews keep the seventh day, and are sinners, and must repent and keep the first day. The Christians keep the first day, and God says they must keep the seventh, and they are good people. I don't believe father understands this question, either. He says the disciples met together in honor of Christ, because he arose from the dead that day. The Bible says they did not believe Christ had risen. So how could they have met because he was risen? I guess I must wait till I get older, so I can understand it better.

How much better it would be for the parent to make his theory harmonize with the sayings of Scripture, and his practise harmonize with his theory, and teach his children the plain, unvarnished truths of God, instead of teaching them what he believes and knows there is no scripture for!

WHAT HINDERS OUR PRAYERS?

BY MRS. C. T. CRAIG.
(Ottawa, Kan.)

IN 2 Sam. 21:1 we read: "Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites." It seems that they had never thought that the slaying of these low creatures would hinder the blessing of God from resting upon his people; for it will be remembered that God had commanded that no league should be made with the people of the land. They should not even be allowed to dwell in the land, but should be driven out before the people of God. The instruction was made very plain; they could all understand it; yet these Gibeonites came to the Israelites with guile (Joshua 9:4-15), and deceived them into making a league with them. Without asking counsel at the mouth of the Lord, the Israelites promised with an oath to spare the lives of these people; but Saul in his zeal for the children of Israel and Judah, sought to slay them.

For this the people of God had to suffer great miseries. A famine of one year is a hard thing to endure, and causes great suffering; but three years, with no year of plenty between, would undoubtedly cause terrible suffering and loss of life,—and all this because of a broken oath to a despised people,—hewers of wood

and drawers of water. Do you think, in those three years of suffering, that there were no prayers offered up by God's people? There must have been many fervent petitions offered. Would the mother see her children, and the children their parents, perishing, and not cry to God? Where there was so much sorrow and suffering, there must have been prayer. But there was something that hindered. What could it be?

We do not read that these Gibeonites had made complaint to any one, or of any one; yet their hearts must have cried out in bitterness for their wrongs; and we read that they had a fear of God, as shown in Joshua 9:24. Does not this seem to show that a heart may feel a wrong and make no sign, yet its wrongs may hinder a prayer, not from being offered, but from being granted?

Just stop to think how long ago this was written and has been preserved! Why need we read or trouble ourselves about those Gibeonites? We read in 1 Peter 3:7 that a husband should give honor unto his wife, as being heir with him, that their "prayers be not hindered." But many times the husband feels so strong and able that he considers it of no use to consult the wife; she is only a woman, and perhaps would not understand. The wife is therefore ignored (not honored). She feels the slight, but perhaps makes no sign; yet the prayers may be hindered. God's word tells us very plainly that a man's treatment of his wife may be a hindrance to his prayers.

"Every way of a man is right in his own eyes: but the Lord pondereth the hearts." Prov. 21:2. What would it be, considering it in that light,—for God's word sheds light on every subject,—if a Christian (perhaps an Adventist) should hire a girl, and when the work was done, refuse to pay her what she asked, although that was not exorbitant, and the employer was well able to pay it, but should pay her what he thought she had earned? Or it may be it is the hired man. Perhaps he is very uncouth, does not know hardly anything, and we conclude he does not make very good use of his wages; so if we cut him down some, we can use the money to so much better advantage than he can. He is only a Gentile, too,—that, we urge, must make a difference. Let us examine God's word for light on this also. In Jer. 22:13 it says: "Woe unto him that . . . useth his neighbor's service without wages, and giveth him not for his work." Oh, we say, that does not fit our case; that does not hinder our prayers. We always pay something, sooner or later; sometimes, it is true, it is later; but we are all right. Let us see. God will tell us all about it in his word if we earnestly desire to know. Lev. 19:13 reads: "The wages of him that is hired shall not abide with thee all night until the morning." Does that mean later? Again, in Deut. 24:14, 15 it says: "Thou shalt not oppress an hired servant that is poor and needy," and it tells us we must not let the sun go down with people's wages in our possession, whether they are brethren or strangers. Also in James 5:4 we read that the hire of the laborer crieth. The hire is his wages; so the servant's wages cry, and not the poor servant, who might lose his place and the small wages he is getting if he should cry out.

O let us examine ourselves by God's word, and find out why our prayers do not prevail! It may be because of something that seems very small to us, or even something that we do not know exists; but God will show it to us if we search carefully, and are willing to see and make it right.

THE remark of a college president in England is worthy of attention: "We have people who try to prove from the works of God that there is no God, and others to prove from the word of God that God has no word."

The Home.

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

THE WATER-PIPE.

BY MARY C. WILSON.
(St. Helena, Cal.)

MEN praise the "never-failing spring" whose waters, fresh and sweet,
Flow many miles, and gladden lives which everywhere they meet;
But never to the homely pipe is given any praise —
A medium through which blessings pass, in lowliness it lays.

The water-pipe is lowly laid, and hidden from the sight,
Yet through its course there flows each day the sparkling waters bright.
The weary traveler stops and drinks; refreshed he passes on;
All nature smiles in gladness true, where'er its waters run.

So though my life bring self no praise, may I, with humble heart,
A channel be from Christ the "Spring," sweet blessings to impart;
And if some glory to his name my humble life may bring,
Twill be enough, though self be hid, to glorify the Spring.

HOW TO TRAIN CHILDREN TO KEEP THE SABBATH.

BY L. EMILY HEALD.
(St. Helena, Cal.)

THE object of the Sabbath was that all mankind might be benefited. That day was set apart for man to rest from his labor, that as he should look upon the earth beneath and the heavens above, he might reflect that God made all these in six days, and rested upon the seventh; and that as he should behold the tangible proofs of God's infinite wisdom, his heart might be filled with love and reverence for his Maker.

In all child training on this subject, let us not lose sight of the *object* of the Sabbath, that the heart may "be filled with love and reverence" for the Creator. First the Sabbath must be made a delight to the child. What is delight?—Great pleasure. How make it a delight? About one half of the day will be made such if parents set apart (and observe) "a little time each day for the study of the Sabbath-school lesson with their children." In families where this system is carried out, the children are eager to attend Sabbath-school. We sometimes hear older people express a lack of interest in the Sabbath-school because they "don't know the lesson." The converse is also true.

One little girl four or five years old with whom the plan of daily study of the Bible lesson had been carried out, had a beautiful doll, that would open and shut its eyes, given her for her Sabbath doll. The first Sabbath she had the doll she said that she wished she "didn't have to go to Sabbath-school." Her mother told her that she did not *have* to go. "Well, I mean," she said, "I wish I didn't want to go so much." Her desire to remain to play with the new doll was overbalanced by her love for the Sabbath-school.

Now about the remaining portion of the day. If through the week your little one has asked you to take a walk over where the baby-blue eyes grow, tell her to wait till Sabbath, and you will then try to go; and so of other things that are attractive to the child, and at the same time appropriate for the Sabbath; reserve some of them for that day. The same principle holds with the baby, even while too young to talk; for the earlier in the child's life this training begins, the more effectual it will prove. In this case the things reserved for the Sabbath might be some attractive toy and picture book.

"How can children receive a more correct knowledge of God, and their minds be better impressed, than in spending a portion of time out-of-doors with their parents? Let their young minds be associated with God in the beautiful scenery of nature."

"Parents can associate God with all his created works." Think of it! Therefore, not till we have exhausted the whole list of things God has made, have we exhausted the topics for the Sabbath. Besides the things specified, and perhaps such things as blocks for building the temple, a model of the ark, colored plates of Bible scenes, Bible stories and other appropriate stories, songs, dissected maps of Bible lands, magnets, microscopes, and everything of God's work on the earth or in the sea,—besides all these, there is the earth itself on which we are taking a long daily ride, and a longer yearly trip—both at the same time.

Illustrate the earth's motions by means of a globe, or an apple with a hairpin run through its center. Children are always filled with wonder to learn that this world is a great ball. And what holds it in space without visible support? Man answers, "A certain force called gravitation." The Bible answers, "The power of God." What causes it to turn on its axis once a day?—God. What impels it in its mighty circuit around the sun?—The power of God. What child will not be filled with reverence for a being of such power? Then when we have finished with this earth and its moon, there are all the other planets with their moons—all taking regular journeys around the sun. Truly, "in no better way can parents exalt and honor the Sabbath 'and make it a delight,' than by devising means to impart proper instruction to their families, and interesting them in spiritual things."

THE DOCTOR AND HIS PATIENTS.

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

Question.—How much exercise should a person take each day?

Answer.—Enough to make him sweat. The Lord said to Adam that he must earn his bread by the sweat of his brow. Another Bible writer has said that if a person would not work, neither should he eat; and nature indorses that doctrine. In fact, nature enforces that command by taking away the appetite of the man who does not work, so that he cannot eat. Appetite is necessary, and sweating is necessary. Sweating is not a punishment; it was the most essential thing for Adam's prosperity, for his own welfare, for his own good,—the only thing in the world to keep him out of mischief. So he was made to work hard enough to sweat, so that he would be tired enough to go to bed and sleep soundly. The fact that many do not work hard enough to sweat, is one of the most prolific sources of disease.

Professor Bouchardat shows that poisons are diminished one half by exercise, by reason of the oxygen that comes sweeping through the arteries and burning up the rubbish, and clearing out every nook and corner of the house we live in. This amount of oxygen that is thus taken in, cannot be taken in in any other way. The Professor also found that the discharges of the body are twice as much in the man who works as in the man who keeps still—twice as much in the man who works outdoors. This explains the fact that the man who is a hard-working man can eat ham and eggs and all sorts of rubbish, and fill his stomach with garbage three times a day, so that he seems to be almost as effective a means of destroying garbage as are the furnaces of the city. The stomach of the man who exercises vigorously can digest almost anything; but the man who sits down indoors allows his blood to stagnate, and his body to become contaminated with the

products of accumulated wastes in the body. He is very much in the condition of the house in which the stovepipe has come apart; the smoke fills the house, and accumulates till everything is begrimed with soot, and the air is filled with the fumes of porous coal and wood. Just imagine yourself living in a room with the walls and the floor and everything covered with dirt. Now the man who does not exercise enough is contaminated, in every cell of his body, with the worst kind of dirt, with poisons so intense and acrid that a very small proportion of them will produce death, if they should be left to accumulate within the body. Now the man who exercises vigorously every day purifies his blood and his body.

Take, for example, the race-horse which is taken out every day and exercised until the perspiration pours off his skin, and is then rubbed down. He is perfectly healthy, and his perspiration is limpid; but you take the old family horse which has but little exercise, and when you exercise him, his back is white with a kind of frost. It is a sort of gluey, adhesive substance which sticks to the hair, and has an unpleasant odor to it. That substance is an extract of the horse. The horse that sweats every day, has not such a malodorous extract, because his skin, blood, and tissues are kept clean by the sweating process. When a horse is allowed to stagnate in the stall, his body gets into this condition. The same thing that is true of the horse which is exercised every day is true of the hard working man; his breath is sweet and his perspiration is pure; but the man who rides to and from his office or place of business, and sits at home in an easy chair, and eats and sleeps, and never gets into a vigorous perspiration more than once or twice a year,—that man is in the condition of the horse confined in the stall without daily vigorous exercise, and constantly breathing the impure air of the stable. When such a man does exercise so that he perspires, his impurities begin to pour out upon the skin, and the extract of the man, having an offensive odor, begins to be deposited upon the surface. This is evidence that he is in a bad condition. Exercise stirs up the muscles and the organs of the body, and squeezes the impurities out of the muscles, as you would squeeze dirt out of a sponge by wetting and squeezing it repeatedly;—after squeezing the sponge several times, you will notice that the water which is squeezed out of the sponge is clean. So it is with the effect of exercise upon the perspiration. If you set your muscles all going, and get the whole body into a perspiration, it is equivalent to squeezing the whole body, and rinsing it out. And not only that; when you exercise, you have to breathe more frequently, and thus introduce into the system more oxygen, and this the blood carries to every muscle and fiber and gland in the entire body; these are all bathed in that oxygen. When the bedquilts and the mats, etc., get musty, you take them outdoors and give them an airing, and the contact of the air soon makes them sweet and clean. So in exercise; you send a draft of air through the body, and this ventilates and purifies the body, and sweetens it up.

THOSE DREADED SPARE BEDS.

BY ELDER R. A. UNDERWOOD.
(Mesopotamia, O.)

THERE is no class of people more willing to bestow hospitality than are Seventh-day Adventists. Our ministers and laborers are made welcome, and are greeted in a manner to give courage and restfulness to the weary and worn servants of God. While the above is true generally, I have seen an evil, and have felt its power to such an extent that I feel it a duty to say a few words for the benefit of our laborers and ministers whom the readers of the REVIEW may entertain hereafter.

Much is said about what to eat, and necessarily, too, for it is difficult at times for one traveling from place to place, even among Seventh-day Adventists, to find suitable food to keep the body well sustained. Many overlook the fact that a person doing manual labor can live and thrive on a diet upon which a person doing brain work cannot live and enjoy good health. But it is not of "death in the pot" so much as of *death in the spare bed*, that I wish to speak at this time. While we spend less than one twelfth of our time eating, we spend fully one third of our life in bed. When we consider that the man who lives sixty years spends twenty long years in bed, it is of some importance what his surroundings are during that twenty years. All admit that much depends upon the surroundings of a person during his waking hours, for people's environments make for or against their present and eternal interests. While this is true, often more depends upon their surroundings during the defenseless hours of slumber.

As I have traveled in various states, west, east, south, and north, I have often been impressed with the fact that a large number of people have never learned to place much value upon a good bed, nor upon the need of pure air in their sleeping rooms. We are told by competent judges that "every human being needs from three to five thousand cubic feet of fresh, pure air each hour. An opening of at least two by twelve inches for inlet of air, and one twice as large for outlet, is needed for each person, to supply this amount." Pure air is free. No "trust" or "combine" can get a "corner" on it. Heaven has provided it for all. Elder James White once said: "There is no excuse for a poor, hard bed, so long as there is plenty of good oat straw that can be had for a trifling expense." Some beds remind one of a corduroy road more than of a suitable place of rest for the body. But while hard beds are unpleasant, they are among the evils that can be endured; but that *spare bed* that has not been slept in for months, away from the fire, in a cold, damp part of the house, is more to be feared than powder and lead. Thousands of persons have gone to an untimely grave as the result of sleeping in such beds, while thousands more have lived and suffered from rheumatism and other diseases as a result of such death chambers.

A person full of healthful vigor may survive the ordeal, as I have done, many times; but there comes a time when the defenses of the body are weakened by overwork or other causes, and the victim must succumb. As mention was recently made in the REVIEW, by Elder R. C. Porter, of my illness, the reader will pardon me if I refer to my experience in this connection. Last January I became the victim of one of those beds. As a result, I have been a great sufferer from inflammatory rheumatism for months, and at present writing (April 6) I am able to walk only a little with the aid of crutches. Those who entertained me so kindly little thought of the suffering that I must endure for months and perhaps for life; and all this suffering might have been avoided had the bed, mattress, sheets, quilts, etc., been brought to the fire, and thoroughly aired for several hours before night. It takes only a few days for a bed unoccupied and away from the fire, to gather dampness sufficient to render it unsafe to sleep in without airing.

In conclusion let me say to the mothers and those in charge of the sleeping apartments of the family, for the benefit of the brothers, friends, or the stranger that lodges within your gates,—while you may not be able to have the most approved mattresses and costly springs, so long as straw is cheap and corn husks are available there is no excuse for hard beds. Teach your girls, and boys, also, how to make a good bed; but if you neglect this, as you value life do not neglect to admonish them never to put a person in a damp bed.

"EXERCISE ESSENTIAL TO HEALTH."

BY E. R. CARO, M. D.
(Medical Missionary College.)

RECENT experiments have proved that almost every external stimulus, such as the influence of sound, sight, touch, etc., has a greater or less effect upon the activities of the various organs of the body. The closing of a door causes an increased amount of blood to flow through the arm of a sleeping man. How much greater is the result of louder noises, of varied sights, and of contact with objects about us, upon our bodies when we are awake!

Our bodies are dependent for their existence, in a healthy condition, upon sensations from without. The warmth of the sun, the cold of the snow and rain, the movements of our limbs and of the bracing wind, all produce important effects upon the circulation, respiration, digestion, and, in fact, upon every function of the body. A plant growing in the dark, close air of the cellar, looks pale and sickly because the external stimuli necessary to a healthy growth, are wanting. That person who remains shut up in the warm, close air of the house, neglecting nature's stimuli of exercise, sunshine, cold, and wind, also becomes pale and sickly. The circulation is slow, digestion is weak, and elimination is retarded.

Have we a right to neglect those agencies which God has given to enable us to preserve our health? We cannot be healthy without plenty of exercise in the beautiful fresh air and sunshine.

MAKE THE CHILDREN HAPPY.

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

THERE is nothing more restful to one who is worn and wearied with perplexity and care than to look upon the sweet, innocent faces of happy children. We feel young again, and it does us good to unbend, and enter heartily into their sports and innocent games. Parents will find that it does them good, and the children will never forget it. A frolic with papa or mama is worth a great deal to them. That is a happy home where the father comes in from his work at night with a little one on each shoulder and a third tugging away at his coat; and that mother who will relax the muscles of her face, even if the domestic machinery does not move as smoothly and as rapidly as might be desired, and will get down and have a little frolic with the children, will find that life has put on a brighter and more cheerful aspect.

Join in their innocent glee, and help them in their awkward attempts to cut paper dolls and horses. Tell them a nice place to hide the handkerchief, and a new place to hide in their game of hide-and-seek. A little romp with the children will keep off the crow's-feet longer from your own face, and will bind the dear ones to you with a stronger tie. If they find mama better company than the boys on the street, it will not be hard to keep them near her. If the children find amusement at home and are allowed freedom in their games, the temptation to go away from home to seek it will be avoided; and parents are inexcusable who allow their children to drift away from home to seek it. Children should be made to feel that they are missed when absent.

Most children love flowers naturally, and there is nothing else that will give so much pleasure at so small expense as a bed of flowers nicely cared for. Plant them freely about the home. The little seeds dropped here and there in the odd corners, by the walks and under the windows, will yield a grateful return for the small amount of care they require to keep them growing; and later their bright, cheerful faces will look up to

you so sweetly that you can almost feel a companionship with them. Let the children have some that they can pick freely. There are many kinds that will sow their own seeds, needing only a very little attention to keep them in a thriving condition. Even the very busiest of people can have these inexpensive luxuries, and they do us all a world of good. Surely our Father in heaven is a lover of the beautiful; for we read that "he hath made everything beautiful in his time," and that it is he who arrays the lily and clothes the grass of the field. Then teach the children to love the beautiful in nature for his sake whose handiwork it is. Teach them to love and care for flowers, and in this sweet companionship they will themselves grow more lovely in character and more gentle in disposition.

I have seen a mother angrily punish her child for picking a pretty blossom. It would be better to plant some on purpose for the children, and then show them how to take care of their flower gardens, and teach them to wait till the proper time to pick the blossoms; but by all means, if it is possible, have enough for them to gather often through the summer season, for flowers are the sweetest and best companions the children can possibly find.

OWN UP.

BY ALBERTA L. LITTLE.
(College View, Neb.)

THIS seems to be a pretty hard thing for people to do. When reproved for his sin by Nathan, David said promptly, "I have sinned." If he had been like some people, the following conversation might have occurred:—

David.—"Well, yes, Nathan, I know we are all sinners. I don't know, though, that I am any worse than Joab or Benaiah. I suppose we all need to have our hearts enlarged."

Nathan.—"But David, I'm talking about you just now, not about Joab, Benaiah, or any one else. Thou art the man."

D.—"Well, Nathan, I think you are very severe. If you will class yourself in, and say we are all sinners, it will be all right; but if you are trying to make out that I am the only one in the wrong, we might as well not talk any more about it."

Some people seem to think it would be lowering to their dignity to acknowledge themselves in the wrong, so they continually seek to justify their actions. A sister whose husband is not a Christian, and who often points out to her her little inconsistencies in an annoying way, had always followed this plan. Finally she told a trusted friend her troubles, and asked for advice. The friend asked if it was not true sometimes that she was at fault. "Why, yes," she admitted, "I suppose I am, sometimes." "Well, then," was the reply, "suppose you just own up next time, and see how it will work." She followed the advice, and was herself surprised at the result. As soon as she acknowledged that she had not done right, there was an end to the controversy.

It is easy enough to confess our sins in a general way,—to say in meeting, perhaps, that we know we have made many mistakes,—but when it comes to the particular faults, it is just a little easier to dodge them. A young lady was once heard to remark that she could overlook all the faults and failings of her father if he would only own up that he was to blame on any particular point.

I entreat you, fathers and mothers, do not be afraid to acknowledge to your children when you have done wrong. It will do them more good than you can imagine, and it will do you good. Honest confession is good for the soul. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

Special Mention.

PASSING EVENTS AND COMMENTS.

Fameward Bound.—Among young men whom advancing scientific knowledge is pushing to fame, none stands more prominently before the world than Nikola Tesla. Nikola became interested in the study of electricity while in the Polytechnic School at Gratz, and afterward was connected with the government electrical engineering department at Budapest. Not satisfied here, he went to Paris, and from there made his way across the Atlantic to New York, and entered the employ of Edison. Here his ingenuity soon attracted attention. Edison became personally interested in the young Slav, and he was placed where his genius would have an opportunity to expand. Very quickly he stepped into the front ranks as an electrician. Since then his discoveries have been among the most startling that have marked the advance of knowledge in this line of investigation. His thoughts have run along a line distinct from that of his employer, but have been scarcely less wonderful or useful. A recent number of *New Ideas* says of him: "He has succeeded in transmitting sound by the currents that make an electric net of the earth. The transmission of power will follow. His experiments reduced to commercially practicable uses, will mean that men will be able to tap the electric currents of the earth, and make them serve the purposes of industry and trade. The mighty electrical energy which has been stored up in the earth since the original fiat of omnipotence, will be harnessed, and made to move the machinery of men."

Losing Its Dignity.—If a religious rupture can be said to possess dignity, and if the trouble which broke out in the Salvation Army a few weeks since was of a dignified kind, there is reason to fear that it is losing this redeeming element, and that the trouble is rapidly degenerating into that worst of all quarrels—a family quarrel. A few days ago Ballington Booth felt called upon to "speak out in meeting," and give the real, underlying reasons for the step which he had taken. In doing so, he laid the foundation of the fuss in the last visit of his father, William Booth, to this country, a visit which afforded neither of them any particular pleasure. It was an occasion of criticism and fault-finding on the part of the "General," who spoke no word of commendation or appreciation of the ardent labors of his son, and was altogether displeased with the policy he was pursuing. Ballington also said that his father was very un-American in his tastes, and decidedly outspoken in his disapproval of the country and its institutions. He claims that the "General" objected to the prominence given to the American flag, and declared that the time had come to stop carrying it at the head of processions. He objected to the display of the eagle in connection with the Army emblem, and proposed to divide the United States into three long strips, north and south, which should be attached to the Canadian possessions, so far as the Army matters were concerned.

Upon hearing this declaration, the other party defends itself by denying the truthfulness of the most objectionable charges. From the beginning of the quarrel until now, it has been

very evident that the main fulcrum over which the new party will pry for popularity, is an appeal to American sentiment and prejudices. Whether the leader in a great religious movement is an American, or Englishman, or Irishman is a matter that should have little weight. A Christian is a Christian, and the servant of God is a citizen of heaven. While he respects all earthly government and honors its rulers, and shows a wholesome respect for law, his first business is to represent the kingdom of heaven, and to follow its interests, and not to incite national prejudice or animosities.

Educational Evolution.—In these days of evolution and revolution, change is the order of the day. The moss is being scraped off from musty methods; cobwebs are no longer a sign of excellence on anything except wine-bottles. Why should not the hoary methods and aims of education be rejuvenated, and placed on the track of improvement? Why should the old relics of an ancient barbarism be paraded before the people of this generation, as the par excellence of wisdom? Why, rather, should not education join hand in hand with art, science, and industry in an endeavor to obtain for its disciples that which will best qualify them to meet life and its obligations as they exist now? It matters but little to us how Demosthenes talked, how Virgil or Homer wrote, what Plato taught, or how the philosophers of three thousand years ago reasoned. Education does not consist in living twenty-five centuries in the past, but in being able to grapple with the living questions of to-day. It is not in mathematical calculations so vast that the universe must be chosen for a field, but in a minute understanding of human wants, and a practical knowledge of the way in which to meet some of those wants; it is not in abstract theorems or impossible regions, that true knowledge dwells. It dwells rather with him who understandeth and knoweth God, that he is the Lord which executeth loving-kindness, judgment, and righteousness in the earth; "for in these things I delight, saith the Lord." A knowledge of these things reduced to practise is God's highest conception of earthly attainment. Why should it not be ours?

Those Piercing Rays.—The X rays are still the theme of talk and thought with scientific men. The medical profession is anxious to avail itself of every means of advancement in the science of healing, and has taken a deep interest in the development of this mysterious penetrating power. It is now announced that the rays are fatal to the bacilli of disease. The professors in the Bennett Medical College, of Chicago, have practically proved this by exposing the germs of eight of the most deadly diseases to the power of the rays: viz., bacilli of cholera, pneumonia, diphtheria, la grippe, glanders, typhoid, tuberculosis, and anthrax. These germs were placed in tubes, and subjected to the rays of the Roentgen light, and afterward very tenderly and carefully nourished for eight days, at the end of which time they failed to develop any symptoms of life. This leads medical men to believe that the diseases named above may be treated successfully by this means. What effect the light will have upon the system, is perhaps a matter that is yet to be settled. It has long been known that sunlight is a germ destroyer, but it has been hitherto impossible to inject sun-

light into the interior of the system. By the discovery of the German scientist, this is now made possible, and the whole system may be renovated by rays of light, as we would uncover a noisome pit to the wholesome rays of the life-giving sun.

A New Enemy to Sunday.—The advocates of Sunday-sacredness have regarded the Sunday daily paper as one of their most effectual enemies, and have therefore constantly made war upon it, at least when it was not for their interests to use it. Now there arises, to their dismay, even a worse foe than the Sunday paper, in the shape of the Sunday bicycle. People who are confined to their work through the week, are apt to get the idea that a pleasant ride in the country, on the first day of the week, will be conducive to their health, and they imagine that there is more happiness in paddling their wheel over the hills and dales of rural scenery, than in listening to the music and discourse within the walls of a church.

How to meet this tendency is now a problem. Shall we have a law? Shall it be made a crime to ride the bicycle on Sunday? Quite a good many of the ministers evidently think that the Sunday bicycle must be ranked as criminal, with other disturbers of the peace of society. One of the prominent ministers of Chicago proposes to meet the issue by a compromise, providing for the care of the bicycles which his congregation will ride to church. Only one thing seems to stand in his way, and that is the idea of the Sunday morning congregation being made up of people dressed in knickerbockers and bloomers.

Satanic Depravity.—The confession of H. H. Holmes, who was tried and condemned last winter in Philadelphia, for murder, has been published, and is a revelation of the condition of depravity to which the human mind is capable of being reduced, which is startling, and before which every friend of the human race stands speechless. It is not necessary to go over the details of the crimes charged to this inhuman being. His trial was based on the charge of killing a man by the name of Pitzel. As the time of the execution of the murderer draws near, he has opened his heart, and given what he claims to be a revelation of his inner life. He says of himself that he does not consider that there is anything human left in him, and he gloats over the terrible work which his satanic disposition has led him to accomplish. He claims to have committed twenty-seven murders, and that six other victims only escaped his clutches by accident. Whether he is guilty of all that he charges himself with, is doubted, but that of his confession which is known to be true and the ghoulish disposition which his confession displays, puts this being among the ranks of fiends incarnate, and shows the degradation to which human nature may be thrust down when it is wholly abandoned to the leadings of Satan. This man was born in New England, and was raised by Christian parents. The devil manifested himself in his life at an early age, and he has given him full sway. We may be thankful that the grace of God does exert a restraining influence upon most men. And we may, from the career of such men as Holmes, draw a mental picture of the state of things that will exist when the restraining Spirit of God is no longer exerted upon the hearts of men, as will be the case when probation closes.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 21, 1896.

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THE FUNCTION OF PRAYER.

AMONG the privileges with which the Christian is blessed, none is greater than the privilege of prayer. That the throne of grace is accessible to each, and that we may come and "obtain mercy, and find grace to help in time of need," is one of the most beneficent provisions of infinite love. A correspondent wishes to know our opinion as to the real functions of prayer; whether it is the office of prayer to affect the mind of God and move his arm, or whether its effect is wholly upon the one who offers prayer. We believe that it is not exclusively one or the other. While we do not hold to the idea that the success of prayer depends upon the amount of influential petitions one is able to present to God, we do not go to the other extreme, and believe that God is entirely passive in his relation to the petitions which are offered to him in faith. "Like as a father pitieth his children, so the Lord pitieth them that fear him." It is no doubt true that the attitude of God, or his relation to his children, is unaffected by our prayers. We do not need to awaken his love, or arouse his sympathies, or appeal to his better nature, as we sometimes express it of human beings. These qualities are always in active exercise. God's arms of love and mercy are ever extended toward his children; and yet we cannot but believe that there are occasions in which fervent, effectual prayer moves the hand of God, and circumstances become different on account of prayer being offered from what they would have been had it not been for the prayer. Nor can we in our minds attribute all the changes which prayer produces to the change that takes place in the petitioner.

At the same time, we are free to say that we believe that the most noticeable office of prayer is its effect upon the one who prays. The act of prayer modifies the attitude of the individual, bringing him into harmony with the will of God. The earnestness of the petition awakens a genuine desire in the heart, and arouses the mind to the contemplation of the real value of the blessings asked. The meditation and contemplation of prayer is spiritual in its effect. Importunate, persistent prayer produces a feeling of child-like dependence upon God, which is pleasing to our Heavenly Father, and which enables us to appreciate better the blessings we obtain.

It is true, besides, that the blessings we ask for and acknowledge with suitable thanks we are receiving in a legitimate way. To take a favor as a matter of course without asking or thanks, is considered a sign of ill-breeding even in our earthly relations. Is it not still more unworthy of us to receive the constant blessings of God thus? Blessings are bestowed unsought and unacknowledged; but this is not God's plan, nor is it consistent with his relation to man. The Lord has said, "Ask, and ye shall receive." He has also said, "Whoso offereth praise glorifieth me."

G. C. T.

MISSIONARY FARMING.

A NEW PLAN TO ASSIST IN SUPPORTING OUR
MISSIONARY WORK.

It is a source of joy to all interested in the work of the third angel's message, to see the rapid advancement it is making in many parts of the world. The reports that come from the laborers sent forth, are truly encouraging. There is scarcely an issue of our good church paper, the REVIEW, but contains a veritable budget of cheering news from laborers in the different countries of the world.

The work in Europe is making rapid strides; encouraging words come from the West Coast and the interior of Africa; our South American laborers are having excellent success; and the same is true of our workers in the West Indies, the Bay Islands, and in Polynesia. A beginning has been made in India, and the prospect there is most encouraging. Plans are being laid to enter Japan. Urgent calls have been coming from China, and something must be done for that needy country.

While these cheering reports are coming from our missionaries, and we have cause for joy and gratitude in the fact that the message is spreading over so large a territory, it cannot but be regretted that more has not been done. There are still destitute fields which are calling for help, and yet funds do not come in sufficient to support the laborers already sent out. Meanwhile the end draws very near, and everything seems to indicate that our time for labor will soon be past. This solemn thought, kept continually in mind, ought surely to make us more zealous in the Master's work.

In considering the necessity for a better support of our work, I have thought of suggesting a new plan by which our brethren can assist. It will be especially feasible for those who are engaged in agricultural pursuits. I will name it "missionary farming," and it may not be new to all. Doubtless most of my readers have heard of missionary gardening, and how successful it has been in providing money for various enterprises. Now it is proposed to enlarge upon this line of work, and invite our brethren, who can conveniently do so, to set apart a portion of land, and plant it to crops of some kind; then cultivate, harvest, and dispose of the products at such time as may be most favorable, and appropriate the money thus obtained, to missionary purposes. All such money should be sent to the General Conference treasurer, W. H. Edwards, Battle Creek, Mich., and it will be used in the missionary work.

I hope that many of our farming brethren will adopt this plan the present season. Each one must, of course, decide for himself as to the amount of land he wishes to devote to this purpose, and also what he will raise upon it. Some will set apart a large piece, and others a smaller, according to the amount of land they have to cultivate. If our brethren will take hold of this plan, we shall have several thousand acres of crops planted and raised, with the result of an addition of thousands of dollars to our missionary funds.

Are there serious objections to adopting this plan? If not, why not enter upon it at once, by setting apart a piece of land for missionary purposes. Doubtless many can devote several acres to this purpose; some can do more, others less, perhaps. The Lord will bless every earnest, conscientious effort to be liberal in the support of his work.

The writer would be pleased to have all who adopt this plan of missionary farming, write him, telling how much land they have set apart for the purpose, and what kind of crops will be raised. If any have questions to ask, or desire further information on this and kindred subjects, let them be free to write, and their communications will receive due attention. The missionary work should be close to the hearts of our people everywhere, and its wants should receive the personal attention of each faithful believer.

It is not intended that the method suggested above shall take the place of any of the regular plans for raising means already in operation among us. It is offered as an additional way by which assistance can be rendered to the work. Every helpful plan for forwarding the message for this time should be utilized.

I would further suggest that those who have in mind a particular country or mission in which they feel a special interest, dedicate their crops to that field or mission. It seems to me that it is a good thing for our brethren to study thoughtfully and prayerfully the various missionary fields, so as to have a good understanding of their needs, and be able to act intelligently in contributing toward their support. Then, as the Spirit of the Lord impresses upon our mind the importance of a certain field or enterprise, it is our duty and privilege to respond cheerfully to the extent of our powers.

The youth and children can also have a part in this work, and cultivate gardens, the proceeds of which are to go to the missionary work. Thus they will be laying up treasures in heaven while their thoughts and aspirations will be ennobled by having their hearts drawn out in sympathy for the benighted heathen who are calling for help.

The writer will be pleased to learn how many favor this plan, and will act upon it the present season. It will also be highly desirable that State conference committees do what is in their power to carry these suggestions into successful operation. If the plan is properly followed up, it will surely help to advance the interests of the message in all parts of the world.

O. A. O.

THE CHRIST FOR TO-DAY.

(Concluded.)

THE purpose of our body of flesh is that we may express ourselves through it. We use these organs of sense in order to express ourselves one to another. Christ dwelt in a body just like ours; but instead of using that body to express himself, he simply used it to express God's self. So the words he spoke were God's words; the actions that he wrought were wrought in him by the Father; and his will was to do the Father's will, and that the Father should be expressed in him. One who is born of the flesh can express himself only; but the flesh of one who is born of the Spirit is used to express Christ. Christ by his spirit dwells in the inner life, and the organs of sense are used to give expression to his words and acts. We submit everything, that he shall express himself in our life. That is the Christian life. This life is made possible to us from the fact that that was the very life that Christ lived himself. He wrought into humanity a divine life. The life which he imparts unto us for living this life, is the resurrection life, the life of victory.

His life was the fulfilment of God's law.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17. The law of God comes to us as a law which has been fulfilled in his flesh, that with our consent, by our yielding, that fulfilled law may rule in our lives, and that which was fulfilled in Christ *for* us may be fulfilled by Christ *in* us. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. It was fulfilled in him, that it might be fulfilled in us. That which makes it possible for the very righteousness of the law to be fulfilled in us, is that it has already been fulfilled in the humanity of Jesus Christ, and it comes to us as a law fulfilled in our humanity, making it possible for it to be fulfilled in us through Christ. This is the very purpose of the life of Christ.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. Christ was the image of God. God made man in his image. Man lost that image, but Christ came in this same flesh as ours, and he was the image of the invisible God. "Who is the image of the invisible God, the first-born of every creature." Col. 1:15. God was visible in him. We are to behold that image in humanity, and by beholding, we are to be changed into the same image. "But if our gospel be hid, it is hid to them that are lost." 2 Cor. 4:3. Now Christ is the outshining, the effulgence, of the glory of God. The gospel is the gospel of the glory of Christ, and the glory of Christ is the glory of God. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Verses 6-11. Christ, who is the forthshining of God's glory, has shined forth into our hearts.

That is Christian experience. God desires that Christ's life should be made manifest in our mortal flesh. Christ came here and wrought all this in our flesh, as our substitute, as our representative, for this express purpose, and those who think that Christ's work for us was completed on earth, lose the very heart and soul of Christian experience. If Christ's work was completed for us on earth, his life was simply an example which we are to copy. But Christ's work is not completed; Christ's work is going on for us to-day in heaven, where he is ministering in our behalf. The Christ for to-day is the one who lives in us, and works in us. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his

good pleasure." Phil. 2:12, 13. We read in the Scriptures that Christ is to be the indwelling Saviour, who lives in us to work in us the very life that he wrought when he was here in the flesh, the Christ of Judea.

To-day there is a great lack both of the teaching and the experience of this truth, and as a result, much of the professed Christianity has degenerated into that which has the form of godliness, but denies the power thereof. It makes no difference by what name we are called; unless we have the very power of God in Jesus Christ, our profession is vain; for he is the only power for godliness. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16. If we profess that we know God, and yet in works go contrary to God, we are of that class spoken of in 2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." The whole work of Christ was just to bring this about, that the very life of Christ might be wrought in our humanity. This has always been the very heart of Christianity. Jesus Christ, the Christ of Judea, who came as the Son of man in our flesh, is to-day our High Priest in the heavenly sanctuary, there to appear in the presence of God for us, as our advocate to make intercession for us, and to dispense heavenly blessings to us.

This same Christ is soon to come to this earth once more,—not now as a lowly peasant, but he will come with power and great glory. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Matt. 16:27; Luke 9:26. Behold, he cometh with clouds, and every eye shall see him. When he comes, he comes as the Son of man. John saw one like the Son of man coming in the clouds. He comes as he went. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." John 14:1-3. This is his own prophecy. The angels told the disciples, as they watched Christ ascend into heaven, that he would so come in like manner as they had seen him go into heaven; and he left on record for us signs that should tell us when his coming is near. No prophetic period reaches to the coming of Christ, but it fixes the time so that we may know that he is near, even at the doors. We are in that time to-day; the coming of Jesus Christ draweth nigh, and he is coming to receive his own. When he came the first time, he came to his own, and his own received him not; but when he comes the second time, there is to be a people who are looking for him, and who shall say, "Lo, this is our God; we have waited for him, and he will save us."

There will be a people watching and hoping for his return; and when he comes, they will be ready to receive him, and he will receive them. Now, in this time, he is working out by his power, his own image in those who will receive him, that when he comes he may see himself in his own people. That is why at this day this experience for us is especially to be emphasized; it must be entered upon, and everything else must be as nothing, compared with the experience of being like Jesus Christ, no matter what it costs or what the sacrifice is. Come out and be ye separate. Let this very life of Christ, the Christ of Judea, be wrought in our flesh by the power of Christ himself, that we may be transformed into his image, and be ready to hail his coming with joy. W. W. P.

JACOB'S EXPERIENCE.

THERE was much sadness in the life of Jacob. He received some early impressions from his mother that caused him much sorrow in life. It gave a mold to his character that followed him till he finally went into Egypt. His mother had wrong ideas. God, in answer to her prayers, informed her that there were two nations in her womb, and that the elder should serve the younger. She felt it her duty to help the Lord bring this about. So she led out in the matter, and then sought the co-operation of the Lord. This is a very common error. It is quite different from letting the Lord lead out, while we co-operate with him. Jacob was inspired by his mother ardently to desire the birthright. Was it not his by divine assurance, and should she not teach him this? It was very proper to do so, providing she had taught him that there was far more importance to the right character, fitting him for it. This part of the education is what Jacob lacked. Jacob desired the birthright, and only waited an opportunity to get it, if not in one way then in another. "Esau came from the field, and was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint. . . . And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? and Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob." Gen. 25:29-33. "Thus Esau despised his birthright."

Here was a transaction that opened a path of sorrow for both Jacob and Esau,—for Esau, for his rash act in despising God's gift, and for Jacob because he took advantage of Esau's condition to lead him to barter away a divine blessing. It was a deliberate bargain, but it was soon done. Esau would rather live, and gratify his own passion at the time, than cling to his divine blessing at the cost of self-sacrifice for only a moment. Jacob knew better than to do as he did. He was calm and deliberate, and took advantage of the weakness of his brother to obtain a blessing which Esau had no right to part with. For "when he [Esau] would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Heb. 12:17. He "for one morsel of meat, sold his birthright." It was forever gone. Many have done the same, and are doing it at the present time. This example is taken to illustrate what many will do in the closing work of the gospel.

But this step of Jacob's led him to take an-

other, with his mother's advice and counsel. He took it under false pretenses, and by direct falsehood obtained the promise. In this he received a mold of character that caused him bitter repentance for years. He left home, never to return to see his mother. But while he was an exile, we read that he made a pillar of stones. The stones represented Christ. The Scriptures do not record the particulars of his repentance that night before he rested on the stones; but it is evident that he did repent. He then saw the ladder reach up to heaven, and angels of God ascending and descending upon it. He had the promise renewed to him, which was made to Abraham and Isaac.

The deception practised upon him at the time of his marriage, the changing of his wages ten times, the wrestling with the angel, the meeting of his brother, the wickedness of his sons, the jealousy existing among them concerning Joseph, and Joseph's being sold to the Ishmaelites, were among the things which led him to say to Pharaoh, "Few and evil have the days of the years of my life been." He felt that all things had worked against him, notwithstanding now he had set his eyes on his beloved Joseph. But those days in Egypt, under the tender care of Joseph, witnessing the repentance of his sons, changed his life. His sun set without a cloud. "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac." Here he seems to have forgotten his evil, and speaks only of his deliverance from "all evil." God had turned his captivity into gladness during the last seventeen years of his life. Is it not time now for God's people to rejoice, and praise God for deliverance from the power of Satan?

S. N. H.

THE GERMAN MISSION FIELD.

GROWTH.—There are now 815 Sabbath-keepers in this field, of whom 755 are church-members. The increase of the last six months was 106 baptized and 50 by vote; in all, 156 new members. The membership is divided as follows: Germany proper, 715 Sabbath-keepers; Rumania, 50; Austria-Hungary, 25; Holland, 25; Servia and Bulgaria, none as yet.

TITHE AND DONATIONS.—The tithe during the past six months has been \$2344.85, or some \$15 more than the whole tithe for the year 1893-94, and \$918 more than the last corresponding half year. The Christmas donations also show an increase of some \$110, and the Sabbath-school donations also show an increase. Total amount raised in the last half year in cash: Tithe, \$2344.85; Christmas donations, about \$420; Sabbath-school donations, \$222.95; to the Hamburg building fund, \$196; to the educational fund, \$329. Total amount, \$3509.85.

BOOK SALES.—Here the whole field is included, but the Russian field does not contribute very much to the sales. The total sale by canvassers during 1895 amounted to \$6500, against \$3600 the year previous. More of this is due to the increased number of agents than to the increase on the part of each individual canvasser. Our tract society receipts have doubled, being, the last quarter, about \$310. With the sales made by the ship mission, etc., the sales will amount to \$8000 during 1895.

PERIODICALS.—Last September the *Herald* had a total circulation of not quite 2000; now we print 6000, and they are all used, and the lists are steadily growing. The *Zionswächter*, which in many ways has helped us not only to make the *Herald* a missionary paper but also to work up the different branches of the cause by bringing out the monthly canvassing reports, the quarterly reports of the tithe and of the Sabbath-school donations, and the tract society reports, has now nearly 900 subscribers. The work with our periodicals has thus far been done by our tract societies without any expense; but we are hoping also to start some canvassers with our papers, and thus bring the circulation, if possible, to 10,000.

PUBLISHING WORK.—Thus far we have published 5000 copies of the "Life of Christ" and 5000 "Bible Readings" at Leipsic, and all our people are much pleased with the work done. For tracts and smaller publications, we have very favorable terms for printing here in Hamburg near to us; the type-setting is done in the house. We have six employees in the printing work, and two clerks in the office. Thus far we have worked every Sunday without the least difficulty, but our establishment is not a factory, nor do we wish it to be. With the constantly increasing number of German publications, and the urgent need of more publications in foreign languages, we naturally shall need more capital for an increase in stock.

EDUCATIONAL WORK.—During the last year we had, during eleven months, from five to twenty students here; this year we shall have more special courses, and thus give the students a chance to earn something between times. At present we have over thirty in attendance, the greatest number we have ever had. Those who can pay do so; worthy ones who cannot, are helped from the educational fund, which is raised in the field. Germans, German-Russians, Hollanders, native Russians, and Persians have thus far been represented in our school, and we expect a Lettish lady, and also a scholar who speaks both the Hungarian and Rumanian languages, and a Bohemian lady. With the fast increasing demand for workers, we feel it our highest duty to do what we can for the education of workers.

OUR NEEDS.—Looking at Germany proper, we find that besides myself we have only Elder Frauchiger, as far as ordained help is concerned. As we do not wish to organize churches without having trustworthy elders, it naturally necessitates much travel on my part to be present at the different quarterly meetings. During the past six months we had Elder Wagner and Brother Löbsack to assist. We have in Berlin seventy-five Sabbath-keepers, and in other places from twelve to thirty believers, where there is no church as yet; but material is developing, and we are glad that we are educating a number of reliable men in different places, who are able to sustain themselves, and yet at the same time build up the churches without expense. All the field from Hamburg north has no laborer; also Rhenish-Prussia, Magdeburg, Halle, and Leipsic ought to have one. We hope for one or two new licentiates soon; we surely ought to have two more young men, and as the means are increasing, the field can support them. Brother Klingbeil has his hands full in Holland, but Bohemia and Hungary are already calling for help and ought to have a minister soon.

THE RUSSIAN MISSION FIELD.

The report of the last two quarters shows an increase of fifteen by baptism and twelve by vote, the total number of Sabbath-keepers in this field now being 660. Of late very encouraging news has reached us, giving us every reason to expect that the work during the next two quarters will show much more increase. As to the tithe, it amounted to \$529.30 for the past six months, and the contributions to foreign missions, including Sabbath-school donations and Christmas offerings, was \$119.10, a total of \$648.40. The annual report of 1895 shows forty-six baptized, and eight joined from the Baptist denomination—fifty-four Russian converts in one year. Counting others at Saratov and several other places, we are safe in saying that about seventy of that nationality have embraced the truth during the past year, in spite of all the difficulties. Lately we have heard of a number of Sabbath-keepers in a new region. During the past year the work has been started also among the Letts, Esthonians, and Germans in the Baltic provinces. The truth has reached even the very capital of Livonia,—Riga. We are now printing publications in these Baltic tongues also. A late letter from Brother — informs us that in banishment the Molkani have become deeply interested, and have come to him. He first sent us their addresses, and then we sent them publications; and thus they became interested, and finally, when they had become convinced through the publications, they came to him to learn more.

L. R. C.

PLANT A CROP FOR THE LORD.

JUST now, farmers and gardeners are busy everywhere arranging for and planting the season's crops, and doubtless nearly all are already making plans and calculations for the disposal of the proceeds of the expected harvest. There is food to be provided and clothing to be supplied; there are children to be sent to school; debts to be paid; perhaps repairs to be made in fences or buildings. Perhaps some, with the man in the parable, are making plans for pulling down their barns, and building greater ones.

The purpose of this note is to suggest to the Christian farmers who may read it, that now is a good time to recall the Bible injunction, "Remember the poor." Instead of planning altogether for ourselves and for those whom we consider especially dependent upon us, let us make our plans larger, and include some of those who have no one to plan and toil for them. "He that hath pity upon the poor lendeth unto the Lord;" hence a crop planted for the benefit of the poor is a crop planted for God. How many of those who read this will plant an acre with the understanding that the entire proceeds of the crop shall be devoted to some purely charitable object?

An acre devoted to such garden crops as peas, beans, tomatoes, sweet corn, etc., may yield a profit of from twenty-five dollars to one hundred dollars. The pleasure and the moral and spiritual benefit to be derived from the planting, tilling, and harvesting of such a crop, are beyond estimating. The writer is, unfortunately, so busily occupied with other duties that he has not much time for agriculture, but he has determined, nevertheless, to plant at least one acre, and to give to the Lord the entire proceeds of the crop. A thousand such acres would produce a splendid fund, which could be used in supply-

ing self-supporting missionaries with outfits, and sending them to needy fields in the South and elsewhere.

We propose to organize a fund to be known as the "Missionary Acre Fund," which shall be composed of the proceeds of crops planted and raised and harvested for the Lord. Some can plant more than an acre. Ten acres, twenty-five acres, fifty acres, would not be too much to devote to the Lord for one year, when so many acres for so many years have been devoted to self. There are thousands of farmers who have money enough at interest or lying idle in the bank to support them and their families in comfort and luxury for a year, so that they could easily afford to devote the proceeds of a whole farm to the cause of God and humanity for at least a single season. How many will plant one acre for God? How many will plant five acres? How many, ten acres? The writer will be glad to hear from every one who is interested in this matter, and who will agree to plant one or more acres, or even a fraction of an acre, in the interests of the Missionary Acre Fund. We have so much faith in this enterprise, that we have already in preparation a little book entitled, "Gardening for God," which tells all about our plan, and contains suggestions how to make an acre earn the most for the Missionary Acre Fund. We will send to every one who will join us in this enterprise, a copy of this little booklet, and perhaps issue a monthly bulletin for private circulation among those who are working for the fund, giving reports of progress, and helpful hints appropriate for the season.

The writer imagines he hears some young man saying, "If I only had money to buy the seed, I would sow an acre upon good soil for the Lord, and I would get up early in the morning and stay up late at night to tend it, and keep the weeds out of it, and give it a good chance, and pray the Lord to bless it, and give it an abundant harvest." That is right. You are just the man we are looking for. If you are willing to do what you can, that is all anybody can do. I shall esteem it a privilege to help every such young man to do something for the Missionary Acre Fund, by furnishing him the seed to plant an acre.

Several can join together in cultivating an acre, if one has not time to cultivate an acre alone. Boys can engage in this work, as well as young men and old men,—and girls, too. There is no more healthful exercise for a girl or a young lady, than planting, weeding, and hoeing in a vegetable garden.

It is late already, so we must hurry if we expect to get in a crop this season. Let us plant a thousand acres for God. Who will join us? Write quickly, and put "Personal" on the envelope.

J. H. KELLOGG.

Battle Creek, Mich.

TO CORRESPONDENTS.

83.—(1) Please explain Ex. 4:24, 25. Who was "him," and could not the Lord have killed him, if he desired to do so? (2) Please explain 1 Sam. 16:14. Was the evil spirit from the Lord, an evil angel sent to trouble Saul? D. B. S.

(1) The idea we get from this passage is that the angel of the Lord appeared to Moses in a threatening attitude, as though he were about to destroy him, and of course Moses accepted this as a warning of God's displeasure. Certainly the Lord could have killed him if he purposed to do so. (2) The margin in 1 Sam.

16:14 reads that "an evil spirit from the Lord terrified him." Saul had wholly departed from God, and his Spirit was withdrawn from him, and the Lord undoubtedly caused a spirit of disquietude and unrest to take possession of him. It might have come in the form of an apparition to frighten him, but it is more probable that it was the compunctions of his conscience and the fear of the consequences of his sins, that rose before him. It is probable that the evil spirit consisted of a spirit of melancholy and despair, and manifested itself in Saul's state of mind. This seems evident from the steps which were taken to relieve his trouble. They procured music in order to drive away his ill feelings.

G. O. T.

Progress of the Cause.

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

KETTERING, ENGLAND.

ABOUT ten years ago, Elders S. H. Lane and J. H. Durland came to this place with a tent, and began to preach the third angel's message. A goodly number of people attended the meetings, and as a result a few began the observance of the Sabbath of the Lord, and a church was organized of about ten members; four sisters who lived at Risely, about twenty miles from here, also united with the church. One of these four sisters died in the faith a few years ago, and one gave up the truth; the other two are still keeping the Sabbath, and one of them came here to meet with us when Elder A. T. Jones was here a few weeks ago.

At the time the tent services were being held here, the writer came to Kettering on a visit the first Sunday in July, 1886, and chanced to go into the tent, and was surprised to see the chart containing the law of God hanging behind the speaker, and to hear him advocate the keeping of the seventh-day Sabbath. The positions taken left an impression upon my mind, which has continued to this day, thank the Lord. A few months after this I moved to Kettering, and went to hear Elder Durland further on the subject, and began to keep the Lord's Sabbath in April, 1887. Since Elder Durland left, the little company here has not been idle, but has continued to spread the truth in the town and district, with *Present Truth*, tracts, etc. Four years ago the writer and Brother W. Baldwin canvassed the town for "Bible Readings," and took about three hundred orders, after which we canvassed other small towns around the district. Two years ago Elder Smith Sharp came and labored here for about four months, at which time five members were added to the church.

Believing there were many here who would like to hear concerning the truth for this time, we invited Brother Washburn to come and labor here. Accordingly, on the 29th of September last, meetings were commenced in the town hall. The people were informed of these meetings by very large posters put up in different parts of the town, also by small handbills which were put in every house, and also many were given away to individuals on the street. The meetings began with an attendance of about one hundred and fifty hearers; this has varied sometimes from twenty-five to about three hundred or more. Our Sunday evening meetings have been well attended. On February 2 Elder A. T. Jones spoke three times on Turkey and Armenia, to good congregations. At the evening meeting the hall was well filled, about five or six hundred persons being present.

On February 16 a series of addresses on the Sabbath question was begun. The people came out well to hear on this point the first two weeks of the series. Since then our congregations have not been so large. Some had already

begun to keep the Sabbath before the matter was presented, and several others have begun since, making twelve who have commenced as the result of these meetings, up to the present; and others are in the valley of decision. Some who have not attended these meetings are very much concerned about the Sabbath. Brother H. Champness, of London, who is working here with the *Present Truth*, and also assisting in the preaching, finds some interested persons as he goes round with the papers. Last Wednesday evening Brother Champness spoke on the subject of spiritualism. Several spiritualists were present, and as the word of God was brought to bear on this question, it was evident that Satan is still living, and is manifesting himself through his agents. Spiritualism is gaining rapidly in this town now, but we thank God for the sure foundation given us in his word; and as these questions are tested by that word, it shines brighter than ever. We realize more than ever that God's word is our defense, and that by submitting to that word we shall be kept secure from the deceptions of Satan. JAMES ANDREWS.

A LETTER FROM THE ISLANDS.

TWELVE years ago, I felt a burden to sell my farm, and enter the canvassing work. My wife joined with me in seeking for wisdom, and we were led to make a covenant with the Lord by sacrifice, promising the Lord in writing that if he would open the way for us to sell our farm by Jan. 1, 1884, we would give \$1000 to the cause, and I would devote my time to the canvassing work, while my wife remained with the children, and encouraged them to become missionaries. We simply laid all we had,—property, children, and all,—on the altar, and decided, if the way opened, and the farm sold by January 1 at the price indicated on the paper, we would take it as an indication that our offer was accepted. The result confirmed our faith. The sale was made just before the time expired, and for ten long years I worked faithfully, early and late, placing thousands of our publications in the homes of the people.

Two years ago circumstances seemed to indicate that we should make another change, and again we pleaded with God that he would direct us. We could see the message broadening. Missionaries were wanted to go to the ends of the earth to occupy new fields. Our minds were directed toward the South Sea Islands. We again wrote out our covenant with the Lord, that if he would send us a purchaser for our place by the next day, we would make the islands our field. Our faith was such that we felt sure the Lord could answer prayer as well within twenty-four hours as in a much longer time. The next day the buyer came, and decided to take our place and pay our price in cash.

We came to the islands on the "Pitcairn," and first stayed one year on the beautiful island of Raratonga. We saw the work becoming successfully established there; and now our faith grows strong as we see the providence of God in bringing Dr. Braucht there just at the time needed, and also missionary teachers on the last trip of the "Pitcairn," when the government officers had become interested in Adventists, giving them the preference as teachers in the public schools. But our faith grows doubly strong when we see the Lord hedging up the way at Fiji, where we were to stop, and sending us back to Samoa, where a doctor was much needed. Dr. Braucht, my son-in-law, is acceptably received; and now, although my dear wife has been torn from me by the cruel hand of death, and we have left her peacefully sleeping in the churchyard at Raratonga, awaiting the Lifegiver's call, I can see our prayers being answered. Three of my children are here helping in the work, and the fourth is attending the Medical Missionary College.

I find my hands more than full doing neces-

sary work, such as building bath-tubs, cisterns, cutting wood, etc. In fact, we are struggling along to establish the work, and find we need a few thousand dollars, which it seems to us could be used here to good advantage. I wish our brethren in America could see both white and native people flocking here for treatment. Some are brought on litters, and all seem so anxious to see the doctor. Our hearts are made tender as they hover around us while we read in the Bible, and sing and pray before beginning the work for the day.

We have been looking about us, to see where to locate. We will have to pay \$25 a month for rent, as this house may soon have to be given up. Land is very high along the beach, and hard to obtain. One place 96 feet broad and 250 feet back is valued at \$4000. One other place, to lease, 50 feet wide and 250 feet back, with an old house on it not half large enough, is \$30 a month. Mr. Moore, a land-agent who had charge of the South Sea Island exhibit at the World's Fair, and met Dr. Kellogg in Chicago, took me back two miles up the mountain road, showed me his farm, and offered to give two acres if we would build a sanitarium on it. There is a fine waterfall back of it, but the place is too far away. The most suitable place that we find is one fourth of a mile back from the village on a good road, near some fine springs of water. We have nearly closed the bargain, leasing one acre, which is set out to fruit, for twenty years. We are to pay four dollars a month. There is a small house on it, for which we pay \$60. Then we think of buying another cottage for \$140, moving it beside this, and roofing over the space between, and then moving in as soon as possible, to save expense. Across the way is a fine building spot for residence and sanitarium. It is one acre of land set out to cocoanuts, bananas, oranges, etc. It is offered for \$650. Prospects look more favorable here for a sanitarium than in any other islands we have visited. Now, what can be done before all the opportunities to obtain situations are taken up?

The London Mission has its grounds, colleges, schools and churches. The Catholics, strongest of all, selected the best locations. They have a large stone church, schools, and large tracts of land set out to cocoanuts, oranges, and taro. In a few months there will be a large tract of land up on the mountain road sold at auction. The Catholics have already offered \$25 an acre for 100 or more acres. All the helpers that are sent here must eat, and a large portion of native food could be consumed, which might be raised on our own land.

I want to make an appeal to farmers. Dear brethren, farmers of our faith, I am an old farmer and fruit grower, and know the fascinating influence of that business, and how easy it is to become wound about in the cords of ease and comfort, inducing one to keep putting off carrying out convictions of duty, and saying in the heart, the Lord delayeth his coming; let us eat, drink, and be contented.—I will make a proposition to show my faith. With my much-reduced means, I will offer to start a fund, and promise to pay this coming year \$200 in cash, and give one year of my time working in any way,—clearing land, or building a house, or in any other necessary work. I will not ask you to come and work beside me under this tropical sun, but I do ask, Who will feel it a privilege to give in cash a corresponding sum? Talk with the Foreign Mission Board, and say what you will do.

Years ago Brother White said he wanted his last dollar invested in the cause before the Lord came. I feel now that if I had a hundred farms, I would let the last one go to push the work. Brother White used to say, "Have your means in a shape to lay hands on it any time the cause requires."

D. A. OWEN.

ITEMS OF INTEREST ABOUT THE REPUBLIC OF COLOMBIA.

(Concluded.)

BOGOTA has a population of some 120,000, and has a healthful situation naturally; if such were not the case, the death-rate would be much higher than it now is. The number of registered deaths for 1894 was 2743, or 150 more than the number of births. For the first nine months of 1895, 1926 deaths occurred, which is 103 more than have been born. Of those born during 1894, 46.1 per cent. were illegitimate. The number of marriages reported for 1894 was 382, with 182 for nine months of this year. The following gives an idea of the civil condition of those who died during 1894: Single men, 287; married men, 226; widowers, 66; not stated, 63. Of the women: Single, 404; married, 186; widows, 199; not stated, 69.

During the year, 18,691 beaves were killed, also 4848 hogs and 8225 sheep. The following will give an idea of the quality of the meat eaten; and when it is remembered that no part of the animal is allowed to go to waste,—lungs, head, liver, and all are eaten,—the wonder is that all are not dead long ago: Beeves, very good, 1269; good, 14,586; fair, 2139; bad, 152; rejected, 135. Eight hundred and sixty had tuberculosis; 346 were suffering with lung diseases and abscesses, and 6232 with other maladies. From this it will be seen that the meat is far from being healthy, and doubtless is no small contributor to the many cases of tuberculosis which exist, as well as to many other diseases. During July, August, September, and October of 1894, the most meat was eaten, and the largest number of deaths are recorded for these months, October having the most. The principal diseases which caused death are typhoid and typhus fevers, pneumonia, with other lung troubles, and alcoholism. Tuberculosis carried more to their graves than any other one disease. Among the children, dysentery and other bowel troubles claimed the most.

The sanitary condition of Bogota is very bad, but the authorities are making some efforts to improve it. All sewers are open, and the gases escape into the air, and are a fruitful source of infection. It is hard to say what the end will be, since smallpox has been added to the list of diseases against which the people have to contend. The majority of the people are ignorant not only of the precautions necessary to prevent a spread of disease, but they do not know how to care for the sick; neither have they the things with which to do, had they the knowledge. Their condition is indeed sad. Often a whole family of ten or twelve persons will live in a single room ten or twelve feet square, with little or no furniture, and only a very little clothing to protect them from the cold and damp.

A FEW OF THE CURRENT PRICES IN BOGOTA.

The common soldier receives forty or fifty cents a day, and must also pay for his own food and the larger part of his clothing from it. The laborer receives from fifty cents to one dollar a day, and the mechanics, such as carpenters, painters, shoemakers, etc., from seventy cents to \$1.50 a day. I suppose the average pay of the last-named artisans would be about \$1.20. Clerks and that class of employees receive from \$35 to \$70 a month. The "arroba," a weight of twenty-five pounds, is the standard weight here, and most grains are sold by the arroba. The prices, both above and below, are given in the money of the country; the dollar of Colombia represents from thirty-three to thirty-six cents in United States gold.

American flour, per arroba,	\$ 5 40	to \$ 6 00
Native flour, "	3 20	" 4 00
Corn on the ear, per 10 arrobas,	16 00	" 19 00
Corn meal, per arroba,	2 00	" 2 20
Barley, "	1 40	" 1 60
Sugar, native best, per arroba,	6 80	" 7 00
At retail, per pound,	30	" 35

Rice, per arroba,	4 00	" 4
Lentils, "	4 60	" 5 00
Peas, "	4 00	" 4 20
Beans, "	6 80	" 7 00
Potatoes, "	1 25	" 2 00
Wheat, "	2 00	" 2 40
Salt, "	1 60	" 2 00
Coffee, "	7 00	" 11 00

Butter, such as it is, is 60 to 90 cents a pound; cheese, 25 to 35 cents a pound; meat from 20 to 40 cents a pound, according to quality; shoes can be had at from \$7 to \$12 or more a pair. Clothing for men will cost all the way from \$35 to \$75 a suit. It would be hard to buy a suit of clothes here, as good as the usual \$10 or \$12 suits in the United States, for less than \$35 or \$45 in Colombian money. Salt retails at 10 cents a pound; rice, peas, beans, etc., at 25 cents.

With a few words about how colporters are treated here, I will close this article. These remarks are those of the American Bible Society's agent for Colombia and Venezuela, and are in his report for 1894:—

Colombia professes to have religious liberty, but imposes some very inconvenient restrictions, such as the prohibition of any opposition to the Roman Catholic Church.

In both countries the stagnation in business and the general poverty have been formidable barriers to the progress of our work. Sickness has been another great impediment; not a single colporter has escaped a more or less severe spell of sickness, and two of them have lost half of their time on account of protracted illness.

Aviles was imprisoned in Colombia and I in Venezuela, and all were persecuted in many places,—sometimes followed from house to house by a yelling, furious mob, in some cases led by a Roman priest; sometimes stoned and often hissed at and ridiculed as we went through the streets from house to house with our books. Lavalle was once attacked with a long knife, and Carrillo with a revolver. But none have been killed, and none have died during the year; and, with a single exception, in every case where we have been persecuted, we have, by God's grace and guidance, gained a most signal victory. The most unpleasant of all of our experiences is that we are held up before the people as intruders and impostors who are going about selling vile and obscene books for the sake of gaining money. The press, the pulpit, and the confessional are all freely used to that end; but where we can get the ear of the people, and can show them our books and the prices, we generally succeed in convincing them that such statements are false and slanderous, and sell Bibles in spite of these reports.

The three colporters who made Colombia their field of labor sold Bibles and parts of the Bible as follows: Bibles, 197; Testaments, 669; parts, 3225; making a total of 4097 sold. During the same time there were distributed, by giving them to the people, 31 Bibles, 83 Testaments, 200 parts; in all, 314. This represents the labors of three men for sixteen and a half months. As closing words, those of the above report seem most fitting, and so I will transcribe them. They read:—

It seems strange that none of the missionary societies of the United States take any notice of this field which is white unto the harvest. I have frequent calls to visit various towns, large and small, and preach the gospel to the people. In some places the best educated and wealthiest young men have secured a large hall, and seated and lighted it at their own expense, and then filled it with the best people of the place to listen to the precious message of reconciliation and peace; and there is a small town of only 4500 inhabitants, which I have visited four times, and in which I have preached about a dozen sermons, whose inhabitants have proposed to pay my expenses to and fro, and support me while with them as often as I can spare time to visit them; and in Caracas alone more than \$4000 (gold) have been collected and expended for evangelical purposes since we reached there in May, 1891. When will Christians in the United States wake up to a sense of their opportunity and obligations in these long-neglected countries? Well did one of the secretaries of the society say to me in a kind letter when I was arranging to come to this field, "You will have the advantages and disadvantages of being a pioneer in that important field." We are truly doing pioneer work, but I feel so small and insufficient here all alone, that I long to see reinforcements coming.

To all these words we say, Amen; for they apply to Colombia as well as to Venezuela.

D. FRANCISCO CORTIS.

Bogota, Nov. 13, 1895.

ONTARIO.

ALBUNA.—We are receiving much of the blessing of the Lord here. Our quarterly meeting was held on the 4th and 5th inst., and we had a refreshing season from the presence of the Lord. We had baptism on April 1, and ten came forward for baptism, and were buried with Christ and rose again (we trust) to walk in newness of life; eight of these were received into church fellowship, and took part in the ordinances on the Sabbath. There are others interested in the truth who are keeping the Sabbath, and we hope to see many more. There are six or eight of our people preparing themselves to go and give to others this truth which has been such a blessing to them.

GEORGE WATSON.

IOWA.

I HAVE recently visited a number of our churches, and have organized a church of sixteen members at Davenport. We also hope to organize at Bladensburg soon. All our workers are very busy. During the busy season with farmers, our young workers are to canvass for our periodicals. Some have already begun this work, and are having excellent success. We feel that these silent messengers will do much good in the closing work of the last message. I do not remember that there has ever been a time when there were more calls for labor than at present. The schoolhouses where meetings are held are filled, and many are investigating the truth.

We are now preparing for our camp-meeting, which is soon to be held. E. G. OLSEN.

MICHIGAN.

NORTH WHEELER.—The work of God is onward in this part of his vineyard. There are now twelve who have begun to keep the Sabbath of the Lord since I began work at Rathbone, about two months ago. These are all men and women of mature mind, who have carefully weighed the evidence presented, and have acted accordingly. We have organized a Sabbath-school of sixteen members at this place. The work is not done yet, however, for I have invitations to labor, which, if accepted, will keep me busy for several months. I am very grateful to God for his great love manifest in mercy and blessing.

ALBERT WEEKS.

ALAIEDON.—In connection with the director, Brother Lane, I held a five days' meeting with this church, holding fifteen public services. Our themes were the Holy Spirit and its manifestations, which are now and will be seen in the closing work of the message. There were about twelve who were seeking for the new life, and among the converted was Brother John Oleson, a young Swede from Maine. He was baptized on Monday morning.

OLA, GRATIOT Co.—Before I knew of our conviction in Ontario courts, I had made an appointment for this place, to assist Brother Hebner in a series of meetings which he was holding. There are about twelve who have begun to keep the Sabbath. The Sabbath-school now numbers above forty. This place is twelve miles south of Ithaca. Years ago Elders Starr and Kellogg held a tent-meeting here, but not much permanent work was done till recently. The company here and the brethren at Ithaca have subscribed sufficient for a set of church buildings, so we have to-day begun to cut the logs which will all be made into lumber by the time this appears in the REVIEW. The plan is to build a church which will seat one hundred and seventy-five and a shed 22 x 96 feet. The interest is so great here that I have not felt that it would do to leave it until the work here is ripened more fully.

During the general meetings, which have lasted about twelve weeks, fully seventy-five have been converted, and a number have begun to keep the Sabbath. I have enjoyed much of the blessings of the grace of Christ. It has been a time of refreshing to my soul. I have never so rejoiced in the message as now. I have had such a baptism of the Holy Spirit that it seems like a pleasure to suffer for Christ, even if we go to prison. I praise God for the gift of his Son as never before. Jesus is more to me than ever before. I am sure I need all the trials that come.

A. O. BURRILL.

MINNESOTA.

MINNEAPOLIS.—Since January 7 I have been teaching the Bible in our Minnesota canvassers' school. From the first the tender, quiet Spirit of the Lord came into our midst. Although the most perfect freedom of expression was allowed, not a moment was spent in argument or discussion. It seems good to see such unity. The Lord says they shall "see eye to eye."

Three Sabbaths I was with the church in St. Paul. They have now a pleasant place of worship. Elder H. F. Phelps is conducting a series of Sunday evening services in this place, which are well attended. I also met with the Scandinavian brethren in St. Paul once. The Lord blessed in our meeting.

The church in Minneapolis held their quarterly meeting March 28. This was a precious season for all present, the students joining with the church in the celebration of the ordinances.

Ten were baptized near the close of the school in the new baptistery. Some of the students held Bible readings and canvassed a part of the time. In some instances a deep interest has been awakened.

The school closed with an early morning meeting April 7. I have never seen a more devoted class of students going out to their different canvassing fields.

CLARENCE SANTEE.

WISCONSIN.

AMONG THE FRENCH AND AMERICANS.

UP to date, at least from six to eight persons have decided to keep the Sabbath since the mass meeting reported a few weeks since; and as a part of the result of our mission work in the city of Marinette, two Americans sanctified the Lord's day with us two weeks since, evincing signs of conversion.

I would say that I fully indorse the extract on work in cities from a letter by one in whom we all have confidence, in Elder O. A. Olsen's article on camp meetings, which appeared in the REVIEW of April 7. If we take broad views of this subject, looking at economy from the standpoint of large results more than from that of saving a few dollars through adopting narrow plans in the start, such prosperity will attend our city mission work as we have not yet witnessed.

D. T. BOURDEAU.

Marinette, April 10.

VIRGINIA.

ON the 15th of January I left Richmond for a tour of the northern and northwestern part of the State, and returned to this city April 6, after an absence of almost three months. During this time I visited the churches at Stanley, New Market, Hamburg, Mt. Williams, Winchester, Arlington, and Lorton, and also two companies and several isolated Sabbath-keepers. Precious seasons were enjoyed with some of these churches and people, and altogether the work is onward in our State, though there is room for much advancement yet.

The date for the April quarterly meeting was set ahead of the regular time at Mt. Williams

and Winchester, that these meetings might be held while I was with these churches. The election of church officers for the Mt. Williams church, which had been deferred from the first of the year until a minister could be present, was attended to at this time, and a full corps of officers was chosen. Two persons had some time previously accepted the truth at Winchester, and one of these was received into the church, and baptized while I was there. At Lorton there were four accessions to the church at the quarterly meeting held with that church. Yesterday the quarterly meeting was held with the Richmond church, when three were received into the church; two of these had previously presented themselves, and were baptized during these meetings. This makes the present membership of this church thirty-four. This was indeed a glorious day for this young church, the Spirit of the Lord being present in a very marked manner, as the ordinances were celebrated, demonstrating the truthfulness of the scripture, "If ye know these things, happy are ye if ye do them."

The committee has been planning for aggressive work in the conference this season. It is expected to run one tent in a part of Richmond that has not yet been entered, and another in the eastern part of the State, while meetings in schoolhouses and churches where openings have presented themselves are to be conducted in other parts of the State. Word has just come of the death of one of our ministers, Elder G. A. Stillwell. We have heard no particulars yet. He rests from his labors, and his works do follow him. But notwithstanding this loss, we look to the Lord for success in the work in this conference, and pray, and expect, that it shall be so. To this end let all interested in the work pray.

W. A. McCUTCHEN.

News of the Week.

FOR WEEK ENDING APRIL 18, 1896.

NEWS NOTES.

It seems, from current reports, that the Manitoba school difficulty is about as far from settlement as ever. The Manitoba Legislature, which adjourned to allow the conference to attempt to settle the question, has reassembled, and the Manitoba commissioners to the conference will submit their report. It will simply be a brief statement that the conference was without results. The Manitoba commissioners, in view of the mandate of the people of the province, being unable to accept any of the Dominion's propositions, all of which involved the re-establishment of parochial schools, it is probable that the legislature will again affirm its uncompromising position, and then prorogue.

German society is disturbed over a duel that has lately been fought between two army officers in high places, one named Baron von Schrader, the other, Count von Kotze. The result was the death of the former in great agony, in a heart-rending scene of parting with his affectionate wife and children. It is said that Von Kotze tried in vain to secure a reconciliation after he had fatally wounded his foe, but his suffering was too great. That which adds caustic to the current comments on this inhuman affair, is the statement that tacit consent to the duel was given from the highest authority in the empire. That such savage practices should be perpetrated is a blot on any country that enjoys the benefits of civilization. They do exist, however, and not in Germany alone.

A minister in Findlay, O., has tried the Parkhurstian method of detection to his sorrow. Thinking to improve the character of politics, he dabbled a little, just enough to get a detective's experience. Being an Englishman and unnaturalized, he secured a fraudulent registration for voting by saying that he was a "native"; then boasted of his triumph in a public discourse, in which he was censuring the looseness of political affairs. The election authorities heard of his boasting, and caused his arrest. The result is that in his trial he was found guilty of fraudulent registration. The penalty for his crime is imprisonment for from one to three years. He has obtained permission for a new trial, and has been granted bail. We do not say that it serves him right, but at the same time, we have not the least sympathy

with that method of preaching the gospel. A minister who will thus abase himself and practise fraud to prove that fraud exists, or patronize saloons to prove that liquors are sold, or visit disreputable places to show that they exist, is unworthy of the name and office he bears.

The German emperor and suite are out for an extended cruise on the Mediterranean in the royal yacht "Hohenzollern." Incidentally they mix kingly business with royal pleasure-seeking. Emperor William has called on and been cordially received by the king and queen of Italy, and more recently the emperor of Austria, and courtesies have been interchanged. It is reported that the *dreibund*, or triple alliance, has by mutual agreement been perpetuated for six years more, a fact that is a significant element in European politics. Whether Italy will be able to maintain this very costly friendship or not remains to be seen.

Reports from Matabeleland show that the uprising of the natives there is proving to be more formidable than was supposed. Quite a large force of English soldiers have been defeated, with a list of more than twenty killed, and altogether the prospect for the settlers seems rather serious, so much so that soldiers are being sent from England to South Africa. Rumor intimates in this connection that the revolt is likely to extend to the Transvaal, and that the Boers may yet take up a fight in behalf of the natives. It is believed that the white settlers scattered over Matabeleland are in a place of safety, and missionaries say that they do not feel any sense of danger from the natives with whom they are acquainted.

The latest word that comes to us from Africa is quite serious in character. Contrary to expectations, the Matabele uprising is assuming very formidable proportions, and Bulawayo is now said to be threatened with attack and destruction. The natives are reported to be in very great force, and anxious to avenge the capture of their country, and the death of their king, Lobengula. In addition to this, it is intimated that France and Russia have acted in conjunction in inciting the tribes of eastern Africa to a general uprising, and a late despatch declares that "Africa is ablaze with war." In the north, in the Soudan, Abyssinia, in Central and South Africa, all is astir, and the present season promises to be a very busy one for the British war office.

It is reported that a serious battle took place last week in the province of Pinar del Rio, Cuba, in which the insurgents gained a very decisive victory. The Spanish forces were drawn into a trap by the insurgents, who are supposed to have been commanded by Maceo. A few days previous to this the daring insurgent leader rode to within a short distance of Havana, where he intercepted a pleasure riding party, and by them sent a note to General Weyler, telling him where they were, and asking him to come out and see him. It is said that the rainy season in Cuba is about to begin, and this will be unfortunate for the Spaniards, as the yellow fever will undoubtedly sweep off many of their soldiers, and active military operations will practically come to an end for a time. Reports of the restoration of General Campos to the command in Cuba are very current in Havana, but are not generally credited.

The Roman Catholic cardinals of this country are out with a circular letter in favor of a universal peace arbitration commission, in which they speak of the desirability of such an arrangement, and incidentally, as it were, allude to the success with which, in the days of her power, the church acted the part of arbiter, and held in check the horrors of war. They also very plainly intimate that the church is qualified and willing to act again in that capacity. These suggestions may be mocked by some, but there are countless thousands who receive them in good part, and desire to see them carried out. Among them are many who stand high in authority. Apropos to this letter comes the report that Pope Leo has sent word to the papal nuncio at Madrid to propose to Spain the mediation of the pope in the Cuban difficulty. There is no more direct route to national and international prestige than this over which Rome is now wistfully looking.

ITEMS.

—Miss Eva Booth has been appointed to command the Salvation Army forces in Canada, to succeed her brother, Herbert Booth. Her headquarters will be in Toronto.

—The provisional republican government of Cuba is about to launch itself upon the financial sea by the issue of a ten-million bond loan, payable in gold at 6 per cent. The principal is to become due ten years after the evacuation of Cuba by the Spanish forces. If the successes of the Cubans continue, the bonds will doubtless find a market.

—With the thermometer here in Michigan at 85° in the shade, it seems strange to read of snowstorm and blizzard in Nebraska on the same day. But such was the case on the 15th instant.

—The Baldwin Locomotive Works, April 17, closed a contract to build sixty-four locomotives for the Russian government. This makes one hundred and thirty-four locomotives ordered by Russia in eighteen months.

—A young woman on becoming lost in London is said to have applied to the post-office, and was safely conducted to her home as a "special delivery" parcel, the usual charge for the messenger service being made.

—The island of Raiatea in the Pacific has been captured by the French. The queen surrendered to the French forces, with the understanding that she is to retain her title, though the management of the island is in the hands of France.

—A recent despatch from Black River Falls, Wis., states that the old Indian chief, Blackhawk, now one hundred years of age, is dying at his wigwam near Fairchild. He is not the original Blackhawk, the noted chief of the wars of 1832, but he is a direct descendant, and the last of his race.

—Statistics show that there is in France one drinking place for every eighty-four inhabitants, and in Paris one for every sixty. The amount of strong drink consumed by each citizen in that country is 4.01 liters, a liter being about equal to a quart. Total abstinence societies are not popular in France, and can do but little. The evil is becoming so great and so apparent that the government has begun to awake to take some control of the liquor traffic.

—A meeting in Baraboo, Wis., conducted by the Morrill twins, of Chicago, in which the lecturers were criticizing the Catholic Church severely, was broken up by a mob of at least two hundred people. The building was stoned, pistols and cannon crackers were fired, and the audience feared to leave the hall until one o'clock, lest they should suffer violence. At that hour the sheriff and police arrived, and conducted the speakers to a place of safety.

—The city of Glasgow has reduced the price of gas from sixty to fifty-six cents a thousand feet. It has been the policy of the city since the gas plant came under municipal control to make the question of profit to the city treasury in a measure subordinate to the question of service to the citizens. Yet the increase in the consumption of gas, with the successive reductions in its price, has made the financial outcome most satisfactory. At present the city is renting over ten thousand gas-stoves to private families.

—General Fitzhugh Lee has been appointed consul-general to Cuba, in the place of Consul Williams, who has been in Cuba for the last twenty years. The cause of the change is not altogether well known, although it is generally understood that General Williams inclined quite strongly to the interests of the Spaniards, and was somewhat lethargic in regard to the interests of America. The change does not appear to please the Spanish government very well, though they have accepted it as graciously as they can under the present circumstances.

—The X rays have been used in the Vienna Museum of Natural History to determine the contents of a very rich mummy case. It was such a beautiful case that the museum staff did not wish to break it open. The new light, however, soon cleared up the mystery. There had been some misgivings as to whether it might not prove to be a sacred ibis after all, and the faithful penetrator showed the outlines, indeed, of a huge bird supposed to be the *Ibis Religiosa*, so venerated by the ancient Egyptians as to be thus preserved by them, as well as engraved on their monuments.

—From Paris comes a report that the contents of letters can now be photographed through the envelopes by the X rays, and simultaneously it is reported from London that a scientist of that city has succeeded, by the same means, in photographing his own thoughts—not merely the configuration of his brain, but the actual mental processes. It is a rare day now when some new triumph of the Roentgen rays is not reported. Whether the triumphs claimed in all cases are actually true may be well questioned; but the new rays are surely casting an increasing light on much that is obscure in physical science, and there is even a possibility that some day the partition that now divides mind and matter may be made translucent.—*New Ideas.*

—When an officer in the Russian army is insulted, a military court of honor sits to decide upon the action to be taken, and he has to abide by the decision of the court. Not long ago, two young officers of the Russian army quarreled while drinking together, and one slapped the other across the cheek with his open hand. They were intimate friends, and, when in his sober senses, the aggressor humbly apologized for the affront to his brother officer, who cordially accepted it. A regimental court of honor had to be held, however, and it was decreed that the officers should fight, though both were much averse to doing so. A duel was therefore arranged at twenty paces, and the young officer who had received the affront, and forgiven his friend, was hit in the hip, and crippled for life.

—A man named Simmons is said to have declined to become the private secretary of a man named Green for a peculiar reason. The salary was tempting, and the work would have been light and agreeable; but then, as he said, he could not bear the thought of signing letters "Green per Simmons."

Special Notices.

NEW ENGLAND GENERAL MEETING.

THE general meeting for New England will be held at South Lancaster, Mass., May 13-17. The superintendent of the district will be in attendance, also all the ministers and other laborers in the employ of the conference. We hope to see a goodly number of our brethren and sisters present from all parts of the conference. We will arrange for free accommodation for you during the meeting. Plans will be laid at this meeting for the summer's work; hence, if any know of urgent openings for tent work, they will please send in their request at an early date, with particulars, or come prepared to make a statement of the matter. Come with hearts lifted to God with gratitude for the light of truth, and thus bring with you Jesus, your best friend.

H. W. COTTRELL.

AN OPENING FOR TEN YOUNG WOMEN.

THERE is at the present time an opening at the Battle Creek (Mich.) Sanitarium, for ten or twelve young women who desire to obtain a practical knowledge of hygienic cookery, hygienic dressmaking, domestic economy, and the various branches of sanitary house-keeping. Those taking up these branches will be given an opportunity to pay their way in work while receiving instruction. Candidates must possess the qualifications of good health, energy, efficiency, a missionary intention with reference to either home or foreign fields, and a fitness for missionary work. There is an almost unlimited number of openings for persons who wish to devote themselves to such practical work as hygienic cookery and hygienic dressmaking, besides the demand of a large missionary field.

Those who wish to improve this opportunity for instruction and training, should write immediately to the undersigned.

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

PENNSYLVANIA CAMP-MEETING.

THE annual State conference and camp-meeting of the Seventh-day Adventists of Pennsylvania will be held at Williamsport, Pa., June 4-15. Important matters pertaining to the work of the conference and State missionary society will be considered and acted upon at this meeting. Not only should churches be fully represented by their delegates, but a large majority of the Sabbath-keepers in the State should be in attendance. The meeting is centrally located for all our brethren. Good help is promised us by the General Conference.

Our responsibilities as a people are such in connection with the closing gospel message that these annual State meetings are of vital importance to all our brethren and sisters in the conference. While duty may demand that some remain at home at their posts, no trifling matter should detain us from attending the meeting.

We expect reduction of railroad fare, and no effort will be spared to make the meeting helpful to parents and children, husbands and wives, believers and unbelievers. We hope all will come at the beginning of the meeting, to remain during the entire session. See Brother Lee's instruction concerning railroad matters later on in the *Gleaner* and the *REVIEW*.

Send in your orders for tents soon to W. M. Lee, Williamsport, Pa. R. A. UNDERWOOD, Pres.

A COLLECTION FOR THE HASKELL HOME FOR ORPHANS.

THE General Conference arranged that two annual Sabbath collections should be taken up in behalf of the Haskell Orphans' Home. The dates set for these collections are the first Sabbath in April and the first Sabbath in October. By an inadvertence, the announcement for the collection for the first Sabbath in April was not made as fully as it should have been made, to call attention to this matter, so that collections were taken only in Sabbath-schools, and the church collections were overlooked. For this reason it has been agreed that a collection for the benefit of the Home shall be taken up the first Sabbath in May, with the understanding that a second collection will not be taken in cases in which collections were taken in April with the proper understanding of the matter. It is understood that both a Sabbath-school and a general church collection shall be taken, and in order that all may be prepared, an announcement of the collection should be

made by the church elders and Sabbath-school superintendents the week before.

We hope our friends will remember the Haskell Orphans' Home liberally, as it is greatly in need of funds for the support of the little ones now under its care. The family at the present time numbers nearly one hundred. There are besides this twenty-nine old people who are beneficiaries of the same work. The maintenance fund has all been used, and a liberal donation will be greatly appreciated.

J. H. KELLOGG, M. D.

WANTED.

HELP.—I would like to employ a young man to do farm work by the month. For particulars, address Wm. F. Goddard, Wolverine, Cheboygan Co., Mich.

HELP.—We want a good hand to do all kinds of work on a farm in a new place in a timber country. Will pay good wages to a Sabbath-keeper, for one year. Address H. M. and N. F. Nelson, Box 486, Aitkin, Minn.

EMPLOYMENT.—I desire a place to work among Seventh-day Adventists in Kansas or Missouri. Was raised on a farm, and can do various kinds of work. Prefer to get where I can have church and Sabbath-school privileges. Have a wife and two children.

W. J. Johnson.

Address not known.

Publishers' Department.

"AS IT USED TO BE."

YEARS ago it was considered one of the most important duties of our ministers in visiting our churches to see that every family of Sabbath-keepers was supplied with the REVIEW, but in later years this work has been quite largely lost sight of. It is certainly apparent to all that our church paper, the REVIEW AND HERALD, should be in the homes of all our people, and that no Seventh-day Adventist should either deny himself or be denied the privilege of reading it.

Very important communications are contained in its pages each week, from the pen of Sister White. Articles from brethren all through the field are also written upon various topics that show us how the message is advancing; and in order for us to keep abreast of the times, we certainly should not think of being without our church paper. May we not expect to see a revival of interest among all our ministers, in the matter of placing our church paper in the homes of all our people?

A. O. TAIT.

REDUCTION TO NEW SUBSCRIBERS.

THE managers of the REVIEW AND HERALD Publishing Company, in order to assist our people who may have recently come to the faith, in securing the REVIEW, have decided to reduce the price to new subscribers to \$1.50. And we will consider that a new subscriber is a person who has never taken the REVIEW at all, or who has not been a subscriber for the REVIEW for at least one year from the time previous to giving the subscription. We are offering special rates to agents who may desire to assist in working up the REVIEW lists, and any persons interested in this matter may ascertain what these rates are by writing to this Office, or to the state tract societies.

Of course any one who would be benefited by this notice will not be a reader of the REVIEW at the present time, and consequently would not see the notice; hence we will depend upon our brethren and sisters in all parts of the country to call the attention to this notice of those who may not now be subscribers for the REVIEW, and to do what they can to induce them to subscribe.

Prophecy is fulfilling very rapidly, and many thrilling events are presenting themselves day by day, and we need to have the benefit of our church paper in order to keep abreast with the third angel's message.

Now is the season of the year when we cannot devote so much time to circulating our literature among those not of our faith, owing to the fact that we are so very busy with our crops, etc.; but we can take time to speak to each other, and thus assist in working up the list of our church paper. In presenting these matters in regard to the REVIEW, the increase of the list is the least thing that we should have in mind. The thought of the great good that it will be to those who may subscribe is paramount, and all should be interested in the work.

A. O. TAIT.

Brethren D. G. Downs and C. W. Guerrier, of this city, have copyrighted an index to the Bible, which they mark on the margin. It is intended to assist the student of the Bible in readily locating texts of Scripture on various topics of interest, and is an ingenious and helpful invention. Those who are interested in the matter may correspond with the manager, D. G. Downs, Battle Creek, Mich.

WE have received from the author, Elder Geo. B. Wheeler, of 45 Waverly St., Everett, Mass., a nicely printed pamphlet entitled, "An Appeal to Baptists." The pamphlet contains 38 pages, and is a very forcible presentation of the subject of religious liberty from a Baptist's standpoint, and shows the inconsistencies of some positions that have been taken in that denomination with their avowed principles. The little book has received warm commendations from several Baptists who are high in influence, and true to principle. The price of the book is five cents, and from what we have seen of it, we can cordially commend it as a well-directed defense of the truth.

Obituary Notices.

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

"FALLEN ASLEEP."

BY J. B. SCOTT.

(Shamrock, Wis.)

SWEET springtime has come, and thy beauties beholding,
Will gladden the hearts that have waited for thee;
But closed to the charms that thy breath is unfolding
Are eyes that the earthly shall ne'er again see.
They wait for that country where spring is unending,
And rapturous anthems unceasingly roll;
Where harpers with harps their sweet voices are blending,
To be joined by the saved in the home of the soul.

MORTON.—Died at her home near Dundas, Minn., March 15, 1896, Mrs. Nancy Morton, wife of Lemuel Morton, aged sixty-eight years. She was loved and respected by all who knew her. D. C. BURCH.

RICE.—Died at his home in Westfield, Mass., Feb. 4, 1896, of cancer of the stomach, William B. Rice, in the seventieth year of his age. He was not a member of any Seventh-day Adventist church, yet he was a believer in the truth. A. H. CLARK.

WILCOX.—Died in Rensselaer Falls, N. Y., March 12, 1896, of pneumonia, my wife, Eliza Wilcox, aged seventy-four years. She went down with a firm faith in the resurrection at the appearing of Christ and his kingdom. She leaves a number of children and relatives to mourn their loss. H. H. WILCOX.

BAILEY.—Died of consumption, at Barton Landing, Vt., Feb. 6, 1896, Sister Susan Bailey, aged seventy years. Sister Bailey had kept the Sabbath sixteen years, and rejoiced in the hope of soon seeing Jesus. Her last sickness was attended with much suffering, which was borne with patience and Christian fortitude. All with whom she associated could say in truth, "She was a consistent Christian." She leaves three sons to mourn their loss. MRS. A. D. HUTCHINS.

FULTON.—Fell asleep in Jesus in Boulder, Col., March 2, 1896, Elder John Fulton, aged fifty years. Brother Fulton was born in Nova Scotia. He was converted and united with the S. D. A. church in 1874. Soon afterward he entered the ministry. He labored in Oregon, Canada, Minnesota, and California. While in Oregon he was president of the conference. For many years he has been in poor health, but by changing climate and by the kind care of his faithful wife, he has several times rallied to work for the Master. The past three years were spent in Colorado, during which time he gradually failed. His Christian life has been a faithful one. Even in his dying hours his thoughts were of others and their interests. He sleeps in Jesus a sleep which is full of hope. Words of comfort were spoken by the writer. T. M. THORN.

HYATT.—Elder W. N. Hyatt was born in Washington county, Ia., April 23, 1858, and died of typhoid fever and heart complications, at Keene, Tex., Feb. 28, 1896. At the age of eighteen years he was converted under the labors of Elder G. I. Butler. With his parents he joined the S. D. A. Church. After attending Battle Creek College, he was married, May 2, 1880, in Wisconsin, to Miss Freddie Gotfredson. Soon after his marriage he removed to Nebraska, where he resided nearly fifteen years. Elder Hyatt was an active, devoted laborer in the field for ten years, seven in Nebraska, two at the Sanitarium, and one in Texas.

His bereaved companion and four children feel their loss as only the afflicted can, but their hope is in God. Elder Hyatt's godly life and bright Christian experience were sources of encouragement to all who knew him. During his illness he prayed often, not only for grace to endure the intense pain, but for those he loved and those for whom he had labored. Professor C. B. Hughes conducted the funeral services by reading the comforting promises of God. L. GOOD.

LUCAS.—Died in Homer, Cortland Co., N. Y., Brother Benjamin Lucas, in the eighty-fourth year of his age. Brother Lucas embraced the present truth about twenty years ago when the tent was pitched at West Groton, N. Y., and lived a consistent Christian life. He leaves a son to mourn his loss. He was very conscientious, even in the smallest amount, and how much he desired his son and family to share in the coming kingdom!

E. S. LANE.

SNOW.—Died of paralysis at Milwaukee, Wis., March 10, 1896, Rebecca Snow, aged 87 years and 7 months. She embraced present truth under the labors of Elder H. W. Decker in 1874. Sister Snow was cared for by her son and daughter-in-law, Elder T. B. and M. Snow. They brought her to her old home in Leon, where we laid her to rest till the Lifegiver shall come. Words of comfort were spoken by the writer from Heb. 2:14-18.

R. J. WHITE.

DAVIS.—Died in Palmyra, Me., March 11, 1896, Brother W. W. Davis, aged 69 years, 3 months, and 24 days. The deceased died very suddenly of heart trouble, and the blow falls very heavily upon the family. He was a kind husband and an affectionate father. He leaves a wife, four sons, and two daughters to mourn their loss. May the Father of all mercies sanctify this bereavement to the good of this dear family. Remarks by the writer, from Heb. 13:14.

P. B. OSBORNE.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

EAST.		*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & B. S. P.	*Eastern Express.	*All'nto Express.
STATIONS.							
Chicago	pm 9.30			am 6.50	am 10.30	pm 9.00	pm 11.30
Michigan City	11.30			8.48	12.18	4.50	am 1.19
Niles	12.45			10.15	1.29	5.55	2.45
Kalamazoo	2.09	am 7.20		11.52	2.15	7.21	4.25
Battle Creek	2.55	8.10	pm 12.50	2.50	7.58		5.05
Jackson	4.30	10.00	2.40	4.10	9.20		6.30
Ann Arbor	5.40	11.05	3.50	5.00	10.12		7.30
Detroit	7.10	pm 12.20	5.30	6.00	11.15		9.00
Buffalo				am 12.10	am 6.45		pm 5.30
Rochester				3.00	9.55		pm 6.30
Syracuse				5.00	pm 12.15		10.45
New York				pm 1.45	8.45		am 7.00
Boston				3.00	7.35		10.50
WEST.							
STATIONS.							
Boston			am 10.30		pm 2.00	pm 3.00	pm 7.15
New York			pm 1.00		4.30	pm 3.00	9.15
Syracuse			3.30		11.30	am 2.15	7.20
Rochester			10.37		am 1.20	4.10	am 9.55
Buffalo			11.45		2.20	5.30	pm 3.30
Detroit	pm 8.45	am 6.30	am 7.15	8.30	pm 1.00	pm 4.45	11.05
Ann Arbor	10.12	7.30	8.38	9.25	2.00	5.55	am 12.15
Jackson	11.40	8.35	10.49	10.30	3.02	7.35	1.25
Battle Creek	1.00	9.48	pm 12.15	11.48	4.18	8.40	2.25
Kalamazoo	1.40	10.27	1.05	pm 12.21	4.57	10.00	3.35
Niles	3.25	11.48	3.00	1.45	6.27		5.00
Michigan City	4.35	pm 12.50	4.25	2.45	7.22		6.00
Chicago	6.30	2.40	6.35	4.30	9.05		7.50

*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday.
Jackson east at 7.27 p.m.

Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect March 20, 1896.

GOING EAST.		STATIONS.		GOING WEST.	
Read down.				Read up.	
10 Mail Ex.	4 L't & Atl. Ex.	6 Atl. Ex.	42 Mixed Tr'n.	2 Pt. H. Pass.	
am 9.00	pm 8.15	pm 8.15	am 6.00	pm 11.30	am 6.30
11.25	5.05	10.30		5.05	11.35
pm 1.05	6.30	12.00	10.05	3.10	10.15
1.45	7.12	12.45	12.40	3.15	9.40
2.35	8.00	1.35	3.42	1.25	9.10
2.44	8.15	1.45	3.42	1.30	8.55
3.30	8.36	2.40	6.20	1.10	8.52
4.35	9.26	3.25	7.47	12.15	8.15
5.10	9.55	4.00	8.20	11.14	7.28
6.30	10.45	5.03	9.30	10.40	6.53
7.30	11.17	5.40	10.05	9.35	6.05
8.15	11.50	6.15	10.43	8.35	5.35
8.12	am 6.35		11.06	7.49	5.02
9.50	1.00	7.30	12.05	7.25	5.02
pm 9.25				6.50	3.51
am 9.00				am 6.50	3.50
8.15	5.25			am 6.50	3.50
pm 8.15	7.25			am 6.50	3.50
am 8.12	7.15			am 6.50	3.50
am 7.50	6.25			am 6.50	3.50
am 7.00	5.40			am 6.50	3.50
am 6.53	5.38			am 6.50	3.50
am 6.50	5.35			am 6.50	3.50

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

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

†Stop only on signal.

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

The Review and Herald.

BATTLE CREEK, MICH., APRIL 21, 1896.

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We have received an acceptable article on the “Goodness of God,” without signature. Shall be glad to learn the author's name and address.

Take note of the notice on previous page referring to terms to new subscribers. Those of our ministers or others who wish to assist in extending the circulation of the REVIEW will do well to write for terms. It is the purpose of the publishers to do their part in placing the paper in the position to which it has been called. No inducements by way of clubs are offered, for this is not the line in which the REVIEW is designed to work. For general circulation we have the *Signs of the Times*, the *Sentinel*, and other valuable papers. It is not the intention of this paper to entrench upon the work these papers are doing. But there is a large class of readers whom the REVIEW ought to reach, and while the publishers do what lies in their power, they earnestly ask the co-operation of our people in carrying out the work.

We would direct special attention to the notice of the collection for the Haskell Home for Orphans on the previous page. It is no doubt unfortunate that a little confusion existed in reference to this matter, but this need not stand in the way of any one's doing his duty; and we trust that our people will take into earnest consideration the claims of this most worthy institution. No duty is more binding and sacred upon us as Christians, than that which we owe to the homeless and fatherless. He who has not a heart to pity the helpless children in our midst, has but very little of the grace of our Lord Jesus Christ, and we firmly believe that Seventh-day Adventists are not of that class. We confidently expect that the Haskell Orphans' Home will receive from time to time our cordial and willing support. The poor we shall always have with us, and this opportunity to minister to Christ in the person of his little ones, should not be lost sight of. Remember the first Sabbath in May, and if you have not made your offering, be sure to do so then. If you have not done all you ought to do, take that opportunity to make up the lack.

Brethren Joseph Green, J. C. Whatley, and their wives, and Daniel Fitch, left us to join the “Pitcairn” company on their next voyage. We wish them God speed.

Although we have no news from our missionaries in Matabeleland directly, we are informed by London papers of a recent date, that they have been removed for safety to Bulawayo. We trust that the Lord will protect them.

Brother O. F. Campbell writes of the work at Ainger, near this city, and of the efforts made by its opposers to tear it down. They have not succeeded in this line by the use of argument, or the help they obtained from abroad. The work is there to stay, we trust. A house of worship is being erected, and threats of fire have been made. But fire cannot burn the truth. It will live.

Through the secretary of our Foreign Mission Board we learn of a church of native Sabbath-keepers near Madras, India. They dis-sented from the English Church on the Sabbath question in 1867, and have since maintained the position to which they were led by simply reading the Scriptures. They have a limited literature of their own in the native and English languages.

The two articles in our Editorial department, one on the subject of “Missionary Farming,” and the other, “Plant a Crop for the Lord,” reached us almost simultaneously, one being written in Alabama, and the other in Battle Creek, each author having no knowledge of the other article. We make room for both, because while they are kindred, they are yet distinct, and in each there will be found valuable and practical hints. Another reason for publishing both at once, is that the time is already far advanced, and those who have the opportunity to follow out the suggestions, and desire to do so, will need to lay their plans now. We think these plans are practicable, and have no doubt that many of our people in all parts of the world will be pleased to act upon the suggestions. We commend the plan to their thoughtful and prayerful consideration. It will undoubtedly be a source of blessing to us to associate the Lord and his cause with our daily labor.

In regard to the case of Brother Chester Gordon and his wife, who, as noted last week, were arrested in Arkansas for Sunday labor, we have learned that they had their trial, and as a result were sent to jail. Although the case was appealed, for want of a friend who would secure \$100 bonds they were not set at liberty, but put to work on a thirty-one day sentence. Brother Gordon was set to making bricks in prison garb, and his wife to making clothing. As soon as he learned of the circumstances, Elder Allen Moon left here for Little Rock, and he writes that the prisoners were compelled to work on the Sabbath. He is working for their release, but under difficulty. These people are in jail contrary to the law of the State; but on account of their color, they are not allowed to have their rights.

Thus we see that the dragon of persecution is more and more clearly manifesting his demoniac rage. The time was not far in the past when it would have been a disgrace to put a respectable,

law-abiding man and his wife into jail, because they did not agree with their neighbors on religious questions; but we have passed that line, and now have reached the time when respectable communities can glory in such scenes of cruelty.

“WITH PERPLEXITY.”

In our Lord's prophecy concerning the nature of the times when he is about to return to this earth, as recorded by Luke (21:25), he points out particularly the situation in which the nations would find themselves. In connection with signs in the sun, moon, and stars, and convulsions of the elements of the earth, he adds, “Distress of nations, with perplexity.”

The most striking aspect of our times is the accuracy with which every feature of this prophecy, as well as other prophecies, is being fulfilled before our eyes. With this prediction of the perplexity of nations in mind, read the following from a London correspondent of *Harper's Weekly*, March 28, 1896:—

One of the most disheartening features in the present state of foreign politics is its confusion, the absence of clear aims and ends—its rudderlessness. It is like a diplomatic night attack, in which at any moment friends might fire at one another, and enemies fraternize in the strife. The triple alliance has been shaken to its very foundations; the Franco-Russian *entente* is less complete than it was even some months ago; Germany seems to turn eastward toward Russia, France westward toward England; Austria is not clear as regards her relations either with Germany or with England; Italy is hopelessly at sea in all her affairs; the Venezuelan and the Cuban *imbroglios* have disturbed the friendly relations of the United States with Great Britain and with Spain. What is the outcome, and what will it all tend to?

This confusion has been suddenly brought about, chiefly by the Italian defeat in Abyssinia; and the question in the minds of all statesmen is just as expressed in the foregoing quotation, “What is the outcome, and what will it all tend to?” This writer admits that a “disastrous crisis is threatening the foreign relations of all European states.” If he would turn to the word of prophecy, he would learn that a “disastrous crisis” is impending over the whole earth; for Christ is about to appear to bring to an end the disordered affairs of this world; and this “perplexity” among the nations is one of the immediate precursors of that event.

U. S.

INSTRUCTOR BUSINESS MATTERS.

SINCE my connection with the *Youth's Instructor*, I have been receiving subscription orders with and without cash, orders to discontinue, requests to change the size of clubs, etc. No doubt those who send these business matters do so because they have met me at their camp-meetings; and because my name is on the paper, they think I attend to these matters of business.

I am often away from the Office several weeks in succession. Subscriptions and money-orders come to me, and I have to send them on to the Office. This causes a delay of several days, and often the money-order is made payable to me, and cannot be drawn until I return to Battle Creek. This is a great inconvenience both to myself and to the business clerks of the Office.

If all will remember that the editorial and business departments are *entirely separate*, and will send all matters pertaining to business to the REVIEW AND HERALD, or *Youth's Instructor*, all these difficulties will be obviated.

J. H. DURLAND.

[The same remarks apply in each of our editorial departments.—ED. R. AND H.]