

# The Advent REVIEW AND HERALD And Sabbath

"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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### FOR THE MIND OF CHRIST.

BY WORTHIE HARRIS.  
(New York City.)

GIVE me, O God, a constant heart  
To ever love thy will;  
A zeal to work thy works impart,  
Thy purpose to fulfil.

Like Jesus may I emptied be  
Of all of self and sin,  
So glory shall redound to thee,  
Who reigns supreme within.

And joy shall gild earth's "little while,"—  
An earnest of that day,  
When, welcomed by my Saviour's smile,  
I'll dwell with him for aye.

## Our Contributors.

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

### HIGHER EDUCATION.

BY MRS. E. G. WHITE.

THE term "higher education" is to be con- sidered in a different light from what it has been viewed by the students of the sciences. The prayer of Christ to his Father is full of eternal truth. "These words spake Jesus, and he lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "For he whom God hath sent speaketh the words of God; for God giveth of the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth on the Son shall not see life; but the wrath of God abideth on him." The power and soul of true education is a knowledge of God, and of Jesus Christ whom he hath sent. "The fear of the Lord is the beginning of wisdom."

Of Jesus it is written: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. . . . And Jesus increased in wisdom and stature, and in favor with God and man." A knowledge of God will constitute a kind of knowledge that will be as enduring as eternity. To learn and to do the works of Christ, is to obtain a true education. Although the Holy Spirit worked the heart of Christ, so that he could say to his parents, "How is it that ye sought me? wist ye

not that I must be about my Father's business?" yet he worked at the carpenter's trade as an obedient son. He revealed that he had a knowledge of his work as the Son of God, and yet he did not exalt his divine character. He did not offer as a reason why he should not bear the burden of temporal care, that he was of divine origin; but he was subject to his parents. He was the Lord of the commandments, yet he was obedient to all their requirements, thus leaving an example of obedience to childhood, youth, and manhood.

If the mind is set to the task of studying the Bible for information, the reasoning faculties will be improved. Under study of the Scriptures the mind expands, and becomes more evenly balanced than if occupied in obtaining general information from the books that are used which have no connection with the Bible. No knowledge is so firm, so consistent and far-reaching, as that obtained from a study of the word of God. It is the foundation of all true knowledge. The Bible is like a fountain. The more you look into it, the deeper the fountain appears. The grand truths of sacred history possess amazing strength and beauty, and are as far-reaching as eternity. No science is equal to the science that reveals the character of God. Moses was educated in all the wisdom of the Egyptians, yet he said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons."

Where shall we find laws more noble, pure, and just, than are exhibited on the statute-books wherein is recorded instruction given to Moses for the children of Israel? Through all time these laws are to be perpetuated, that the character of God's people may be formed after the divine similitude. The law is a wall of protection to those who are obedient to God's precepts. From what other source can we gather such strength, or learn such noble science? What other book will teach men to love, fear, and obey God as does the Bible? What other book presents to students more ennobling science, more wonderful history? It clearly portrays righteousness, and foretells the consequence of disloyalty to the law of Jehovah. No one is left in darkness as to that which God approves or disapproves. In studying the Scriptures we become acquainted with God, and are led to understand our relation to Christ, who is the sin-bearer, the surety, the substitute, for our fallen race. These truths concern our present and

eternal interests. The Bible stands the highest among books, and its study is valuable above the study of other literature in giving strength and expansion to the mind. Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The word of God is the most perfect educational book in our world. Yet in our colleges and schools, books produced by human intellect have been presented for the study of our students, and the Book of books, which God has given to men to be an infallible guide, has been made a secondary matter. Human productions have been used as most essential, and the word of God has been studied simply to give flavor to other studies. Isaiah describes the scenes of heaven's glory that were presented to him, in most vivid language. All through this book he pictures glorious things that are to be revealed to others. Ezekiel writes: "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides, and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." The book of Ezekiel is deeply instructive.

The Bible is designed of God to be the book by which the understanding may be disciplined, the soul guided and directed. To live in the world and yet to be not of the world, is a problem that many professed Christians have never worked out in their practical life. Enlargement of mind will come to a nation only as men return to their allegiance to God. The world is flooded with books on general information, and men

apply their minds in searching uninspired histories; but they neglect the most wonderful book that can give them the most correct ideas and ample understanding.

How hard men work to obtain knowledge! They expend time and money in seeking to find out things that are not essential to a life of purity, that will not aid them in building up a character that will fit them to become members of the royal family, children of the Heavenly King. Some make long journeys to Jerusalem to see the place where Christ lived and taught. They listen to traditions and tales that men have invented. They spend money for that which is not bread. Christ says: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." To expend time and labor in finding the places where Jesus worked in Jerusalem, cannot bring any real benefit to soul or body. The money would better be expended in helping those who are perishing out of Christ. In doing this work, we may be assured that we are working in Christ's lines. Human guides may point to this spot or that one as a place where Jesus made his abode, and travelers may cultivate feelings of awe and reverence in looking upon various localities, and yet they have no certain knowledge that Christ ever taught there, or that his feet ever trod the soil. The only advantage that we can gain is an advantage that comes by faith in knowing and understanding the work of Christ for our soul's salvation, in knowing the will of God in our individual cases.

Men and women may study the will of God with profit. Let young men and young women, while the dew of youth is upon them, begin to study the word of God, which expresses his will. The steps of Christ are certainly marked out in the word. Go where they can be found to-day. Do not seek to go back to the land where Christ's feet trod ages ago. Christ says: "He that followeth me shall not walk in darkness, but shall have the light of life." We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, than by journeying to old Jerusalem. Christ has taken his people into his church. He has swept away every ceremony of the ancient type. He has given no liberty to restore these rites, or to substitute anything that will recall the old literal sacrifices. The Lord requires of his people spiritual sacrifices alone. Everything pertaining to his worship is placed under the superintendence of his Holy Spirit. Jesus said that the Father would send the Holy Spirit in his name to teach his disciples all things, and to bring all things unto their remembrance that he had said unto them. The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens.

Where is Christ? We would see Jesus, not the places where he used to make his abode. Christ is the bread of life, and we must feed upon his word, and be a doer of his commands. What is Christ to me? How am I related to Christ? He is in the heavens above, and as our high priest, is offering up the incense of his own merit. His holiness mingles with our prayers of repentance and faith. Through conversion we are brought into close relationship with God, and the Father loves those for whom Christ has died as he loves his own Son. Through the almighty ransom he has made, we become sons and daughters of God. We should earnestly inquire, not in regard to old Jerusalem and concerning the fables that are repeated for truth, but we should turn our eyes to the loving Saviour, who ever liveth to make intercession for us. We should prostrate the soul before the incarnate God. We are not to trust in fa-

bles, and worship places that God has cursed, and foster idolatry in so doing. Jesus said to the Samaritan woman: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." Many visit Jerusalem, and go away cherishing ideas which they suppose represent the truth, while in fact they have only come in contact with fables. They publish these falsehoods as truth.

Peter declares: "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. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. 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; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Let the mind be educated to look to Jesus. Let an effort be made to become doers of his word. The curse of God is upon Jerusalem and its surroundings, and the land is defiled under the inhabitants thereof. There is no real foundation for feelings of awe in looking upon the land of Palestine. In revering these earthly things, men clothe them with a false glory. He who came to save the world could not be endured by those he came to rescue, and they killed the Lord of life and glory, thinking to extinguish his divine light from the world. But it was impossible for the grave to hold him. He burst the fetters of the tomb, and proclaimed in triumph over the rent sepulcher, "I am the resurrection and the life." Thus Christ became a present Saviour, a divine presence, in every place. All who believe may obtain clear views of Christ's true glory. When they behold him, all these minor things sink into insignificance, just as the lesser lights vanish when the sun appears. He who catches a glimpse of the matchless love of Christ, counts all other things as loss, and looks upon him as the chiefest among ten thousand, and as the one altogether lovely. As seraphim and cherubim look upon Christ; they cover their faces with their wings. Their own perfection and beauty are not displayed in the presence and glory of their Lord. Then how improper it is for men to exalt themselves! Let them rather be clothed with humility, cease all strife for supremacy, and learn what it means to be meek and lowly of heart. He who contemplates God's glory and infinite love, will have humble views of himself; but by beholding the character of God, he will be changed into his divine image.

#### WISDOM.

BY W. E. GERALD.  
(Portland, Me.)

THERE are two kinds of wisdom. One is the "wisdom of this world," and the other is the "wisdom of God." The wisdom of each is foolishness to the other. The wisdom of God is of God, and God is love; the wisdom of the world is sensual and devilish, and the devil is the very essence of selfishness. This is why the world by its wisdom has never known God.

There are some in the world whose wisdom is obtained from the newspapers, and consists in keeping track of the awful crimes, accidents, and incidents which make up their contents.

Scandal is a choice titbit which they will devour with great relish. With others it is wisdom to amass this world's goods; with others it is to be popular and "go with the crowd;" with another it is to drive a sharp bargain with fellow man; and with some it is to reach the heights of human glory, both of aim and of intellect. But all this is foolishness with God. The wisdom which God gives is the only sound and true wisdom, because it will save from selfishness, which is sin. He gave it in the form of the Word which was made flesh and dwelt among men. Jesus is that wisdom, and he is a living example of unselfishness. He, "the author and finisher of our faith," is "mighty to save." The written Word, which is his word imbued with his Spirit, testifies of him, and is able to make us wise unto salvation.

David was one who understood more than the ancients, because he kept the precepts of God. "O how I love thy law! it is my meditation all the day;" "how precious also are thy thoughts unto me;" "how sweet are thy words unto my taste!" are expressions showing his regard for this wisdom. Dear reader, are His words your wisdom, counsel, guide? Do not, believe them, meditate upon them, hide them in your heart. Jesus will then be unto you, by his word which abides in you, a living personal Saviour, who will actually and truly deliver you from evil habits, and preserve you unto his heavenly kingdom. He is the wisdom which, if exalted, will bring true promotion. His favor is worth more than that of kings; his loving kindness is better than life.

#### "SEE THAT YE REFUSE NOT HIM THAT SPEAKETH."

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

(Concluded.)

In order that we may understand more fully the danger of looking to men rather than to God at this time, it is necessary that we examine other passages. Moses, in rehearsing the occurrences at Sinai as recorded in Deuteronomy 5, says:—

"The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord [why?]; for ye were afraid by reason of the fire, and went not up into the mount). . . . And ye said, Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire. . . . Now therefore we should we die? for this great fire will consume us; we hear the voice of the Lord our God any more, lest we shall die. . . . Go thou near, and hear all that the Lord our God shall say; and speak thou unto us that the Lord our God shall speak unto thee; and we will hear it, and do it."

The Lord took them at their word, and gave them the opportunity of trying to obey him with Moses to speak his words to them, instead of by listening to his voice individually for themselves. The trial proved a failure, and should be a profitable object-lesson to us. Moses was now to them in the place of God. Moses was human and erring like themselves. They therefore had before them an imperfect standard, and nothing but imperfection and failure could come from the help Moses could give them. They did not look higher than this human standard because they had asked for Moses instead of God, and he had granted their request, to prove to them and to us the utter folly of it. This evidently, is the weak principle in the old covenant,—looking to men rather than to God; and there is, to-day, the same danger of following it that there was with the Israelites in the old dispensation; for says the word to us "See that ye refuse not him that speaketh now 'from heaven.'"

But the Lord is very merciful, and signifies his willingness to meet his people where they are. So Moses, in Deut. 18:15-19, tells the

people how the Lord proposes to fulfil their desire, so that they, may *without fear or danger of mistake*, listen to his words through man, believe them, and do them. He says:—

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken [This prophet is Christ, Acts 3:19-26. Note particularly in compliance with that request this prophet is raised up.]; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not."

The record then indicates that it was in view of this fulfilment of their request, that they had spoken well when they asked for a man's voice, rather than the voice of God. He would cause his Son Jesus Christ to speak his words as a man in the flesh. "And the Word was made flesh, and dwelt among us." So the Lord says further:—

"They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

We are therefore now tested upon the point of listening to, and obeying, the words of God as spoken from heaven by Christ to us, just as were the Israelites, back there, upon the point of listening to and obeying the audible voice which spoke from Mount Sinai. That this is a test which will turn many from the truth who may seem settled and firm in it, is evident from a careful study of the sixth chapter of John. After Jesus had told the Jews and his disciples that they must *eat his flesh and drink his blood*, which caused them to murmur and turn from him, he explained the significance of his words by asking: "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." So many forsook him at this, that he even asked of the chosen twelve, "Will ye also go away?" His words to-day, when fully comprehended so as to take hold of the life and character, are not less close and practical than were those spoken to the Jews and his disciples eighteen hundred years ago.

But how does Christ now speak the testing words of life to us? We have his written word, the Bible, which each must study for himself, but he has a still more intimate means of communication with those who will take that word as their guide. He says:—

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."

The direct and tangible manner in which this promise is fulfilled to those who believe it, and are willing and anxious to receive the words of God, is made clear in the following language:—

"It is the office of heavenly angels to prepare the heart to comprehend God's word. . . . Jesus promised his disciples the 'Comforter, which is the Holy Ghost, whom the Father will send in my name; he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' But the teachings of Christ must first previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril."

But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him."—*Great Controversy*, pp. 599, 600.

John says that when "the anointing which we have received of him abideth in you, . . . ye need not that any man teach you." It is the agency, and the only agency, by which we shall be brought to the unity of the faith. It is the voice of God from heaven, which we are in dan-

ger of rejecting for the words of men, just as those at Mount Sinai refused the voice which then shook the earth.

The perils of the last days thicken about us. "There be gods many, and lords many." Every wind of doctrine is blowing, and there is absolutely no safety in trusting to human wisdom, either our own or other people's; but the Lord has pointed out definitely where our safety lies, and it should be with the sincerest gratitude of heart that we give heed to the instruction.

"No one need be blinded by any delusion. He who makes the word of God his guide and counselor, and will listen to no voice that would lead him to take the words of men instead of that word, will always dwell safely."—*Mrs. E. G. White, in REVIEW, Oct. 9, 1894.*

With these faithful warnings and encouraging promises, surely all will be without excuse who are found walking in darkness instead of having the light of God. "See that ye refuse not him that speaketh."

#### THE ONE THING NEEDFUL. 1 COR. 12:31.

BY R. B. M.

"COVET earnestly the best gifts," we hear an old scribe say:

To prophesy, to heal, to teach, interpret, preach, and pray,

And many other gifts are given, to light the Christian's way.

The Spirit giveth to each one as seemeth best to give, But we are told to covet that,—the best we may receive,—

And yet, should lesser gifts be ours, ne'er stop to fret or grieve.

"Yet show I you a better way," for these gifts cannot save

If charity hath been left out, if love you do not have; For only love can bid us hope for aught beyond the grave.

So let us "covet the best gifts," "desire to prophesy;" But let us first secure this love so precious in God's eye. 'Tis love alone fulfils the law; this one thing pass not by.

#### AN INCIDENT.

BY JOHN FOHL.

(Chambersburg, Pa.)

DURING my labors in 1844 in Fishing Creek Valley, Pa., a general awakening occurred in that community, and a number of souls were converted to God. An old Irish Catholic woman lived there who had three sons, Francis, Charles, and John. The two former were notorious drunkards, devoid of character and abusive to their families, whereas John was a sober, industrious, and highly respected man.

The Holy Spirit found its way to the hearts of those three brothers, and they were happily converted to God. When the news reached the old mother, she lamented greatly about her John. "Oh," said she, "what a pity for my John! But it may do Francis and Charles some good." We are happy to say it did do them good, for after their hearts became changed by divine grace, they were baptized, and united with the church, and became men among men, exemplifying to the world that they had been with Jesus and learned of him. They proved faithful until death.

A few years ago the writer was called to preach the funeral sermon for Charles, who was highly esteemed in the community in which he had lived and died. I visited and prayed with the old mother during her last hours, and am sorry to say that I found her ignorant of God and the plan of salvation, and so far as I was capable of judging, her Catholicism did her no good, for she died as she had lived.

We are taught in the Holy Scriptures that "if any man be in Christ, he is a new creature." True, in the fast age in which we live many of the so-called churches bridge over the "slough of despond" by ignoring true repentance. And as a consequence we have a great many spurious

conversions. While under the control of sin, one is still led captive by the devil at his will; but when the work of regeneration has been fully wrought by the power of the Holy Ghost, not only "some good will be done," but a great change will be effected in the life and deportment of that man. David said, "Many shall see it, and fear, and trust in the Lord." Ps. 40:3. And the apostle John said, "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. And again, "He that believeth on the Son of God, hath the witness in himself." Chapter 5:10.

As the religion of the Bible carries with it its own evidence by the Holy Spirit given unto us, so we are not left to grope our way in the dark, as a blind man; and if we are destitute of this knowledge, we have neither lot nor part in Christ, being unprepared for heaven or for death.

Reader, we are passing through this world for the first and last time. Pause for a moment and inquire, "What is the condition of my soul?" If cleansed in the atoning blood of Jesus, be faithful; if not, flee at once to Christ as the only hope set before you. Death is before us, the judgment is awaiting us, and very soon our destiny will be fixed, and we shall be either saved or lost.

#### THE PROGRESS OF THE NEGRO.

[BOOKER T. WASHINGTON, the acknowledged living leader of the colored race, made a speech in Brooklyn, N. Y., recently, at a dinner in honor of Alexander Hamilton. The president of the dinner, in introducing Professor Washington, remarked that President Cleveland had written that the Atlantic Exposition would have earned the gratitude of America had it done no more than to give the opportunity for Professor Washington's address. His speech on the occasion mentioned was reported in the Brooklyn Eagle, as follows.—G. I. B.]

It hardly seems fitting for you to associate my history and thought with those of Alexander Hamilton, one of the great men not born to die. And yet it may not seem immodest in me to suggest that the great and the lowly, the rich and the poor, the white and the black, the ex-master and the ex-slave, have this in common,—that each, in his own way and in his own generation, can put forth his highest efforts to serve humanity in the way that our country most needs service. In this all of us can be equal, in this all can be great. If any of you have the faintest idea that I have come here in the capacity of an instructor along any line of education, I wish you to part with such an impression at once. My history and opportunity have not fitted me to be your teacher; the most that I can do is to give you a few facts out of my humble experience, and leave you to draw your own conclusions.

I was born a slave on a plantation in Virginia, in 1857 or 1858, I think. My first memory of life is that of a one-room log cabin, with a dirt floor, and a hole in the center that served as a winter home for sweet potatoes; and, wrapped in a few rags, on this dirt floor I spent my nights, and, clad in a single garment, about the plantation I often spent my days. The morning of freedom came, and though a child, I recall vividly my appearance, with that of forty or fifty other slaves, before the veranda of the "big house," to hear read the documents that made us men instead of property. With the long-prayed-for freedom in actual possession, each started out into the world to find new friends and new homes. My mother decided to locate in West Virginia, and after many days and nights of weary travel we found ourselves among the salt furnaces and coal mines of West Virginia. Soon after reaching West Virginia, I



began work in the coal mines for the support of my mother.

While doing this, I heard in some way, I do not now remember how, of General Armstrong's school at Hampton, Va. I heard at the same time, which impressed me most, that it was a school where a poor boy could work for his education, so far as his board was concerned. As soon as I heard of Hampton, I made up my mind that in some way I was going to find my way to that institution. I began at once to save every nickel I could get hold of. At length, with my own savings and a little help from my brother and mother, I started for Hampton, although at the time I hardly knew where Hampton was, or how much it would cost to reach the school. After walking a portion of the distance, traveling in a stage-coach and cars the remainder of the journey, I at length found myself in the city of Richmond, Va. I also found myself without money, friends, or a place to stay all night. The last cent of my money had been expended. After walking about the city till the midnight, and growing almost discouraged and quite exhausted, I crept under a sidewalk and slept all that night. The next morning, as good luck would have it, I found myself near a ship that was unloading pig iron. I applied to the captain for work, and he gave it, and I worked on this ship by day and slept under the sidewalk by night, till I had earned money enough to continue my way to Hampton, where I soon arrived with a surplus of fifty cents in my pocket.

I at once found General Armstrong, and told him what I had come for, and what my condition was. In his great, hearty way he said that if I was worth anything, he would give me a chance to work my way through that institution. At Hampton I found buildings, instructors, and industries provided by the generous; in other words, the chance to work for my education. While at Hampton, I resolved, if God permitted me to finish the course of study, I would enter the far South, the Black Belt of the Gulf States, and give my life in providing as best I could the same kind of chance for self-help for the youth of my race that I found ready for me when I went to Hampton; and so in 1881 I left Hampton and went to Tuskegee, and started the Normal and Industrial Institute in a small church and a shanty, with one teacher and thirty students.

Since then the institution of Tuskegee has grown till we have connected with the institution sixty-nine instructors and eight hundred young men and women, representing nineteen states; and, if I add the families of our instructors, we have on our grounds constantly a population of about one thousand souls. The students are about equally divided between the sexes, and their average age is eighteen and a half years. In planning the course of training at Tuskegee, we have steadily tried to keep in view our condition and our needs, rather than pattern our course of study directly after that of a people whose opportunities of civilization have been far different and far superior to ours. From the first, industrial or hand training has been made a special feature of our work.

This industrial training, combined with the mental and religious, to my mind has several emphatic advantages. At first few of the young men and women who came to us would be able to remain in school during the nine months, and pay in cash the eight dollars a month charged for board. Through our industries we give them the chance of working out a portion of their board, and the remainder they pay in cash. We find by experience that this institution can furnish labor that has economic value to the institution and gives the student a chance to learn something from the labor within itself. For instance, we cultivate by the labor of our students this year about six hundred acres of land; this land is not only cultivated in a way to bring in returns to our boarding department, but the farm, including stock-raising,

dairying, fruit-growing, etc., is made a constant object-lesson to our students and the people in that section of the South. A three-story brick building is now going up, and the bricks for this building are manufactured at our brick yard by students, where we have made 1,500,000 brick this season. The brick masonry, plastering, sawing, sawing of lumber, carpenter's work, painting, tinsmithing, in fact, everything connected with the erection of this building, is for permanent use; and the students have the knowledge of the trades entering into the erection of such a building. While the young men do this, the girls to a large extent make, mend, and launder their clothing, and in that way are taught these industries.

Now this work is not carried on in a miscellaneous or irregular manner. At the head of each industrial department we have a competent instructor, so that the student is not only learning the practical work, but is taught the underlying principles of each industry as well. When the student is through with brick masonry, he not only understands the trade in a practical way, but also mechanical and architectural drawing to such an extent that he can become a leader in this industry. All through the class-room work is dovetailed into the industrial—the chemistry teaching made to tell on the farm and in cooking, the mathematics in the carpenter department, the physics in the blacksmithing and foundrying. Aside from the advantage mentioned, the industrial training gives to our students respect and love for labor, helps them to get rid of the idea so long prevalent in the South, that labor with the hands is rather degrading; and this feeling as to labor being degrading is not, I might add, altogether original with the black man of the South. The fact that a man goes into the world conscious of the fact that he has within him the power to create a wagon or a house, gives him a certain moral backbone and independence in the world that he would not possess without it.

While friends in the North and elsewhere have given us money to pay our teachers and to buy material which we could not produce, still, very largely by the labor of the students, in the way I have attempted to describe, we have built up within about fourteen years a property that is now valued at \$225,000; thirty-seven buildings, counting large and small, are located on our fourteen hundred acres of land, all except three of which are the product of student labor. The annual expense of carrying on this work is now about \$70,000 a year. The whole property is deeded to an undenominational board of trustees that has control of the institution. There is, no mortgage on any of the property. Our greatest need is for money to pay for teaching.

What is the object of all this? In everything done in literary, religious, or industrial training, the question kept constantly before all is that the institution exists for the purpose of training a certain number of picked leaders, who will go out and reach in an effective manner the masses by which we are surrounded. It is not a practical nor a desirable thing for the North to educate all the Negroes in the South; but it is a perfectly practical and possible thing for the North to help the South educate the leaders, who, in turn, will go out and reach the masses and show them how to lift themselves up. In discussing this subject it is to be borne in mind that eighty-five per cent. of the colored people South live practically in the country districts, where they are difficult to reach except by special effort. In some of the counties in Alabama, near Tuskegee, the colored race outnumbers the white four and five to one.

In an industrial sense, what is the condition of these masses? The first year the colored people received their freedom, they had nothing on which to live while they grew their first cotton crop. Funds for the first crop were supplied by the storekeeper or former master, and a debt

was created; to secure the indebtedness, a lien was given on the cotton crop. In this way we started in the South what is known as the mortgage or crop-lien system—a system that has proved a curse to the black man and to the white man ever since it was instituted. By this system the farmer is charged a rate of interest that ranges from fifteen per cent. to forty per cent. By this system you will usually find three fourths of the people mortgage their crops from year to year, and as many are deeply in debt and living in one-room cabins on rented land. By this system debts and extravagances are encouraged, and the land is impoverished and values fall.

The schools in the country districts rarely last over three and one-half months in the year, and are usually taught in a church or a wreck of a log cabin, or under a brush arbor. My information is that each child entitled to attend the public schools in Massachusetts has spent on him each year between eighteen dollars and twenty dollars. In Alabama each colored child has spent on him this year about seventy-one cents, and the white children but a few cents more. Thus far in my remarks I have been performing a rather ungracious task in stating conditions without suggesting a remedy. What is the remedy for the state of things I have attempted to describe?

If the colored people got any good out of slavery, it was the habit of work. In this respect the masses of the colored people are different from most races among whom missionary effort is made, in that the Negro, as a race, works. You will not find anything like that high tension of activity that is maintained here; still, the Negro works. Whether the call for labor comes from the rice swamps of the Carolinas, the cotton plantations of Alabama, or the sugar-cane bottoms of Louisiana, the Negro is ready to answer it,—yes, toil is the badge of all his tribe; though he may do his work in the most shiftless and costly manner, still with him it is labor. You will find a class of white loafers around railroad stations and corners of streets, just as you will among my people; we have some black sheep in our flock, as there are in all flocks; but the masses, in their humble way, are industrious.

The trouble centers here: Through the operations of the mortgage system, high rents, the allurements of cheap jewelry, bad whisky, and the gewgaws of life, the Negro is deprived of the results of his labor. Unused to self-government, unused to the responsibility of controlling their own earnings or expenditures or even their own children, it could not be expected that they could take care of themselves in all respects for several generations. The great need of the Negro to-day is intelligent, unselfish leadership in his educational and industrial life.

Let me illustrate, and this is no fancy sketch: Ten years ago a young man born in slavery found his way to the Tuskegee school. By small cash payments and work on the farm, he finished the course with a good English education and a practical and theoretical knowledge of farming. Returning to his country home, where five sixths of the citizens were black, he found them still mortgaging their crops, living on rented land from hand to mouth, and deeply in debt. School had never lasted longer than three months, and was taught in a wreck of a log cabin by an inferior teacher. Finding this condition of things, the young man to whom I have referred took the three months' public school as a starting-point. Soon he organized the older people into a club that met every week. In these meetings the young man instructed them in regard to the value of owning a home, the evils of mortgaging, and the importance of educating their children. He taught them how to save money, how to sacrifice—to live on bread and potatoes until they could get out of debt, begin buying a home, and stop mortgaging. Through the lessons and influence of these meetings during the first year of this

young man's work, these people built up, by their contributions in money and labor, a nice frame schoolhouse that replaced the wreck of a log cabin. The next year this work was continued, and those people, out of their own pockets, added two months to the original three months' school term. Month by month has been added to the school term till it now lasts seven months every year. Already fourteen families within a radius of ten miles have bought and are buying homes; a large proportion have ceased to mortgage their crops and are raising their own food supplies. In the midst of all was the young man educated at Tuskegee, with a model cottage and a model farm that served as an example and center of light for the whole community.

My friends, I wish you could have gone with me some days ago to this community, and have seen the complete revolution that has been wrought in their industrial, educational, and religious life by the work of this one teacher; and I wish you could have looked with me into their faces, and seen them beaming with hope and delight. I wish you could have gone with me into their cottages containing now two and three rooms, through their farms, into their church and Sunday-school. Bear in mind that not a dollar was given this people from the outside with which to make any of these changes; they all came about by reason of the fact that they had this leader, this guide, this Christian, to show them how to utilize the results of their own labor—to show them how to take the money that had hitherto been scattered to the wind in mortgaging, high rents, cheap jewelry, and whisky, and to concentrate it in the direction of their own uplifting. My people do not need or ask for charity to be scattered among them; it is very seldom one ever sees a black hand in any part of this country reached forth for alms; it is not for alms they ask, but for leaders who will lead and guide and stimulate them till they can get upon their own feet. Wherever they have been given a leader something of the kind I have described, I have never yet seen a change fail to take place, even in the darkest community.

In our attempt to elevate the South, one other thing must be borne in mind. I do not know how you find it here, but in Alabama we find it a pretty hard thing to make a good Christian of a hungry man. I think I have learned that we might as well settle down to the uncompromising fact that our people will grow in proportion as we teach them that the way to have the most of Jesus, and in a permanent form, is to mix in with their religion some land, cotton, and corn, a house with two or three rooms, and a little bank account. With these things interwoven with their religion there will be a foundation for growth on which we can build for all time. What I have tried to indicate are some of the lessons that we are disseminating into every corner of the Black Belt of the South, through the work of our graduates, and through the Tuskegee Negro Conference, that brings together at Tuskegee, once a year, eight hundred of the representatives of the black yeomanry of the South to lay plans, to get light and encouragement, and thus add the strength of mothers and fathers to the strength of the schoolroom and pulpit. More than anything else Tuskegee is a great college settlement dropped into the midst of a mass of ignorance, that is gradually but slowly leavening the whole lump.

Of this you can be sure. It matters not what it is said the black man is doing or is not doing; regardless of entanglements or discouragements, the rank and file of my race is now giving itself to the acquiring of education, character, and property in a way that it has never done since the dawn of its freedom. The chance that we ask is, by your help and encouragement, to be permitted to move on unhindered and unfettered

for a few more years; and with this chance, if the Bible is right and God is true, there is no power that can permanently stay our progress. Neither here nor in any part of the world do people come into close relations with a race that is to a large extent empty-handed and empty-headed; one race gets close to another in proportion as the two races are drawn together in commerce, in proportion as the one gets hold of something that the other wants or respects. Commerce, we must acknowledge, in the light of history, is the great forerunner of civilization and peace.

Whatever friction exists between the black man and the white man in the South, will disappear in proportion as the black man, by reason of his intelligence and skill, can create something that the white man wants or respects,—can make something,—instead of all the dependence being on the other side. Despite all her faults, when it comes to business, pure and simple, the South presents an opportunity to the Negro for business that no other section of the country does. The Negro can sooner conquer southern prejudice in the civilized world than learn to compete with the North in the business world. In field, in factory, in the markets, the South presents a better opportunity for the Negro to earn a living than is found in the North. A young man, educated in head, hand, and heart, goes out and starts a brick yard, a blacksmith shop, a wagon shop, or an industry by which he produces something in the community that makes the white man dependent on the black man for something,—produces something that interlocks, knits the commercial relations of the races together, to the extent that a black man gets a mortgage on a white man's house that he can foreclose at will,—well, then the white man won't drive the Negro away from the polls when he sees him going up to vote. There are reports to the effect that in some sections the black man has difficulty in voting and in having counted the little white ballot which he has the privilege of depositing about twice in two years; but there is a little green ballot that he can vote through the teller's window three hundred and thirteen days in every year, and no one will throw it out or refuse to count it. The man that has the property, the intelligence, the character, is the one that is going to have the largest share in controlling the government, whether he is white or black, or whether in the North or South.

It is important that all the privileges of the law be ours. It is vastly more important that we be prepared for the exercise of these privileges. Says the great Teacher: "I will draw all men unto me." How? Not by force, not by law, not by superficial glitter. Following in the tracks of the lowly Nazarene, we shall continue to work and wait, till by the exercise of the higher virtues, by the products of our brains and hands, we make ourselves so valuable, so attractive, to the American nation, that instead of repelling we shall draw men to us because of our intrinsic worth. It will be needless to pass a law to compel men to come into contact with a Negro who is educated and has \$200,000 to lend. In some respects you already acknowledge that as a race we are more powerful, have a greater power of attraction, than your race. It takes one hundred per cent. of Anglo-Saxon blood to make a white American. The minute that it is proved that man possesses one one-hundredth part of Negro blood in his veins, it makes him a black man; he falls to our side; we claim him. The ninety-nine per cent. of white blood counts for nothing when weighed beside one per cent. of Negro blood.

None of us will deny that immediately after freedom we made serious mistakes. We began at the top. We made these mistakes, not because we were black people, but because we were ignorant and inexperienced people. We have spent time and money attempting to go to

Congress and to state legislatures, that could have better been spent in becoming the leading real-estate dealer or carpenter in our own county. We have spent time and money in making political stump speeches and in attending political conventions, that could better have been spent in starting a dairy farm or a truck garden; and thus we should have laid a material foundation on which we could have stood and demanded our rights. When a man eats another person's food, wears another's clothes, and lives in another's house, it is pretty hard to tell how he is going to vote, or whether he votes at all.

Gentlemen of the club: The practical question that comes home to you, and to me as a humble member of an unfortunate race, is, How can we help you in working out the great problem that concerns 10,000,000 of my race and 60,000,000 of yours? We are here; you rise as we rise; you fall as we fall; we are strong when you are strong; you are weak when we are weak; no power can separate our destinies. The Negro can afford to be wronged in this country; the white man cannot afford to wrong him. In the South you can help us to prepare the strong, Christian, unselfish leaders, that shall go among the masses of our people, and show them how to take advantage of the magnificent opportunities that surround them. In the North you can encourage that education among the masses that shall result in throwing wide open the doors of your offices, stores, shops, and factories in the way that shall give black men and women the opportunity to earn a dollar, that they now have to spend it in your hotels and theaters. Let it be said of all parts of our country, that there is no distinction of race or color in the opportunity to earn an honest living. Throw wide open the doors of industry. We are a humble, patient, people; we can afford to work and wait. There is plenty of room at the top. The workers up in the atmosphere of goodness, love, patience, forbearance, forgiveness, and industry are not too many or overcrowded. If others would be little, we can be great; if others would be bad, we can be good; if others try to push us down, we can help to push them up.

Men ask me if measures like those enacted in South Carolina do not hurt and discourage. I answer, Nay, nay; South Carolina nor any other state can make a law to harm the black man in greater measure. Men may make laws to hinder and fetter the ballot, but men cannot make laws that will bind or retard the growth of manhood:—

Fleecy locks and black complexion  
Cannot forfeit nature's claim;  
Skins may differ, but affection  
Dwells in white and black the same.

If ever there was a people that obeyed the Scriptural injunction, "Whosoever shall smite thee on thy right cheek, turn to him the other also," that people has been the American Negro. To right his wrongs, the Russian appeals to dynamite, Americans to rebellion, the Irishman to agitation, the Indian to his tomahawk; but the Negro, the most patient, the most unresentful and law-abiding, depends for the righting of his wrongs upon his songs, his groans, his midnight prayers, and an inherent faith in the justice of his cause; and if we may judge the future by the past, who will say that the Negro is not right? We went into slavery pagans; we came out Christians. We went into slavery a piece of property; we came out American citizens. We went into slavery without a language; we came out speaking the proud Anglo-Saxon tongue. We went into slavery with the slave chains clanking about our waists; we came out with the American ballot in our hands. Progress, progress, is the law of nature; under God it shall be our eternal guiding-star.

CAN we wonder that we are misrepresented by our fellow-men, when we so often misrepresent Christ?

## 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.

### A PICTURE AND A PARABLE.

AN old-time ingle, warm and wide,  
Shaming our modern manners,  
Where backwood monarchs, side by side,  
Fling up their rival banners,  
And send their gleaming cohorts fast  
The flying shadows after,  
Till warmth and comfort glow at last  
From shining floor to rafter;  
Now glittering in the silver store  
Of heirlooms with a story,  
Now weaving saintly halos for  
The elder's crown of glory;  
But tenderest the firelight glows,  
And merriest is glancing  
Upon a boy with cheek of rose,  
In baby frolic dancing  
About a loving father's knee,  
Whose brow of care unbending  
To join in all the baby glee  
Is father's fondness lending;  
While, with her loving smile for all,  
The gentle household mother  
Moves queenly through her kingdom small,  
Nor longs for any other,  
But muses, in a happy way,  
Whether on earth there may be  
Another such papa to play  
Bo-peep with such a baby.  
Full well the picture I recall  
My childish fancy greeted,  
And which the scene that most of all  
I liked to have repeated:  
How, when his father's hiding-place  
The boy could not discover,  
A while he stood with puzzled face  
Thinking the matter over,  
Then stooped with sudden roguery  
And airs of mock confiding,  
And peeped beneath a chip to see  
If there papa was hiding;  
And how the trick brought papa out  
With sudden peal of laughter,  
And joyous was the baby's shout,  
And wild the frolic after.

And still my fancy lingers in  
The pretty, childish story,  
And thinks a deeper sense to win,  
As from an allegory;  
For what do we with childish wits—  
More witless children rather—  
Seeking beneath our chips and bits  
Of truth to find the Father—  
"Lo here, lo there!"—when everywhere  
His walls of home do hold us,  
The warmth and love-light of his care  
By day and night unfold us?  
And when we lay us down to sleep,  
And scenes of earth forsake us,  
His presence still our souls shall keep,  
His morning kiss shall wake us.  
Does not the Father's pity yearn  
To comfort them that fear him,  
Until within his arms they learn  
That they are always near him?

—Helen W. Ludlow, in *Harper's Magazine* for February.

### MALARIAL FEVERS.

It has been found of late years that much of the malarial fever of the soldiers of the British army in India can be prevented by compelling them to drink sterilized water and eat sterilized food. The poison is taken into the alimentary canal in infected water and raw food, as celery, lettuce, and the like, and in milk and other food which may be infected by malaria laden dust. Every housekeeper should learn from this how important it is, in order to preserve the health of the family, to keep all food covered, and also to sterilize it by heating whenever there is a suspicion that it may have become infected. Whole crews of ships have sickened and many died from taking on board a supply of malaria-infected water, or from bringing on board the vessel malaria-infected earth around the roots of tropical plants. Therefore in a malarial season, care should be taken to keep dust out of the house as far as may be, and house plants should be looked after as a possible source of danger.

An attack of malaria, whether in the form of chills and fever every day, or every other day, or every fourth day, or in the form of a continued remittent fever, is always preceded by some days or even weeks of ill feelings by the patient. The skin looks sallow, the tongue is coated, the appetite is poor, the muscles ache, and the person feels generally out of sorts. Under favorable conditions all these symptoms may pass away, and the attack be aborted. Efforts should be made to help nature overcome the poison by resting in bed, fasting for twenty-four or forty-eight hours, taking a mild cathartic, a hot pack, a full bath, an electric-light, Russian, or Turkish bath, with hot fomentations to stomach and liver daily, and drinking plenty of hot water that has been boiled or distilled. This simple abortive treatment, faithfully followed out, will often prevent weeks of illness, and even save life.

Sometimes the onset of the fever is very gradual, with only a slight rise of temperature at first, which, if not heeded, is followed by a severe chill and high fever, and this is repeated every day or every third or fourth day until, under proper treatment, the symptoms gradually abate, the paroxysms of chill and fever grow farther apart and less severe, and the patient recovers. In other cases the paroxysms increase in gravity and frequency until the fever becomes continuous, and the patient is perhaps sick for weeks or months, and recovers, if at all, with an enlarged liver and spleen, and health impaired for the remainder of his life.

The treatment for such cases should be very vigorous at first. It is worse than foolish to go about half sick, but working and eating as usual. Whenever the aching and chilling begin, the patient should go to bed, and keep the skin active by drinking hot water, taking warm baths, hot fomentations, and hot sheet packs. The secretions of the body, especially those of the alimentary tract, are all more or less deranged, and the digestive fluids are so impaired as to be unable properly to digest food. Unless the digestive organs are given rest, they will become crippled, and unable either to digest food or to destroy the germs in the alimentary canal. All food remaining long undigested becomes a culture-field for germs, which are rapidly carried to the tissues of the body by the absorbents. The fearful vision of starvation from fasting a day or two at the beginning of an attack of fever, has led many a patient to die of actual starvation after the disease had spent its force, because the digestive organs could not gather sufficient strength to take care of the needed food. The use, at the beginning of such an attack, of a laxative, some intestinal disinfectant, and enemas of warm water, thus cleansing the alimentary canal of all decaying food, fecal matter, microbes, etc., will be of great benefit, as the parasites which cause malarial fever rapidly permeate the whole body through the circulation.

If all other methods of treatment fail, the patient may need a few doses of quinine; but much less of the drug will be required if taken into a clean alimentary canal than if that thirty feet of digestive tubing is filled with filth. This drug, like all other medicines, should be given under the advice of a competent physician, and no more taken than is needed to destroy or hinder the multiplication of the parasites of malaria in the blood. By thus stopping their development, the red blood corpuscles are saved, and the excretory organs are able to expel the waste matters and poisons from the blood.

The greatest amount of care and discretion should be exercised during the period of recovery from malarial disorders. Overloading the stomach with food, overexertion, exposure, or taking cold, may cause a new growth of the poison germs, resulting in a fresh attack of chills and fever. The liver, stomach, spleen, etc., being all very much weakened by the war-

fare through which they have passed, are unable to do any extra work, and should be favored until they have regained their normal state. The food-supply should be curtailed so as not to overwork the digestive organs, and bodily exertion should be so regulated as to stop short of causing an overtired feeling. If the digestion can be maintained in good order, the excretory organs do their work well, and a clean food- and water-supply be maintained, a person may feel reasonably safe, even in a malarious region.

Diseases become dangerous to mankind just in proportion to the belief in fatalism; and the person who goes into a place where malarial disease or any other is prevalent, feeling that nothing can be done to avoid the danger, and trusting only to blind chance, must of necessity suffer; while he who will search out the causes, and seek to prevent and remove the same, will shield not only himself but others.

The mother who gives her children clean food and drink, and when disease threatens, enforces the needed rest, fasting, and treatment, to prevent an attack, is a true missionary worker. So also is the householder who keeps his fields well drained and tilled, and his barns and outhouses in a good sanitary condition. He should also seek to choose a healthful building site, and establish a sanitary home in all its details. The malarial germ, like many other disease-producing agents, is born and reared in filthy earth, and he is a benefactor to mankind who keeps clean his own habitation and plat of ground. —J. H. Kellogg, M. D., in *Good Health*.

### SETTLEMENT WORK.

BY E. K. SLADE.

(Medical Missionary College Settlement, Chicago.)

THE system of philanthropic work carried on by means of settlements in many of our large cities is worthy of careful study. There are millions of people in these cities who are as far from Christian influences and the means of knowing of the better and brighter side of life, as are many of the inhabitants of China or India. These people need Christian neighbors. They need some one to take a real and friendly interest in their welfare; to cultivate their taste, and teach them to love cleanliness instead of filth; honesty instead of deception and fraud; love instead of hatred; kindness instead of harshness; a clean and happy home, with pure and healthful food to eat, innocent pleasures and higher aspirations to fill up the time, instead of dissipation and all else that makes their homes undesirable places in which to live. Most important of all, they need an influence to lead them to desire and seek after that which Christ alone can give them—a new heart and the life which will extend beyond this.

This is the aim of our settlement work. The idea is for refined and educated Christian men and women to take up their abode among those they wish to help, that they may come into intimate and daily contact with them, and contribute what they can to their advancement and well-being. This makes the relation of the workers to their field a natural one; and what is more important, no room is left for patronage on the one hand or servility on the other. Very much is gained by this relation in city missionary work; for people who are in need of help do not like to be considered as subjects of charity, and in the end they are, in many cases, only worse off by being so dealt with. It is a more charitable act to teach one to help himself, or to open the way so that he can do something or give something in return for that which is received, than it is to give out money, fuel, food, or clothing, without receiving anything in return. True, there are cases where it seems necessary and is proper to give gratuitous aid; but even in these cases it should be accompanied by good



ice, and plans to remove the cause of the addition necessitating such aid. To facilitate the work, all settlements carry on several lines of instruction, such as kindergarten, singing classes, cooking lessons, gymnasium exercises, mothers' meetings, reading clubs, and various other clubs and classes for self-improvement and instruction. In many of them medical and visiting nurses' work is carried on. A very small charge is made, which aids a little in the expense of the work, and obviates the feeling on the part of those helped, that they are receiving charitable aid.

A company of Christian people thus associated together, and carrying on various lines of instruction by which they are brought so much in contact with those about them, can certainly do much toward uplifting fallen humanity. In short, the main object of the settlement is, by personal contact and living example, to help others to help themselves, and invite them to a better life and to a knowledge of the gospel of Christ. There are some lines of work carried on in the ordinary settlements, that we cannot adopt, but there is much that is worthy our careful attention and adoption. In this work we meet the people where they are, and live among the ones we would help, as our Saviour did, "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

#### A DREAM.

BY MRS. E. R. CRANDALL.  
(Athol, Mass.)

ONE evening about twenty-two years ago, in the city of B——, the little company of commandment-keepers were gathered for their weekly prayer-meeting. It was Sabbath evening. The subject for consideration was the soon coming of Christ and the necessary preparation to meet him in peace. That soul-stirring hymn, "O'er the land have the signs now appeared," was sung; and as they, one after another, expressed their faith, hopes, and determinations, many of those present wept, and God's presence seemed near.

Among those gathered there was a young girl, perhaps seventeen years of age, to whom these things sounded strange. She had known this people only a short time, but had been able to read many of their works, and was compelled to acknowledge the beauty and consistency of the different points of faith held by them. The Sabbath was the one thing she could not accept. Alone, almost friendless, in a strange land, and dependent upon her own exertions for living, how could she do this thing? Besides, the seventh day was the true Sabbath, why had it not been found out before? If God wanted people to keep it, why had he allowed it to be changed? Perhaps in her case it would make no difference. Thus she had reasoned and sought to quiet her conscience. On this evening she was deeply troubled. Three years before she had given her heart to the Saviour, and joined the Baptist church at her distant home. She loved the Lord, and had tried to do right, but if what these people said was true, she did not feel prepared for his soon coming. She knew not what to do, but finally decided to leave all with God; and before retiring that night, she prayed earnestly to be guided aright.

Suddenly she found herself passing over a rough road, full of great rocks, and deep, dark holes, but in some way she was carried over them all without much effort. Something told her that was the road that led to heaven, and as she came to the wall of heaven. Feeling confident of a speedy admission, she knocked. A voice from within said, "I know you not." Trembling and fearful, she began, "Lord, Lord, do I not?" But the voice interrupted,

"You must go back; there is a work for you to do before you can enter here."

No words can express the agony of feeling she experienced as she turned and looked backward into the darkness where she must go. Just then her attention was arrested by seeing some workmen engaged upon a very large new building that was being erected, so near that the foundation of the building seemed a continuation of heaven's wall. There were a few workmen busy about the building, and, curiously, they did not have the usual materials of the builder, but instead used papers, tracts, and books. While she stood wondering at the size of the building, one of the workmen, whom she recognized as one of the little company, came toward her, holding out a tract with the word "Sabbath" in large letters across it. All at once the truth flashed upon her — she must accept the Sabbath. With mind deeply agitated she awoke, but was in doubt no longer as to her future course; she would obey God, and leave the results with him.

Although it was only a dream, the impressions received will endure while life lasts. And in after years, when tempted by trials to wander from the straight and narrow way, the fearful agony of that moment of disappointment, caused her to cling closer to God and his truth.

#### OUR LIFE.

BY HATTIE C. KELLEY.  
(Crystal Valley, Mich.)

HAVING received benefit and pleasure from a perusal of the many profitable articles given each week in the REVIEW, the thought came to me, Why not tell others of the riches I have been enabled to glean from the gospel mine? They are so many, and so varied, that in the fulness of my heart I can only exclaim, "Praise God from whom all blessings flow!" When I think of all God has done for me, who am so unworthy of such love and mercy as are daily showered upon me, with gratitude of soul I meditate on the price that Christ paid for even me.

He daily entreats us to love and obey him. Do we believe? Have we faith? Are we obedient? As I was meditating these things, this scripture was brought to mind: "It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. . . . But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish." Deut. 30: 12-14, 17, 18. In verse 15 the Lord says he has set before his people life and good, and death and evil, — life for obedience, death for disobedience.

Let us choose life, and that abundantly, through Christ who is our life. Rev. 2: 17 has, to me, a new and beautiful rendering. "To him that overcometh will I give to eat of the hidden manna [word of God], and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." If we overcome, we shall receive righteousness (white), Christ (stone), a new name (God). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

#### UNFERMENTED BREADS.

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

FROM "Science in the Kitchen" we take the following recipes for making some breads which will call for a thorough mastication, though from

a digestive standpoint it is no more necessary than if porridge were the article eaten:—

"*Breakfast Rolls.*—Sift a pint and a half of Graham flour into a bowl, and into it stir a cupful of very cold thin cream or unskimmed milk. Pour the liquid into the flour slowly, a few spoonfuls at a time, mixing each spoonful to a dough with the flour as fast as poured in. When all the liquid has been added, gather the fragments of dough together, knead thoroughly for ten minutes or longer, until perfectly smooth and elastic. The quantity of flour will vary somewhat with the quality; but in general, the quantity given will be quite sufficient for mixing the dough and dusting the board. When well kneaded, divide into two portions; roll each over and over with the hands, until a long roll about one inch in diameter is formed; cut this into two-inch lengths, prick with a fork, and place on perforated tins, far enough apart so that one will not touch another while baking. Each roll should be as smooth and perfect as possible, with no dry flour adhering. Bake at once, or let stand on ice for twenty minutes. The rolls should not be allowed to stand after forming, unless on ice. From thirty to forty minutes will be required for baking. When done, spread on the table to cool, but do not pile one on top of another.

"Very nice rolls may be made in the same manner, using for the wetting ice-cold soft water. They require a longer kneading, are more crisp but less tender, than those made with cream. With some brands of Graham flour the rolls will be much lighter if one-third white flour be used. Whole-wheat flour may be used in place of Graham if preferred.

"*Sticks.*—Prepare and knead the dough the same as for rolls. When ready to form, roll the dough much smaller; scarcely larger than one's little finger, and cut into three- or four-inch lengths. Bake the same as rolls, for about twenty minutes.

"*Cream Crisps.*—Make a dough of one cupful of thin cream, and a little more than three cups of Graham flour. Knead until smooth, then divide the dough into several pieces, and place in a dish on ice for an hour, or until ice-cold. Roll each piece separately and quickly as thin as brown paper. Cut with a knife into squares, prick with a fork, and bake on perforated tins, until lightly browned on both sides."

#### SUGGESTIONS ON THE ABOVE.

The reason for making the dough in fragments instead of in a solid mass, is that as they are gathered together, more air is incorporated. Care should be taken that the dough be not soft at any stage, for then all chance for the incorporation of air is cut off. If you can secure a dough just right to knead without the addition of more flour or liquid, you will have the best results. The dough, when ready to form, should be so elastic that pulling it apart will cause a snapping sound.

If your first attempt is a failure, you may lay it to the flour if you have used the ordinary Graham, for more than likely it is so. The better the flour, the better the bread. The heat of the oven should be about the same as for light bread. To know if these breads are done, press between the thumb and finger. If firm resistance be offered, and there is a good brown color, they may be counted well baked.

A LITTLE boy of our acquaintance visited a high building with his parents, who wished to ascend in the elevator. But the child was so greatly alarmed at the sight of the machine, that no amount of persuasion could induce him to enter it. He cried in terror at the suggestion. One day, shortly after, his mother was encouraging him to be a good boy with the assurance that if he was, he would be taken up to heaven. "Not in an elevator, mama!" interjected the doubtful boy.

# The Review and Herald

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

BATTLE CREEK, MICH., FEBRUARY 25, 1896.

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## OUR LIGHT AFFLICTION.

"FOR our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Such are the thrilling words of hope and encouragement which we read from the pen of the apostle in 2 Cor. 4:17.

That their intent is to comfort the hearts of believers by a presentation of the blessed hope, must be apparent to all; but from our common version some may be in danger of drawing a wrong conclusion here. It is not the affliction in itself, that works out the glory. There is no necessary connection between affliction and salvation. Affliction, in itself considered, is not a means of grace. It is not as some erroneously suppose, who say that they are not to suffer in both worlds, and that if they have afflictions here, they will consequently have happiness hereafter. This does not follow.

A literal rendering of the text would better bring out the idea. It is this: "For the *lightness* of our affliction, which is but for a moment, worketh for us," etc. Afflictions may not in themselves be very light. To some they seem exceedingly heavy. The ungodly have afflictions in this world, the same as the righteous, but to the former they are the occasion of anguish and bitterness of spirit, and feelings of rebellion; while to the righteous they are light, and are borne with patience and composure.

And why so?—Because God has made provision whereby these afflictions may become light; and the godly man avails himself of these provisions. He is taught to cast his care upon the Lord, knowing that the Lord cares for him. He is taught to take the Lord as his loving Father, who has promised that all things work for the good of his children. He can trust God's promises and lean upon the blessed hope. And he can believe that even if he is called to pass through the valley and shadow of death, there is with him a divine Shepherd whose rod and whose staff will support and comfort him even there.

So he cleaves unto the Lord; and the heavier the afflictions, the more he leans upon the divine arm; and the more he leans, the lighter his afflictions become. He makes them light by thus seeking unto his God; and this seeking on his part, is what gains him a title to the glory to be received hereafter. It is thus that the affliction works for him a future weight of glory; not the mere affliction in its own operation, but what the affliction causes him to do. It is therefore clearly apparent that he has himself some moral agency to exercise in the matter; and thus it is, that the *lightness* of the affliction (made light in this way) works for him a far more exceeding and eternal weight of glory in the world to come. In the light of the blessed hope, he knows that this world, with all its sorrows, is only transitory, and will soon vanish away; while the world to come, with all its

joys, is to be eternal. He has therefore no cause to faint or be disheartened by the way.

U. S.

## THE WORK OF ELEVATING THE COLORED RACE.

I SEND for publication in the REVIEW a speech by Booker T. Washington, given in the city of Brooklyn, N. Y. To my mind this is a remarkable speech, filled with matter the most weighty and interesting, and most important for our people to think of at this particular juncture, when we are about to enter upon the work of educating members of the black race for usefulness and to be laborers for Christ. It is conceded by intelligent men that since the death of Frederick Douglass, Mr. Washington is the leading man of his race in the work of elevating and benefiting his people. This speech gives a very clear and distinct insight of great practical value, into the methods he employs. His work at Tuskegee, Ala., is attracting the attention of large numbers of the most philanthropic and intelligent people in the nation, and is highly appreciated by leading men North and South. The remark of President Cleveland referred to at the head of the article, shows how he regarded Mr. Washington's speech at Atlanta, which attracted much attention at the time the great exposition was opened.

There is an extensive feeling prevailing that the present time is very auspicious for a movement to elevate and benefit that downtrodden race, and I have been credibly informed that the movement is taking possession of the minds of various churches South as well as North. I, for one, greatly rejoice at the good articles which of late have appeared from the pen of Mrs. White on this subject, and that our General Conference Committee has already made the move of purchasing a parcel of land to enter upon this work. This is right, and in the line of God's opening providence, I doubt not, to give the poor black man a better chance for improvement and elevation before the coming of the glorious kingdom of our Redeemer.

In my humble judgment, the schools of General Armstrong, at Hampton, Va., for the instruction of the Indian and the Negro, and that of Mr. Washington, at Tuskegee, Ala., for the black men, in literature and the practical duties of life, have been among the most important agencies for the elevation of these unfortunate races that have been seen in our time. The effect of these schools upon both races has been very marked, the benefit most striking. Taking the most promising youth of both sexes, they have thoroughly instructed them, not only in literature, but in the practical duties of life,—how to be good farmers, mechanics, educators, cooks; how to do laundry work, make garments, build, and do all kinds of useful labor. When properly prepared, these students go out among their people, to teach others who have not had their privileges and blessings; and the whole degraded lump, living in squalor and wretchedness in most cases, is already beginning to feel the uplifting influences of a Christian civilization. To such an extent has the work already reached, that large numbers of our most intelligent philanthropic citizens are gladly welcoming the good work, aiding it by their means and influence, and helping in various ways its accomplishment.

Intelligent Seventh-day Adventists cannot be indifferent to such movements as these, if they have any love for humanity. Anything which

truly benefits our fellow men should have our warm sympathy and approbation. I bespeak for this speech of Mr. Washington's a careful reading. I can say, for one, that it touched my heart deeply. The matters it presents are so practical, so filled with common sense, and so consistent with genuine religion, that I cannot see how one who desires the improvement of the unfortunate can fail to indorse them heartily.

Seventh-day Adventists have great light, many privileges, and a glorious hope. As a people we desire that the black man shall have a chance to enjoy these blessings as well as the white man. To help that race to this good end we must begin at the bottom and work upward, take the young people of that race, the most promising we can reach, and instruct them in these lines of practical work, in the gospel of Christ and the present truth, so they can go among others prepared to help them.

Missionaries among the pagan nations have found the work of educating the young people the most efficient of any to reach the older people. I believe we shall find this emphatically true in our efforts to help the colored race. Young people thoroughly instructed in Bible truth, Christian principles, and the practical duties of life, can do more than white men raised under entirely different circumstances and conditions. We can obtain very excellent hints toward success by learning the thoughts and methods of those who have already succeeded in doing great good to those unfortunate races.

G. I. B.

## MORE ABOUT OUR INDUSTRIAL SCHOOL.

AFTER spending a few days at the institute in Atlanta, I returned to our school farm at Huntsville, and remained about a week. Brother and Sister Adkins, who are now located on the place were with me. Some necessary arrangements were made with reference to the cultivation of the land the present year, and horses and mules were procured, with a few farming implements. We also organized a Sabbath-school, and planned for a weekly Bible study. Several of the neighbors seemed desirous to come and study the Scriptures with us. They will now have an opportunity to do this, and others who are interested will be invited. I was pleased with the friendly attitude taken by the citizens of Huntsville toward our enterprise. All seem to be willing and anxious to render what assistance they can. This will aid greatly in accomplishing the purpose of the school.

It may be of interest to the readers of the REVIEW to know something more about the farm buildings on the place. The house is two stories high. The main building, facing the north, contains two rooms on the first floor, with a large hall between them. The room at the east end is twenty by twenty-two feet. It will be set apart for a chapel. On the other side of the hall is a room eighteen by twenty feet, which will serve as a dining-room. The two rooms on the second floor are of exactly the same size as those below, and they will probably be used as recitation rooms. The addition to the main building is eighteen by twenty-eight feet. It contains a kitchen and a pantry below and a sleeping apartment above.

The house was substantially built for this part of the country, but is in a more or less dilapidated condition. The underpinning will need some attention, the walls need repapering, missing window lights must be put in, and a good coat



of paint, within and without, would do much to improve the general appearance. The barn and outbuildings can, with some repairs, be utilized for a time. Besides these there are several little cabins, formerly occupied by the slaves, scattered over the farm. They all need to undergo repairs, and some are fit for nothing except fire-wood.

Two weeks ago I made a call through the REVIEW for donations with which to pay off the debt incurred in purchasing this farm. I trust that this call will receive prompt attention. Our brethren must realize the importance of keeping this institution, the first of the kind ever established among us, free from unnecessary embarrassment, so that it can accomplish the work which God has called it to do. Means will also be needed with which to secure the necessary equipment.

Among other things, the school home needs a sewing-machine and an organ. Who would like to furnish our first school for the colored people with these conveniences? As we expect to receive a few students at once who will work on the farm during the summer, there will also be need of considerable bedding. If friends who are not too far distant, could make donations to the school of some of these things, it would be a great help in beginning the work. We are also in need of farm machinery. We would request all who are interested, to write to the corresponding secretary of the General Conference, L. T. Nicola (Battle Creek, Mich.), before sending any article, and tell us what they have to spare, and what they are willing to do.

I returned to Battle Creek on the 12th inst., feeling thankful to God for the blessings that have attended me on my trip, and the interest in the work which I have found at the different places visited.

The General Conference Committee Council, and other meetings connected with it, began the 20th of this month, and will continue to March 7. The occasion will be a very important one. At a time when the message is making such rapid advancement, meetings of this kind are of especial importance. We desire the prayers of God's people, that grace and wisdom may be given his servants in large measure, so that every decision made and every action taken, may be in accordance with the will of the Lord.

O. A. O.

#### TO CORRESPONDENTS.

29.—Is a second marriage by the innocent party prohibited or permitted according to Matt. 19:3-9?

E. M.

We understand that it is permitted.

30.—(1) If a local elder moves to another church, and is there chosen elder, does he need to be reordained? (2) If an individual who has been baptized in another church wishes to join our church, is rebaptism necessary? (3) If a sister joins our church subject to baptism, and her husband is so opposed that she dare not be baptized, should she be excluded from the privilege of church membership?

M. B.

(1) Yes; we think he should be ordained again, because his ordinations are local. (2) Not required. It is left with the individual to be rebaptized or not. (3) The proper time to admit people to the church is after baptism, not before. People who are admitted on condition of baptism, should fulfil their part of the condition humbly, in the fear of God, unless there is some valid reason for not doing so. But baptism is a prerequisite to church membership, and should be administered before membership

is formed. When it is necessary to take action upon a person's membership before baptism, it may be arranged that he shall become a member when baptized.

31.—Kindly explain Cor. 11:19 [1 Cor., we suppose]: "For there must be also heresies among you, that they which are approved may be made manifest among you."

M. M. C.

The word "heresies" here means sects, or factions. This statement of Paul's is similar to that of our Saviour's, "It must needs be that offenses come; but woe to that man by whom the offense cometh." God does not promote schisms, they naturally grow out of human perversity; but one of the results of heresy and faction is to develop those of true and stable character.

32.—Will the Father and the Son both take up their abode on the earth made new?

H. C. M. □

From Revelation 21 and 22 it is evident that the Lord will take his people into a closer personal union with himself, and will associate with them visibly. It also appears that the throne of Christ will be on the new earth, and that the Father will be associated with him. Indeed he will be all, and in all, and over all. 1 Cor. 15:28. But we do not understand that the Father will be located here; he fills all things with his presence.

33.—(1) How do you understand the text, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven?" (2) Have the deacons of a church authority to inform a person that he or she cannot participate in the ordinances, while the said person is thought worthy to be employed in missionary work?

J. W. G.

(1) It applies to the action of the church of Christ when directed by the Holy Spirit. Such actions are sanctioned in heaven. (2) We cannot answer such a question as applied to a particular case. If a person is worthy to represent the church as a missionary, he is worthy to partake of the ordinances. But the *if* we cannot remove.

34.—Please harmonize Isa. 35:9 with Isa. 65:25. Also explain Isa. 65:20.

A. S. C.

The first passage refers to "lions" as ravenous, ferocious beasts. As such they will not be there. The second refers to beasts with their ferocious natures all gone, enjoying each others' society in peace. Such will be there. Isa. 65:20 is not clear to our understanding. Its evident purpose is to teach that to the righteous there will be no death in the new earth, for a hundred-year-old child is not a child; hence it is equivalent to saying that the child will not die.

35.—(1) What is the destiny of those who perish without law? (2) What is included in the service of the Lord? (3) Is "bearing the cross" taking part in public prayer and testimony?

Mrs. W. Y.

(1) They will perish. We cannot fathom God's justice nor define his methods. But the redeemed who have witnessed his judgments, join in saying, "Just and true are thy ways, thou King of saints." Probably some may not have a resurrection; but of that but little has been revealed, and we may leave it in his hands. So also in regard to the fate of the little children of wicked parents, and all such questions that puzzle the finite understanding. (2) "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. (3) See last week's REVIEW, last page. Sometimes it is, and sometimes it is a cross to keep still and give others a chance.

36.—(1) When and where will the battle of Armageddon be fought? (2) Do Rev. 16:16 and 19:19 apply to the same gathering?

(1) Answered in REVIEW of last week. (2) We understand that these verses apply to the same time.

37.—Will you please explain Matt. 3:11? "I indeed baptize you with water unto repentance; but he that cometh after me, . . . he shall baptize you with the Holy Ghost, and with fire."

E. L.

A similar query was answered lately. The baptism of the Holy Ghost began to have its fulfilment on the day of Pentecost. Luke 24:49; Acts 1:5; 11:15. In reference to the baptism of fire, opinions differ. It seems to us to refer to the energy and purity with which the church of Christ was endued from on high, as contrasted with the cold formalism of professed religionists.

38.—Please explain Mark 9:44: "Where their worm dieth not, and the fire is not quenched."

E. I.

The word from which "hell" is derived in the preceding verse is *Ge-en-na*, referring to the Valley of Hinnom just outside the walls of Jerusalem, where the refuse and filth of the city were conveyed, consisting of dead and decaying animal and vegetable matter. Fires and worms were the agents for destroying this mass. The objects deposited there did not endure, but the fires and worms were perpetual. This language is no doubt borrowed from Isa. 66:24, and refers to the utter destruction of the wicked under the figure of the fires of *Ge-en-na*. For an example of unquenchable fire refer to Jer. 17:27.

39.—(1) Please explain Hosea 6:2: "After two days he will revive us; in the third day he will raise us up, and we shall live in his sight." (2) Will history sustain the position that Rome had just seven forms of government? If not, what is represented by the seven heads of the dragon? (3) Please harmonize Rev. 17:10 with Rev. 18:9-11.

W. T. D.

(1) Paul seems to refer to this scripture in 1 Cor. 15:4 as a prophecy of the resurrection of Christ. And Peter referred to the experience here alluded to, when he wrote in his first epistle, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." It seems clear that the first three verses of Hosea 6 apply to the church at the time of Christ's death. (2) We believe that history will sustain the view that Rome had seven forms of government. The seven heads are not only a characteristic of the dragon, but also of the beast of Rev. 13:1 and 17:3. In fact, they are nearly as distinctive of the Roman kingdom as are the ten horns. (3) The kings of the earth take great delight in "Babylon"—in her arts, her flatteries, deceptions, and errors. They grow rich through her means. But there comes a time when she can no longer deceive them and no longer gratify them. She begins to lose her charms under the judgments of God, and they hate her. In chapter 18 the kings are represented as bewailing the great downfall of Babylon because "no man buyeth their merchandise any more." It seems probable, too, from verses 15 and 16, that those who bewail are not the "kings" of chapter 17, but the "merchant princes." It must be also that this wailing is more figurative than real, since in fact the rich and godless classes will be involved in the fall.

G. C. T.

## Progress of the Cause.

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

### CENTRAL EUROPE.

SWITZERLAND.—The past year has been an eventful one in the history of our work in Central Europe. The liberty-loving Swiss, who have for centuries carried high the banner of freedom, are now among the first to join the arch enemy in his last mighty effort to overthrow all liberty. Our publishing house at Basel was first attacked. To commence with, light fines were imposed, then followed confiscation of goods, and imprisonment, until it was finally decided to close our publishing house as a factory; but even when this step had been taken, the Basel authorities continued to harass the office. But in the midst of all, the truth has made more rapid advancement than ever before, both in our own churches and among those outside. A large number of publications, especially on religious liberty and Sunday laws, was circulated, and many articles touching our case have appeared in the various journals.

Besides the work accomplished by publications, many of the editors and officials of the government were visited, while public meetings were held near Zurich, at Geneva, and at Bern, the capital. This attack of the enemy on our work has marked a new era of advancement. The Swiss camp-meeting this year was by one third the largest ever held; but this increase in numbers is not commensurate with the spiritual advancement. Also the press notices of our camp-meeting and people were by far the best that have appeared.

While the enemy has directed his heaviest blows at the publishing house, and succeeded in closing the mechanical part, he has not hindered the sale of our books; but both the number of colporteurs and the individual sales have increased; thus his effort has only served to make more plain the truth of the statement that we can do nothing against the truth but for the truth.

In addition to the difficulties at Basel on account of Sunday work, several of our brethren in various parts of the country have been fined for Sunday work. Others have been fined because they would not serve in the fire department on the Sabbath, and several have been imprisoned because they would not send their children to school on the Sabbath. These brethren were not treated as common criminals, but were subjected to the same rigid treatment as some anarchists that had been confined in the same prison. In all these various ways, we have not been disturbed in the past, but now in the same year, the spirit of persecution is breaking out in every direction. It seems as though one mind is taking possession of the people everywhere. The same spirit is being manifested in all parts of Europe where the truth has gone, thus showing unmistakably where we are in the history of the message. We have been operating in these fields for more than twenty years, and all the time were comparatively undisturbed; but now, as if with one consent, the powers of darkness are manifesting themselves everywhere.

ITALY.—This land, which has so long been waning under the blighting curse of the "mystery of iniquity," is also hearing the warning voice of the third angel. During the past year a number of publications have been circulated in the northern portion of the country, and some Bible readings and meetings held at Turin, the former capital, and also in the Waldensian valleys. A few have been added to the faith. A missionary nurse has worked with good success in Turin. Since its publication in the Italian, "Steps to Christ" has been circulated by the Italian Evangelical Association; and so

far as we have learned, the book is highly appreciated.

Last autumn three workers were sent to Genoa, the birthplace of Columbus and one of the largest harbors of Italy, to begin city- and ship-mission work. The three workers represent the Italian, French, German, and English languages, and will thus be able to communicate directly with the most of the sailors and emigrants.

FRANCE.—This field has received considerable attention the past year. Two workers were occupied part of the time in the south, the country of the Albigenes, and several workers were employed at Lyons and vicinity. Many publications were circulated, and a number brought to the faith by the public meetings held at Lyons.

The events of the last year indicate that we have reached a turning-point in our work in Central Europe; it is evident that the work will advance more rapidly, and hence more means will be needed than in the past. But we believe that the liberality of our people will be equal to the occasion, and that the funds will, in consequence, not be lacking. The startling developments of the past twelve months have led our people to arouse and put on new strength in the matter of giving, so that our home donations have been more liberal than in the past. The people are seized with the feeling that the end of all things is at hand, and that what they do must be done quickly; so they hasten to transfer to the other side whatever the Lord has entrusted to their keeping. This has been one of the most encouraging features in our work in Central Europe. We have never seen people give more liberally and with purer devotion; while they are thus nobly taking hold of the colossal work to be done in this great field, may our brethren everywhere lift with them, to help on the good work! H. P. HOLSER.

### TURKEY.

AFTER the school held by Elders Jones and Holser, I made a visit to Shagshag, where we had ten church-members. November 9 two others were baptized in the sea. I was glad to see that this little group stands there as a light on a mountain to diffuse the knowledge of the truth. As soon as I was landed, I saw two of the brethren waiting for me. Just then there came a soldier asking them about me. They answered that I was their teacher. The soldier said, "Then *this* is not also an Armenian," and let us alone. He knew that Sabbath-keepers have nothing to do with the modern political questions. It seems that the Sabbath truth is going to be a sign of confidence in us.

After the week of prayer, I went to Bardizag. On the way I spent a few hours in Nicomedia with a brother who is a shoemaker. There came a centurion to his shop to have him make a pair of boots. The centurion began to speak well about the Sabbath-keepers, saying, "They never speak lies." I asked him, "Where did you have acquaintance with them?" "In Bardizag," he replied; "O how good people they are! This is why I came to this shop for the boots." While he is a Turk of the same spirit with others, cruel toward the Armenians, his testimony concerning the life of our brethren is worthy of notice. All glory to Him who "maketh manifest the savor of his knowledge by us in every place." Is not this the glory of the third angel's message? The brother told me that this centurion many times repeats his testimony to all in his department.

Truth advances in Bardizag slowly but steadily, bringing souls unto salvation. Lately three more from the church of Disciples have accepted the truth. All are of the same family,—a father, his daughter, and his son-in-law. The father is now fifty-three years old. He has been an elder of his former church. Three years ago, just at

this season, while I was in Bardizag, this man opposed me with all his might and made a public discussion against me; and when several of his church-members accepted the truth, he tried to turn them back. But, lo! the result of his labor was *his* turning to the truth. During three years the more he worked against the truth, the more he was convinced. As he was a noted man in the village, his obedience agitated again the Sabbath question among the people. I expect a greater harvest in Bardizag. Just here I would encourage my fellow laborers to sow the seed in faith. Now we have twenty-four Sabbath-keepers in Bardizag, all of them being the fruits of the seed sown three years ago. Be always faithful, never thinking that the seeds you scatter are lost. God watches them, and makes them grow in due time. This time I stayed only twelve days in Bardizag, every day studying the Bible together with the brethren.

January 9 one of the brethren came from Ovajuk to carry me there. Though at first it seemed to me dangerous, yet, trusting in the Lord, I started to go there. I thank God that this time I did not meet with opposition. In the past two years many times I desired to enter this village, but the answer of the people was that it would cost my life. During this time eighteen persons accepted the truth under most trying circumstances. O how glad they were to meet me! They came together twice a day in a room which they had rented, and we had most interesting meetings. The book of Hebrews was our subject of study. From fifty to sixty-five were present in the meetings. When I proposed to them to hold a special meeting for the donations, they answered that it was done already before I went there. Sisters had taken off their earrings and finger-rings to give to the Lord. A brother had donated the extra furniture of his house, saying, "I shall leave nothing for the coming fire." Truly faith works by love. In Bardizag also donations like these were made. All amounted to more than one hundred francs. This visit has done me good. While I went to water others, my soul was watered. All glory to God. Z. G. BAHARIAN.

### NORWAY.

CHRISTIANIA.—It is now five weeks since we came to this place. The Lord has blessed me and given me strength until the present, and I have been much encouraged in the work since I began to labor here. I cannot but believe that God has led me and guided my steps to this place. Prov. 3:6. I have, either in connection with other laborers or alone, held about forty meetings in the five weeks since I arrived here, besides making many visits to the sick and suffering, as well as to others whom I have met in my daily intercourse with the people. It has been a true joy to my soul in these different ways to minister and break the bread of life to those in the different circumstances in which sin and the world have placed the human family.

I have never before experienced such a blessing and joy to my soul in my work as since I came back to the Scandinavian countries to take part in saving these good-hearted and upright people. My soul is so filled with the power of the Lord at times, that I cannot but praise his everlasting and great name for his wondrous grace in giving us such an understanding of his matchless love toward the children of men. I am asking others as well as myself, What are we doing in this late hour to lift the banner high among our fellow men? Is it not high time that we awake as never before to show forth the power of Him that has blessed us and saved us? It has done me good to witness the blessings of the word of the Lord in my work for those for whom I have had the privilege of laboring; and I trust that what has already been done may add a little to help both those that have already tasted the goodness of God and those that

have never known what it is to serve the Lord. This week is the third week since we began regular public lectures in our own church hall, at Akersgaden, No. 74; it has a seating capacity of about four hundred people, and is the best I have been privileged to use, either in Scandinavia or America. I will also add that the friends have a well-trained and organized choir, which aids materially in drawing people to the meetings; it is a pleasure to witness the interest that many who come take in the singing. Many are thus led, we believe, to come to the lectures who otherwise would remain away.

It is a joy for me to report that the interest in the meetings is increasing. Last night between three hundred and fifty and four hundred people were present; many of these were families and individuals that are steadily attending these lectures, and by conversing with them, I find that they give full satisfaction that they are deeply impressed in what they hear. Brother A. Sewaldsen, from Bergen, formerly a Baptist preacher, who about two years ago accepted the Sabbath and other truths that we present, has come here to assist in the work, and also to receive help himself, that he may be the better prepared to work as a public laborer, and thus advance this great work. We ask an interest in the prayers of God's people everywhere that our labor may be blessed to the salvation of many souls.

J. F. HANSEN.

January 27.

#### INDIA TO BURMA.

AFTER a very pleasant visit of a few days with our missionaries at Calcutta, I departed from my late field of labor on the morning of Nov. 13, 1895, on the British steamship "Ethiopia," having many hopes as to the final results of my two years' labor in India. The voyage of four days was all that could be desired. The delta of the sacred Ganges River flows through a very low, flat country, most of which seemed to be in jungle, with clearings for "paddy" [rice] fields at intervals. As the river banks were low and the tide full, we had a good opportunity to view the surrounding country, until the river became so broad that the land on either side was but dimly visible. One of the ship's officers called attention to several Hindu corpses which were floating down the river. Many of the Hindus dispose of their dead by casting them into the river; sometimes they are partly or wholly cremated, after which the remains are collected and cast into the river.

The few Burmese, with their large, round wicker hats and strange looking boats, whom we passed in ascending the Rangoon River, made an unfavorable impression upon me. Rangoon is quite a large city, with many good, substantial buildings. The population is composed of Burmese, Chinese, Hindus, Mohammedans, Eurasians, and Europeans, also many representatives from various other nations. There were plenty of coolies, hotel-runners, and coachmen at the landing, all of whom were uncomfortably solicitous. The hotel charges and house rent are very high in Rangoon, though the food-supplies are abundant and quite cheap. The markets are well supplied with delicious fruits, fine vegetables, and grains of various kinds.

This city, situated twenty-one miles from the sea, is the capital of Burma. It was founded, according to the accepted legend of the Burmese, about 558 B. C., by two brothers who erected a pagoda over the spot where they buried some hairs which they had received from the head of Buddha, and called the name of the place Dagon. From this we might infer that at some time they were acquainted with the idol-worship of the ancient Philistines. The village retained this name until 1763, when it was changed to Yangon. When it fell to the British, they called it Rangoon. In 1812 it

had a population of 8250; in 1863, a population of 61,138; and now it numbers over 200,000 souls. The city is laid out in regular blocks, each block being 800 feet long by 860 feet wide, having streets 100 feet wide on all sides, and being intersected at every 115 feet of its width by streets, four of which are 30 feet wide, and the one in the center of the block is 50 feet wide. The lighting of the city extends over forty-two miles of streets. It has excellent and beautiful parks and pleasure gardens, which are largely resorted to in the evening. The steam street-car system is good, and travel in the city is not expensive. The water, which is brought a long distance in iron pipes, is comparatively pure. Much has been done to make this a healthful city, and it is the only city in the Indian empire which can boast of a scientific system of drainage, which fulfils all the requirements of sanitation.

Rangoon has a number of hospitals, the largest of which is the Civil General Hospital. Last year it treated 6192 in-patients and 37,168 out-patients. These signs show plainly that disease is in this land; and since I have been here, smallpox has been almost an epidemic, cholera has its victims every week, and dozens die of the various fevers which prevail. Cholera and smallpox are so prevalent most of the year that hospitals have been built for the sole purpose of treating these diseases.

There are eleven markets in Rangoon; but the Western market conveys little or no idea of a Burmese market. These markets are the important retail places of business, and in them everything required by the public is to be had. Here the people meet to flirt, to gossip, to sell, to buy, and to gather information.

Another notable feature of Rangoon is the number of buildings and the vast area of land owned by the different religious factions. Christians, Buddhists, Mussulmans, Pannas, Hindus, Parsees, and Jews, all own lands, churches, pagodas, kyoungs, temples, mosques, and synagogues. There are numerous monasteries, and the yellow-robed priests, who are a set of lazy impostors, form no small portion of the inhabitants.

In a city of the above description, I found it quite difficult to start my work, and my first attempts were not very flattering. I soon discovered that the tactics used in India would not do for the Burmese; but after a week of patient toil and study, my work began to be more promising, and my success with the Chinese and Burmese equaled that I met in India. The greatest obstacle that I have met in India is the heat, and I assure you that it is very warm and sultry here even in the winter; but God has a people here, and though the climate is unpleasant at times, it ought not to cause a lover of souls to hesitate a moment if he is called to this field. I know by experience that one gets lonely at times among the heathen, yet I find a true joy in my work.

WILLIAM LENKER.

#### WISCONSIN.

AMONG THE FRENCH.—Yesterday we had another precious season with our French brethren at Little River. A Sabbath-school of nineteen members was organized. The exercises will be both French and English. Both French and English lessons will be studied and taught, that our French brethren and youth may drill for usefulness both in their mother tongue and in that of their adopted country.

The addition of precious souls to French believers is leading our older French brethren to manifest greater zeal and activity. Two of our French brethren of Robinson were with us at Little River last Sabbath. They had come over thirty miles, crossing Green Bay on foot on glare ice for twelve miles in a very cold wind. One of these was in his seventy-second year.

These brethren came bringing with them unmistakable signs of the effects of the latter rain, and their testimony had effect.

February 16.

D. T. BOURDEAU.

NEW LYME.—Here is where the message found us nine years ago, in answer to the prayers of a faithful Christian, who for years had daily remembered us at the throne of grace; and the mutual joy realized in answer to prayer is beyond the power of words or pen to express. Several others soon followed our example, and a goodly company witnessed with us to the power of God in the salvation of poor sinners.

But time has wrought many sad changes; some have finished their course, and peacefully await the reception of the crown of life laid up for them; others have removed, some to far distant lands, never again to join us until gathered by the angels in the "sweet by and by."

Two weeks ago we began meetings here in the schoolhouse, the interest increasing each evening until the house has become full to overflowing. Thus far three more have been added to the list of those whose names are in the Book of Life. Several others are seeking the Lord, who we trust will soon yield themselves to the yoke that is easy and the burden that is light. Many familiar faces appear in the congregations, and we are glad, after these years, again to point them to the refuge from the soon-coming storm. Since the week of prayer we have endeavored to place ourselves on the side of God, by heeding the counsel in "Special Testimonies," No. 4, to "preach the gospel in the regions beyond," and thus far have experienced much of his presence and blessing in so doing. Truly, "They that wait upon the Lord shall renew their strength."

J. B. SCOTT.

#### NORTHERN WYOMING.

THINKING that our many friends in Kansas and elsewhere would like to know how the battle is going among the mountains of Wyoming, I will attempt a brief synopsis. We arrived in Sheridan, Oct. 8, 1895, and found four Sabbath-keepers. We began meetings the same night in a private house, which continued with interest while we were getting the tent ready for public service. After holding the meetings in the tent about six weeks, the weather became too cold to continue longer, and private houses were opened for the meetings. After giving instruction on all points of present truth, November 20 there were seventeen persons who wished to be organized into a church; eight of them desired baptism, with a few others who wish to wait a little for various reasons. After organizing these into church relationship, we went ten miles to a little town where we began meetings, December 1, speaking each night and on Sundays at the Sunday-school, until January 1. It was thought best for one of us to spend the week of prayer with the Sheridan church; so Brother Ketring went to Sheridan, where he had excellent meetings, and much freedom in presenting the precious thoughts brought out in the readings, until just at the close, when he was taken sick. At this writing he is around doing a little work, as his strength admits. He was in loving hands, and all that could be done was done for his recovery. I remained at Big Horn to continue the meetings. For a time it looked as though there would be no visible results, but by continued effort and much seeking God, one decided to obey, and then one after another took their stand on the Lord's side, until seven adults have stepped out to keep all the commandments of God, and the faith of Jesus. There being three obedient to the faith when we came here, we now have a company of ten, with a Sabbath-school numbering seventeen.

The first Sabbath in January, we held our first quarterly meeting with the church at Sheri-



dan, at which time three more were added to the church,—two of them were new converts to the faith,—thus making a church of twenty members. One more is keeping the Sabbath, who has not yet united, and others have become interested by a few meetings recently held and visiting done. Brother Ketring will remain and follow up the interest as his strength returns.

Going down street to purchase a Bible for one who had none, to my surprise I found only about half a dozen Bibles in a town of over two thousand people. I have sold and delivered about \$30 worth of Bibles. Soon after the work was under headway at Sheridan, we got two lady canvassers to take up our smaller works for introduction. With no experience, no training, no time to become acquainted with their books, in a few days they found they had about ninety orders to deliver, canvassing only a part of the town. They are now canvassing another small town, with the best of success. We have only four or five small towns in Northern Wyoming of from one hundred to two thousand people each; and as for the country, there are no settlements except along the narrow valleys.

A treasurer has been appointed for Northern Wyoming, the isolated ones being notified to forward their tithes to J. M. Adams, Sheridan. Considerable tithes and offerings have been coming in. Although our brethren are all poor, as fast as they understand the will of the Master, they are willing to do the Lord's bidding. There has not been so much done in this new field as we had hoped; but we praise the blessed Jesus for what has been done, and labor on in his name, asking the prayers of all who are interested in this northern field.

O. S. FERREN.

#### OREGON.

PILOT ROCK.—Until recently we were an unchristian and almost Bible-hating neighborhood of scoffers, with one exception. There was one Sabbath-keeper. We supposed he was a little foolish. One year ago Brother Hiddleston commenced a course of lectures. The Lord opened the eyes of about fourteen of us. Much opposition was also stirred up. But the good work has gone on, and now I believe there are over thirty Sabbath-keepers, most of them from the effects of Brother Hiddleston's faithful labors. I believe it is intended to organize a church here soon. I think the most of us are in earnest. I know I am, with the grace of our Lord.

J. E. STRODE.

#### MISSOURI.

LAFOLIN.—For several weeks I have been in this vicinity, presenting the claims of God's law to the people. Many have been stirred by the plain teaching of God's word, especially have the ministry been stirred when we have laid before them the claims of God's Sabbath. Truly the dragon is wroth with the woman, and has gone to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17. Sixteen persons have decided to keep the Sabbath and walk in the ways of the Lord. I would be glad to correspond with all isolated Sabbath-keepers in southeastern Missouri, that I may visit as many as possible. Brethren, let us get acquainted, and lay plans for work in the future.

J. H. COFFMAN.

#### ILLINOIS.

VERMONT.—I came to this place, November 20, and held meetings until the beginning of the week of prayer. Though the roads were bad the most of the time, there was a large attendance and good interest. Our meetings were held in the Free Methodist church. During the week of prayer I visited the churches of

Princeville and Galesburg, returning to this place early in January. When I came back, I found the house locked against me. The action of the trustees stirred the neighborhood deeply; first, because there was a deep interest to hear further, and the church was the only available place; and, secondly, the promise was given by the very men who closed the house, while they were soliciting subscriptions to aid in building, that the church should be open to all other denominations when not in use by the Free Methodists,—that it would be, practically, a union church. Believing these promises, the neighbors contributed freely, and a neat church was erected.

For a while I visited from house to house, and preached nearly every evening at some private house, but one cannot keep up the interest without a place in which to hold meetings. I was invited to hold a series of meetings seven miles south, and spoke there until a thaw broke the road up. I then closed until the roads should become passable. There was a good interest, and when the pastor in charge (M. E.) came, he was friendly, but concluded to hold a revival *immediately*, and it is now in progress. Other churches are doing the same, and I believe the people may thank our work for several of the revivals now going on. We find an earnest, wide-spread desire on the part of the people to hear the truth, and while at present it is impossible to fill the call, I am confident that a tent effort, later on, will be very successful. Three in this place have accepted the truth as the result of the work. Next week I shall go to Good Hope, where two are living who have begun to keep the Sabbath through reading, and who have never been visited by a minister. My courage in the Lord is good. Sister Emma David was the only Sabbath-keeper in this place, and she has rendered faithful, earnest help in every possible way. Since coming here, I have visited Pennington Point, and found Sister Harland and her daughter firm in the truth. As the result of their faithfulness, one more has begun to keep the Sabbath with them.

L. D. SANTEE. □

#### MICHIGAN.

GRAND LEDGE.—Our meetings here have resulted in the conversion of several who give evidence of a genuine work of grace upon the heart. The Baptists kindly granted us the use of their baptistery, where, on Sunday, February 16, six souls were buried with their Lord. There are about thirty here who are ready to be united in church relations. We expect the president and the secretary of the conference will be here March 6 to perfect an organization. According to previous notice, Elders Burrill and Soule will be here at the same time, conducting a general district meeting. We hope all our sister churches and scattered brethren will arrange to attend these meetings. The church here will care for all who come.

J. F. BALLENGER.

GAYLORD, AND OTHER PLACES.—I left our good state meeting at Detroit to visit among the churches in Northern Michigan. I came directly to Gaylord, Dec. 24, 1895, and spent the week of prayer with that church. The Lord came very near, and hearts were made tender. Some of our people came every day from a distance of eight miles, and others came in until the church was full each evening. Our brethren here were in need of a leader, and Brother C. Corliss was elected elder by the church. As I left them, nearly all expressed themselves as being very grateful for the help received and for the blessing of God in the meetings.

January 1, I arrived at Hillman, and spent two weeks with the little company that was raised up there last summer. There was a good attendance of those not of our faith, and a kind

spirit was manifested by those who came. They took their stand for the truth, which helps strengthen the company there. January 10 came to Wildwood, and held meetings one week. These meetings were largely attended, and toward the close a revival effort was made. The good Spirit of the Lord came in, and as a result eight precious souls gave their hearts to God. Brother T. S. Parmelee came from Petoskey and rendered valuable help in singing; and Brother William Potter, who has recently moved here, kindly assisted in the services. I left our brethren of good courage there, and we all felt to praise God for what he had wrought.

I next came to Adalaska, January 23, and have now held meetings ten days. Our brethren have a church partly finished at this place. We have held meetings in a schoolhouse here, but as that was too small, have moved to a hall which is well filled each evening. There is good interest here, and I am planning to stay and follow up the work. I have held children's meetings in each church that I have visited, and find that they create a favorable impression on our work, and are a help in many ways. I would ask the prayers of all God's people for help and grace to carry on this great work.

M. C. GUILD.

#### NEBRASKA.

SOUTH OMAHA.—I came to this city and commenced a series of meetings, January 17. We made an effort to get the use of one of the many churches, but failing in this, we hired a room in the post-office block, the most public place in the city. Our meetings have continued twenty-nine consecutive days. I have preached thirty-seven sermons, visited many families, distributed thousands of pages of tracts and papers, and sold a few books. We have received \$10.40 in donations.

The first week of our meetings there was not much interest manifested, but as we continued to advertise, and those who did attend told others, the interest and attendance increased. We now have a good attendance and a deep interest. A few have begun the observance of the Lord's Sabbath, and we hope for more. We have reason to believe the Lord is working on the hearts of the people, and we are anxious to work in harmony with him. I have been assisted in the work by Elder Rodgers and our Bible workers, who have charge of our city mission in North Omaha. Our brethren of the Omaha church have also assisted me. I am of good courage and thankful that I am able to work now while the day lasts, for the night soon cometh when no man can work.

DANIEL NETTLETON.

#### UPPER COLUMBIA.

UNION AND NEW BRIDGE, ORE.—After the close of the district conference, I came to Union to spend the week of prayer. Our people have a good church building here, facing one of the principal streets. It is a neat structure, and is lighted by electricity. Grande Ronde Valley is noted as one of the stormiest sections on the coast, and it certainly maintained its record during our meetings. The wind blew a gale most of the time, consequently those who lived at a distance could not attend regularly. We had two meetings during the day, and one in the evening. Most of those who attended expressed themselves as having received great benefit from the readings. The subject of Christian Help work received attention. After the reading on that subject, two of the sisters started out to visit a family that they knew was in distress. They found the mother and children in very needy circumstances. The woman had dreamed the night before that two women "who had religion" would come to see her, and felt it was fulfilled by our sisters' visit.

We feel that the meeting was a profitable one.

At its close, Brother H. W. Oliver joined me, and we came to New Bridge, which is in Eagle Valley, about forty miles east of Baker City. Our attendance here was good for the first two weeks; then the Methodists wanted their house to begin a protracted meeting, and we had to give way for them. Their meetings continued one week. We began again, but a boycott had been inaugurated, and our audiences were not so large. There did not seem to be much prejudice at the start, but it has broken out in a violent form. Sunday laws are now talked.

Two A. P. A. lecturers occupied the church last Sunday evening, speaking for their order. It was rather surprising to hear the language that was used by them as they spoke not only of the Catholics, but in regard to the rulers, who they said had been influenced by the Catholics. If they were representatives of the order, our opinion is, that it is sprung upon the world by the enemy to attract the mind from the real danger.

Eight or nine persons have taken a stand for the truth, and others are interested. We are glad the Lord is planting his truth among the hills of this far western land. I do not know how long we shall remain here. My courage is good, and I feel that we are able to go up and possess the land.

W. F. MARTIN.

February 4.

#### DOINGS AT THE CAPITAL.

THE Woman's Sabbath Alliance of the District of Columbia, mentioned in my last letter, has appointed its Missionary Committee, consisting of two persons in each church congregation in the city of Washington. Already this committee has entered upon its work of Christianizing the community in the most approved way. The visit of one of these lady missionaries is best described by one of the ladies visited, as recorded in the *Washington Post* of Sunday, February 16. She said in part:—

"My visitor was gorgeously gotten up, and wore great solitaires in her ears. She had a peculiar expression in her eyes, characteristic of women who follow this profession.

"I am come to you, my dear Mrs. Climber," she said, after the conventional greetings were over, and I had seated myself in a chair opposite her, 'to talk to you about a very serious matter.'

"Yes?" said I, inquiringly, producing my pocketbook.

"She shook her head smilingly. 'No charities,' she said, and then lapsed into a long silence.

"Well," said I at last, perhaps a little impatiently, remembering my engagement at the dressmaker's at twelve o'clock,—it was then 11:30,—'what can I do for you?'

"The subject I have come to talk to you about is rather a delicate one of a personal character, and I must confess I feel some hesitancy in broaching it.'

"Why do you broach it then?' I asked, with some asperity, wondering what subject of personal character she could possibly have to talk to me about.

"Because, my dear Mrs. Climber," she said, impressively, 'I consider it my Christian duty.'

"Very well," said I, resignedly, though with some surprise, 'but as I have an engagement with my dressmaker at twelve o'clock, I must ask you to use despatch.'

"Mrs. Tenpenter braced herself against the corner of the sofa. 'I understand,' she said, 'that you, among others, receive, give dinners, and accept invitations on the Sabbath day, and I have come to speak to you about it. Don't you think that we of the upper classes could set an example to the lower? Are you willing for the sake of your soul, for the sake of the souls of those dear to you, to give up these temporary pleasures?'

"She had become very excited by this time, and was down on her knees before my chair, talking with the velocity that a toboggan acquires when it has taken a good start down the slide. I could hardly distinguish her words, which were nothing more than a whirr. What I could make out was something like this:—

"My dear Mrs. Climber, my dear friend, my dear sister, let me exhort you to remember the Sabbath day. Why, it is in the commandments, 'Six days shalt thou labor, and do all thy work.' I was too indignant to listen further. I rose from my chair, and began walking up and down the room, leaving her still kneeling by it. In a few moments she scrambled to her feet, and stood, her bosom heaving with excitement. It was some time before I could calm myself sufficiently to speak to her.

"Here was a woman whose husband had made his money, not by the sweat of his brow, but by usury, who bore the reputation of having been guilty of every mean and contemptible practise known in business, exhorting me to save my soul.

"Mrs. Tenpenter," I said, 'I will accede to your request. I will give no more dinners, neither will I receive nor accept invitations on the Sabbath day.'

"Oh," said the hysterical creature excitedly, 'how glad I am! What a victory! what a victory!'

"But," I continued, 'there are certain conditions I must insist upon. You came here to teach me my duty. I demand the same right. I propose to teach you yours. I give up certain things at your request. I ask you to give up something at mine.'

"What are the conditions?' she asked, the joy quite gone out of her voice.

"First," I said, 'I ask that you shall see that your husband charges his customers, the majority of whom, I understand, are poor government clerks and helpless widows, only the legal rate of interest instead of the ten per cent. a month he now demands. Second, it offends my idea of what is proper and conventional that a woman should wear solitaires in the morning on her way to market or a revival. I ask you, therefore, to promise never to wear your diamonds again before the gas is lighted.'

"My husband understands his own business, I guess," she said, angrily, 'and can manage it without any advice from you. And as for these diamonds, they're mine, aren't they?'

"Yes," said I. 'Your husband understands his own business without doubt, and you can wear your diamonds when it suits you. But remember, I also understand my business better, very much better, than you do. However, when you are ready to let me dictate to you, I will allow you the same privilege. Mrs. Tenpenter, I question if your ideas of life are any higher than mine, or if your daily life is any better, poor as mine may be. Remember the story about the beam. I have the honor to wish you a very good morning.'

"And the ambitious home missionary bowed herself out."

Judging from recent occurrences, one would suppose that a great many people had reached the conclusion that the strict observance of Sunday would be the means of neutralizing every other defect in the character. It would purify the saloon-keeper, that robs his victim of money and bread for his family, of his health and happiness, and of life itself; the Shylock that robs the poor of their hard-earned pittance, to purchase diamonds and gorgeous apparel for his wife and daughters, and calm his conscience, if he will but lay aside his ledger and bank-book, and go to church on Sunday. And the nation that legalizes all these may be holy by decreeing to keep holy the Sunday. The effort to secure the enactment of the District Sunday law is still unabated.

ALLEN MOON.

#### THANKS IN BEHALF OF THE CHICAGO MISSION.

OUR call for books, scraps, and pictures for the Medical Missionary College Settlement in Chicago has brought down a perfect shower of blessings of the kind wanted. For several weeks every mail has been bringing in books and fat envelopes full of choice selections, while nearly every day the expressman brings in one or more big packages filled with books, pictures, scraps, etc.; but there is room for them all and for more, as our needs are vast. If we have anything left over after meeting the needs of the work in Chicago, we shall easily find a place elsewhere for these excellent helps. In not a few instances, contributions of money have accompanied the packages, aggregating more than fifty dollars. This help is much appreciated, but most of all do the workers prize the cheering words contained in the letters which have accompanied the gifts of various sorts, which show how many kind hearts are beating in sympathy with the work for the poor, the needy, and the neglected in the great city of Chicago. It is indeed encouraging to those who are laboring in the midst of the vice, crime, and moral darkness of this great city to know that there are so many who are daily sending up earnest prayers in their behalf. The work is developing so rapidly that it seems almost impossible to keep pace with it. More than two hundred children have been brought into the various classes, and grown persons are coming in, in increasing numbers. The gospel meetings are well attended, and there is increasing evidence that a deep and lasting impression is being made.

The work of the Chicago Settlement is located in the center of one of the largest Catholic parishes in the world. Eleven priests are hard at work in this section of the city alone, and the people are, almost without exception, of the Catholic faith. The children who attend our Sabbath-school each Sabbath also, when of sufficient age, regularly attend the confessional. Thus far our work has been wholly unmolested by the priests, but we cannot hope to go on indefinitely without their opposition, and perhaps not without tangible evidence of their power. The people who surround the settlement are those who constituted the terrible mobs which took possession of the city with such appalling effect some years ago. As our workers go out among the poor, the needy, and the suffering day by day, they are safe only when strong angels go with them to guard and guide them.

Again we thank our friends for their interest in this grand work, as manifested in answer to our call for reading-matter.

MRS. E. H. WHITNEY.

#### RELIGIOUS LIBERTY NOTES.

THE circuit court which is to try Brother Ira T. Babcock, began its sessions the 17th; but as there were several other cases on the calendar, Brother Babcock's case had not been reached at the present writing. A letter from Tennessee states that two more indictments have been found in the circuit court of Lake county against our brethren at Tiptonville, one of them being Brother Callicot, a member of the conference committee. That will make four cases to be brought to trial in Lake county, March 12, or as soon thereafter as the cases can be reached. It is not known how many more indictments there are back of these against our brethren in Lake county.

A letter from the secretary of the Virginia Tract Society states that the bill recently spoken of in the *Review* relative to the running of railroad trains on Sunday, was called up in the committee, February 11. Brother J. P. Neff and others appeared in opposition to the bill. Mr. Pilcher, the chairman of the committee, was opposed to the bill, and the other side endeavored

to stop the argument. When the chairman told Brother Neff to proceed, those who favored the bill tried to rush it through without further hearing. The chairman again said that he proposed that the citizens of Virginia should be heard. Mr. Pilcher, with some other members of the committee, are men of liberal views, and have much of the spirit of Jefferson, Madison, and Washington in them. It is too bad that many others cannot see where such laws lead. The entire time of one hour and a half was occupied by Brother Neff, and another hearing was granted February 15. On that date the committee postponed the bill indefinitely, which means that it cannot come up again in this committee.

J. G. LAMSON, for International Religious Liberty Association.

## News of the Week.

FOR WEEK ENDING FEBRUARY 22, 1896.

### NEWS NOTES.

Success has attended the efforts of Miss Clara Barton to prepare the way for the distribution of alms among the sufferers in Armenia. United States Minister Terrell, at Pera, Turkey, cabled Secretary Olney today that he presented Miss Barton to the Sublime Porte, and received renewed assurances of full protection and aid for all her agents in dispensing charity. Her assistants will go at once to the interior of Turkey, while Miss Barton's headquarters will be established at Pera, the diplomatic suburb of Constantinople. About \$75,000 has been collected and forwarded for her use.

The events of the week in Cuba have not been of a decisive character, though it is apparent that General Weyler, the new Spanish commander, is getting very ready to do something. He has issued his proclamation giving notice that lightning will soon strike somewhere. Meanwhile the Cuban generals dodge about here and there, once in a while having a little brush, when they are usually worsted. General Weyler is confident of his ability to crush the rebellion at once, and has sent word to the planters to begin sugar grinding, assuring them of his ability to guard their interests. He thinks the struggle will close by April 1. It is not expected that he will show any quarter to those taken in rebellion, so that the struggle is likely to become more desperate than before.

Premier Greenway does not seem to have it all one way in Manitoba over the school question. The Catholics have been joined in their demand for separate schools by the Mennonites. They, too, think it would be desirable to have their denominational schools supported at public expense. Greenway proposes that the schools be rendered purely secular by dropping the reading of the Bible and all exercises of a religious character. But against this proposition there is a loud protest from Catholics and Church-of-England people, as well as from other churches. Roman Catholic clergymen say they would rather submit to the present unjust system than sanction a school with God banished from it, while the Protestant clergymen say they would prefer that the Roman Catholics have their own schools, than see all schools without religion. In the meantime an effort is being made to patch matters up at Ottawa, and to placate the people at Winnipeg so that there shall be no actual rupture of relations between the provinces.

In immediate connection with her interests in the Eastern question, Russia has, by a cunning stroke, greatly strengthened her power over the affairs of Bulgaria. The violent death of Stambuloff, the Bulgarian patriot, and the scenes which attended his funeral, are still fresh in our minds. It was then understood that Prince Ferdinand was more or less involved in the matter, and that he was under the control of Russian influence. Very lately he has consented to have his son, Prince Boris, baptized into the Greek Church, very much to the displeasure of the pope at Rome, who has already reckoned on Bulgaria to support the Romish Church. This step shows the subservience of the perfidious Ferdinand to Russia. It also shows that for the future Russia has obtained a powerful grip on the controlling forces of the principality which is supposed to be tributary to the Turkish empire. The principality was created by the treaty of Berlin in 1878, and one clause of the treaty provides that no member of any reigning family of the great powers can be elected prince of Bulgaria. But it seems quite clear that Russia has captured the prince.

A representative of the Salvation Army London headquarters came unexpectedly on the scene in New York. Herbert Booth, of the Canada division, and Miss Eva Booth came also. An investigation followed, and Ballington Booth and wife were summarily dismissed from office and from the "Army" for insubordination. They at once disappeared, and a reward was offered for their discovery, since he holds in his name all the property and money deposits of the order in this country. He has not run very far, and will no doubt come around in a day or two. But that is the shape in which matters stood at last accounts.

As surmised some weeks ago, while the rest of the world was in a turbulent state over the Venezuela and Transvaal matters, and Russia was apparently very quiescent, it now transpires that the Muscovite was very busy forwarding his interests in the far East as well as in the Levant. Through Russian intrigue in Corea, that little kingdom is rent and torn. The king has placed himself under Russian guardianship, and his ministers are arrested for treason. He is of a weak character, easily duped and led. This state of affairs agitates Japan very greatly, and the report is to the effect that preparations for war are being made by the Japanese by way of resenting the interference of Russia, and to try to retain the hold that Japan gained upon Corea by the late war.

The evil effects of the pernicious reading-matter so commonly sought after by boys and girls, are shown in numberless deeds of crime committed by youth. A case recently occurred in a small Illinois town, where the young son of a prominent man has become unbalanced in mind through novel-reading. Thinking that he was destined to become an Indian-killer or scout or some other desperado, he sought means for carrying out his destiny. There was an old couple living near, supposed to have a good deal of money in their possession, and the boy planned to murder them. As they sat by the fire on the evening of December 17, the boy crept up, and fired his pistol, with the effect that the woman was shot in the neck and badly hurt. The boy fled, but was arrested, acknowledged the deed, and said that the noise of his pistol so frightened him that he abandoned his scheme at once. But for the fact that he had always been a good boy, there would have been a lynching. Be careful what the boys read.

In reference to Russia's attitude on the further settlement of the Eastern question, a reliable despatch to the press states that "in spite of Lord Salisbury's assurances that the sultan is to have 'time' to carry out his reforms, the Armenian question has entered upon an acute stage. Russia, it is alleged, considers the time has come when she should realize the plans of Peter the Great. The fleet is lying ready for battle at Sebastopol and Odessa, and Caucasian armies are being concentrated on the Armenian frontier. In the spring the Russian troops will march into Armenia. Russia is at present busy obtaining the great powers' consent for the division of Turkey. Her plan would be to keep for herself Armenia and the provinces of Asia as far as Alexandretta and Constantinople; France would take Syria, Palestine, and Jerusalem; England would have Egypt and the eastern shores of the Persian Gulf; Austria must be content with Servia and Macedonia; Italy with Tripoli; Greece would have Thessaly, Crete, and the isles. The powers are said to be disposed to approve, except Austria, which is still reserved. It is asserted that Prince Hohenlohe's visit to Vienna was made to convert Austria to Germany's belief that Russia's eastern policy must be supported. It is affirmed that the decision is not far off. 'Russia,' said Gortschakoff, 'may often be checked, but she never stops in her advance toward the goal she has once set out to attain.' Thus it will be seen that affairs in the Old World are rapidly drifting to the consummation.

### ITEMS.

— President Cleveland is to arbitrate the disputes between Italy and Brazil.

— Twenty girls met a terrible death at a fire in a collar factory in Troy, N. Y., on Feb. 17.

— Justice Brewer, of the U. S. Supreme Court, was born in Smyrna, Asia Minor, of missionary parents. His mother belonged to the Field family.

— The emperor of China has appointed Li Hung Chang and Shas Yu Lien as delegates to represent him at the coronation of Emperor Nicholas II, at Moscow.

— Sixty men employed in the Vulcan coal mine near Newcastle, Col., lost their lives by an explosion of gas on Feb. 18. The mine took fire immediately, and but few of the bodies have been recovered.

— The South American Missionary Society has six missionaries working among the Indians of the Paraguayan Chuco. This special mission was started five years ago, and has been attended with signal success.

— Paris, with all France, is said to be in great excitement over the prospect of a political revolution that threatens the existence of the present form of government.

— Ex-Consul Waller has been set at liberty by French authorities. Being entirely destitute of means Ambassador Eustis will furnish him means with which to return to this country.

— The son of Dr. Talmage, who ministers to a church in Pittsburg, Pa., is quoted as saying in one of his recent discourses, that "individual rights must be trampled upon for the good of the community, as the gardener clips the branches of the tree to make it grow."

— The four boys who have been in jail since November last, on the charge of wrecking the fast mail train Rome, N. Y., were indicted last week for murder in the first degree. The grand jury, which has been considering their cases for more than a week, was unanimous in its conclusion.

— Prince Boris, the infant son of Prince Ferdinand, has been baptized into the Greek Church with great ceremony, and the 14th of February was observed as a holiday throughout the principality. In connection with the visit of Prime Minister Stoiloff, the sultan has recognized Prince Ferdinand as the lawful ruler of Bulgaria, and has invited other powers also to recognize him as such.

— The great Mardi Gras Carnival celebrated in New Orleans each winter, was held last week, and is pronounced the most "successful" carnival of folly held since the war. A despatch states that "the Catholic Church has contributed largely to the interests of the carnival season, by sending the only two cardinals in America here, Satolli and Gibbons, and thousands attended the mass they celebrated at the cathedral yesterday."

— Astronomers are conjecturing as to the probable results of a collision between the earth and a comet that is making this way at the rate of 1,600,000 miles a day. According to their idea, the contact will occur about March 20, we believe. They seem to think a collision apparently quite possible, although the comet is, as yet, too distant to determine whether it is aimed exactly at us or not, and yet do not feel alarmed as to the probable consequences.

## Appointments.

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

The Lord willing, we will hold general meetings in Hillsdale county, Mich., as follows:—

Prattville,	Feb. 28 to March 2
Jefferson,	March 4-9
Hillsdale,	" 12-15
Coldwater, Branch county,	" 18-22

The meetings in each place will begin at 7 P. M. on the first day of the appointment. We hope to see a general attendance of all of our brethren within a reasonable distance of these meetings.

C. N. SANDERS,  
R. C. HORTON.

## Special Notices.

### TO THE LABORERS IN DISTRICT 6.

At the district conference held in Walla Walla in December, 1895, one thing of much importance considered was the improvement of the ministry. A paper read by Professor Sutherland brought many interesting things before the delegates assembled. After much thought and consideration, it was finally decided to carry on, by correspondence, a line of educational work for the benefit of laborers in the district, this work to include such things as will be of practical use to those engaged in public work. Many feel the need of a better training, who, under the circumstances, cannot attend school. This plan will enable the laborers to carry on a line of study, and still continue their work in the field.

Generally speaking, our workers read enough, and spend sufficient time in study, but it is not done systematically. The object of the plan proposed is to enable our ministering brethren profitably to carry on a systematic course of private study. Circulars have been sent to each laborer in the district, with sample lessons showing something of the nature of the work to be carried on. So far but few in the district have responded to these; but from the notices that have appeared in the REVIEW and the SIGNS, a number outside the district have made inquiries respecting this line of study, and have desired to take it up.

Many times our workers are troubled for a want of a broader knowledge of the subjects they are handling. Some letters have spoken of such things. The object of this study is to obviate this embarrassment. This



work begins March 1, and we hope that those laborers in the district who have not already arranged to begin the work at this time, will do so at once. The only object of the work is the improvement of the laborers. The expense connected with this line of study will be simply for the printed lessons, postage, etc. The teachers do their work gratis. The studies will be conducted in Bible, history, language, and physiology and hygiene. Only two studies will be taken at a time. Each individual may choose which two he will take. Any one in the district wishing information or circulars should write to Professor E. A. Sutherland, College Place, Wash.

A. J. BREED.

## Publishers' Department.

### OUR PRINCIPLES.

THE principles of truth held by the Seventh-day Adventists embrace the very widest possible range; and among the most important of these principles is the truth that we have held in regard to the subject of health. When God was leading ancient Israel out of Egypt into Canaan, the laws that he gave in regard to health were intended to bring them so perfectly into harmony with the laws of nature that he had established in their bodies, that there would not have been any sick person among them. We believe that in this day also, when he is preparing a people for translation, it is the divine plan concerning us to teach us so to observe the laws of our being, that sickness may finally depart from among us, and that in the strength of perfect health we will represent in our persons and in our lives the great design of God in regard to a people who should be so favored as to have a part in this work.

Have we appreciated in the past the principles of health reform as we should? Are we reading literature upon this subject, and studying what the testimonies of the Spirit of God have said in regard to it as it is our privilege to do? And if we are not making a study of the subject, and endeavoring to apply its principles in our own lives, are we availing ourselves of the rich blessings that God has given us?

Recently we have published a tract on the "Fundamental Principles of Health Reform." This tract is written by Dr. Kellogg, who has had a prominent connection with this great health-reform question among us, almost from its very beginning. He directs our mind in this publication to some of the important principles that were prominent among this people twenty or twenty-five years ago. This tract will be followed by other tracts, perhaps as often as once a quarter, bearing upon like subjects. If our people will purchase and read these, we are sure that they will be greatly benefited thereby. A few of our tract societies have taken hold of the matter in quite a commendable manner, and are circulating these tracts among our people as was designed; others seem to have done very little in regard to it as yet. Certainly every family of Seventh-day Adventists should have these tracts and read them. If you have not seen a copy of the tracts entitled, "The Fundamental Principles of Health Reform," send for a supply to your tract society secretary, without delay. Not only get the tract, but read it, and practise the principles set forth therein. The tract contains 16 pages, and retails for 2 cents a copy. Yearly subscription for the series, 15 cents.

A. O. TAIT.

### A NEW NAME AND A NEW DRESS.

THE *Mother's Friend*, a little monthly, came into existence a year ago as the official organ of the Purity Department of the W. C. T. U., edited by Dr. Mary Wood-Allen. Its aim was to deal frankly and scientifically with the moral problems that confront parents in the training of their children, to aid them in knowing what it was wise to teach, and to show them how to teach it. It will begin its second year under the title, the *New Crusade*, increased in size as well as enlarged in sphere, but still remaining at the small price of 50 cents a year. In this form it will "wage a peaceful war" along the lines of child-training, home-sanitation, hygiene, heredity, pre-natal influences, rescue work, and reform legislation. We can most heartily commend this little magazine to parents and teachers, to young and old alike. For sample copy, address Wood-Allen Pub. Co., Ann Arbor, Mich.

THE new tract, "New Testament Sabbath," may now be had in the Danish language. Same size illustrations and price as the English edition.

### WANTED.

EMPLOYMENT.—Employment is wanted by a man thirty-two years old who wishes to work with Sabbath-keepers. Address Hans P. Anderson, 17 Milton Ave., Chicago, Ill.

EMPLOYMENT.—I would like to get a place to work among Sabbath-keepers by the week. My age is fifteen years. Katie Stricker, Owosso, Mich.

FOR SALE.—Ten acres of land, with house, barn, and other buildings, situated two and one-half miles from Salem, the capital of Oregon. Any one wanting a good home should correspond with E. J. Patterson, Salem, Ore.

EMPLOYMENT.—A young man used to hard work wants employment with a Seventh-day Adventist, to work on farm or at other common labor. He prefers to get work in Kansas. Address S. Mortenson, Marquette, Kan.

EMPLOYMENT.—A Sabbath-keeper, aged twenty-seven, desires work with a Sabbath-keeping farmer during summer. He has attended Union College for two years; the rest of his time has been spent on farm. Is used to operating all kinds of farm machinery. For particulars write to S. Sorensen, Box 58, Exira, Ia.

## Obituary Notices.

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

STOWE.—Daniel Lester, infant son of T. J. and C. H. Stowe, died at Davidson, Mo., Dec. 22, 1895.

THE PARENTS.

NEWBERRY.—Mary A. Newberry died of bronchitis at Saginaw, Mich., Feb. 8, 1896, aged nearly eighty-three years. Brother O. Soule attended the funeral.

EDITOR.

WRIGHT.—Died of brain fever, in Thetford township, Genesee Co., Mich., Jan. 28, 1896, Sherman Wright, son of Reuben and Clara Wright, aged 2 years, 2 months, and 18 days.

O. SOULE.

VANDEBURGH.—Sister Elizabeth Vandeburgh died Jan. 27, 1896, at Little Prairie, Wis., in the sixty-seventh year of her age. She united with the Little Prairie S. D. A. church in 1884. She leaves an aged husband, one son, and one daughter.

J. W. BLAKE.

COUEY.—Died Jan. 26, 1896, at Hurlbut, Wis., of congestion of the brain and liver, Gertie B., daughter of Henry and Mahala Couey, aged sixteen years. Her exemplary life, though short, had won for her the love and esteem of all who knew her.

W. S. SHREVE.

WIARD.—Died at his home in Montague, Mich., Jan. 6, 1896, Brother Francis A. Wiard, aged forty-nine years. Since 1873 he has been a believer of the doctrines taught by the Seventh-day Adventists. A wife and several children remain to mourn their loss.

B. F. STUREMAN.

WIARD.—Died in Montague, Mich., Jan. 30, 1896, Maria Jane Wiard, aged seventy-two years. Sister Wiard had been a member of the Seventh-day Adventist Church for over forty years, and led an exemplary Christian life. Sermon by the writer, from Rom. 8:28.

B. F. STUREMAN.

HOWELL.—Died at Ithaca, Mich., Mrs. Martha A. Howell, aged 61 years and 10 months. She was born in New York City. She had been an Adventist since 1870, and died with a bright hope. Her sickness was consumption. She leaves a son and a daughter to mourn.

O. SOULE.

McCAMY.—Died Jan. 28, 1896, at Westport, Wis., of membranous croup, Casper E., son of W. H. and F. C. McCamy, aged nearly two years. Little Casper was taken suddenly ill, and in a few hours was sleeping in death; but the sorrowing parents are comforted by the blessed hope.

W. S. SHREVE.

HINMAN.—Fred V. Hinman died in Waseca, Minn., Jan. 24, 1896, aged thirty-two years. He was born at Monroe, Mich., and embraced the S. D. A. faith nine years ago. His hope and trust were fully in God. He was ready and willing to die. He leaves a wife and two children. Text, Rev. 14:13.

A. W. KUEHL.

POTTS.—Nancy, wife of William Potts, died at her home near St. Mary, O., Jan. 10, 1896, aged 61 years and 11 months. She embraced Christ at an early age, and her sweet, gentle spirit, with her faithfulness in her family and at the church, proved her to be his servant unto death. She accepted the third angel's message under the labors of Elders Saxby and Lindsey in 1883. She leaves a husband and four sons and four daughters, all of them members with her of the Walnut Grove church. Funeral discourse by the writer, from the text, Rev. 14:13, last clause.

E. J. VAN HORN.

FAIRCHILD.—Died suddenly in Battle Creek, Mich., Feb. 11, 1896, James A. Fairchild, aged forty-nine years. He embraced present truth in 1884 in Southern Minnesota, and has been devoted and faithful in Christ's service since then. He has labored in the canvassing work successfully until failing health compelled him to relinquish it. His mourning wife and children are comforted with the blessed hope.

G. C. T.

OSWALD.—Mrs. Mary Oswald died Jan. 30, 1896, aged 19 years and 8 months. After suffering very severely for three weeks, a painful operation was performed, after which she lived only an hour and a half. A young husband and a little girl are left to mourn. Sister Oswald united with the S. D. A. church at Butte, Mont., about a year ago. She has been an exceptionally consistent and devoted member, and we have every reason to believe that she will unite with the family of the redeemed.

J. R. PALMER.

RANDALL.—Died in Tewksbury, Mass., Dec. 10, 1895, of cancer, my dear father, Samuel W. Randall, aged 84 years and 5 months. His mind was first impressed by the sign of the coming of Jesus as he was on board ship, Nov. 13, 1833. Looking out upon the waters, the stars fell from heaven, just as described in Rev. 6:13. In 1843-44 he took an active part, and united with the Adventists. In 1864 Elders Cornell and Loughborough preached the third angel's message in Haverhill. My parents finally stood in favor of the truth, and it was ever their rejoicing. Father was buried beside mother, in Dover, Mass., to wait the resurrection morn, to which they both looked forward.

W. S. RANDALL.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 24, 1895.

EAST.		*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.	
STATIONS.								
Chicago.....	pm 9.30			am 6.50	am 10.30	pm 3.00		pm 11.30
Michigan City.....	11.35			8.48	pm 12.08	4.50		am 1.19
Niles.....	am 12.45			10.15	1.02	5.55		2.45
Kalamazoo.....	2.05	am 7.20		11.52	2.15	7.21		4.25
Battle Creek.....	2.55	8.10	pm 12.50	2.50	7.58			5.05
Jackson.....	4.30	10.00	2.40	4.10	9.20			6.30
Ann Arbor.....	5.40	11.05	3.50	5.00	10.12			7.30
Detroit.....	7.10	pm 12.20	6.30	6.00	11.15			9.00
Buffalo.....				am 12.10	am 6.45			pm 5.30
Rochester.....				8.00	9.55			8.40
Syracuse.....				6.00	pm 12.15			10.45
New York.....				pm 1.45	8.45			am 7.00
Boston.....				8.00	11.35			10.50
WEST.								
STATIONS.								
Boston.....		*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Account.	*Pacific Express.
Boston.....			am 10.30		pm 2.00	pm 3.00		pm 7.15
New York.....			pm 1.00		4.30	6.00		9.15
Syracuse.....			8.30		11.30	am 2.15		am 7.20
Rochester.....			10.37		am 1.20	4.10		9.55
Buffalo.....			11.45		2.20	5.30		pm 3.30
Detroit.....	pm 8.45		am 6.30	am 7.15	8.30	pm 1.00	pm 4.45	11.05
Ann Arbor.....	10.28		7.30	8.38	9.25		pm 5.55	am 12.15
Jackson.....	11.50		8.35	10.43	10.30	3.02	7.35	1.25
Battle Creek.....	am 1.20		9.48	pm 12.15	11.43	4.15	9.11	2.55
Kalamazoo.....	2.10	10.27	1.05	pm 12.31	4.57	10.00		3.35
Niles.....	3.15	11.43	3.00	1.45	5.27			5.00
Michigan City.....	5.00	pm 12.50	4.25	2.45	7.22			6.00
Chicago.....	7.10	2.40	6.35	4.30	9.05			7.00

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

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.43 p. m. and 6.35 p. m. daily except Sunday.

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



## CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.					STATIONS.	GOING WEST.				
Read down.						Read up.				
10	4	6	42	2		11	3	23	5	
Mail	L't'd	Ad.	Mixed	P't. H		Mail	Day	L't'd	P't. H	P'rio
Ex.	Ex.	Ex.	Tr'n	Pass		Ex.	Ex.	Pass.	Ex.	Ex.
a m	p m	p m			D. Chicago A.....	p m	p m	p m		a m
9.00	3.10	8.15	a m		Vulcaniso.....	6.45	1.50	9.10		7.60
11.25	5.05	10.30	6.00			6.05	11.35	7.10		5.45
p m					South Bend.....	8.10	10.15	5.44		4.10
1.05	6.30	12.00	10.05		Schoolcraft.....	2.15	9.40	5.13		3.23
1.45	7.12	12.45	12.40		Schoolcraft.....	1.20			p m	2.37
2.33	7.55	1.33	3.42		Wickburg.....	1.10	8.52	9.55		1.50
2.59	8.15	1.59	4.08	a m	Battle Creek.....	12.15	9.15	9.55		4.22
3.44	8.40	2.44	4.20	7.00	Charlotte.....	11.14	7.23	9.07		12.53
3.80	8.86	2.40	6.20	7.47	Lansing.....	10.40	6.55	2.40	8.00	12.20
4.33	9.36	3.25		9.30	Durand.....	9.35	6.05	1.55	6.50	11.23
5.10	9.55	4.00	8.20	10.05	Flint.....	8.35	5.35	1.28	6.47	10.35
6.30	10.45	5.03		10.49	Lapeer.....	7.49	5.02	1.00	6.10	10.01
7.30	11.17	5.40		11.06	Irmlay City.....	7.28			4.48	
8.15	11.50	6.15		12.05	Pt. H' Tunnel.....	6.50	3.50	11.55	5.50	8.45
8.42	12.00	6.35				a m	a m	10.40	4.05	8.45
8.56	12.05	6.50					p m			p m
p m					Detroit.....		a m			1.00
9.25					Toronto.....		9.20			
a m	p m				Montreal.....		9.15			
8.15	7.25				Boston.....		8.50			
a m	p m				Susp'n Bridge.....		10.15	7.05		2.25
8.12	7.15				Buffalo.....					p m
a m	p m									1.00
7.50	4.25				New York.....		a m			p m
a m	p m				Boston.....		8.15	6.10		8.00
8.53	8.03									p m
a m										7.00
10.20										

# The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 25, 1896.

## CONTENTS OF THIS NUMBER.

POETRY.—For the Mind of Christ, W. HARRIS—The One Thing Needful, J. Cor. 12:31, R. B. M.—A Picture and a Parable, H. W. Ludlow, in <i>Harper's Magazine</i> , 113, 115, 118	
CONTRIBUTORS.—Higher Education, E. G. WHITE—Wisdom, W. E. GERALD—"See That Ye Refuse not Him That Speaketh," E. W. WHITNEY—An Incident, J. FOHL—The Progress of the Negro, PROF. WASHINGTON, 113-117	
HOME.—Malarial Fevers, J. H. Kellogg, M. D., in <i>Good Health</i> —Settlement Work, E. K. SLADE—A Dream, E. R. CRANDALL—Our Life, H. C. KELLEY—Unfermented Breads, D. A. FITCH, 117-119	
EDITORIAL.—Our Light Affliction, U. S.—The Work of Elevating the Colored Race, G. I. B.—More about Our Industrial School, O. A. O.—To Correspondents, G. C. T., 120, 121	
PROGRESS.—Reports from Central Europe—Turkey—Norway—India to Burma—Wisconsin—Northern Wyoming—Oregon—Missouri—Illinois—Michigan—Nebraska—Upper Columbia—Doings at the Capital—Thanks in Behalf of the Chicago Mission—Religious Liberty Notes, 122-126	
NEWS, 126	
APPOINTMENTS, 126	
SPECIAL NOTICES.—To the Laborers in District 6, 126, 127	
PUBLISHERS' DEPARTMENT, 127	
OBITUARIES.—Stowe—Newberry—Wright—Vanderburgh—Covey—Wiard—Wiard—Howell—Mc Camy—Hinman—Potts—Fairchild—Oswald—Randall, 127	
EDITORIAL NOTES, 128	

The senior editor writes from Florida that it seems to him that the Progress department has for the past few weeks possessed unusual interest. We have all, probably, noticed this, but have we realized all that it means? It is indeed a very great encouragement to the pilgrim to realize that he is drawing near his home. While the nations of the world are rapidly fulfilling their part, God is also carrying forward his work with surprising power and rapidity. The developments of our work come up so continuously that we hardly notice the rapid steps it is taking. It is only by glancing backward ten or even five years; yes, even two years, that we are able to comprehend its progress. But circumstances which in our early days would excite comment, be published in the REVIEW, and talked in every one of our little churches, now are unmentioned because they are so numerous, and because greater steps are being taken.

We feel warranted in calling especial attention to the report of Brother Baharian on page 122. It is comforting to know that right at the center of earth's commotion, God has a people, and they are coming along with the message of present truth. God is able to turn the wrath of man to his own glory. Our Christian (?) enemies there would not admit that we were Protestants. We are therefore known as Sabbath-keepers, in which character we stand apart from political intrigue or interference, and are permitted, for the present at least, to work unmolested.

It is with pleasure that we learn of the prosperity of the publishing house in Melbourne. Considerable changes are being made to accommodate their growing business. Miss E. J. Burnham, who has been connected with the editorial work of the *Bible Echo* from the outset, now goes to the assistance of Mrs. E. G. White in her writings, and the editorial work falls largely, we believe, on Brother W. A. Colcord.

On account of failing health it is expected that Miss Fannie Bolton will soon return to this country from Australia. She intended to sail on the "Monowai," January 20, but was hardly able to undertake the voyage at that time.

Mrs. E. G. White and family have removed from Granville, Sydney, to Avondale, where the school is located. And Professor Prescott and family have also settled there for a time to assist in organizing the school work, and setting it upon a proper basis.

The General Conference Council is now in progress in this city. The members of the Committee in this country, and H. P. Holser from Europe, except J. H. Morrison, of District 3, are in attendance. Brother Morrison was called home by the serious illness of his daughter, who at last accounts was improving.

We are requested by the counting-room to repeat the notice given previously in regard to the risk of sending money in ordinary letters. Many such letters are being lost now,—more than usual,—and it is not safe to risk your money in that way. Send either money-order, express order, or draft, or if nothing better affords, send by registered letter; but don't send money loose in a letter.

Doctor F. E. Braucht, who went to the Fiji Islands, and on account of the peculiar British laws was not permitted to practise medicine, came back to Samoa and located there. Word comes from him that he has found a great field of usefulness. From his letter to the Foreign Mission Secretary, we are permitted to copy as follows: "We began medical work, November 15, and by December 31 had given over eleven hundred treatments, filled forty-five teeth, extracted thirty-two, made several plates, and performed seven surgical operations. People are coming to us from islands seventy miles away. What can we do with them? They cannot stay out of doors, and if they could, we could not treat them there." He feels the need of buildings and facilities with which to carry on the work that is being crowded upon him. He says he *must have* help. Well, that is more encouraging than as though he found nothing to do, even though we may not be able to furnish the help he needs. May the Lord bless him and those with him, and help them to bear these burdens and responsibilities.

Answering the very numerous queries that come to our table consumes much of the time of the editor of the REVIEW. We have no disposition to rebuke these querists, for we are well aware that many of our readers are isolated from those of like faith, and have but little opportunity to consult with others on Bible topics. The most of the questions are answered by letter, as being unprofitable for general information. Without criticizing the manner or matter of these questions, we may be allowed a few suggestions: Questions having a personal bearing, or regarding personal conduct or personal differences, are seldom proper questions to put to a stranger. Besides, it is difficult for one party to a controversy to state a personal case fairly. Questions in regard to family matters, matrimony, etc., would better be settled according to plain Christian principles, rather than left to human decision. Long queries or queries requiring long answers are not welcome. Some will write a long disquisition, and then demand that we either accept and publish it or give in detail our reasons for not doing so. Others will ask for a commentary on a good share of the Bible, naming text after text and chapter after chapter

that they want explained. We have not the time or opportunity or disposition for such work.

Now while it gives us the greatest pleasure to help any struggling soul, to shed even a little light upon any path or experience, or to aid in understanding any obscure text, the best we can do is by no means infallible. We answer the best we can, with the time we have for study and investigation; but we are liable to be mistaken. And in answering the queries we do, we do not assume the obligations that all are under to seek wisdom from God, to study his word for themselves. That is the guide, and all have it. We trust that the Judge of all the earth will not admit the plea, The editor of the REVIEW said so and so, and we followed him. While we feel a great responsibility in this position, we are unwilling to assume that which belongs to the reader.

It is necessary to allude again to the printing of requests for reading-matter to be used for free distribution. Some time ago the managers of the REVIEW decided, for various reasons, that it would not be best to continue the publication of these requests. At least some of these reasons will be apparent to all, and others we need not mention. The REVIEW does not decline to publish these because of any design to obstruct the work our people are trying to do with our publications. We are interested in that work, and desire to see it promoted in every right way. But it would seem that it should be directed as our other work of the same class is directed. So in order to help this work along, and avoid evils which might arise, we recommended that those having such reading-matter that they could not use, should forward it to their state tract society office; and that those who desire to obtain such literature apply to their tract society for it. We also will publish requests for papers, etc., to be sent to tract societies or to general workers, but according to present arrangement we cannot publish such requests from others.

Brother E. R. Palmer, who went to Australia last year to direct the canvassing work, writes to the *Gleaner*, the little paper published by the tract society, as follows, concerning a visit to the new school location near Sydney, N. S. W. Our readers will all rejoice to learn of the good prospects that are before the school: "I cannot tell you how much I enjoyed the two weeks spent at the Avondale school; the clear mountain air, the wild forests, the blossoming trees, and the singing birds were all such a pleasant change from the past few months of city life. There are 1540 acres of land in the estate, nearly all of which is 'wild-wood'; but the land lies beautifully for building lots, and with plenty of good hard work, can be made into a very pleasant place for a school. An hour's walk about the place shows what the students have been doing since the school began. A meadow of about twenty acres has been ditched, fenced, and partly plowed; twelve acres for an orchard have been cleared, and one thousand trees planted; bricks for building are being made on the place; and a good sawmill, fitted with machinery, has been built, and is now ready to saw the lumber for the school buildings, a place for which is now being cleared. The building will begin at once, and will be pushed with all possible haste. The directors are hoping to have everything in readiness to open regular school work in four months."