

# The Advent HOLY BIBLE REVIEW AND HERALD IS THE FIELD OF THE WORLD And Sabbath

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

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ZECARIAH 2: 5.

BY WORTHIE HARRIS.

(New York City.)

To Zion will I be, saith God,  
A wall of fire all around;—  
My glory in her midst shall shine,  
For her delight in me is found.

The chariots of angelic host  
Encamp about the saints' abode;  
All glorious within, their garb  
Bespeaks God's work in spotless robe.

With all their mind and soul and strength  
They love the God whom they adore;  
And self, with sin's dark night of death,  
Shall reign within each heart no more.

## Our Contributors.

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

### THE TASMANIAN CAMP-MEETING.

BY MRS. E. G. WHITE.

OUR first camp-meeting in Tasmania was held in Hobart, Nov. 28 to Dec. 9, 1895. It was located just opposite the Newtown post-office, two miles from the center of Hobart. We were much pleased with the camp-ground. It was elevated considerably above the surrounding streets, and was reached by a flight of steps. A hawthorn hedge formed the enclosure, so that the encampment was hidden until we reached the entrance. Then the white tents, in their orderly arrangement in that grassy retreat, were an attractive sight. Hobart is surrounded by hills, rising one above another, and stretching away in the distance. Often they brought to our minds those precious words, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

Besides the large meeting tent, the children's tent, and the reception, book, and dining tents, there were on the ground thirty-two family tents, occupied by our people. At the beginning of the meeting there were about sixty in the encampment, and toward the close, one hundred and seven. This was a larger number than we had expected, being fully half of all the Sabbath-keepers in Tasmania. Some who had thought it impossible to attend the meeting, gratefully acknowledged the providence of God in opening the way for them to come.

As there was no conference business to divide the time of the meetings, the ten days were spent in the study of the word. The early morning hour was devoted to private study and

prayer. At 8:30 A. M. there was a general social meeting, at ten o'clock a lesson on some line of Christian work, at two o'clock a Bible study, and at 7:45 P. M. a sermon. The evening meetings were mostly conducted by Elders Prescott and Corliss. Much interest was manifested by the public, and the large tent was well filled, except in rainy and threatening weather.

A very profitable series of Bible studies with the youth was held each morning. There were about twenty in attendance. Children's meetings were held twice a day. After the morning lesson, on pleasant days, teachers and children took a long walk; and during the walk, by the banks of the river or in the grassy fields, a halt was called, and a short lesson from nature given. It was noticeable that on those days when the children had a ramble in the fields, they were very quiet and orderly in the camp. The attendance at the morning meetings when only the children of the camp were present, was thirty. In the afternoon, when the school children from the neighborhood came in, there were from fifty to sixty.

On the afternoon of the first Sabbath, I spoke from Luke 21:36: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." My soul was hungering and thirsting for the bread and water of life for myself and for every other soul. I realized that very much depends upon the presence and blessing of God at the first of the meeting. This is the best time to humble the soul before God, and to seek him earnestly. I knew that many present were longing for the realization that Christ was their personal Saviour. Christ was knocking, knocking at the door of their hearts. Would they let him come in as an honored guest? or would they, by dwelling upon commonplace matters, allow their God-given faculties to become dwarfed and narrowed? Would they allow themselves to become overcharged with surfeiting and drunkenness and the cares of this life?

There is a world lying in wickedness, in deception and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind was carried to the future, when the signal will be given, "Behold, the Bridegroom cometh; go ye out to meet him." But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." This was the work we needed to have done. I felt that this was a precious opportunity to invite souls to seek the Lord with us. All who were afflicted and troubled in mind, all who were in sorrow and

despondency, all who had lost their first love, were invited to come forward, that we might unite with them in sending up the prayer of faith for the manifestation of the Holy Spirit.

A large share of the congregation came forward. I went down among the people, and going to the last seat in the tent, addressed several youth, inviting them to give their hearts fully to Jesus. All five of them went forward. Young girls whose hearts had been made tender, were weeping. I invited them also to come, and they responded. I knew that the angels of God were in that assembly, and my heart, that for the past five weeks had been sadly burdened and oppressed, seemed at rest, full of peace and trust in God. O, the riches of his goodness and love can never be expressed.

There were those who had been living in unbelief, doubting their acceptance with God. This distrust had made them miserable, but the Lord revealed himself to their souls, and they knew that he had blessed them. One sister had desired an interview with me, but I had been forced to ask her to wait until I was stronger. That day she took her trouble to Jesus, and found rest in his love. Many others testified that they had realized more of the presence of the Lord than ever before, and their hearts were filled with thankfulness.

On Sunday I spoke again, and several times through the week. The next Sabbath we had another revival effort, and most of the congregation came forward for prayers. I knew that the members of our churches needed a work done for them, in order that they might let their light shine to the world. A formal religion is powerless. Only the religion of the heart, intense and earnest, will move upon the hearts of the careless and world-loving.

There is great need of heeding the words of Christ, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Here is presented the free receiving and the free giving. We are to communicate the light that God has richly bestowed upon us. The blessing of the Lord, received, must be passed on to others. Some will say, "I am not fit to serve God. How can I do this work of communicating truth? The opposition to the commandments of God is so strong, what can I, a poor weak creature, do? It is well for you to realize your weakness, but you are to lean wholly upon God for strength. Is anything too hard for the Lord to do?"

The arm of the Lord is not shortened that it cannot save. His ear is not heavy that it cannot hear. God can and will work through human agencies. He can sanctify the heart, and make the human agent a vessel unto honor. Take the word; read it, consider, pray over it; let it enter into your understanding; let the light flood the soul temple, that you may testify of these things in the churches. The word of God is infallible; accept it as it reads; look with confidence to God; trust him to qualify you for his

service. We are not authorized to trust in ourselves; Christ is our helper, our sufficiency. It is his to *give* us the victory. Christ has brought life and immortality to light, and we are to look unto him, and take this great salvation which he has won for us through his own death. Only believe; walk by faith, not by sight.

There are many souls yearning unutterably for light, for assurance and strength beyond what they have been able to grasp. They need to be sought out and labored for patiently, perseveringly. Present Jesus because you know him as your personal Saviour. Let his melting love, his rich grace, flow forth from human lips. You need not present doctrinal points unless questioned; but take the word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved.

Satan is working with his masterly power to hold you back, to keep you in his army. Ever bear in mind that the powers of good and evil are striving for the mastery over every soul that is seeking Jesus. Satan works to drag the enquiring souls away from the cross; but Christ is drawing them, and all who are co-operating with Christ will exert a compelling influence in bringing others to him.

As laborers for the salvation of souls, ask wisdom from God, believing that he will bestow the gift you ask. Receive the precious endowment by faith, nothing doubting. As we seek God in sincerity, believing his word, acknowledging his goodness, his mercy, and his love toward ourselves, there flows forth from us the living water to refresh and revive the spirit of the humble and the contrite. The souls that are seeking for truth need to have words spoken to them in season, for Satan is speaking to them by his temptations. If you meet with repulse when trying to help souls, heed it not. Speak to those who will listen. Impart the knowledge of the truth you have obtained; but let it be the truth as it is in Jesus. Work while it is day; for "the night cometh, when no man can work." Sow the seed in faith, and with an unsparing hand. Work as if you could behold the universe of heaven looking upon you. One soul saved is worth more than the whole world. All who are willing to examine and understand the truth, will find the precious, priceless hidden treasure.

Never forget that we cannot assimilate to the world, and be God's people. There is divinity in the word. In presenting the word to others, never make it a "suppose so," a "guess," or a "may be." Speak as one who has authority from God through his word. Declare with Peter, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

Throughout the meeting the Lord sustained me by his grace, so that I was able to speak to the people from time to time till the very close. Altogether, the meeting was a pleasant surprise to our own people and to the people of Hobart. Many said, "I thought this meeting would be a failure because of the hard times, and the difficulties that attend families leaving home for ten days; but it is a complete success. I rejoice to see so many here, and most of all that I am here, and that I hear the stirring truths from the word, and that God has let light into my heart and soul, and has given me courage for the conflict with temptation and sin." Some said, "My feet were slipping; I was losing faith in the message, and did not realize the shortness of time, nor see our present danger. Now I rejoice that I came to this meeting. The presence of the Lord has been here. His Spirit has touched many hearts. He has greatly

blessed me. I shall go to my home with a determination to work for the Master." Some who for years have been praying that members of their families might give their hearts to God, were filled with joy at the fulfilment of their prayers.

The theme of the addresses and Bible studies was, Jesus Christ: his love, his sacrifice, his obedience to the will of God, his life as an example, his exaltation, his ministry, and his messages to the church. Much of the Spirit and power of God was felt as these things were dwelt upon, and all were impressed that our religion must be more a matter of the life, and less a matter of theory.

Sabbath afternoon, December 7, there were several who expressed a desire for baptism. On Sunday, fourteen were immersed in the water of the bay, as witness of their death to sin and resurrection to the new life.

At the close of the camp-meeting it was decided to continue evening meetings in the large tent for a week or two on the same grounds. Much interest is manifested to know more of the message, and there are many who need only the courage of their convictions to take their stand with us. The members of the Hobart church are greatly encouraged and strengthened, and they are now proposing to build a meeting-house of their own.

Our prayer is that the year 1896 may be a year of prosperity and growth for the cause in Tasmania; and it surely will be if those who have received light and blessing will labor in faith to present the same to others.

#### DELIVERED BY A NOISE.

BY ELDER G. B. THOMPSON.

(Grahamstown, S. Africa.)

In the days of Elisha, Israel was oppressed by the Syrian army, commanded by Ben-hadad. Samaria was besieged, and reduced to such horrors of famine that mothers boiled and ate their own children. 2 Kings 6:29. The Lord looked in pity upon them, and interposed in their behalf. The means used to deliver them was as remarkable as the deliverance itself. "For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." 2 Kings 7:6.

No other means was used save this *noise*; but so great was the terror produced by this noise that the Syrians fled panic-stricken, leaving their tents, horses, asses, and entire camp "as it was." Their gold and their silver were forgotten and left, with the provisions, for the camp of Israel. In their flight before their supposed pursuers they threw away their garments and vessels, that they might flee swiftly. Their rout was complete, and Israel was delivered; and all was done by the Lord's making a *noise*.

Israel is again to be delivered. Their final and everlasting liberation from the oppressor is at hand. Their foes are now mustering for the final conflict. The rulers of the earth are taking counsel against the Lord and against his anointed. The beast, and the kings of the earth and their armies, are being gathered together to make war against him who is the Captain of the armies of heaven. Every earthly power is being arrayed against the truth and the people of God. Of the greatness of the conflict, another has told us:—

"The 'time of trouble such as never was,' is soon to open upon us, and we will need an experience we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal." "As the decree issued by various rulers of Christendom against

commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places." "To human sight it will appear that the people of God must soon seal their testimony with their blood, as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is heard, 'Where now is your faith?'" — "Great Controversy," Vol. IV, Chapter 39.

But the Lord has not forgotten his people. He will take the cup of suffering from their trembling grasp, and give it to their enemies to drink. Isa. 51:22, 23. Their cry is heard, and the arm of Omnipotence is raised for their defense, which is wrought as in days of old. "A *noise* shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." Jer. 25:31. This noise will not be heard simply in one place, but will be "to the ends of the earth." The utter overthrow of Ben-hadad's army by a noise is only an example of the universal annihilation of all the armies of the earth by the same means, when the Lord arises to vindicate his honor and save his people. Like the Syrians, every earthly thing will be forgotten in their confusion. They will cast their silver and their gold to the moles and to the bats, and shall destroy each other. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Verse 33.

This "noise of a multitude in the mountains" will be the "whirlwind" of God's anger, with which he sends destruction upon all his enemies; but it is a token of salvation to those who have "wrought his judgment." It brings no fears to them; for Elijah went to heaven in a whirlwind.

#### GOD'S GRACE SUFFICIENT.

BY ELDER A. WEEKS.

(Lakeview, Mich.)

THE apostle Paul, when in severe trial and suffering, recognizing the "messenger of Satan," besought the Lord that it might depart from him; but the one whom Paul served knew that even the buffeting of the enemy would work for his good better than the immediate relief which he so much desired. Paul could not then see the "eternal weight of glory" that these afflictions would work out for him; but the Lord promised grace, and Paul submitted. 2 Cor. 12:8-10.

The Lord told Paul that his strength was made perfect in weakness. Paul accepted the word of the Lord, and if the Lord's power could be manifested through him, he was not only willing to suffer, but actually took pleasure in his infirmities. "For," he said, "when I am weak, then am I strong." Strong in the grace of our Lord Jesus Christ! Happy is the man that is thus endowed.

A sense of weakness is necessary to give true humility of heart, and humility is always necessary for the abiding presence of God. The Lord says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. Thank God that, in suffering, the spirit is revived by his gracious presence. Says the Saviour, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." This relates to the present as well as to the future.

## THE HEART.

BY PHILIP GIDDINGS.  
(Georgetown, British Guiana.)

THE heart is the seat of all our actions, the lifter of all our deeds, that which sets a halo of glory around the most common act, even a drop of cold water thus given not losing its reward—not the worth of the water, but of the heart which gave it; for without love the most wonderful thing said or done is, in the sight of Heaven, valueless.

In the heart is the value of the man; for as a man thinketh in his heart, so is he." He is worth just as much as his heart is worth. The value of a nut lies in the kernel within. That which God esteems is "the hidden man of the heart"—the kernel of the character. As you observe a squirrel as he is eating, you will notice that now and then he rejects a nut without cracking it. The weight of it tells him that it is of no account. Thus Heaven rejects the worthless, despite the pretentious exterior, whose heart is not perfect toward God. But the Lord said unto Samuel, Look not on countenance, or on the height of his stature; because I have refused him; for the Lord seeth as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. The Lord is no respecter of persons (Acts 10:34), or, as expressed in Matt. 22:16, he does not regard the person of men. The meaning of both *prosōpōtēs* and *prosōpon*, the Greek words from which "person" and "person" are translated, is "countenance," "visage," "face," or "mask." It is to say, God does not regard the countenance, the visage, the face, or the mask of man, but he does regard *men*,—the "inner man" of the heart.

Saul was deposed for disobedience, and a new king for Israel was wanted. Samuel was sent to the house of Jesse to anoint one of his sons to the office. Eliab, tall, comely, and majestic, stood before the prophet. "Surely the Lord's anointed is before him," thought the seer; but he was wrong. He saw but the outside. The Lord looked *inside*. And so all the others looked, until the last and seemingly the least thought-of one, feeding his father's sheep in Bethlehem's pasture, was called in. "And the Lord said, Arise, anoint him; for this is he." The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart"—not that he despises beautiful physiques, for David "was ruddy, withal of a beautiful countenance, and goodly to look to;" but in point of worth, handsome exteriors are neither substitutes nor supplements.

Diogenes, the Grecian cynic, was seen with a lighted lantern in his hand one day, searching the street. "What are you looking for, Diogenes?" asked some one. "I am looking for a *man*!" answered the cynic. The Lord is searching the whole earth for men,—men whose hearts are perfect toward him,—to show himself strong in their behalf, and qualify them for thrones more glorious and permanent than was Israel's. On the day judgments will change. Many whom the world dismissed with no regard shall hear "come, ye blessed of my Father." Many who were regarded with lofty opinions, shall hear, "Depart from me." All deceptions shall be exposed by him who sees both sides.

Ruskin tells us," writes J. R. Miller, "that in a famous Italian cathedral there is a number of colossal figures high up among heavy timbers that support the roof. From the pavement these statues have the appearance of great beauty. Curious to examine them, he climbed one day to the roof, and stood close behind them. Bitter was his disappointment to find that only the parts of the figures which could be seen from the pavement were carefully finished. The hidden side was rough and un-

dressed." What a moral! We see, at best, only one side of our fellow men. This fact ought to mitigate our judgments and soften our criticisms. Like the "Pressed Gentian" of which Whittier writes, the outside view may be all blurred, while the inside shows the perfect form of the flower.

"The time of gifts has come again,  
And, on my northern window-pane,  
Outlined against the day's brief light,  
A Christmas token hangs in sight.  
The wayside travelers, as they pass,  
Mark the gray disk of clouded glass,  
And the dull blankness seems, perchance,  
Folly to their wise ignorance.

"They cannot, from their outlook, see  
The perfect grace it hath for me;  
For there the flower, whose fringes through  
The frosty breath of autumn blew,  
Turns, from without, its face of bloom  
To the warm tropic of my room,  
As fair as when beside its brook  
The hue of bending skies it took.

"So, from the trodden ways of earth,  
Some sweet souls, who veil their worth,  
And offer to the careless glance  
The clouding gray of circumstance;  
They blossom best where hearth-fires burn;  
To loving eyes alone they turn  
The flowers of inward grace, that hide  
Their beauty from the world outside.

"But deeper meanings come to me,  
My half-immortal flower, from thee  
Man judges from a partial view;  
None ever yet his brother knew;  
The Eternal Eye that sees the whole  
May better read the darkened soul,  
And find, to outward sense denied,  
The flower upon its inmost side!"

Mr. Miller tells the story of a young man who was harshly criticised by his workmates for mean stinginess. He practised closest economy, denying himself all the comforts and luxuries which others of his situation would have had. But that young man had an invalid sister. Both were orphans, and so he denied himself to spend more freely on her. Man saw the outside, and condemned. The Lord saw the inside, and commended.

"The Lord looketh on the heart;" but there are many, like those Paul mentions, "which glory in *appearance* [the same word used for 'person' in Matt. 22:16], and not in *heart*."

There were some religionists in our Saviour's time who outwardly were very pious people; but all their religion was a shallow farce. Christ said unto them: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." They cleansed the outside of the cup and the platter, but left unclean the inside of it; and it is written to all others whom it may concern, "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20.

## THE PASSOVER SUPPER.

BY JOSEPH CLARKE.  
(Lowry City, Mo.)

It has been, and still is, a beautiful custom, among friends, to celebrate any great and important event by meeting together, and partaking of food in company with one another. Our blessed Lord, when about to leave his disciples, took the night of the Passover Supper for this purpose,—a very appropriate time, as it was the close of that institution, and he himself was the passover Lamb about to be slain.

Little did his disciples at that time appreciate the significance of the supper their Lord had provided for them. Christ did not explain all to them then; it was an impossibility for them at that time to comprehend the subject. It was

too far-reaching for their minds to apprehend. They were yet incapable of those long stretches of thought which the prophecy suggests; and the intervening events of the coming week, during which their minds were to be excited to the highest point of endurance, they were yet ignorant of. Christ knew all this; and in his love he led them, as children, step by step, from one object-lesson to another, until he ascended on high, just before the Pentecost.

What an experience it was! As rapidly as time could move, the passion week disclosed to them the great "mystery of godliness"; but the Last Supper was to the disciples the most affecting of all the events of that terrible yet joyful week. They were in the most intimate communion with Christ at that repast, which had come down to them from the night when the angel of death shrouded in gloom the cities of Egypt, and passed over the inhabitants of Goshen where the sign on the door post marked the dividing line between heathenism and the true worship of God.

But all this was as yet unexplained to the class whom our Lord was now educating. He assured them, comforted them; his human sympathies united with his divine wisdom and power, as he gave them the bread and the wine, and washed the feet that must yet tread the path to the martyr's doom. He told them how he viewed them now,—as friends, not as servants. "I will not leave you orphans," he said; and they heard that most lovely Being in prayer to God for them, and for all who should follow afterward in their labors.

## DID CHRIST RISE ON THE THIRD OR ON THE FOURTH DAY, ACCORDING TO THE SCRIPTURES?

BY ELDER J. G. MATTESON.  
(College View, Neb.)

THIS question may seem rather curious, since nearly everybody knows that Jesus was crucified on Friday, and rose Sunday morning from the dead; and Sunday is certainly the third day after Friday. There are, however, some who insist that this is a great mistake. They say that Christ was crucified and buried on Wednesday; that he lay in the tomb three entire days and nights; and that he rose on the Sabbath, just before the going down of the sun. According to this, Christ would have risen on the fourth day instead of on the third. They think that their theory is an excellent argument to prove that Christ did not rise on the first day of the week.

To this we answer:—

1. The Bible says plainly that Christ rose on the first day of the week. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:9. The Emphatic Diaglott translates it thus: "And having risen early on the first day of the week," etc. The Danish has it: "But when he was risen early the first day in the week." The French and the German have the same. The construction of the original is so plain that no Greek scholar can misunderstand it. In the first verse of Mark 16 it is stated that the Sabbath at that time was past. This could not be any other way, because the Sabbath of the Lord is always the day before Sunday, or the first day of the week.

Matthew testifies plainly to the same fact. He says that it was in the end of the Sabbath (the Danish translation reads: "After the Sabbath"), when the women came to see the sepulcher. Then there was a great earthquake. The angel of the Lord descended from heaven, rolled back the stone from the door, and sat upon it. Afterward he spoke to the women and said: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen,



as he said. Come, see the place where the Lord lay." Matt. 28 : 5, 6.

2. Jesus himself said several times that he would arise, not on the fourth day, but on the third. He could not be three whole days and nights in the grave and rise the third day, because when three whole days and nights are past, we necessarily come to the fourth day. This cannot be avoided. Even if he arose the next minute after the three days and nights had expired, it must be on the fourth day.

In order to understand what is meant by rising on the third day, it is necessary to know from which point we are to reckon. Jesus said to his disciples that "he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16 : 21. Some time after, when they were in Galilee, he said to his disciples: "The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again." Matt. 17 : 22, 23. When Jesus went up to Jerusalem the last time, he once more said to his disciples: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." Matt. 20 : 18, 19. These texts show plainly that he did not rise on the fourth but on the third day.

3. The day Jesus rose from the dead has nothing whatever to do with the Sabbath of the Lord. The Sabbath of the Lord is the rest day of the Lord, the day on which he rested after he had created the heavens and the earth. Gen. 2 : 1-3; Ex. 20 : 11; Mark 2 : 28. Jesus is Lord of the Sabbath because he is the Word which was in the beginning; and having created all things by his almighty power in six days, he rested on the seventh. Therefore he hallowed and blessed this day, to be an everlasting memorial of his great creative work and power, and to be a pledge, or earnest, of the Sabbath rest which remains to the people of God. Heb. 4 : 9. Neither did Jesus rest in the tomb on the first day; for then he arose from the dead.

All this shows plainly that we must count from the time when Jesus was delivered into the hands of the high priest. Thus, also, the two disciples testified as they were on their way to Emmaus in the evening on the first day of the week, when Jesus was risen, and walked with them: "And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done." Luke 24 : 20, 21.

It was the day of preparation, or Friday, when Jesus was crucified; and the Sabbath drew on. Luke 23 : 54-56. He was crucified the third hour (nine o'clock in the morning). At the sixth hour there was a great darkness spread over the whole land, unto the ninth hour. Then Jesus died. Mark 15 : 25, 33-37. How can any one, with all these evidences before him, say that Jesus was crucified on Wednesday and rose on the third day? Then Sunday would be the fifth day after he had been delivered into the hands of the high priest. See also Mark 9 : 31, Luke 24 : 7.

Whence, then, does anybody get this theory?—It is added to the words of Christ in Matt. 12 : 40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." "The heart of the earth," they say, must be the grave, and three days and three nights must necessarily mean three whole days and three whole nights; that is, three times twenty-four hours. Why so?—Why, forsooth, because it fits their theory.

That three days does not necessarily mean three whole days and three whole nights, you can see by Esther 4 : 16; 5 : 1.

It was one Ransom Hicks, of Rhode Island, who, over thirty years ago, invented this theory in order to prove that Mrs. E. G. White had made a mistake when she wrote in a book that Jesus rose on the first day of the week. He spent several hundred dollars in publishing a book and a paper which treated on the subject, and sent them to all Seventh-day Adventists whose addresses he could obtain, in order, if possible, to create doubt in their hearts concerning the testimonies of Mrs. White. Is it not far better to believe the plain testimonies of the Scriptures than a wild product of human imagination? Jesus rose early on the first day of the week (Mark 16 : 9; Luke 24 : 7); and he rose on the third day, "according to the Scriptures." 1 Cor. 15 : 4.

#### "FATHER" CHINIQUY.

BY ELDER J. P. HENDERSON.

(Goodland, Ind.)

MANY of the readers of the REVIEW are familiar with Father Chiniquy, the author of "Fifty Years in the Church of Rome." Many have also read the quotations frequently taken from his writings, portraying the threatening dangers to our country from Catholicism. I have recently visited the scene of this man's warfare with Catholicism, at St. Anne, Ill., and have learned something of his life.

About fifty years ago an effort was made by the Catholic power to colonize sections of this western country, in the hopes of eventually controlling legislation. Father Chiniquy was entrusted with the French emigration from Canada. By the assistance of some four or five hundred families, he succeeded in establishing colonies in Iroquois and Kankakee counties, the principal colony being at St. Anne, in Kankakee county. Ten years later, at a Sunday-morning service, he greatly astonished his congregation by telling them that the Catholic Church was not what it represented itself to be, and he advised his members to read the Bible for themselves, as that should be their only rule of faith and practise. Then he presented a Bible to each one who desired it.

He himself had but little knowledge of the teachings of the Bible, but soon he came into the Presbyterian faith, as did most of his followers. A few preferred baptism by immersion, and subsequently formed a Baptist church. Later on, Brethren Andrews and Bourdeau entered the colonies with a tent, and as a result a goodly number accepted the truths of the third angel's message.

Father Chiniquy had charge of considerable property at St. Anne, which he had accumulated by his priestly service. Suits were entered in court, to deprive him of it. This, with attacks on his personal character, and efforts even to take his life, cost him years of struggle and anxiety; but in all of it he came off victorious. He owned five acres within the corporation limits of St. Anne, upon which stood the church and residence of his diocese. A part of the grounds he subsequently gave for public-school purposes. The old church has given place to a handsome brick Presbyterian church, a monument to his work. His residence was burned by incendiaries a few years ago, leaving desolation amidst the vines and shade-trees that surround it.

Having been deprived of Catholic support in the interest of his colonies, Father Chiniquy visited Presbyterian communities in Canada and elsewhere, and secured car-loads of provisions and clothing, also sums of money, with which he was able to tide the emigrants over hard times. In many cases he paid off mortgages, and even

bought homesteads for worthy families. He greatly endeared him to his people, and he gave up the Catholic faith, and joined in his work of reformation. Father Chiniquy now in his eightieth year. He makes his home with his daughter, who is married and lives in Montreal, Canada. Her husband is a Presbyterian clergyman. Almost every year he returns to visit his "dear children," as he familiarly speaks of and addresses them, and on such occasions they all gather to do him honor. He frequently expresses his grief, however, that some of them should have become Baptists and Adventists, instead of followers of him; yet he manifests a fatherly interest in all, even in his "wayward" children.

#### WONDERS NEVER CEASE.

BY W. E. CORNELL.

(Des Moines, Ia.)

IN these days of strange and unaccountable happenings, the people have almost ceased to wonder at the most marvelous of them. During late years there has been, to all appearance, little advance in Spiritualism; but those who are alive to its workings are not blind to the fact that it is rapidly honeycombing the whole religious world, and the people are fast being prepared for that great final deception the prophet declares will come upon all the world. Even now and then remarkable occurrences are recorded in the daily press, credited to the workings of Spiritualism. One of the latest of these comes from Westfield, S. Dak. It seems, as the account runs, that in that place live John Small and his wife, who are well along in years. He is a well-to-do farmer, and a short time ago his only son, the last of a large family, died of consumption. The old people were for a time insoluble. They were Spiritualists, however, and soon began to tell their friends that they received visits from their dead son, who told them that his absence was only temporary and that he would be with them in only a few weeks.

Among the lad's companions had been a Scandinavian named Nels Larsen, a boy some seven or eight years old, whom Mr. Small had in the past employed to some extent on his farm. Young Larsen is an orphan, and has no relatives living. A few days ago he told Mr. Small that he had seen the dead boy's spirit in a dream, and that as his own death would make little difference to any one except himself, he had consented to withdraw from his body in favor of his comrade, in order that the latter might be near his parents. The change, he said, would be made the following night. The next day, when he appeared, he actually seemed to possess not only the voice and the manner but all the characteristics, of the dead boy. His body, alone, remained unchanged. The old couple are reported as being at once convinced of the genuineness of the transformation and immediately took the young man into the home as their son; and while they do not consider it necessary, except to satisfy any point of law which might arise regarding a division of property, it is said they will formally adopt him, and make him heir to their property. The remarkable feature in this case is that while young Small was well educated, and Larsen had received little or no schooling and spoke very broken English, the latter seems, since the alleged transfer of souls, to be possessed of Small's acquirements. He speaks good English, and shows none of the marks of the Scandinavian's former habits. This latter statement is put down as a fact, and is wholly unaccountable, for, even by the incredulous friends who maintain that the whole thing is a clever ruse to secure a good home and the ultimate possession of Small's acres.

## Special Mention.

### INEXCUSABLE DISCRIMINATION.

THE shameful incident mentioned in our news columns last week of Bishop Arnett, of Ohio, being shut out of three Boston hotels on account of his color, cannot be too strongly reprehended. He is a man of eminent ability, loved and honored by many thousands of Christians, white and black. He attends a convention in Boston, the city that has been the home of many thousands of a downtrodden race. But now that slavery is past, and the colored race are struggling to obtain their rightful place among the foremost of that race, a man in the good sense of the word, is spurned from the hostelries of freedom-loving Boston, as unfit to occupy the same building with white men. There is no excuse that the patronage of the hotels would suffer, that some of their guests would leave. If such people would forever leave their silly and wicked pride, it would be a blessing to humanity at large, as well as to themselves. That such a thing should occur in a northern city need not perhaps occasion remark. That it should happen in Boston is even disgraceful. We are glad to know that the action is deprecated by the better people of that city. Not long since application was made at the Allegheny College for the admission of a colored woman of culture, with the query whether board could be obtained with a respectable colored family, for it was supposed that the young lady would not be permitted to lodge at the dormitory with white young women. It was a pleasure to assure her friends that she would be as welcome to our school home as any white lady, and treated in just the same manner. We are, we are happy to say, several colored students of both sexes already in this school, and they conduct themselves in a way that reflects credit to them or to those they represent.

### A WILD RAID.

WE are in receipt of some Cape Town papers giving detailed particulars of the dash of Doctor Jameson into the Transvaal, and of its sudden termination before the point of destination was reached. The general features of the rash movement have been freely published and commented upon here, so that it will not be necessary to rehearse them. The ostensible excuse for the raid was the relief of the *uitlanders*, or foreigners, especially the English residents of Johannesburg, who, though in a majority, were not allowed the privileges of citizenship. There is not a little room for doubt that the real object was to bring the valuable territory of the South African Republic under the control of the South African Chartered Company, of which Cecil Rhodes was head and Doctor Jameson governor and agent. The doughty doctor gathered seven hundred men, many of whom supposed they were going to assist a native chief until they were under way, when the leader called a halt, made a speech in which he told them where they were going, and gave those who chose to do so an opportunity to withdraw. None of them accepted the chance, but pressed forward, and with the exception of seventy or eighty dead and many others wounded, they found themselves in the Transvaal indeed. Those whom they relied upon to rally to help them, failed to respond.

### A GIGANTIC MONOPOLY.

ANOTHER gigantic figure is arising in the field of avaricious extortion, who promises to be a worthy successor of Jay Gould, and even to outstrip him and the other colossal speculators whose grip squeezes money and blood from the poor. This man is J. Pierpont Morgan, who, with his syndicate of bankers, has had his hands on Uncle Sam's purse for some time.

The latest move is the formation of a monstrous combination of capital, amounting, it is said, to two billion dollars, to control the production and sale of coal. Forty-six million tons of anthracite coal were sold last year at an average wholesale price of \$3.08 a ton. This monopoly proposes to manipulate that now, and will raise the price to \$4. But this means more than one dollar's rise to the consumer. In order to accomplish this, it is necessary to reduce the production. And to accomplish this, mines are to be closed, and the miners thrown out of employment. Already twenty thousand in the western Pennsylvania district have been thrown out of work. Many thousands will follow. Then, by the proposed rise in price, a direct tax of at least forty million dollars, and probably more, will be placed upon consumers of coal in this country, to enrich the coffers of this already wealthy syndicate. This monopoly is one of the grandest grabs for wealth ever yet planned in commercial circles; but we have no hope it will be the last.

### CRIME INCREASES.

ONE who in these days raises a question as to whether the world is really on the high road to the glorious millennium, is thereby liable to gain for himself the reputation of a sour cynic. The majority of people are so impressed with the idea of the rapid upward progress of humankind that any one who scouts that idea is regarded as a "troubler in Israel," a disturber of dreams. But disagreeable as is the task, the truth should be made known.

With the great increase of light which this generation enjoys, it ought to be far and away better than all its predecessors. Sin, or moral laxness, is far more culpable now than in former generations. But instead of decreasing, crime is rapidly on the increase, with a fiendishness hitherto unknown. The current papers are giving us some statistics in this matter. The *Chicago Evening Post* of February 3 says that murders in this country in 1890 numbered 4290. Last year the number was 10,500. Suicides in 1890 were 2040. In 1895, they numbered 5750. There were 171 lynching cases last year, which is nineteen less than the year before. As for burglaries, robberies, embezzlements, etc., they are almost daily occurrences in every city. And the reason why they are not even more common is that so few people dare to carry money or to have it in their houses. A man with a hundred dollars in his pocket could not walk the streets in safety, if it were known that he had the money.

United States District Judge Isaac C. Parker, at Fort Smith, Ark., has sentenced more than one hundred and fifty murderers in his judicial career. In charging the Federal Grand Jury last week, he said that the number of persons who have been murdered in the United States in the last five years is six times larger than the Continental army at the close of the Revolution, and that the number murdered last year is greater

than our standing army at the outbreak of the civil war. "The issue before the country," he declared, "is not money or tariff, but whether or not we are able to guarantee proper protection to life. The people should demand of the courts that they discountenance intrigue and hair-splitting distinctions in favor of the criminal."

**Weather Prophets.**—Here is a sample of the stuff put out by this class of cranks:—

"Two eclipses fall in February this year,—the eclipses of the sun falls in Aquarius, the sign ruling Russia and Arabia, and in square to the malefics, Herschel and Saturn, in the sign Scorpio, which rules Syria, Cappadocia, and Armenia. The eclipse of the moon falls in Virgo, the ruling sign of the Turkish dominion, and also of the West Indies. A lunar eclipse occurring as this one does causes 'diseases to kings and sedition and discord amongst men,' strongly exciting the masses, and inciting to murders and crimes. From these teachings, it is apprehended that we have not yet seen the end of the dreadful slaughters that have been going on in Armenia, and there is reason to conclude that countries of both Europe and Asia will 'beat to arms,' and become generally involved in the turmoil from the disorders in Turkey. The figure for the solar eclipse for this country indicates that the United States will yet be compelled to make such a naval demonstration as has not yet been considered necessary to insure a proper respect for our flag or our citizenship. . . . Some bad explosions and accidents in underground places, or from falling buildings or timbers, are indicated, and superintendents or others in charge of such works should see that every precaution is taken against harm."

Say as much as they please, the weather still has a way of doing as it has a mind to when the time comes. T.

### THE SMELTING-WORKS OF THE PHARAOHS.

UNTIL very recently it has been supposed that the ancient Egyptians knew nothing about iron, or, if they knew of it, made very little use of their knowledge. The reason scientists have supposed this, is because so few iron tools have been found among the remains of the ancient civilization. But iron is susceptible to atmospheric influences, and this fact seems to have been overlooked. The best-preserved of the few iron implements which have been found, are those which were taken from comparatively airtight tombs, and even these were badly corroded. In some instances, where iron has been found during the excavations of ruins, it has crumbled into dust at the touch. This ought to have suggested to archeologists that the land of the Pharaohs and the Ptolemies might have been red at night with smelting-furnaces, and yet the iron have been oxidized into nothingness millenniums ago. That there were vast iron-works, where doubtless the ancient Egyptian slaves toiled under cruel task-masters, has been proved by recent archeological research, as will be seen by the following from the *London Industries and Iron*:—

"Long before the remote period when Moses compared Egypt to an 'iron furnace,' there is proof that the inhabitants of that country were well tutored in the school of Tubal-cain, who was described as the 'instructor of every artificer in brass and iron;' and the decayed remains of what had once been well-finished iron implements, and the debris of vast iron-works in the valley of the Nile, show that the iron industry was as important as any other which engaged the attention of the Egyptian artisan thirty-five hundred years ago. In the neighborhood of Wady Mokatteb (the written valley) enormous quantities of partially buried slab recently attracted the attention of a body of scientific explorers, who, upon a close investigation, found that the whole district bore very clearly-defined traces of collapsed iron mines and smelting-furnaces. These, which must have given employment to many thousands of men, and are said to be as extensive as any now in the north of England, were in full working order before the days of the Ptolemies."

M. B. C.

## 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.

### FAITH, OBEDIENCE, MEEKNESS, AND GRACE.

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

"ALL we like sheep have gone astray; we have turned every one to his own way." It is not good for us to follow our own ways. "The meek will he guide in judgment; and the meek will he teach his way." Let us be meek, and take his yoke upon us, and learn of him who is meek and lowly of heart, and we shall find rest to our souls. To learn to obey is the hardest lesson a child can learn. One of the first things told us of Jesus is that he was subject to his parents, and he grew in wisdom and in favor with God and man.

"Thee and thy seed," "you and your children," "me and my house,"—such are the expressions found in the Old Testament. The family is one in God's sight. To you and to your children is the promise, and the secret of a godly education is to bring the children up in the faith. It is the continual leading of the Spirit which is essential to a true Christian life. The promise of the Spirit is to you. As you live and walk in the Spirit, will you receive it for your children, too?

Your life, your daily influence, is the channel through which His sanctifying grace will reach them. Dear fellow parents, let us look upon ourselves as divinely appointed by the Holy Spirit, to teach our children Christ, and to bring them under the influence of the Holy Spirit. Let us have trustful faith in God for ourselves and our children, counting on the promise. God is faithful to do as he has promised.

### MODERN MILLING.

IN two brief chapters we have spoken of primitive methods of flour manufacture. But in our times milling has been reduced to an accurate science. The wheat kernel is carefully dissected, and separated into its constituent parts with as much care as could be taken by a chemist were he to analyze each kernel by itself. It might be well for us to analyze a kernel by hand and microscope, before we see how it is now done by machinery.

The accompanying diagrams are used by the courtesy of the author of the "Home Handbook of Hygiene and Medicine," J. H. Kellogg, M. D. The first gives a transverse view of a wheat kernel, showing in one section the formation of the kernel; and the other cut gives the formation of a small portion of the kernel magnified. Outside (a) is a woody fiber, or bran; (b) the next layer is woody, but contains also rich nitrogenous matter and "salts," or mineral elements; (c) and (d) form the envelope of the inner portion, and the most valuable portion of the grain, rich in albuminous substance; (e), (f), and (g) are the starchy portions, which constitute "superfine" flour, the very white flour sought for pastry.

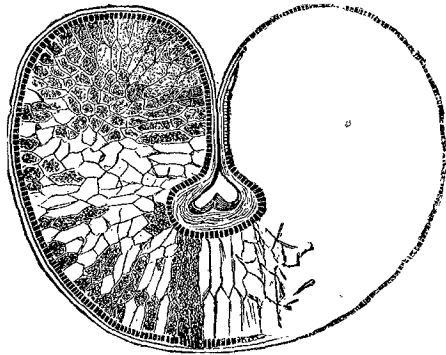
Instead of one crushing or grinding process between massive stones, the modern idea is to disintegrate the wheat by a very gradual process, by means of more or less complicated machinery. In the first place it is necessary thoroughly to cleanse the wheat, and sometimes to toughen the bran. Then, by slightly crushing the kernel between horizontal rollers, the bran is removed. This bran is treated with great care, to remove everything from it except the woody husk. The bran manufactured from our great mills is now comparatively worthless for feed. The material separated from the bran enters into the best grades of flour. The berry separated

from its husk is again and again run through the rollers, each time removing some of its outer coat, in the form of middlings. These are run through purifiers, which carry away the dusty, starchy parts, leaving the middlings as clean, sharp particles of meal, at first quite coarse, but with each operation becoming finer.

The best grades of flour are made from these purified middlings and the part that comes from the bran. At last nothing is left but the starchy center. This, with the last grades of middlings and the portions that are dusted out, forms the cheaper, whiter grades of flour.

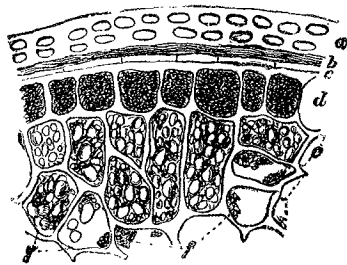
The better grades of flour are of a yellowish cast, and are granular to the touch. That is, the flour will run out of the hand, and does not pack as solid as the starchy flour. Such flour is rich in gluten and nitrogenous matter. For some stomachs it is better than the Graham flour or meal. The purified middlings are excellent for porridge and gems.

From Charles A. Pillsbury, one of the great Minneapolis millers, whose mills grind twenty



million bushels of wheat, or four million barrels of flour, a year, we lately received the following interesting sketch of the milling process:—

"After the wheat is received in the mills, it is passed through separators, where all stub straw, oats, cockle, wild buckwheat, and all weed and grass seeds and shiveled wheat are extracted. It is then put through scouring and polishing machines, to remove fuzz and dirt. If the wheat is exceptionally dirty, it is carefully washed, rinsed, and dried. Before it starts out on the grinding process, it is tempered



by water and steam heat, to make the cuticle tough, so that the bran will not pulverize, and mix with the product from which the flour is to be made.

As the wheat passes through the first break, it is slightly pressed, the same as if it had received a light tap with a hammer, the object being to free the flour-making material from the cuticle, with the least abrasion possible. From this break the material is conveyed to scalpings, or sieves, where all the middlings, which have been freed by the operation of grinding, are separated. The residue passes alternately through grinding and scalping, the middlings, or best flour-making material, being separated and collected each time, until the cuticle has been divested of every particle fit for first-grade flour. The middlings are made as coarse as possible (resembling coarse corn-meal), so that all lighter particles of dust and dirt can be drawn out by air suction, when they pass through the middlings purifiers. After gradation and purification, which require great care on the part of the millers, the best middlings are ground into patent flour. Lower grades of flour are made from inferior middlings, and "tailings" from bolts and separators. The handling and grinding of wheat may appear very simple to the uninitiated, yet one hundred and seventy-five separations are made in milling, from the time

the wheat is received at the mills until the is ready for market."

ERRATUM.—At the close of the article titled, "The Woman Behind the Mill," in REVIEW of January 28, please read "the material for bread" instead of "the soul material."

### HOME DECORATIONS PROPER.

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

WE come now to home decorations proper. House plants, for those who can take good of them, are very enjoyable. They are not pleasing, but they are continual reminders of the love of the One who made them, and they exert the best of influence in the family. This can be true, however, only when the plants are clean and thrifty. One pretty plant is worth fifty poor ones; indeed, the poor ones are decorative at all, and would much better be dispensed with, as they do not add any to the beauty of the home.

A good picture is a treasure. By "a good picture," I do not mean necessarily a costly one; there are very pretty chromos, lithographs and half tones which are comparatively inexpensive. Never should a daub or a meaningless picture be hung upon the wall. A pleasing landscape, or such a face as the one purported to be that of Jesus Christ, has a sanctifying influence. One can never look at this face of Christ without feeling hushed, and more desirous to be gentle, patient, and kind.

Where one is not able to buy good pictures, very attractive ones may be constructed of crude materials. Cut flowers from a floral catalogue, and arrange them on a large sheet of thick paper. Fasten thin, narrow strips of wood at the top and bottom, on the back side of the paper of course; put in some tacks, and is ready to hang. Pretty and instructive scenes may, with a little ingenuity, be arranged from the multitude of pictures which flood the market. Cut neatly, and be careful to get all the wood off. Lay them as you wish them; use a paste, and but little of it; then press them down smoothly. When done, pass a warm iron over them, or place them under a heavy weight. This is interesting work for children. See that they work carefully. Help them first to plan, and then leave them more and more to their own resources. Finish each one neatly and make some use of the work. Hang the pictures in their rooms or in their corner of the living-room, to be replaced soon by something else. Or, what is better, let the children give the pictures to some one less fortunate than themselves; let them do this when they have been particularly successful, that they may learn to set a high value on missionary work, and come careful and faithful in all they do.

For variety, these pictures may be pasted on a scarf made of paper cambric, if no better cloth is at hand. Cut the lower end for a fringe, and fasten the top to a little strip of wood, and hang it on the wall.

Press autumn leaves, and group them together with a few dried twigs of oak having acorn-cups on them. Glue the acorns into some of these cups, fasten them to a piece of pressed wood, and varnish the whole; when dry, cover the place where the twigs cross with a bow ribbon, and hang on the wall. Pressed leaves and flowers like the elargoniums, geraniums, which retain their colors when pressed, make pretty combinations.

A group of graded shelves may be made quite ornamental. Have the lowest one perhaps two feet long, and then make each shelf smaller than the one next below. Bore holes through the four corners, through which pass picture hanging cords, tying knots beneath each shelf on which it may rest. Triangular shelves, to



a corner of the room, may be made in the same way. These shelves may be finished in the usual way, or with an edging of pine cones. Pick the cones to pieces, after which soak them in water. They can then be easily sewed on to pasteboard in any desired shape. Tack this on the edge of the shelves.

Many pretty things, which require but little time and labor in the making, may be made with rice. If shells are to be used with the rice, glue them on first. Then spread quite thick paste where you wish the rice to be, and sprinkle the rice thickly over it—the grain sold as broken rice is prettier than the whole kernels. Give this time to dry. Melt some rosin, put into it a small piece of beeswax; add vermilion to dye it scarlet. With this preparation paint the rice. White lead may be substituted for the paste, and small fragments of broken glass for the rice. This needs no painting with the rosin.

#### HEART FAILURE FROM OVER-EATING.

THE heart is about as perfect an organ as any in the body, and one that rarely shirks its duty. It commences its labors in the earliest infancy, and goes on until the last moment of life,—without intermission for seventy-five years or more. At every beat it propels two ounces of blood through its structure. At seventy-five pulsations a minute, 9 pounds of blood are sucked in and pumped out; every hour, 540 pounds; every day, 12,960 pounds; every year, 4,730,400 pounds; every hundred years, 473,040,000 pounds. Now the heart has for a neighbor an organ, the stomach, very fond of self-indulgence. The stomach lies directly under the heart, with only the diaphragm between; and when the stomach fills with gas, it is like a small balloon, and lifts up until it interferes directly with the heart's action. The stomach never generates gas; but when it is filled with undigested food, fermentation takes place, and gas is formed, and the interference depends upon the amount of gas in the stomach. To overcome this obstruction, the heart has to exert itself in proportion to the interference; more blood is sent to the brain, and the following symptoms are the result: A dizzy head, a flushed face, loss of sight, spots or blurs before the eyes, flashes of light, zigzag lines or chains, etc., often followed by the most severe headache. These symptoms are relieved when the gas is expelled from the stomach. Now, when this upward pressure upon the heart becomes excessive, more dangerous symptoms supervene, a large quantity of blood is sent to the brain, some vessel ruptures, and a blood clot on the brain is the result; and the person dies of apoplexy, or, if he lives, is a cripple for life. When a sick person, or an old one, or one with feeble digestion, sleeps, digestion is nearly or quite suspended; but fermentation goes on, and gas is generated, as before stated.

A man is found dead in bed, and the physician pronounces it the result of heart failure. Now the man was out late, may be; partook of a large dinner of roast beef, turkey, chicken, lobster, oysters, mince pie, plum-pudding, ice-cream, cake, an orange, nuts and raisins, coffee, etc.; went home at midnight; and died of heart failure before morning. The heart failed from overwork, just as a horse might do. Again, a man is sick with typhoid fever or pneumonia, or almost any other disease, and dies of heart failure; but what has his diet been during the sickness? At present it is very fashionable to begin at once with what might well be called the stuffing process—iced milk, which is so cool and grateful to the patient, from three pints to one gallon during the day and night. How unwise! Moral: If you don't want to have your heart fail, don't abuse it; don't overload it.—*The Journal of Hygiene.*

#### NEW DRESSES OUT OF OLD ONES.

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

ECONOMY is a virtue, and among people who practise this virtue, the remodeling of gowns is often a perplexing question. One way of economizing in the children's clothing is to buy dresses alike for two little girls, when they are near the same size. Then when the waists wear out, take the skirt of one to make a new waist for the other. If the dress is cut over and trimmed in a new way, a child will not feel that she is condemned to the wearing of cast-off clothing of which she has long felt tired; but, in its freshened form, she will feel as if she had an almost new gown. Of course this plan of economizing cannot, — or, at least, should not, — ever be tried where the children are unlike in their looks. A mother should find great pleasure in studying the looks of her children when she plans their dresses. Think how ill a dark child looks in blue, while that same blue will make a fair-haired, blue-eyed little girl look beautiful! The "hateful" blue makes the dark one shrink, if her soul be sensitive,—and what child's is not?—at the bare reflection of her face in the glass. She dreads the glances she meets on the street, and grows to envy her dainty sister. She even feels as if God had been unkind in making her such a fright. A dress may permanently shock or soothe the moral nature of a child. Dress the dark girl in reds, and see how quickly her sallow complexion will light up, and how brilliant her black eyes will become. She is a better child, because a happier one. She loses that wretched self-consciousness which is so ungraceful in manner and so humiliating in character. She feels that now God and her friends love her.

Another way to make "new dresses out of old ones," is to color old goods. This may seem like an intolerable task, and may bring up visions of a disordered household and "spoiled" hands; but coloring need not necessarily be even unpleasant. Buy some one of the excellent dyes now sold for a few cents at any drug store, and follow the directions. You can get dyes for cotton, wool, or silk fabrics, and if you use reasonable care, no one need know, by the looks, that your material has been dyed. Any goods that the mother may have worn till it is faded in streaks or worn out in places, may be made to look like new in a child's gown. Make up the material healthfully, and as artistically as possible. Children should look as bright, fresh, and sweet as flowers, and when they do look so, all but the extremely unruly ones will act so exemplary that the extra time you spend in planning, coloring, and sewing will more than offset the worry of correcting bad manners and ungentle dispositions.

#### UNFERMENTED BREAD.

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

THERE is said to be "religion in a loaf of good bread." This is true; but it seems that in most bread there is something besides, for it is found that the yeast germ of fermented bread causes trouble with the digestion of many people. The unfermented breads, if properly prepared, are tender; but, being more firm in texture, they are more difficult of mastication. This is just the reason why they should be used; for the starch which is so abundant in them must be thoroughly mingled with saliva in order that the process of digestion may be complete. They are sweeter, because the sweet material has not been used by the yeast germ. This, too, is a reason why they are more nutritive; for in the process of fermentation about one seventh of the nourishment is made use of by the yeast germ.

As for all other breads, the flour used for un-

fermented bread should be that which contains as nearly as possible all parts of the wheat kernel. (White flour is lacking in the important element,—gluten,—and most Graham flour has been robbed of its due proportion of starch.) The liquid used for mixing the dough may be water, milk, thin cream, nut meal and water, nut butter and water, or egg yolk and water. All material should be as cold as practicable, and the room as cool as will be comfortable, so that the air which is incorporated with the dough will be cold, and thus will expand as it comes in contact with the heat of the oven, and increase the lightness of the bread.

If the first two liquids named are used, the bread will be sweet, but not as tender as though made of something containing more fat. I will give you one recipe this week, and will quote from "Science in the Kitchen" next time.

*Water Breads with Eggs.*—Beat together, until all in a foam, the yolk of one egg and one-half cupful of very cold water. Slowly, by a beating process, incorporate into this enough flour (preferably "seconds") to make a dough which will readily clear the board, but which will not be so stiff that it will be difficult to form it into the required shapes. Work it so thoroughly, by beating with a mallet, pulling, stretching, picking, wringing, or twisting, that breaking off a piece will cause a sharp, snapping sound. Cut in uniform pieces about twice as large as an English walnut, and knead the same as for raised biscuits. Make an opening through the center of each by pressing the thumb and finger together, so as to meet in the interior. They will then resemble small doughnuts ready for the kettle of fat. Place these on a perforated tin, at least one inch apart, and bake from forty-five minutes to one hour in an oven whose temperature is right for raised bread. They should not be taken from the oven while soft enough to yield readily to pressure.

The dough may be formed into rolls or sticks if preferred. A very excellent crisp may be made by rolling the dough to the thickness of a knife-blade, pricking it closely with a fork to prevent blistering, cutting in squares, and baking until "done to a crisp"; but it should not be so brown as to lose its palatability. Left thicker and baked longer, it makes a good cracker.

Roll the dough into cracker thickness, trim off the edges, so the pieces will be either square or rectangular, and prick well. Spread on half of the dough some chopped dates or figs, fold the other half over it, press lightly together with the rolling-pin, perforate again, cut in squares, and bake on the perforated tins or wire roll-baker; and you have what we call fruit crackers. The children enjoy them with their school lunches.

Graham flour will do very nicely for these breads, but not for the biscuits.

WHEN we begin to look at the things our neighbors have and we have n't, we always pick out just the things we want. They live in a nice house, we say, and we have only a little one. They have money, and we need to count every penny. They have an easy life, and we have to work. We never say: They had the typhoid fever, but it did not come near us. They have a son in the insane asylum, but our brains are sound. Staggering feet go into their grand door, but nothing worse than tired ones come home to ours at night. You see, when we begin to call Providence to account for the things that don't come to us, it's only fair to take in all kinds of things.—*Uncle Silas.*

—"Whoso is walking in a perfect way, he serveth me; he dwelleth not in my house who is working deceit; whoso is speaking lies is not established before mine eyes."—*Young's translation of Ps. 101: 6, 7.*

## The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 11, 1896.

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### WE FAINT NOT.

"FOR this cause," says the apostle, "we faint not." Speaking for Christians, he states not only the fact that they do not faint, but intimates that there is a specific reason why they do not faint. That reason is given in the preceding portion of the chapter (2 Cor. 4: 6-15), and is shown to consist of the support given us by the gospel in this life, and the hope we have through the gospel for the life to come. The "light of the knowledge of the glory of God in the face of Jesus Christ" (verse 6), and "the life also of Jesus . . . manifest in our mortal flesh" (verse 11), point out the way, and comfort and sustain us in all the trials of life; and though we are pressed even into the tomb, the assurance of the gospel does not leave us there; for Paul adds that we know "that He which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you." Verse 14.

"For this cause we faint not." We have in this not only a fact by which to show our Christian standing, but a duty by which to test our Christian fortitude. What is it, then, to faint? or, not to faint? The word "faint," as used at the present day, generally signifies a swooning away; a state of weakness, helplessness, and unconsciousness, which one cannot prevent, and for which one is not responsible. But the apostle evidently here uses the word in a different sense; for he plainly indicates that it is something which is under the Christian's control, and subject to his will; something which he may prevent, and for which he is responsible. And this idea is found in the meaning of the word. To faint, in the Scriptural sense, is to give up hope and courage; to cease efforts which should be continued; to act cowardly and unworthily in regard to the cause which one has espoused. It is exactly illustrated in the case of the ten spies who brought back an evil report, and caused the people to rebel. They "fainted"; they acted traitorously in regard to the enterprise on which they had been sent. The Christian does not act thus in reference to God's cause in which he has enlisted. The object he is seeking is too glorious to be surrendered because of any dangers in the way. U. S.

### WHO CANNOT BE SAVED?

THE Chaldeans in the time of Abraham were idolaters. Abraham's own father served "other gods than the Lord." Joshua 24:14, 15. Thus Abraham was born and grew up among idolatrous influences; yet from the midst of this idolatry, and in spite of all these idolatrous influences, Abraham found the one true God, and worshiped him, and was recognized by the Lord as his friend.

This demonstrates that every other person, though he be born of idolatrous parents, and grow up amidst idolatrous influences, can also

find the one true God. Abraham is a witness to all the world that all the heathen can find God, and worship him truly and be accepted of him. Every one who seeks God truly will find him truly. For to every one who calls, God answers; every one who feels after him, finds him (Acts 17:27); and to every one who finds God's existence, he reveals his character.

It is written: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" It is intended that the first of these questions shall be answered by "yes." It is only by its being answered "yes" that there can be any place for the second question. It would be meaningless to ask, "Canst thou find out the Almighty unto perfection?" if he cannot be found out at all. Therefore to the question, "Canst thou by searching find out God?" every man must answer, "Yes"; for even "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" who do not search and find him out.

The second question must be answered by "no" as certainly as the first one must be answered by "yes." No man can, even by searching, find out the Almighty to perfection, because man himself is sadly imperfect, and imperfection attaches also to all that is before him; but God does not leave mankind here: he reveals himself in his perfection, and gives eternal life to all who will receive it, that they may spend eternity in finding out God in all his glorious perfection.

Thus it is true that every one who will find God's existence, to him God will reveal his character. So it was with Abraham. So it was with Cornelius; to him who had found out God's existence, the Lord even sent an angel to tell him where to send for a man to make known to him God's character. So also it was with the Greeks of Athens, so overwhelmingly sunken in idolatry — "art," it is called now. They had idolized, had made gods of, all things that they could imagine, till they were brought at last to the contemplation of something of which they did not know what to think or to imagine, and therefore they set up an altar, and inscribed upon it, "To the Unknown God." And even to this faint call the Lord answered. Though they had discovered but a faint glimmer of his existence, even to this he gladly responded; and his apostle stood before them in their highest official place, and said to them all, "The Unknown God, . . . him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; . . . he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

Thus it is to all men everywhere and in all ages. They that seek him, they that even feel after him, find him. And so easy is it to find him; so quickly does he respond to the feeblest call; so fully does he reveal himself upon the faintest glimmer that is recognized of his existence, that when his wondrous work is finished, there is found standing before his throne, ascribing to him their salvation, a great multitude that no man could number; and this vast host is

composed of people "out of every kindred, and tongue, and people, and nation." These who are there "out of" every kindred and tongue and people and nation, are living and eternal witnesses that every one of every kindred and tongue and people and nation, who is not there, might just as well be there as these. The fact that one individual is there, of any single kindred or tongue or people or nation that was ever on the earth, is indisputable evidence that all the individuals of every kindred and tongue and people and nation could just as certainly and just as easily be there, as that this one is there; and the fact that one is there demonstrates that all the others are without excuse for not being there.

O, it is not hard to find the Lord! for he is not far from every one of us; he is so near that but to feel after him is to find him. It is not hard to be saved; for "whosoever shall call upon the name of the Lord shall be saved." "Look unto me, and be ye saved, all the ends of the earth; for I am God." By doubts, and queries, and unbelief generally, people make it hard to be saved; but in the Lord's way it is not hard. "My yoke is easy." Take it upon you.

Abraham is evidence that every heathen can find the Lord. Abraham, and that great multitude out of every kindred and tongue and people and nation, and even Jesus Christ himself, — the second Adam, — are all witnesses that God saves human beings — whosoever puts his trust in Him, whosoever is "willing" to be saved — with the salvation of the Lord. "Believe on the Lord Jesus Christ, and thou shalt be saved." Who can refuse? A. T. J.

### THE IMPORTANCE OF COUNSEL.

"WHERE no counsel is, the people fall; but in the multitude of counselors there is safety." Prov. 11:14. The value of good counsel and careful deliberation upon important matters can hardly be overestimated. This principle holds good in every line of work, whether it be secular or religious; but nowhere is it more applicable than in connection with the work in which we are engaged, which has grown from a very small beginning to its present magnitude and responsibility.

It is not the Lord's will that his work should bear the mold of any one man, and be guided and directed by him alone, nor even by him and a few associates. Very plain instruction has been given us on this point, and it has been characteristic of the work of the third angel's message all the way along, that no important enterprise has been set on foot until receiving careful consideration on the part of as many of the brethren as possible. All can see the consistency of such a course of action.

The responsibility connected with this work increases in proportion to its growth, and this being so, the need of wise counsel in every considerable move becomes more and more imperative. The mind of our people upon this matter is plainly manifested in the enlargement of important committees from time to time. For many years the General Conference Committee consisted of only three members. Then the number was increased to five, and still later on, further additions were made, so that the committee now contains eleven members. This enlargement has been rendered advisable by the increased amount of work that must be looked after. The Foreign Mission Board numbers



venteen, containing six members, in addition those who belong to the General Conference committee. The General Conference Association, a very responsible body, which has in charge a number of important institutions in various parts of the world, first consisted of only five members; but in view of the responsibilities involved, and the large and important interests to be looked after, the General Conference assembled saw fit to increase the number to twenty-one, in order that a larger representation of our brethren might unite in the consideration of the questions which would come up.

Now it becomes a matter of absolute necessity that these boards and committees shall have meetings from time to time to consider and act upon important measures connected with carrying forward the work. We aim to have them meet twice each year, and our brethren will readily see that it would not be advisable to hold these councils at less frequent intervals. Perhaps some may feel, however, that money ought not to be expended to bring brethren long distances to attend such councils. I am sure that any entertaining such feelings have not given the matter proper consideration. If such councils should not be called for the consideration and transaction of business, one of two things would result: Far-reaching plans and important decisions would have to be made by the two or three persons who could easily get together, or, if it should be thought improper for these few to move forward and take the responsibility into their own hands, the only other course would be to let the work lie undone, and the cause of truth be hindered. Let me ask the question, Would either course of action meet the mind of our people generally? And if men in responsible positions should be guilty of such conduct, would not the query naturally arise, Why have these men taken it upon themselves to decide matters, when the General Conference assembled has provided so many members on these boards and committees to share in the responsibility?

I am sure that, as members of these committees, we should feel that we were entirely out of place in adopting important measures which had received the consideration and approval of only a few persons, when our people, through their representatives, have seen fit to increase the number of counselors to correspond with the growth of the work. The fact is that money is all spent in bringing these men together, since there is thus provided one of the greatest safeguards against an improper expenditure of means by entering upon hasty, ill-advised plans. When the matter is carefully weighed, all will appreciate the importance of these councils. Without them the work would suffer in many ways, and the expenditure of means they involve is really very small in comparison with the amount of good that is accomplished.

O. A. O.

#### THE WORLD TURNING TOWARD ROME.

SINCE the days when the papacy fully established its seat in Rome, the eyes of the world have been turned toward that city. Earthly governments became the willing tools of that church, or were forced to carry out its baleful dictates, which breathed the dragon spirit of intolerance and persecution. For centuries the battle waged,—not for religious liberty, but to determine who should dominate the spiritual realm by worldly power—the pope or the

princes. Then amid the moral darkness the Reformation arose, proclaiming from the word of God the true principles of the divine Master, and showing the human foundation upon which the papacy rested. The feet of the Reformers seemed firmly planted on the solid rock; and so long as this was the case, the world stood amazed at their boldness, and the papacy began to shake in its foundations; but the Reformers erred. As the result, Europe saw instead of one intolerant church headed by a pope and supported by earthly governments, a number of intolerant churches headed by princes. But at the end of the last century another nation arose, which a German standard authority on law fitly names the "classical country, in which the system of separating church and state was for the first time practically realized." (Professor Hinschius, in "Staat und Kirche," p. 222.) With its rapid growth, the United States, under such blessed principles, became a most dangerous rival to intolerant Rome. God's principle of liberty of conscience, realized in the American government, stood in marked contrast to the spirit of religious intolerance shown by the papacy and the European governments; and naturally the eyes of the world turned from Rome to America.

An age of revolution followed, inflicting upon the papacy the deadly wound, and the governments of Europe were shaken to their very foundation. The cry for liberty of conscience and the separation of the state from the church resounded all over Europe. Belgium followed the United States, Feb. 25, 1831; Germany laid down similar principles at the Frankfort Parliament in 1848, but while the principles themselves were not carried out, they were in modified form adopted gradually by all the different German countries. Later on, Italy followed. Cavour had already declared in the Italian house of representatives, March 25, 1861, for "a free church in a free state." Thus one country after another was freed from the thralldom of religious intolerance. But in the midst of all this struggle for liberty, the papacy remained the same, and Pope Pius IX declared in his encyclical of Dec. 8, 1864, that religious liberty is *deliramentum*, or absurdity. In 1870 the declaration of the papal infallibility followed, and thus it is the infallible dictum of the papal see that religious liberty is an absurdity. On the other hand, the United States, about this time, abolished slavery, and rose stronger than ever from the great struggle for liberty and freedom, without distinction of race.

Before this, while everything seemed to promise that the United States would keep the lead in freeing the world from papal principles, the last message began to sound in that very country. At first the message was hardly noticed, was ridiculed, and slandered; yet it fearlessly pointed out the threadbare spot in the royal garment of liberty. Professor Hinschius, while calling the United States the "classical country" of religious liberty, adds that the one thing not in harmony with the principles of its Constitution is the strict Sunday laws. He says further: "There is scarcely any doubt that they would have long ago been rejected by the courts as contrary to the Constitution, were it not that they answered the views of the great majority of the American people with regard to a strict observance of Sunday. Only from this very reason it can be explained . . . that the reflections of President Jefferson, whether the United States government had such authority, have found no

response, though they are fully founded, if we consider the American Constitution." Thus we can see that the defect which the last message has pointed out now for fifty years is plainly seen by European jurists. The fair country of liberty, to which the eyes of the world have been directed more and more, is becoming the willing tool of the papacy, to execute its principles; but the worst of all is that the world does not see the papacy there, but thinks it sees the realization of the principles of the separation of the state from the church, and the results of granting religious liberty. Thus the world is led astray, by a false prophet, toward Rome. The nations of the earth behold in the United States a free country, admire its grand institutions and progress, model their laws after it, and thus naturally also their Sunday laws. The world is unconscious of the fact that in reality it is only turning back to Rome by beholding its image; and thus the United States proves to be the false prophet, turning the world more than ever to the worship of the first beast, whose deadly wound was healed.

The sacred principle of liberty of conscience is trampled under foot, and the bad results are seen more and more openly in the United States. The "classical country" of liberty of conscience has set full sail toward Rome, where liberty of conscience is regarded as absurd; and the world is fast following its course. Switzerland and England have already shown the same spirit, and the other countries of Europe are fast following the same example. In northern Germany, lately, one of our people, because his conscience did not permit him to send his children to school on the Sabbath, was not only imprisoned for every absence of his children, but the court, in order to collect its own fees, sent a sheriff to his house, who searched it for valuables. He found several bills to be collected (the brother was a harness-maker), simply took them, and collected them from the customers. A young man whose conscience would not permit him to drill on the Sabbath, was placed in a fortress, and ordered to work there; when he refused to work on the Sabbath, he was placed in a dark cell on bread and water for five days. Thus God's people are not only suffering for not obeying the strict Sunday laws, but also for keeping the Sabbath of the Lord.

The world is turning Rome-ward, and Rome's spirit is becoming more and more manifest. The prophecy is fast fulfilling; but may God's people on their part spare no effort to sound forth the last message of warning throughout the world. May the number of faithful workers speedily increase. May the means flow readily into the empty treasuries, to prepare the world for the last great conflict between the principles of liberty of conscience laid down in the teachings of our Saviour and those of religious intolerance laid down by the papacy. God's people are assured of the victory; may they arise in His strength, and win.

L. R. C.

#### A CALL FOR HELP.

THE readers of the REVIEW are already acquainted with the fact that the General Conference has bought a farm near the city of Huntsville, in northern Alabama, on which it is expected to start an industrial school for the colored people of the South. January 20, the day appointed for the transfer of the property, Elder Irwin and the writer were on the ground; and in due time

the papers were made out, and the price paid in cash (amounting to \$6700), after which we took possession of the premises. Arrangements are now being made for working the place this summer, the school proper not opening till the coming fall, probably in September or October. The prospects are that we shall then have a nice little company of students. Already applications have come in from a few worthy young people.

Our brethren will desire to know something about the plan upon which this school enterprise is to be conducted, but we are not prepared to give this very fully just now. This much may be said, however, that we are not planning to establish a colony of our people. No part of the three hundred and sixty acres we have bought is to be sold. The whole farm will be cultivated by the students for the benefit of the school. Families will not be asked to move in to Huntsville and its vicinity. Students of both sexes, who come properly recommended by responsible brethren with whom we are acquainted, will be heartily welcomed, and an opportunity will be given some who have little means of their own, to work their way through the school. We shall be able to receive a few students soon. They can work on the school farm this summer, and then enter the regular course of instruction when it opens in the fall. It will not be necessary for the present to erect extensive buildings. The dwelling-house already on the place can be utilized for school purposes for a while. A few small buildings will need to be put up to provide dwelling-places for students and teachers. Elder Grant Adkins and his wife have been placed in charge of the premises for the present. Later on other persons will doubtless be connected with the school as instructors.

So much for the general plan of the work. Now we have a request to make of our brethren. Money had to be borrowed to pay for the farm, but the General Conference cannot afford to pay interest on this sum. The enterprise is one in which we feel sure all our brethren have a deep interest. We look to them, therefore, for donations with which to pay off this debt. Some will be able to contribute large amounts, others smaller. Let all give cheerfully, according as the Lord has prospered them, and let every one do his share in the support of this needy enterprise.

Much might be said with reference to the importance of this move, and the necessity for prompt and vigorous effort; but the duty we owe the Southern field in view of its needy condition, has been so clearly brought before the readers of the REVIEW in the first-page articles, that it is entirely unnecessary to write anything further here. All contributions should be sent to Brother W. H. Edwards, the treasurer of the General Conference, at Battle Creek, Mich.

O. A. O.

#### "HAVE NOT YET SEEN THOSE TRACTS."

EARLY in the fall the International Tract Society got out two new tracts designed to be circulated extensively this winter. One of these was entitled "America's Crisis," and the other, "The New Testament Sabbath." Shortly after the tracts were published, we placed a note in the REVIEW, in the *Home Missionary*, and the *Signs of the Times*, asking our people who had been led to a knowledge of the truth through reading-matter, to tell us what publications first

attracted their attention to the third angel's message. We also said in connection with this request that if any had not seen the two new tracts, if they would mention it when writing to us, we would send them samples.

We believed that the facts gathered in regard to those who have accepted the truth through reading-matter, would not only be very interesting but also valuable to us. It transpires that we are getting some facts that we had not anticipated when we started out. Since the tracts were only recent publications, we were not surprised that nearly every person who wrote us stated that he would be glad to have sample copies of the tracts; but now, after these tracts have been before our people for nearly four months, and after all that has been said about them through our denominational papers, people are still writing to us every day that their attention has just been called to the notices we have had in the papers, and that they have not yet seen copies of the tracts.

To moralize on this a little, we might say that a letter has just been received from one of our state conference workers, informing us that he has been visiting a church of some forty members, and found only one copy of the REVIEW in all that large church. Now of course we would naturally expect that in that church there would be many people who had not heard of any new tracts, or of anything else new in connection with the third angel's message. They certainly would be very far behind the times. Evidently there must be other churches in the same condition, and no doubt there are hundreds of families that are not getting our church paper, else they would know about what is being planned and worked in our missionary lines. We would not think so strange of this were it not for the fact that we repeated our notices in regard to these tracts several times; and, furthermore, those notices were invariably on the last page of the REVIEW, the most prominent and valuable space for short notices; and we have yet to meet an individual who does not say that he reads the last page of the REVIEW first!

Then there is another point that we might moralize on. Do our state secretaries advertise our periodicals by circular letter, by correspondence, and otherwise, as they should? We have the most indubitable evidence that there are hundreds of families of Seventh-day Adventists that are absolutely doing nothing whatever for the advancement of the work, and that, too, in this time when events on every hand are so thrilling that it would seem that a heart of stone must almost be stirred. When new tracts are prepared and specially illustrated and made attractive for general circulation among the people, every Seventh-day Adventist in all the broad land should take up these publications, and circulate them among his neighbors and friends. We must put much more activity and earnestness into our work. We must spend more time teaching the rank and file of our people how to labor, and the importance of laboring for the advancement of the message. Not only should we teach them to circulate reading-matter, but they should be taught how to engage in all the various lines of missionary work in connection with this great cause.

What should be done to arouse the sleeping ones to activity, and not only to arouse them, but to enable them to gain that experience that will keep them awake? We will offer a suggestion: begin by getting them to take our church

paper, the REVIEW AND HERALD. Brethren and sisters, if we are sleeping now when all the great issues of the eternal world are just ready to burst upon us, we are in the most fearful danger.

A. O. TAIT.

Secretary International Tract Society.

#### TO CORRESPONDENTS.

18.—Is it true that Seventh-day Adventists teach that the Revelation is a sealed book? Please answer through the REVIEW, as some of our church officers teach that it is a sealed book, not to be understood till the time of the end.

Z. S.

Certainly not. It is probable that our querist misunderstood his brethren, and that they referred to the book of Daniel. See Dan. 12:4, 9.

19.—(1) Please explain Luke 21:24, last part of verse. (2) Why was the word "ghost" put in the Bible instead of "spirit"? Is it a superstitious word?

E. L.

(1) "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." A somewhat similar expression is found in Rom. 11:25: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." When the Jews rejected the gospel of grace in Jesus Christ, that gospel was given to the Gentiles, and it will not be taken from them as long as its work continues. Until the close of the gospel work, Jerusalem shall be trodden down, or dominated by strangers. Thus we conclude that "the times of the Gentiles" means the gospel dispensation.

(2) The terms "Holy Spirit" and "Holy Ghost" are interchangeable,—they mean the same thing. "Ghost" and "spirit" are from the same words in Hebrew and in Greek. Formerly "ghost" meant just the same as "spirit," but in later years the idea of a specter, or apparition, has been added to the word "ghost." It is a modern, not a Scriptural, superstition, that makes one think of a spook when he hears the word "ghost."

20.—In the REVIEW of Dec. 24, 1895, and in the Week of Prayer Readings, Sister White says that we are on the eve of a crisis, and should sell what we have and provide bags which wax not old, etc. In the number of Jan. 28, 1896, speaking of the work among the colored people of the South, she says: "The workers must build good cottages, and prepare homes, that they may teach the people more readily." Please harmonize the two injunctions.

E. R. L.

We have glanced over the references to the REVIEW articles, and do not find the expressions referred to, although in the last reference it is said: "Let farmers, financiers, builders, . . . go to this field to improve lands, and to build humble cottages for themselves and their neighbors." We do not say that the expressions noted have not been used, for it is likely that the querist has been careful to quote correctly; and we see no reason why such expressions might not be properly used. It has never been urged that our people should sell themselves out of their humble homes. But it is a solemn truth that we have come to a time when humble homes should satisfy us, and the surplus of means and property should be used to carry on God's work.

On the other hand, we have not reached the time when people can live without "humble cottages," or the work be carried on without buildings and equipments. It is by these means that the work will be carried forward; and faith in God's word and work will lead his people to dispose of their unnecessary property, and finally of the more necessary property, to advance this cause. It seems to us that those two thoughts are harmonious enough. We would that all could see their force.

## 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.

### THE HURRYING THROG.

BY ELDER L. D. SANTEE.

(Princeville, Ill.)

THE throbbing heart of the city  
Pulsates through the busy street;  
And I think, with love and pity,  
Of the hurrying throng that I meet.

I can see that life's weary burdens  
Weigh down the hurrying feet  
Of every man and woman  
That treads the wide-paved street.

And my heart goes out like a river  
To meet its kindred sea,  
For the hurrying toilers passing  
Are, each one, akin to me.

I often tell them of Jesus,  
And the truth that he soon will come,  
And invite them to share in the gladness,  
The rest, and the peace, of home.

Some eyes grow bright as they listen,  
And some with tears grow dim,  
As they give themselves to Jesus,  
And leave all their cares with him;

And out of the pain and the passion  
That is dead as the street's gray dust,  
Has come a life everlasting  
That is born of a perfect trust.

### A FEW WEEKS' PROGRESS IN GREAT BRITAIN.

As the interval of time between the departure of Elder D. A. Robinson for India and the recent arrival of Elder H. E. Robinson in England was a period of considerable interest in our work in Great Britain, I will venture to write down a few notes of progress. We were getting fairly into the merits of the Sunday-law controversy, and the government was determined to crush, with a heavy hand, any disobedience of the Sunday clause. Of course, by seizing the engine, they accomplished their purpose, so far as shutting women out of our office is concerned, as the work had to be put outside. Very providentially, we thought, Brother Bacon, our manager, was able immediately to get the work done next door, which has been a great saving and convenience.

But the utter helplessness of the greatest powers of earth in fighting against the law of God, has been more and more clearly manifested as the case proceeded. We thought possibly the press would not notice the latter cases as they did the first ones; but the best notices we have had in the papers have been the recent ones. By taking a few hundred dollars' worth of property, the government has made the truth and the importance of the issue known to an extent which we could not have done with as many thousands of dollars.

We have needed, in England, something to arrest the attention of multitudes, and let them know that the seventh day is the Sabbath, that some one keeps it, and that it is to be kept even though it costs something. It is so easy for people who have heard of the question to consider it merely a matter of argument, and not a practical issue. Aside altogether from the multitudes who have had the principles and the application of them brought to their attention, of whom we have no knowledge, save as interesting cases are in various ways heard of now and then, workers on the *Present Truth* lists, and in fact all our workers, have felt the influence of the Sunday prosecutions in getting the people to see that something is required of them personally.

Many readers of the *Present Truth* have dropped it, very naturally, as it is not thought proper by many to figure in police courts on any

account; but it has been interesting to see the steady increase in the list every time these cases have come on. For weeks our circulation has been the largest that we have ever had, some of the time above thirteen thousand. This is not a great circulation, it is true, but it must be remembered that these are not free copies, but nearly all are purchased by the readers. It is interesting in our work to know that ten or eleven thousand interested people are buying the paper each week.

The year has been like none preceding it, and the later months of the year have brought more reports of Sabbath-keepers springing up in the wake of the *Present Truth* canvasser and other workers than during any previous period. What we hope will prove the nucleus of substantial churches are reported from various centers, such as Birmingham, Nottingham, and other points. The Lord is distinctly working on the hearts of the masses of the people, and preparing those who are seeking light for the Sabbath truth. While the prosecution has done so much for us, it only increases the demand to follow up the advantage more vigorously than ever. By the aid of a gift of one hundred dollars from the International Religious Liberty Association, we were able to put out about one hundred thousand special leaflets on the Sunday issue, aside from a large quantity taken by our societies, and we still have a balance in hand for future use.

One of our canvassers told me an interesting thing some time ago. In one of the towns of Devonshire, where he was canvassing for "Patriarchs and Prophets," he found three copies of the book. One had been sent from South Africa, another had come from New Zealand, and the third from the United States. In another place he found copies of "Bible Readings" sent from foreign lands. Thus work done in one land has its direct influence in another, and the literature is sent traveling about the world.

W. A. SPICER.

### SOUTH AFRICA.

OUR first camp-meeting in this country is to open to-morrow (Thursday, January 9). The encampment is located in Mowbray, one of the suburbs of Cape Town, about three miles therefrom. Upward of forty family tents have been erected, and will be occupied, while in the central portion of the ground is the public service tent (50 x 90), a fifty-foot circular tent for children's and youths' meetings, a book-tent, a reception tent, a committee tent, and a dining-tent. We have a beautiful plot of ground a few steps from the railway station. The camp, which is laid out in a hollow square, with the public tents thrown into the center, presents a very pretty appearance from the train as it nears the station. The meeting has been well advertised, and we are looking for a good outside attendance. Next mail will find us in the middle of the meeting, when we will send additional notes concerning the interest, attendance, etc.

South Africa is just now plunged into a fearful state of excitement. The cloud of civil war in the Transvaal, involving this colony and other states of South Africa, hangs very dark over the land.

A. T. ROBINSON.

### BRITISH GUIANA.

DURING the past month we have had many evidences that the Lord is directing the work in this part of the harvest-field. The third of December I made another visit to the company of believers at Bootooba, Demerara River. Brother Downer preceded me a few days, and rendered good service in preparing them for baptism and organization. We did what we could to make them intelligent concerning the principles of our faith and methods of labor, and we were greatly encouraged by their determined efforts to rid themselves of every evil habit. If

they will only remain faithful to the light they have seen, great blessings will be theirs to enjoy. Eleven were formed into a company, and a leader was appointed. Nine were received by baptism, and two on profession of faith. Three of these are Indians, the first-fruits of our work among the aboriginal tribes. The interest in the Sabbath-school is increasing. The present membership is twenty-three.

Our work seems to be extending quite rapidly in the river district, considering the amount of work that has been performed. Through reading our literature and by the visit of one of our sisters, an interest has been awakened a number of miles higher up the river. I succeeded in getting a boat, and made a short visit there. I found one man keeping the Sabbath, and others deeply interested. I regretted very much that I could not remain longer with them. There are no churches or schools located on this part of the river, and the people plead very earnestly for some one to "come over and help them." We held the week-of-prayer meetings one week early, as we could not remain longer with them. All seemed greatly encouraged to know of the advancement of our work in various parts of the world. Although our members are all poor and the times are hard, they have built and paid for a small chapel during the past seven months. After the readings, the missionary collection amounted to \$2.12 in cash, besides several pledges.

The regular week-of-prayer services were held in Berbice by Brother Giddings, by Brother Downer at his home, and by myself at Georgetown. The attendance in town was not as good as we had hoped that it would be, but those that were faithful in attendance were greatly encouraged to press on till the victory is won. At the close of the services, two went forward in the ordinance of baptism, making eighteen that have received baptism during 1895. Brother Giddings reports that there are several awaiting baptism in Berbice, and I hope soon to visit them, and organize them into an independent company. Thus far all the Sabbath-keepers have been united to the Georgetown church.

After careful consideration of the general interests of the work, it has been thought best to disband the church organization in Georgetown, and form new organizations wherever needed. The principles of our faith and the duties of church membership were carefully considered, so that all could act intelligently in the matter. Twenty-one persons joined on profession of faith and two by letter. We expect others will join soon. A few of the old members held back for various reasons, but the new ones that were received will nearly make up the former number of resident members. I was requested to act as local elder, and Brother W. T. Downer as deacon, who was ordained to fill that office. The Spirit of the Lord was present, and we confidently expect better days for the Georgetown church. The many calls for help that come from the interior, and our inability to fill them without some kind of boat, led us to present the needs of the work before the friends of the truth in the colony, and ask them to increase their offerings for missionary work, so that we could get some kind of boat for missionary work. Our brethren have entered into the plan heartily. Nearly thirty dollars were received at Georgetown, and the five Sabbath-keepers at the leper asylum at Mahaica sent over a dollar. The donations from Berbice have not been reported yet. There is still an opportunity to aid in this good work. The donations will not be sufficient to equip and maintain this branch of the mission work, and any help that can be given us can be used to good advantage in spreading the truth.

Since traveling in the interior, my health has improved, and I hope to be able to go on with the work till others are found willing to trust in the Lord to keep them in this field. I think that our work would advance faster if we could



open schools and mission farms in the interior. I think that those who are willing to *practise* the principles of health reform, will have little difficulty in living in the highlands. The instruction that has recently appeared in the REVIEW concerning the needs of the Southern field, apply to this field as much as to the southern part of the United States, for the same conditions exist here as there. Who will heed these oft-repeated calls, and devote themselves to the work of educating the people in these benighted lands? Those who come should have a little capital to start with, as the chances for one without means to get along are not as good as in other countries. I think that an industrial school will be the best aid to establishing the work in this country, and that careful investments will give excellent results. I shall be glad to give what information I can to interested parties. May the Spirit of the Lord lead us all to go into all the world, and preach the gospel to those in darkness. W. G. KNEELAND.

#### NEWFOUNDLAND.

ST. JOHN'S.—I am grateful to the Lord that I am able to report that the work is taking a rise here in Newfoundland. For a long time, because of secret influences, the work in this city has been, apparently, at a standstill; but recently, since the week of prayer, and the return to this colony of Brother Parker, the work has begun to advance. Our hall will not accommodate all who would come. Last evening the hall was filled to its utmost capacity, and many stood upon the stairs. Many others, who on coming to the door, saw no way to gain admittance, went away. The brother who acted as usher told me he thought that nearly as many were turned away as there were on the inside. One brother, who gave up the truth for a time, returned and took a firm stand for it last evening, and another new one has decided to walk in the way of God's commandments. Others have arisen for prayers in our meetings, and still others, so we hope, will soon decide to submit to the Lord's requirements. We are thinking of building a church so as to accommodate the people. We hope to have it ready by the time the year expires for which the hall is now engaged. Our courage is good in the Lord. Brethren, remember the work here in your prayers. S. J. HERSUM.

#### MICHIGAN.

SHELBY.—Sabbath and first-day, January 11 and 12, were good days for the church here. The Sabbath was an especially refreshing season. Souls were deeply stirred, and one lady, who had never professed religion, confessed her sins, and sought salvation. She found peace in believing, and desires baptism. I visited a family, the husband and father of which desired to become a Christian. He put away his tobacco, and asked me to pray for him. He and his wife have begun to observe the Sabbath. J. L. EDGAR.

#### MAINE.

AUGUSTA.—Several months have elapsed since my last report in the REVIEW, but I can assure its many readers that my silence has not been caused from a lack of anything to report, for I have been busy all the while, since the camp-meeting last fall, in the work here at Augusta and Hallowell; and I can truly say that the Lord has blessed in the efforts put forth in this part of his vineyard, especially in Hallowell. We now have some eight new Sabbath-keepers here, and many others are deeply interested. Some of these will presently take their stand with us, so we hope, to walk in the light as God is in the light. We are putting forth the greater part of our efforts in Hallowell at present, although we

are located in Augusta. The reason we are doing this is because hall rent is cheaper in Hallowell, and the means at our command are limited. There is plenty of work which could and ought to be done here; but in order to do the work as it should and ought to be done in a place like Augusta, we should have more consecrated means and workers than we now have; but the conference, financially, is not in a condition to warrant us any help with either means or workers at present. Hence we will wait and pray that soon the proper efforts may be put forth in Augusta. We ought to have a Christian Help Band organized here, with experienced persons to carry it on; for I am fully convinced that a great work in that direction could be done, and many souls be brought to see and accept the truth. We have two Bible-workers here, and God is greatly blessing their efforts, for which we all praise his name. We are of good courage in the Lord, and feel thankful for the blessed privilege he grants us of having some humble part in his work. I have, since my last report, held a few meetings with the brethren and sisters at South Norridgewock and Bath. The Lord blessed us, and we had some good meetings at both places. The work throughout the State is onward, and we see indications that the Lord is ready to do great things for us in Maine, and many souls will soon be brought into the fold, if we will but put ourselves in a position where he can use us. Pray for the work in these two cities. M. G. HUFFMAN.

#### MONTANA.

It has taken some time to get acquainted with the work and territory in this field, and for this reason I have not reported before. Montana is a very large State. To make railroading practicable here, they have followed the crooked water courses. This makes the distance nearly a thousand miles from one end of the State to the other. The regular fare is from five to ten cents a mile. This makes expenses very high comparatively, especially where such great distances must be traveled to see so few people. People are coming and going a good deal here, therefore the work has been unsettled; but now it seems to be growing more permanent. We now have companies quite well established at Helena, Butte, Bozeman, Livingston, Kalispel, Great Falls, Missoula, and Miles City. There are also other small Sabbath-schools and scattered families in nearly all parts of the State. Some of our people here, I am sorry to say, I have never yet met.

The Sabbath-keepers in the State now number two hundred and fifty. Of these about two hundred are members of churches in the State. I wish all might belong to some church, and plan to meet with the church at least on quarterly occasions. It would be a great help and blessing to them. One hundred and thirty-five of the above number have accepted the faith in the last year and a half. Many times my soul has been filled to overflowing as I have listened to the evidences of God's power to save his people from their sins. The spirit of the message seems to be taking hold of God's people here, as is manifest in various ways. The Christian Help work has relieved many from suffering, and has been a factor in breaking down the prejudice which the enemy is continually creating in the minds of the people. The tract and missionary work has also been a great help. We have practically but one canvasser in the work, therefore not much has been done in that line; but the individual members have circulated over four hundred and fifty thousand pages of tracts, and some of these have been taken up and circulated again and again. Several have embraced the truth as a result of this work. The past year our tithes have amounted to more than \$4000; our first-day offerings were \$99.15; Christmas offerings, \$160; cash donations to ministers, \$339. I cannot just now give

the Sabbath-school donations, nor the amount given and pledged to the college and other branches of the work. There are now seventeen students at the Walla Walla College from this State, and several others are preparing to go next year. I wish to say, for the brethren of Montana, that we are of good cheer, have perfect confidence in God, and know he is abundantly able to save us all.

Two church buildings have been erected the past year, one at Great Falls, one at Missoula. J. R. PALMER.

#### LOUISIANA.

NEW ORLEANS.—I came here from Louisville, Ky., September 15. Upon arriving in this city, I found a pleasant place to stay for a few days, with a family which has been interested in the truth for more than a year. I am now studying the Scriptures with this family. The people here are very kind and courteous, and I believe there are many who will accept the message when it is presented to them in the wisdom and spirit of Christ.

There is a little company here trying to keep the lamp of truth burning, and I was encouraged at seeing how eagerly more light is received by them. I have been again reminded that God is willing to supply all needed grace, and is ready to teach us his way when we lose sight of men, and seek him with the whole heart. When we are ready to deny self, come out from the world, and take the yoke of Christ upon us, we realize the comforting assurance of the Saviour's promise, "Lo, I am with you always, even unto the end of the world."

It has been my privilege to distribute a large quantity of reading-matter, and to hold Bible readings with a few interested families. The power of God is in his word, and its work upon hearts is apparent in many cases. A sister who once knew the truth has been brought to the fold again. A brother has begun the observance of the Sabbath of the Lord. He is an architect who has been doing business in this city for four years. He has been acquainted with our people and work for several years, and has been a subscriber to the *Sentinel*.

We now have a good place of meeting, and new faces are seen at the meetings from time to time. The number usually in attendance on Sabbath is about thirty. The amount paid in to different enterprises since I came here, is almost seventy dollars. J. E. EVANS.

#### NORTH CAROLINA.

SINCE my last report, in company with Brother Frank Lyndon, I visited the mountains in Wau-tauga county. We met with the Bethel church, and held eight meetings, Brother Lyndon assisting in the preaching. This was a refreshing season for us as well as for the church. Three were baptized and added to the church. We spent one day at Cove Creek. Here we have a good meeting-house locked up for want of attendance on account of removals and death. This would be a good place for one or two Christian families to come, so that the house of worship might again be opened. The hospitable mountaineers would welcome such people. Families who have a connection with the Saviour could win stars for their crowns here. I lived here eight months, and could spend the rest of my days among these people. Truer friends one will not find anywhere.

On our return from Cove Creek we finished our house of worship at Penelope; and now our friends meet there on the Sabbath, and hold their Sabbath-school and meeting. One night in the week they have a song service, two nights they meet to improve their reading, and once a week they hold a missionary meeting. Brother Lyndon teaches the children a half day each

week, and fills up his time in visiting and preaching as the way opens. The Lord is blessing him with a good experience. Mrs. Shireman is spending her time among the friends at Waynesville, while I am at the institute at Atlanta, Ga., where the Lord is showering blessings upon us through his servants. Truly the Lord is giving us showers of blessings, for which my heart goes out in gratitude. The work in North Carolina is advancing as never before.

D. T. SHIREMAN.

#### KANSAS.

AFTER the district conference at Wichita, I held evening meetings at our mission rooms for two weeks, with an attendance of from forty to fifty. The week of prayer called me to Sterling for a few days, when two meetings were held nearly every day. These were much appreciated by the few who attended them. The latter part of the week was spent with the brethren at Preston, where the two daily services were seasons of blessing and encouragement. Six made a start for a new life at this place. After a few days at home I visited Ford, near Dodge City, where Brother Shafer had been holding meetings for several weeks. A peculiar feature here was that the entire community had attended all the meetings, and while assenting to the truths presented, would neither reject nor accept them. An organization was effected, and a few who concluded to obey were enrolled as members of the family of Christ; others will doubtless soon follow. Brother Shafer will remain for a time to visit and develop both the church and the interest.

From Ford I went to Lawndale, about seventy-five miles farther east, where Elder Morey has labored for some time, and organized a little church. I found them sound in the faith. Brother John Morrison having moved to this place from Michigan, he was elected elder, and with the benefit of his experience, the prospect is good for a growth in numbers and knowledge in this church. Other places in this southwestern country are calling for the message; and while the greater number turn with contempt from "the law," everywhere some are honest enough to obey. I have known the presence of God with me in healing and helping power during these weeks of almost incessant labor, and I praise him for all the results obtained.

C. A. HALL.

#### VERMONT.

In the matter of annual offerings, Vermont will not differ much in the aggregate amount from last year. The sum will probably be about six hundred dollars. Finances are such that not many large offerings were made, yet it is believed that a larger number joined in the giving than on any previous occasion. Since our last report a neat little church has been completed by the newly-organized company at North Wolcott. This building was dedicated December 15. On that occasion its pews were filled with an attentive congregation.

Elder Pierce, who spent the larger part of his time during the year just past in building up the work at North Wolcott, is now holding meetings in West Topsham. This is a new field, but we learn that some have decided to obey the truth. The workers in the city of Rutland report an increasing interest in Bible readings, meetings, and in the kindergarten work. The latter is being done for the poor children and youth gathered in from the city. This kind of labor has a helpful influence upon the church members. Three or four have lately embraced the truth in the city of Burlington, and others seem almost ready to do so. Those laboring in Burlington say the opposition is very great, and still the interest is the best that has yet been seen in that city.

I have just succeeded in re-establishing a Sabbath-school and meetings in Underhill, where many removals had led to the disbandment of the work. One family has returned from Battle Creek to this place, and new courage has taken hold of others, so the result is quite good. O that many more would come back to these deserted churches, that the work might be revived in many places now forsaken by our people!

WM. COVERT.

#### MISSOURI.

I BEGAN a series of meetings Dec. 8, 1895, in a schoolhouse five miles southwest of Bolivar, and continued the meetings most of the time until January 6. Several became interested in the truths, yet the cross seemed too heavy to lift; but the brethren and sisters were greatly strengthened by the meetings. December 23-25 I spent with the Springfield church, aiding them in their week-of-prayer services. January 9-12 I spent with the company at Everton. I held nine services, which greatly strengthened the brethren. A missionary society was organized, a librarian was appointed, and some tracts were ordered with which to work. I held one service at Springfield, and baptized two people.

January 17 I opened a Bible-school or institute, at Mountain Grove. In the morning one hour is devoted to the study of the book of John; in the afternoon, one hour to the study of the church,—its object, purpose, and our relation to it, and to each other in the church. The evening service is devoted to the study of prophecy and subjects pertaining to the third angel's message. Nearly thirty are in attendance, and the Lord is blessing us in the study of his word.

W. S. CRUZAN.

#### MINNESOTA.

PINE CITY, DASSEL, AND ST. PAUL.—I visited the church at Pine City, January 10, and remained over Sabbath and Sunday, attending the quarterly service. Appointments had been given out through the local paper that there would be preaching on Friday evening, and three sermons each of the following days. This meant considerable work in addition to other work necessary for the church; but it was much better than to reach the place and find nothing done. The Lord met with us by the Holy Spirit, giving aid in all the meetings. There was very little outside interest, but the meetings were well attended by nearly all believers. The preaching was close and practical, and deeply encouraging to the church, as together we contemplated the fulness of Christ in all his works. Union prevailed in the annual election of the church and tract society officers. Six were added to the church, and seven to the tract society.

January 17-19 I spent at Dassel in quarterly meeting. This was also an encouraging occasion. The officers were elected for the ensuing year. The appointments in the Methodist and Christian churches were taken up because of our meetings, so there was a fair attendance of the citizens of the place. On Sunday evening the house was full of attentive listeners, as I presented the "eastern question," and many were led to acknowledge that the word is now meeting a fulfillment. One precious soul decided to give up all and follow Christ.

The quarterly meeting of the St. Paul church was held the first Sabbath and Sunday in the month. The work is onward here, and a spirit of union seems to prevail. Our Bible workers find all they can do. The St. Paul church will soon change its place of worship to the Waucota street chapel, between Eighth and Ninth streets. My work of correspondence with the secular papers is very encouraging, and I find all I can do. Pray for the work in this city.

H. F. PHELPS.

#### A FRENCH SABBATH-KEEPER IN A MILITARY PRISON.

ABOUT six months ago a young French brother, who had received the truth from us in the Argentine Republic, and had been in the canvassing work, became discouraged, left the work, and gave up the Sabbath. After a little he worked his passage to France. Since he reached there, I have received a letter from him, which says: "I am now in France, imprisoned for not choosing to do military service. Although through weakness and fear of men I obeyed, formerly, the human law and transgressed God's law, at the end of two months the Lord gave me strength to obey him. Finally I am imprisoned. I pass my Sabbaths very happily, thanks be to God. Not being privileged, like St. Paul, I cannot write what I would like (and so many things I have to tell you!), because my letters are read by the governor. I am at present in the hospital, not on account of sickness, but because I am under observation, that they may see if I have all my mental faculties. Thanks be to God, I have. The Lord is with me with power, and sustains me in all my tribulations. I have faith in him, that he will make me conqueror. I have been imprisoned about three weeks, and do not know whether I will ever get out; but my faith and confidence are in the strength of Israel."

L. BROOKING.

#### DOINGS AT THE CAPITAL.

THE devotion and zeal shown by the advocates of Sunday legislation are certainly worthy of a better cause. If the labor and energy expended in the effort to arouse the masses of the people in the interest of this movement, were directed toward the elevation of the true Christian standard among the people, backed by the Spirit of the Lord, it would certainly result in a great awakening. Washington is to have another Sunday organization, and this time it is to be a woman's organization, to be known as the Woman's Sabbath Alliance of the District of Columbia. The preliminary work of organization has already been done. The daughter of Secretary Morton was elected president, and among the many vice-presidents are the following ladies: Mrs. Wm. L. Wilson, wife of the attorney-general; Mrs. Hoke Smith, wife of the secretary of the interior; Mrs. Justice Harlan; Mrs. Senator Frye; Mrs. Senator Cullom; and many other women of note.

It is the plan of this society to appoint a committee of two in each separate church organization in the District, whose duty will be "to obtain members, and work up meetings in the interest of Sunday observance, and use every means possible to create a sentiment in its favor." The declaration of principles contains the following language: "The women of America, recognizing the American Christian Sabbath as our rightful inheritance, bequeathed to us by our forefathers, as the foundation of our national prosperity, as the safeguard of our social, civil, and religious blessings," etc. Then follows a solemn pledge that all members are required to subscribe to, that they will promote by every means in their power the observance of Sunday as a day of rest and worship, will seek the cessation of all traffic, entertainments, and amusements, and will confine themselves and their households to such literature as will conserve the highest spiritual good on that day. This is to be the center of a national organization, and it was decided to co-operate with the Epworth League, the Christian Endeavor, and other like organizations "for patriotic reasons." And I may add that the time seems near when every society for so-called reform must have Sunday attached to it "for patriotic reasons," to meet with popular favor.

The question of a Sunday law for the District of Columbia is still kept before the people, and

the commissioners have been urged to return the bill to Congress with a favorable report; but they have not yet done so. To-day (February 5) they heard argument in opposition to such action. The Religious Liberty Association was represented in the general protest entered by other organizations and individuals. Conspicuous among the speakers was General Birney, of Washington. It is a question of uncertainty as to what the action of the commission will be.

The Judiciary Committee of the House of Representatives has decided to grant a hearing on the resolution for the establishment of the Christian religion, to be held the eleventh of March, the time to be equally divided between the advocates of the resolution and those opposed. The Senate Committee will grant no hearing on the resolution. A. M.

#### WHAT SHALL WE DO?

I HAVE been reading and studying the *Home Missionary* supplement, and I am truly ashamed of our faith as a people as I read reports of some quite large churches, numbering from twenty-five to fifty members, which have a credit of from ten to seventeen cents for the whole quarter for first-day offerings. Now if each member of a church of twenty-five would give one cent a week, there would be \$3.25 a quarter to the credit of the church. Now let us read the text upon which this obligation of giving to send the truth into all the world, stands. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Does "every one" mean me, and every Seventh-day Adventist?—Surely it does. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." As the result of this command of Christ, we are told to lay by, as God has prospered us.

How many of us are commanded to lay by us, as God has prospered us?—Every one of us. Is every one of us doing so? If not, can the third angel say of us who are not doing so, "Here are they that keep the commandments of God, and the faith of Jesus"? Rev. 14:12. The members of the church at Sparta, Wis., have decided that they will lay by at least one cent each a week, and as much more as the Lord may lead them to give, to sustain the missionary work in all the world; and if all Seventh-day Adventists will do the same, it will greatly increase the funds with which to carry forward the work of the Lord in the earth. It will also greatly increase our personal interest in the work of the Lord in the earth. Dear brethren and sisters, what are we going to do with this command of Christ? The Spirit says to all, Obey and live. I. SANBORN.

### News of the Week.

FOR WEEK ENDING FEBRUARY 8, 1896.

#### NEWS NOTES.

The sultan has replied to the womanly letter of Queen Victoria, in which she mildly expostulated with him over his horrible work. A despatch states that the reply sympathizes with the queen in the humane sentiments expressed, and declares that the reports of the massacres were spread by evil-disposed persons. The sultan adds that, contrary to the allegations, it was the Turks who were first attacked while praying in the mosque. Continuing, the sultan has assured the queen that the measures taken have succeeded in restoring order; that, except at Zeitoun, quiet prevails everywhere; and that the negotiations going on with the insurgents of Zeitoun will undoubtedly lead to the inhabitants' resuming their vocations.

The papal nuncio at Vienna has been very active in intermeddling with the politics of Austria, producing quarreling and strife, and instituting intrigue. The pope has been repeatedly requested to recall him, but without avail until now. The emperor has lately addressed an urgent letter to Leo XIII, insisting upon the withdrawal of the offensive partizan, and the pope has yielded to the pressure. The pope replies that he intends to hold a consistory in Rome in March, when four cardinals will be created, and Mgr. Agliardi, the Vienna nuncio, will be one of them. By this the pope does not show any disapproval of his intermeddling, but on the contrary, rewards him with the highest gift in his power. Such intermeddlers in political affairs are Rome's best agents. That is the way in which Satolli won his hat.

The headless body of a woman was found in the road in Kentucky across the river from Cincinnati the first of last week. By the dealer's stamp on her one shoe, she was traced to Green Castle, Ind., where it was ascertained that she was the highly respected daughter of a prominent farmer, a girl of beauty and attractiveness. Her murder was traced to two young men who were incited to the terrible deed by a third, who desired to be rid of the girl to avoid trouble. The one who was the moral cause of the murder is the son of a presiding elder, a bright young man heretofore highly esteemed in the community. The details of the crime are too horrible for repetition here, and are a fearful warning against that laxity of conduct which is far too prevalent in these days. All three young men implicated are under arrest.

Bids of the next issue of U. S. bonds, of \$100,000,000, were opened in Washington, February 5. At first it was supposed that the country would be at the mercy of J. P. Morgan's syndicate of bankers, who offered to take the lot at 104. But a movement for popular bids was started by the *New York World*, which bid for \$1,000,000 at 114. Since then, bids have been coming in, and upon opening them it was found that over five and a half hundred million dollars had been bidden for. Of this sum \$400,000,000 was at 110 or higher. The Morgan syndicate revised its bid, and offered 110.687, and will secure a good share of the whole amount, about one-third, though popular sentiment would be against their receiving a cent. The popular movement has saved the government \$7,000,000, and strengthened its credit both at home and abroad.

The United States Congress adopted a set of resolutions, as we noted last week, asking Spain to recognize the Cubans as belligerents rather than bandits, though the request was couched in pleasant language. The Spanish authorities quickly responded in a similarly pleasant tone to the effect that the war had been conducted on very mild principles, indeed so mild as to cause universal comment. The lenity of General Campos was one of the principal causes of his recall. His forbearance, it is claimed, has become a household word in other countries. The reply also states that his successor, General Weyler y Nicalau, is inclined in the same direction, and goes with instruction to follow the same policy. The Spaniards then call attention to the destructive policy pursued by the rebels as contrasted with their own. Altogether it would seem that the Senate has been pretty well answered.

News during the week concerning the great international complications has been rather meager. None of these complications have been settled; but no violent demonstrations have taken place. The irritable mood of the nations is prevented from breaking out into open rupture by a mysterious restraining power, like an unseen hand. Cecil Rhodes has landed in England, and there was quite a disposition to receive him as a hero with an ovation; but this was checked by those in control, as being inappropriate under the circumstances. In the Transvaal, matters are not yet settled, nor will they be until the status of English authority is more clearly and satisfactorily defined. This may be done peaceably. No special developments have appeared in Turkey or Armenia. Brazil is said to be bristling up to France over a boundary question. In Venezuela matters are settling down gradually, but not without some jostling.

Joseph Chamberlain, the British colonial secretary, in a despatch to the governor of Cape Colony, sets forth a clear distinction between the *witlanders'* agitation in the Transvaal and the unjustifiable raid of Jameson. He contends that the former was open and above board; that it was called out by real grievances, in that those who contribute to an immense revenue are denied any voice in the management of public affairs. He also states the position of Great Britain on the matter of British suzerainty, and declares England's purpose to maintain her position, as follows: "Since the convention of 1884, Great Britain has recognized the Transvaal as independent internally, but its external relations are subject to the control of Great Britain. There is no reason to anticipate that a foreign state will dispute our

rights, but it is necessary to state clearly that the government intends to maintain them in their integrity. Internally Great Britain is justified, in the interests of South Africa as a whole, and for the peace and stability of the Transvaal, to tender friendly counsels regarding the new comers, mainly British subjects."

The methods employed by the so-called reformers of public morals are illustrated again by a circumstance that occurred in New York on Sunday evening. A young man, the head of one of the Vigilant Leagues, secured two officers in citizens' clothes, and with a comrade or two entered a saloon restaurant and ordered "drinks." These were served, and then the keeper and his waiter were arrested. At a table sat a lady with her two children, eating a dinner; the table was surrounded, and the lady and her frightened children were arrested, and rudely marched away to the station-house at the order of the young reformer. These were respectable people, and were quietly eating their meal by themselves. To the credit of the sergeant be it said that he liberated the frightened family, and delivered a rebuke to their tormentors. The circumstance has excited some indignation, but it shows the unscrupulous venom of this most unchristian method of Christianizing people. It reminds us of Saul of Tarsus, who was "exceeding mad."

#### ITEMS.

—The Hon. William H. English, who ran for vice-president in 1880 with General Hancock, died in Indianapolis, February 7.

—A terrible storm of wind and rain raged on the Atlantic Coast February 6 and for a few days previous. The loss of life and property was very great, but no figures are to hand.

—Strong resolutions against the treatment of Bishop Arnett (colored), of Ohio, at Boston hotels last week, were passed at the weekly meeting of the Baptist, Methodist, and Presbyterian ministers.

—The St. Petersburg press censor has instructed the newspapers not to publish anything tending to encourage the illusion that the Russian government is meditating reforms of a liberal character in its administrative regime.

—The owners of the British steamer "Crathie" have appealed against the judgment of the court at Rotterdam, which found that steamer to blame for the sinking by collision, in January last, of the North German Lloyd steamship "Elbe."

—United States Minister Terrell in Constantinople has demanded an indemnity of \$100,000 for the burning and pillaging of the American missions at Marash and Harpoot. He has also asked for the immediate granting of firmans for rebuilding them.

—A Chinese doctor is employed by families by the year, at a rate according to their means and his reputation, of one cent to five cents a day as long as every member of the family is well. When one falls ill, the doctor's pay stops until health is fully restored.

—The worshipers of the devil have now four temples in Paris, and their tenets and practises are attracting considerable attention. He is worshiped with blasphemous rites, and his devotees declare that he appears in visible form before them on certain occasions.

—The editor and proprietor of one of the Chicago daily papers has been tried and convicted of publishing and sending through the mails obscene matter. The matter complained of consisted of advertisements and personal notices. His sentence is reserved by the court.

—A Chicago man named Klaettke, while under the influence of liquor, killed his aged father and mother, his wife and three children, and himself. Whisky is the only cause known for the dreadful deed, for the family was well provided for. Yet we license liquor-selling.

—A despatch to the *Frankfurter Zeitung*, from St. Petersburg, says there are indications of a revival of the revolutionary movement among the Armenians. It is added that secret Russian agents report that quantities of revolutionary pamphlets and proclamations printed in London have been sent to Armenia.

—The great steamship, "St. Paul," which ran onto the beach at Long Branch, was rescued from that position after lying there for ten days. It was ascertained that the vessel was not injured. There is likely to be trouble over the amount to be paid to the wrecking companies that hauled the giant steamer off the sand.

—A letter from Havana, Cuba, states that the price of provisions is rising very rapidly, and destitution in the city is increasing rapidly. A great many families are now dependent for subsistence on what the government gives them—a small amount weekly. There have been times within the last few days when there has not been provisions of any kind to be bought at the public markets. Even those having money to spend have been forced to go hungry. Nothing has been received from the surrounding country for a long time.



The shah of Persia and the sultan of Turkey each possess a prayer mat, or rug, made of diamonds and pearls, and valued at something over \$2,500,000 apiece.

The friends of Ballington Booth, leader of the Salvation Army in this country, held a meeting in Carnegie Hall, New York, to protest against the recall of himself and his wife.

"Bat" Shea, a political thug who committed murder at the polls in Troy, N. Y., at the last election, and a long trial was convicted, is to be "electrocuted" next week unless some other dodge shall be taken by those who are laboring to save him.

The Woman's Society of Delavan, Wis., presented a crowded house an amateur minstrel entertainment the evening of the 5th inst. The young men of the orchestra occupied the orchestra chairs, and each one wore a white-headed wig.

In high official circles there are hints that all cause of ill-feeling between Turkey and the United States, so far as the relations of the governments are concerned, has been removed.

The trusted cashier of the Fort Stanwix National Bank of Rome, New York, lately committed suicide. Investigation followed, and it is now ascertained that he had embezzled nearly \$100,000 of the funds.

Special Notices.

THE SCHOOL IN KANSAS.

ARRANGEMENTS have been completed for a five-weeks' school to be held at Eldorado, Kan., beginning February 18. In connection with the school there will be a series of meetings held for the purpose of meeting the demand of the outside interest.

WANTED.

PAPERS.—Elder J. C. Foster, of Portage la Prairie, Manitoba, wishes to procure late clean copies of our periodicals for missionary work.

TO EXCHANGE.—A forty-acre farm in Allegan Co., Mich., for a cheap house and lot in Battle Creek.

PAPERS.—A few late, clean copies of the Signs and Wonders can be used in missionary work.

EMPLOYMENT.—A young man twenty-five years old wants employment with a Seventh-day Adventist. He is a good, steady hand, and wishes especially to hear from farmers in Ohio.

Appointments.

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

If the Lord will, we will hold general meetings in Michigan as follows:—

- Lyons, Feb. 25 to Mar. 1
Grand Ledge, Mar. 3-8
Charlotte, " 10-15
Alaiedon, " 17-22

We hope to see at these meetings not only our church members in good standing, but the backslidden and unconverted.

A. O. BURRILL, O. SOULE.

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its fifth annual session under the new charter in Battle Creek, Mich., on Tuesday, Feb. 25, 1896, at the Tabernacle, at 10 A. M., for the election of a board of directors for the ensuing year.

Blank forms for proxy will be sent to any one who may request them.

- O. A. OLSEN, U. SMITH,
H. LINDSAY, C. A. R. HENRY,
W. C. SISLEY, F. D. STARR,

H. W. KELLOGG, Directors.

THE annual meeting of the Seventh-day Adventist Educational Society will be held in the chapel of the REVIEW AND HERALD Office, Feb. 24, 1896, at 4 P. M.

- W. C. SISLEY, J. H. KELLOGG,
U. SMITH, J. H. MORRISON,
A. R. HENRY, F. D. STARR,

G. C. TENNEY, Directors.

Publishers' Department.

No. 36 Extra of the Religious Liberty Library is entitled, "Church and State, a Discussion of the Late Encyclical of Pope Leo XIII," by Geo. B. Kulp, pastor of the M. E. church in Battle Creek, Mich.

Obituary Notices.

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

GEE.—Died of typhoid pneumonia, near Syracuse, Neb., Nov. 16, 1895, Luella Evaline, only daughter of John and Mary Gee, aged fourteen years and four months.

MRS. W. J. WILSON.

GEE.—Fell asleep near Syracuse, Neb., Dec. 28, 1895, after an illness of three weeks, of typhoid fever, Sister Mary Viola, wife of brother John Gee, aged thirty-five years.

MRS. W. J. WILSON.

GRAPES.—Died in Battle Creek, Mich., of consumption, Jan. 10, 1896, D. Webster Grapes, aged twenty-four years and nearly four months.

J. H. DURLAND.

MAGIL.—Died in Santa Barbara, Cal., Jan. 2, 1896, of cystic tumors on the brain, Brother J. F. Magil. He had been a great sufferer for many years, but now he rests in hope.

S. THURSTON.

WATSON.—Died of paralysis, in Lake City, Col., Nov. 7, 1895, Sister Emma Watson, aged fifty years. Sister Watson embraced the present truth in Kansas about nineteen years ago.

GEO. O. STATES.

KIEHNHOFF.—Charlotte Kiehnhoff died near Palermo, Kan., Dec. 29, 1895, aged 87 years and 10 months. She was born in Prussia, and came to this country in 1857.

ALICE KIEHNHOFF.

DE YARMOND.—Died at Briggs, Mich., of heart disease, Oct. 29, 1895, brother Chas. B. De Yarmond. Born in Nova Scotia in 1815, he settled in Michigan in 1832.

U. S.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and routes.

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.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 24, 1895.

Table with columns for EAST, WEST, STATIONS, and various train services, listing times and routes.

Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a. m. daily except Sunday.

# The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 11, 1896.

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Elder J. N. Loughborough is spending a short time in this city, preparing his recent book, the "Rise and Progress of Seventh-day Adventists," for translation into other languages.

The Atlanta Institute closes, as we are told, the evening of the 11th inst. Elder O. A. Olsen is expected here the 12th. The General Conference Council will convene the 20th. Elder G. E. Fifield, on his way home from Atlanta, will stop for a few days in Washington, D. C.

Dr. P. A. De Forest, who went to Basel, Switzerland, to direct in the medical work that is being established there in the publishing building, writes that preparations are going satisfactorily forward, and that they are now prepared to give baths and to enter upon the regular work of the institution.

Doctor Mathewson, who has immediate charge of the medical work in the Chicago mission and branch Sanitarium, has been spending a few days in Battle Creek, being called here by the illness of his father. He reports the work in the great city to be in a more prosperous and encouraging condition now than at any previous time, and the circle of its influence is widening.

We are in receipt of a letter from M. C. Guild, of Chase, Mich., inquiring if there is not a good Sabbath-keeping family who will move to Hilman, Mich., and become a help to the struggling company of believers there. Here is an opportunity to do good. We are receiving many such letters. No doubt there are very many families in our various churches who ought to do this very thing. When the Christian church was established at Jerusalem, and thousands had joined it under the apostles' labors, something had to be done to carry the truth to others. To see how it was done, read Acts 8:1, 4: "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad

throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went everywhere preaching the word." Let us not wait for persecution to stir our nest.

Elder H. P. Holser has reached this city from Europe. He comes to attend the Council, and to transact some necessary business. He is purchasing an outfit for a bakery to be established in connection with the Central European work. Brother Luc Roth, who is now engaged with the Sanitarium bakeries, will return to Europe, to take charge of the work to be established there.

Dr. A. J. Hoenes, for several years connected with the Sanitarium, has gone with his family to Hot Springs, S. Dak., to take charge of a like institution there. He will be missed by a large circle of friends and by many patients who have experienced his kind and skilful attentions. We all join in wishing him success in his new field, where a grand opportunity to do good seems to await him.

We are requested by the Counting-room to say that lately a good many letters containing small sums of money for this office have been lost in transit. They start all right, but fail to reach the destination. It will be better, therefore, to discontinue sending dollar bills, or two dollar bills, or any other money, in letters. Send money orders, express orders, registered letters, or bank drafts. Money-orders for sums not exceeding \$2.50 cost but three cents.

We are pleased to present to our readers some items showing the prosperity of the work in the mission at Guadalajara, Mexico. The first items are charity work: Number of persons treated at mission rooms, 2730; at their homes, 132. Treatments given at mission, 9284; in homes, 308. Physician's visits, 317. The first item is probably a little too large, as the number is obtained from monthly reports, and some patients might be included in two months' reports. Twice as many women as men were treated. The pay work from May to December includes 426 patients, 3083 treatments, and 257 outside calls by physicians, with an income to the mission of about \$4000 Mexican, or \$2000 U. S. money.

The *Interior* follows the doubtful example of the *Independent*, noted last week, and makes the following observation:—

"Our Adventist friends think they hear the final 'wars and rumors of wars.' How would it have been had they lived in the days when the words, 'The emperor has left Paris,' sent a shiver over Europe? The Lord told us that we could not know anything about the time of his coming—only that he will come."

We do not believe that the learned editor of the *Interior* wrote that squib, for he is a Biblical scholar, and knows better. He knows that the Lord said: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Why were the many premonitory signs of his coming foretold, if it were not that his people might know something about the time of his coming? Therefore Paul writes: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Peter speaks of those who are "willingly" ignorant of these things. There

is a wide difference between knowing the "and hour" of Christ's coming, which cannot be told, and not knowing "anything about the time of his coming." The editor of the *Interior* should watch his item-writer.

By some means we overlooked last week a quiet little stranger lying on our table, nestled among a lot of more pretentious papers. We at last looked into the face of the new-comer we were pleased to see labeled on his countenance, *El Amigo De La Verdad*, Tom 1, No. 1, Guadalajara, Mexico. This new "Friend of the Truth" is a twelve-page monthly, of which Elder Dan T. Jones is "Editor Responsable." It seems to present in its first number a nicely selected and well arranged list of topics. The subscription price is "50 centavos al año." We don't know how much that is in "United States." But we welcome the little stranger and wish for him a successful career.

We have received from the president of Walla Walla College, a circular announcing a new course of study by correspondence, designed and conducted by the faculty of that institution, for the benefit of Christian workers. The course will include the study of the Bible, history, language, and physiology and hygiene. The work begins March 1. Those who desire to enter should write for circulars to Prof. E. Sutherland, College Place, Wash.

## RELIGIOUS LIBERTY NOTES.

IRA T. BABCOCK, of Lego, N. C., who was arrested and examined the 23d of January, and bound over to the circuit court under two hundred dollars bonds, will be tried the 17th of this month. The work that Brother Babcock did was one hundred rods from the public road and one hundred and ten rods from any church. The complaining witness was a Protestant Methodist. The justice's record charges that "Babcock did unlawfully and wilfully violate the Lord's day, commonly called Sunday, by working and mowing down weeds, moving boards, cutting wood, and burning brush." The complaining witness, Henry Mathews, could not write his own name, and signed the complaint with his mark.

March 12, Brother Nash, in Mississippi, and Brother Lewis, in Tennessee, will be called to answer for their faith before the courts. The trials may not occur that day, but the circuit court in their respective counties opens that day, and their cases will be called toward the beginning of the session of the court.

The motion for writ of *certiorari*, called upon the justice of the peace to show cause why the convictions in the cases of our brethren in Ontario should not be quashed, was made Monday. If the writ issues, the case will be placed in its regular order, and will be argued sometime in the course of two or three weeks.

The legislatures in three States are now in session, and all of them have Sunday laws before them in some form or other, one of the most peculiar, perhaps, of all, being the one before the Virginia Legislature, relative to the conduct of railroads. The bill that is before that legislature provides that only certain kinds of railroad business can be done upon Sunday, and a portion of that business can be performed only at certain hours of the day.

J. G. LAMSON,

For International Liberty Association.