

# The Advent **REVIEW** **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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## The Review and Herald,

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### "HE CARETH FOR YOU."

CASTING all your cares upon Him; for He careth for you."  
 Peter 5:7.

How strong and sweet my Father's care!  
 The word, like music in the air  
 Comes answering to my whispered prayer,  
 He cares for thee.

The thought great wonder with it brings;  
 My cares are all such little things;  
 But to the truth my glad faith clings,  
 He cares for me.

Yet keep me ever in thy love,  
 Dear Father, watching from above,  
 And let me still thy mercy prove,  
 And care for me.

Cast me not off for all my sin,  
 But make me pure and true within,  
 And teach me how thy smile to win,  
 Who cares for me.

O still, in summer's golden glow,  
 Or wintry storms of wind and snow,  
 Love me, my Father; let me know  
 Thy care for me.

And I will learn to cast the care  
 Which like a heavy load I bear  
 Down at thy feet in lowly prayer,  
 And trust in thee.

—Selected.

## Our Contributors.

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

### OUR YOUTH AND CHILDREN DEMAND OUR CARE.

BY MRS. E. G. WHITE.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear."

Those who have newly come to the faith should be patiently and tenderly dealt with, and it is the duty of the older members of the church to devise ways and means to provide help and sympathy and instruction for those who have conscientiously withdrawn from other churches for the truth's sake, and thus cut themselves off from the pastoral labor to which they have been accustomed. The church has a special responsibility laid upon her to attend to these souls who have followed the first rays of light they have received; and if the members of the church neglect this duty, they will be unfaithful to the trust that God has given them.

There has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian

life because the church-members have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life. In our large churches very much might be done for the youth; and shall they have less special labor? Shall less inducements be held out to them to become full-grown Christians—men and women in Christ Jesus—than was afforded them in the denominations which they have left for the truth's sake? Shall they be left to drift hither and thither, to become discouraged, and to fall into temptations that are lurking everywhere to catch their unwary feet? If they err and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair?

The work that lies next to our church-members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. O, where are the fathers and mothers in Israel? We ought to have a large number of them who would be stewards of the grace of Christ, who would feel not merely a casual interest, but a special interest in the young. We ought to have those whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires that the church rouse from its lethargy, and see what is the manner of service demanded of them at this time of peril. The lambs of the flock must be fed. The eyes of our brethren and sisters should be anointed with heavenly eye-salve, that they may discern the necessities of the time. We must be aroused to see what needs to be done in Christ's spiritual vineyard, and go to work. The Lord of heaven is looking on to see who is doing the work he would have done for the youth and the children.

As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in the Sanitarium, in the medical missionary work, in the office of publication, in the conferences of different States, and in the field at large. We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind that which the Lord has designed. As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. As a people who have great light, we should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined and polished after the highest order, that the work of Christ may not be hindered by the lack of skilful laborers, who will do their work with earnestness and fidelity.

The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. "Why," one says, "what is the need of being so particular thoroughly to educate our youth? It seems to me that if you take a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth should be so well trained. Will not this answer every essential requirement?"—No, I answer, most decidedly not. What selection would we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our human judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. When the noble sons of Jesse passed before him, and his eye rested upon the handsome countenance and fine stature of the elder son, to him it seemed that the anointed of the Lord was before him; but the Lord said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Not one of the noble-appearing sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, and the shepherd of the sheep, was called from the field, and passed before Samuel, the Lord said, "Arise, anoint him: for this is he."

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves up as teachers that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means, seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to other seminaries and colleges established by other denominations, but must gather them in where their religious training shall not be neglected. God would not have us in any sense behind in educational work, and our colleges should be far in advance in the highest kind of education.

"The fear of the Lord is the beginning of wisdom." "The entrance of thy words giveth light; it giveth understanding unto the simple." If we do not have schools for our youth, they will attend other seminaries and colleges, and

will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that this higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words of Christ, "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education will be that which will teach our children and youth, our teachers and educators, the science of Christianity, that will give them an experimental knowledge of God's ways, impart to them the lessons which Christ gave to his disciples of the paternal character of God.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Let us seek to follow the counsel of God in all things; for he is infinite in wisdom. Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword."

#### WHO SAYS SO?

BY H. E. S. HOPKINS.

(Oakland, Cal.)

PRAYER unanswered yet,—I mean prayer that has been offered these many years in behalf of our relatives and friends, that they might be brought to a knowledge of the third angel's message, and realize the importance of accepting the truth. Why should we allow our faith to waver? We read in Holy Writ: "Let not that man think that he shall receive anything of the Lord." Why give up all hope? "If clouds begin to darken the light of hope, drop deeper the anchor of faith."

Is it not the arch deceiver who whispers, "God does not regard our petitions"? What if many years have passed since the first prayer was sent upward? Then the work was just begun; perhaps our part of the work is not all finished yet. Cannot we trust the Master to complete it? We "ought always to pray, and not to faint." "Pray without ceasing," "continuing instant in prayer." "Pray always." After committing any matter to the Lord, the psalmist says, "Rest in the Lord." "Wait patiently for him."

"Doubting or fear is not heaven-born, it is unbelief." "We must not let go the arm of the Lord, but press our petitions to the throne

of grace." "If we pray, God will find an answer to our prayers." "Every petition that is offered to God in faith, and with a true heart, will be answered." "The prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan." Sevenock says: "We lie to God in prayer, if we do not rely upon him after prayer."

Did Daniel cease praying after he was cast into the lions' den? We know that an angel was sent to close the mouth of the lions, and no harm came to the praying man of God. Do we stop and consider that if we abide in Christ, our petitions are indited by his Spirit? and, if we have been praying for our loved ones month after month and year after year, who knows but this is that part of the work which the Master has introduced into our hands?

#### HAPPINESS.

BY ELDER J. P. HENDERSON.

(Goodland, Ind.)

HAPPINESS is partly defined as being the "absence of misery." It is that for which every one is seeking, but which no one absolutely obtains. It was lost in Eden, and angels have guarded the gates ever since.

Happiness is not generated from things without, but it must be developed from within. Wealth, fame, power, dress, society, or worldly pursuits, may give temporary satisfaction, but will not overcome an irritable temper, or remove a covetous disposition. The adornment of the person with the finest apparel will not relieve an aching heart. Outward show may only be a covering for inward woe. But "godliness with contentment is great gain." "Great peace have they which love thy law: and nothing shall offend them." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

True happiness has no wish for earthly things beyond present possessions, no covetous feelings in regard to the attainments of others. It is free from enmity, envy, jealousy, pride, or any selfish desire. It makes the most of what is, and anticipates no more for the future. It is religion only that can impart that "peace of God, which passeth all understanding." When perfect trust is attained, perfect peace of mind is obtained. Isa. 26:3. In Christ there is joy even in tribulation. Paul and Silas sang praises at midnight, although their feet were fast in the stocks, and their backs had been lacerated with "many stripes." Acts 16:22-24.

Our enjoyment of good leaves pleasant recollections, and the peace that follows cannot be removed by persecution or prison bars; but when happiness is sought after in evil ways, it leaves remorse and suffering. Mistakes of early life in the pursuit of imaginary pleasure often leave scars which bring a lifetime of regret. The elements within us give coloring to all our actions. A happy, congenial spirit imparts itself to others. Sadness casts gloom. Christ's followers are to be his living epistles, "known and read of all men." Above all people they should possess the greatest peace of mind. "My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." John 14:27. "Let all those that put their trust in thee rejoice: let them ever shout for joy." Ps. 5:11.

We too often overlook the little things in our path of life that contain the gems of happiness, and anticipate greater joys which never come. There is more virtue in one sunbeam that penetrates the darkness than in a whole hemisphere of darkness. It is the light emanating from the throne of heaven that fills us with inexpressible delight. When the soul has once been penetrated by the sweet spirit of God, when it has felt the ecstasy of delight

there is in him; then in times of darkness sings with the poet:—

How tedious and tasteless the hours  
When Jesus no longer I see!  
Sweet prospects, sweet birds, and sweet flowers  
Have all lost their sweetness to me;  
The midsummer sunshine's but dim;  
The fields strive in vain to look gay;  
But when I am happy in him,  
December's as pleasant as May.

#### THE MIND OF CHRIST.

BY H. S. GUILFORD.

(Stockton, Cal.)

BEFORE the fall there was but the one mind known to man; that mind was the mind of Christ, and that mind must have been in full accord with the mind, or will, of God, whose mind, or will, was his law. Hence the mind of Adam must have been in harmony with the law of God naturally.

But when Adam yielded his mind to another then whose mind had he?—He had accepted another mind, and consequently was following another law; for "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." May not this be that other law Paul saw in his members, which was warring against the law of his mind? for it is fair to suppose that he had obtained that mind even at that time, and that he was fully acquainted with both the mind of Satan and the mind of Christ. For we hear him crying out, "Who shall deliver me from the body of this death?" and the next breath is a shout of praise that the Christ mind was sufficient to enable him to rise above the mind of the flesh. More nearly in his own language, the mind of Christ enabled him to keep the law of God instead of the law of sin, which he would serve only by yielding to the law of the flesh. This thought is still further emphasized in the next verse (Rom. 8:1): "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the [law of] the flesh, but after the [law of] the Spirit." For following the mind of Christ has freed me from following the law of sin and death. It is safe to say that Christ never had but the one mind. Hence it could be truthfully said of him that he knew no sin, and that his mind was always in harmony with the mind of God; and we hear him declaring: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." And that is just where he proposes to put his law under the new covenant—in the heart of every one who has the mind of Christ.

As in the garden of Eden there were two trees in order to a choice, even so there are two laws here, in order that we may have a choice. Obedience to the one will insure life, as with the tree of life. Obedience to the other will bring forth death, just as surely as the partaking of the tree of knowledge of good and evil resulted disastrously to Adam and the whole human family. Please notice that it was not simply disobedience to the one law; but there was an actual yielding of obedience to another—a willingness to obey that other mind of sin, that brought death. Hence it seems not a hard task to determine what is the law of sin and death. Add to this the positive statement of the apostle that the law of God is not sin, and the equally emphatic declaration that it is not death, and that it is another law. The law of God is spiritual, holy, just, and good. The mind revolts at thought of its being sin and death. I prefer the rather, to take the simple though practical idea that the law of sin originated with him who originated sin, and that death was the result of yielding to sin; hence the law of sin and death. But thanks be to him who knew no sin, he has given us a mind that lifts us above that law, and

brings us into harmony with the Father's law. And it is not necessary to impute sin to him, by claiming his law to be sin. We have the mind of Christ.

#### LOOKING UNTO JESUS.

BY ELLA CORNISH.  
(Redwood Falls, Minn.)

"LOOKING unto Jesus!"—all the story's told  
Of the Christian journey, ever new and old.

"Looking unto Jesus!"—soldiers of the cross,  
Loyal to his banner, count all else but loss.

"Looking unto Jesus" when dark fears assail!  
He will give you hope and joy that will never fail.

"Looking unto Jesus," weary, burdened heart!  
He will soothe thy sorrow, bid thy care depart.

"Looking unto Jesus" when death draweth near!  
In his love abiding, we have nought to fear.

Through the ceaseless ages, in the home above,  
We'll learn more of Jesus and his wondrous love.

#### "WILL A MAN ROB GOD?"

BY ELDER M. G. HUFFMAN.  
(Augusta, Me.)

"WILL a man rob God?" is a question asked by the Lord through Malachi, and it seems that every man and woman who professes to know God, ought to be able to answer the question in the negative; but notwithstanding our profession, the Lord truthfully declares, for he cannot lie, that we have robbed him. But as though we were astonished at his declaration, we at once ask, "Wherein have we robbed thee?" Mark the answer: "In tithes and offerings." When we come to business dealing with our fellow men, we are at no loss to discover what we owe. We owe the market price to the grocer for his goods, or to the baker for his bread, and so for other things we buy; and as a matter of course, to deal honestly we must,—to be in harmony with the word of God,—"owe no man anything." But when we come to pay the Lord, many of us have no recognized rule, notwithstanding the plain teaching of God's word on this subject.

Just what one ought to pay is often an embarrassing question to the Christian earnestly striving to do his duty. His debts are pressing, and he doubts if it is just to his creditors to give anything to the Lord until he pays what he owes. Or his family is large, or he needs to educate them, or his girls must be dressed so as to appear well; and he can give but little, for he feels that charity begins at home. His income is so small that when his house rent and the necessaries of life are paid for, nothing is left, and it is only by the closest economy that he can keep the wolf from the door. But, my dear reader, man's first duty has ever been, and always will be, to glorify his Creator; and an essential part of his duty at all times is to honor God with his substance, and that, too, with the first-fruits of all his increase.

I am inclined to believe that the tithing system originated as early as Cain and Abel, for of them we read: "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flocks." In bringing of the firstlings of the flock to the Lord, Abel, to say the least, carried out the principle of the tithe, that God is not to be postponed till other wants are satisfied, but is to be honored with the first of the increase. Abraham, the father of all the faithful, gave to Melchisedec tithes of all. Jacob, the grandson of Abraham, vowed unto the Lord, "Of all that thou shalt give me I will surely give the tenth unto thee." Doubtless Jacob learned of the tithing system in the home of his grandfather Abraham and his father Isaac.

The Levitical law was instituted, and was to be in force till Shiloh came. He fulfilled the law, and after he came, it was at an end; but

we have found that the tithing was instituted and observed long before Moses. The law of tithing, like the ten commandments, was incorporated in the Levitical law, and when that law expired, it did not abrogate the tithe, but left it and the ten commandments binding on man, as it found them. "Well," says one, "how can I pay the tithe when I am in debt, and I have a large family to support and educate, and it is all I can do now, without paying any tithe, to make both ends meet?" You do well, my brother or sister, if you make both ends meet from year to year, while you are robbing the very One upon whom you are wholly dependent for health and strength, and sunshine and rain, without which you could not expect to pay either your debts or support your family.

I would earnestly entreat you first to seek the kingdom of God and his righteousness, and you have the promise that all necessary things shall be added. "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Again we read: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Thus you can see that if we choose the Lord's way, heeding his instruction on the subject of tithing, bringing in all the tithe with free-will offerings, relying wholly upon the promises, our souls will grow fat and our barns will be full; and thus we shall have plenty with which to pay our debts, and support ourselves and our families.

#### ADOPTION.

BY MRS. A. W. HEALD.  
(Windham, N. H.)

WHAT is man's state by nature?—"As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:10-12.

Having departed from God, to whom is man in bondage?—"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." John 8:34. "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

What provision has been made for man's redemption from the bondage of sin?—"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Gal. 4:4, 5.

What does God offer to man in exchange for the bondage of sin?—"That we might receive the adoption of sons." Gal. 4:5, last clause. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph. 1:5, 6.

Who, then, may receive the adoption of sons?—"But as many as received him, to them gave he power [the right] to become the sons of God, even to them that believe on his name." John 1:12.

How do we become the children of God?—"For ye are all the children of God by faith in Christ Jesus." Gal. 3:26.

What is the inward token of adoption?—"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit

itself beareth witness with our spirit, that we are the children of God." Rom. 8:14-16.

What is the outward manifestation?—"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." 1 John 2:29. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Chapter 3:10.

How is this righteousness to be accomplished in us?—"Now are ye clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:3-5.

Having by faith received the Spirit of Christ Jesus, what is our relation to the Father and the Son?—"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:7. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

How does the Saviour acknowledge this relationship?—"And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:49, 50.

What change is to be wrought in those who are heirs of God and joint-heirs with Christ?—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom. 8:29. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

Will even the body at length experience this change?—"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

What is the divine gift to all the children of adoption?—"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:28.

What is the nature of the inheritance which awaits the sons of God?—"An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:4, 5.

How is the change consummated by which the children of God are fitted for the "many mansions" of the "Father's house"?—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:50-53.

When will all the sons and daughters of God enter upon the everlasting inheritance?—"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend



from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 15-17.

### AN EXPERIENCE.

BY H. N. GARTHOFFNER.

(Watertown, Wis.)

DURING the week of prayer, Sunday, December 22, it was my privilege to attend a service held in the state prison chapel. There were nearly six hundred men and about fifteen women prisoners in attendance, ranging in ages from fourteen to eighty years.

As I looked upon the assembly, my heart was touched, for I saw many among them who were deeply affected with the love of Jesus, the good Shepherd, as set forth by the speaker from John 10. I thought of their homes, where liberty and happiness were once theirs to enjoy, where loving hearts and hands did all to make life happy, and where, perhaps, the prayers of a fond mother were offered in behalf of a wayward child.

The thought came to me that every nation, kindred, tongue, and people must hear the third angel's message, and the "still, small voice" seemed to say, Do something yourself; let the light you have enter those dark prison-cells. But how could I do this? "I am a total stranger to all here," reasoned I to myself. "Secure names and send them papers," was the plan suggested to my mind. I therefore secured the names of two, and upon my return home I mailed them each a copy of the *Signs*, and in a few days wrote to them.

I was much encouraged, and praised the Lord, when I received a letter from each in a short time. They expressed their heartfelt thanks for papers, and the encouragement and light obtained from them. They said the joyous thought of the Master's soon coming fills their hearts with gladness, and makes prison life much more pleasant; for that means deliverance for them.

The following is a short sketch, written by himself by request, of the life of one of these prisoners, who is in harmony with us in nearly all points of faith:—

#### LIGHT AFTER DARKNESS.

Of the various tasks which writers are called upon to perform, either by the invitation of friends or the demands of duty, there is none, perhaps, more difficult than to write of oneself. The actual facts when stated in the first person, may sometimes impress the stranger as somewhat delusive, or even as an unreasonable conclusion arrived at, and resulting from the narrator's expressive consciousness of his own personality. Consequently I request the people of God for whom and to whom this message is sent for their encouragement, and the honor and glory of Jesus of Nazareth, to accept my assurance that it is not of myself I would write, but of "Jesus and his love," as exemplified by his merciful dealing with one so unworthy of his favor.

Left an orphan at the early age of five years, the merciful providence of God led me to a home of comfort and plenty, so far as this world's goods are concerned, but where his name was not revered, the Bible was neglected, and the servants and followers of Jesus were ridiculed. Still, through the influence of an earnest Christian lady, I was allowed to attend divine services and Sunday-school at the Methodist church of our town, and there I received such general instruction as aroused an interest in religion, and a desire to secure the salvation of my soul.

Just previous to my sixteenth birthday, I was

received into the church, but very much against the wishes of my foster-parents,—so much so, indeed, that open hostility reigned in our home on my return, and never actually ceased, except for brief intervals. When about the age of nineteen, it was my misfortune to obtain some infidel books, written in an attractive and scholarly form, which captivated my youthful fancy, and allured me from the bright, truthful pages of God's word. With their cunningly woven theories, they perverted my principles of spiritual purity, turned my feet from the straight and narrow path, and led them into the broad and downward way that ever leads to sin and sorrow, darkness and death.

The more of this pernicious literature I read, the more intense became my desire for a more extended perusal of those soul-destroying fabrications. Frequent and continuous additions to the supply soon did their evil work; they submerged all principle of right and justice, removed from my heart the last regard for the rights of my fellow men, the laws of God and man were alike trampled underfoot by my newly acquired and corrupt ideas, and resulted in my turning to the practise of burglary as a vocation. The hardening process of this line of life led from bad to worse, until murder had been added to the awful list of sins against a merciful and long suffering God.

Detection, arrest, and conviction followed; a sentence to life imprisonment was imposed, and the prison gate, one dark, cold, wintry night, clanged sullenly upon the incoming footsteps of one who had wandered far from his "Father's house." Nearly four years passed away amid the deepest spiritual darkness, with no hope for this world and none for the one to come. Yet, above the wrong and wickedness over and around my all sin-burdened soul, hovered and gleamed the sacred light of Calvary, but my wilfulness and blind obstinacy prevented any perception of it.

But God's time was drawing near, and the Lord's messenger was approaching. On the evening of Nov. 7, 188—, two unknown ladies requested admittance, as "they wished to talk to the prisoners about Jesus, and the salvation of their souls." It being considerably later than the hour at which visitors were allowed to enter, their presence and request were reported to the main office, where it was received with considerable doubt and hesitation. However, shortly thereafter the iron gate swung open, and the strangers entered the Wisconsin state prison. On the following day, Sunday, November 8, the chapel services were conducted by them, after a brief introduction by the prison chaplain. A short address was given by Mrs. Wheaton, the elder of the two evangelists, after which she sang, in company with her traveling companion, a sweet, pathetic, soul-thrilling hymn, entitled, "Meet Me There."

While they were singing, all unexpectedly, and with terrific distinctness, the past was revealed before my spiritual vision like a lightning flash, and with appalling vividness my horrible wickedness stood forth to my view, and a clear realization of its horrible nature was granted me. Never before had the full meaning of that word "sin" been comprehended; but at that moment it was understood in all its indescribable horror.

At the same moment, it was just as clearly revealed to me that my last chance for divine favor and mercy was before me. The terms were imperative. "Accept and be saved, or refuse, go on in your wickedness, and be lost, forever lost." As you decide now, so abide forever." My soul revolted, my nerves shook, my brain reeled with the rush and whirl of intense emotion and alarm; yet the loving voice, the calm smile of Jesus said, "Come." The smile calmed every fear, and my stubborn pride fell; my infidel delusions passed from my mind, and with tears of deepest sorrow for my awful career, my great wrongs to so loving a friend and Sa-

viour, and with joy at my undeserving deliverance and restoration to the "strait and narrow path," I surrendered my soul to him who had purchased it with his blood, and then and there swore eternal allegiance to King Jesus.

Almost immediately after returning to my cell, came the command: "Study the word, Study the word." In thought I said, What is the use? I am a friendless prisoner, banished for life. Again, "Study the word," was the sole command given me. With no other help than that of the Holy Spirit, I perused the Scriptures, and many times when temporarily devoting my time to other reading, there has come the same clear warning, "You are neglecting the word. Study the word."

I obeyed as well as I could, and two years later, was requested to take charge of a prison Bible class which had just been organized, and of which I have since been the teacher; and the Lord has blessed my humble efforts to the extent of securing the approbation of the chaplains of the various denominations, who have been principals of the school wherein this class has been continued through every term since its first organization; and they have approved while my teaching and instruction have been given from the Adventist standpoint, and the subject of our Lord's second coming has ever been kept prominently in view.

Some of my class, upon the expiration of their terms, have become law abiding citizens, and some have even turned to be evangelists, and are doing that kind of work outside. Thus God is manifesting his guidance and helpful leading, and Jesus proves his love.

G. H. COLGROVE.

### FACTS.

SELECTED FROM "GOSPEL WORKERS,"

BY WM. SIMPSON.

WHAT a man is has a greater influence than what he says.

No joy can equal the assurance of being an instrument in the hand of God for saving souls.

There is no sin in having temptations, but the sin comes in when temptation is yielded to.

God will not do for us that which we can do for ourselves.

There is no way by which we can be saved in sin.

Usefulness does not depend so much on wealth, or learning, or power, as on a willing mind.

Church-membership will not guarantee us heaven.

The warfare against self is the greatest battle that was ever fought.

Great characters are formed by little acts and efforts.

Food, clothing, station, and wealth may have their value, but to have a connection with God and to be a partaker of his divine nature, is of priceless value.

We seldom view Jesus as he is, and are never so ready to receive his help as he is to help us.

There is nothing in this world of so much value as a human soul.

Money is of value only as it is used to advance the interest of the kingdom of God.

It is a small thing to profess a Christian name; but it is a great and sacred thing to lead a Christian life.

We should be cheerful; for there is nothing gloomy in the religion of Jesus. While all lightness, trifling, and jesting, which the apostle says are not convenient, are to be studiously avoided, there is sweet rest and peace in Jesus, that will be expressed in the countenance. Christians will not be mournful, depressed, despairing. They will be sober-minded, yet they will show to the world a cheerfulness which only grace can impart.

## 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.

### RAPTURE.

BY ELIZA H. MORTON.

(North Deering, Me.)

THE sunshine warm and glowing falls  
In every place;  
I feel its bright and tender rays  
Upon my face.  
My heart is like a warbling bird,  
As light and free;  
My pulses thrill with prophecies  
Of things to be.

The bursting buds, the springing grass,  
The balmy air,  
Bring summer thoughts, while summer sounds  
Are everywhere.  
Let others chant a dirge of life  
In mournful key;  
My song to-day shall prelude forth  
A jubilee.

And why, think ye, the soul reveals  
Its inner light?  
Ask why the stars with glory tinge  
The dreamy night.  
The depths are deep; this life is more  
Than doth appear;  
In tangled wilds are bird songs sweet  
That reach no ear.

As waters kiss the sandy beach  
Adown the bay,  
Then turn with silent, shining face  
And glide away,  
So tides of time both ebb and flow  
With gentle swell;  
But whence their sparkle and their gleam?  
Ah, who can tell?

'Tis well to let the warmth and glow  
That dwell within  
Shine forth upon a world of woe  
And want and sin;  
The highest rapture, noble, pure,  
Is from above;  
The sweetest joy the heart can know  
Is born of love.

### BITS OF BIOGRAPHY.—2.

BY MYRTA B. CASTLE.

(Battle Creek, Mich.)

IN the year 1833, in the shadow of the Cathedral of Salisbury, Henry Fawcett was born. His father was a man of republican views but of much loyal enthusiasm, who all his life liked to recall the pride he felt at having actually shaken hands with the victorious Blücher, and at having jumped upon the Salisbury stage-coach to read the news of the fall of Napoleon at Waterloo. So, surrounded by the memory of valorous deeds, and in an atmosphere of liberal political ideas, Henry Fawcett grew into a young man, and went to Cambridge.

After a time his eyes began to trouble him, and he was ordered home, and forbade all reading for a year. One day in September of 1858, he went shooting with his father. While the son stood admiring "one of the loveliest views in the south of England," his father shot at a bird nearly in line with his son. "The bird was hit by a greater part of the charge, but a few pellets diverged, and struck Henry Fawcett. Most of them entered his chest, but passing through a thick coat, the wound inflicted was trivial. Two, however, went higher. He was wearing tinted spectacles to protect his eyes from the glare of the sun. One shot passed through each glass of the spectacles, making in each a clean round hole. Their force was partly spent, otherwise they might have reached the brain, and inflicted a fatal injury. As it was, they passed right through the eyes, remaining permanently imbedded behind them." It was instantaneous blindness, and the "loveliest view" was the last thing he ever saw.

But years before, when he was but a boy, he had cherished the idea of one day entering the House of Commons. When he had become a young man, he wrote of this early ambition to a friend, saying, "I feel that I ought to make any sacrifice, to endure any amount of labor, to obtain this position, because every day I become more deeply impressed with the powerful conviction that this is the position in which I could be of the greatest use to my fellow men, and that I could in the House of Commons exert an influence in removing the social evils of our country, and especially the paramount one—the mental degradation of millions." He further said, "I have tried myself severely, but in vain, to discern whether this desire has not some worldly source, and could therefore never be happy unless I was to do everything to secure and fit myself for this position; for I should be racked with remorse through life if any selfishness checked such efforts."

These were his early dreams and ambitions, but now that he was totally blind, what could he do? What he did do was to go back to Cambridge, secure a young man for reader and amanuensis, and go on with his studies. He was always cheerful and companionable, and a thorough student, and he especially distinguished himself in mathematics. When he was graduated from Cambridge, he was seventh wrangler (a high mathematical standing) in his class.

He held a fellowship at Cambridge, but as long as he held it, he could not marry; so he exchanged his fellowship for a professorship of political economy, and then soon after entering upon his duties, married a lady of a notable family. He wrote much on economics, in which work his wife was his amanuensis, critic, and reviser. Finally he became a candidate for Parliament, was elected to the House of Commons, and served there several terms. In all his parliamentary work he "labored hard in what he held to be the cause of human justice." In 1880 the Liberal party gained a special triumph, and Mr. Fawcett's parliamentary returns were so decisive, that Mr. Gladstone appointed him postmaster-general. But for his blindness, he would have been promoted to the cabinet; as it was, he was one of the privy council.

"Professor Fawcett," as he liked to be called, in memory of his Cambridge days, died in 1884. His whole life was a rich legacy to his daughter, and as befitted the child of so distinguished, richly-endowed, and courageous a man, in 1890 she passed the Cambridge mathematical examination ahead of the senior wrangler. What Henry Fawcett might have become with the blessing of eyesight, we can only conjecture, but his life was so full of duties well done that he had no time for repining because he was blind. Perhaps he realized that all sorrows bravely borne bring with them rich compensations.

### THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

*Question.*—Is there a preparation that can be prepared for making the hair grow, and be as good without oil and greasy substances as with?

*Answer.*—Yes; I know of an excellent preparation for making the hair grow; it is called "oatmeal." I know of another, equally good, for promoting the growth of the hair; it is called "granola." In fact, all kinds of wholesome foods are excellent for this purpose; about the only thing that I know of that is good to make the hair grow, is good food. Hair is made out of food, as muscles are made out of food. We can't make the hair grow without food; but I suppose the querist refers to things to be rubbed on the scalp. Such things are often beneficial; but it is not the article that is

put on the scalp and rubbed in, but the rubbing, that makes the hair grow. The friction of the scalp brings blood to the roots of the hair, and the more blood that is brought into the scalp, the better for the hair. It is like irrigating a garden or sprinkling the lawns; the water stimulates the growth of the plants and grass, and aids vegetation. Now the hair is a sort of vegetation; it has little roots growing up from the hair follicles, or pockets in the skin, and the more blood these pockets receive, the more the hair grows. Rubbing the scalp makes it red, because it brings more blood there, and the roots are bathed in a more abundant supply of blood; so that the hair grows faster. Anything that is irritating, like tincture of cantharides, rubbed upon the scalp, will bring more blood to it, and thus tend to increase the growth of the hair. Another very good method is a blister; this method is used by specialists in doctoring bald heads. But the best means of all is the use of a hot iron, scorching the skin very lightly all over the bald spot. This is the most successful method of all; anything that brings the blood to the roots of the hair will tend to promote its growth.

*Q.*—Give us a cure for insomnia.

*A.*—If I could do that, I am sure we would fill up the Sanitarium ten times over, in a short time, with persons seeking sleep; for there are a good many poor sleepers. I think the best cure for insomnia is to remove the cause of it. Most likely the cause of this is a guilty conscience. I think if persons who can't sleep would go to bed with a good conscience, they would sleep well. This is not a moral conscience that I am speaking of, but a physical conscience; and this comes of too much or too little exercise, or bad eating. These are the most common causes of keeping people awake.

Professor Bouchardat, of Paris, has been making some very interesting experiments upon the causes of sleeplessness. He found by an examination of the secretions of the kidneys that these secretions contain certain poisonous substances which must be eliminated. These poisons differ, according as the activities of the liver vary in the sleeping and the waking hours. The poisonous materials formed during the day are different from those formed in sleep. Those formed in the daytime are found to have a narcotic property. When this kind of substance is injected into an animal, it dies of narcosis. When that which is formed in the night is injected into the animal, it dies from convulsions. The Professor draws from these experiments the interesting conclusion that the reason we go to sleep at night when tired is that these poisons accumulate to such a degree during the day as to put us to sleep; and the reason why we wake is that the poisonous substances which have been formed in the night, and cause convulsions in an animal, cause us to be uneasy, move about, and we wake up by a sort of convulsion. A disturbance of the assimilating processes will affect the quantity of these poisons which are generated in the body. Suppose, for instance, the poison which has a tendency to produce convulsions is generated in too large a quantity in some persons, not only when the person is asleep, but when he is awake. This would be very likely to occur in a person of sedentary habits, because Bouchardat found that the toxic qualities of the secretions of the kidneys is less than half in the case of a person who has plenty of exercise. By reason of the breaking down of the tissues from work, one would suppose that the poisons would be greater; but Bouchardat finds it to be less, because in the case of the person who works while he is exercising in the open air, the oxygen destroys the poisons. This could not occur in the case of a person of sedentary habits, because there would be a deficiency of oxygen received into the system, and thus these poisons would not be consumed as they should be, and there would be an accumulation of the poisons, and

the muscles would be so affected that there would not be the amount of rest during the night that there should be.

The Bible says that "if any would not work, neither should he eat." Another author says, "He that will not work, neither shall he sleep." So by reason of these causes, a man who has little or no exercise in the open air, cannot sleep. His muscles will be so affected that they will keep him wriggling about so that he cannot rest. Exercise, then, by removing these poisons from the body, will bring a person into a condition in which he can rest.

Sometimes poisons may be such as to make a person sleepy; and, soon after eating, such a person cannot keep awake. Sometimes people go to sleep in the morning, after sleeping the night before. Sometimes they can't keep awake in church. I think the reason why persons go to sleep under such circumstances is not because they have a natural desire for sleep, but because they have a poison-factory in the stomach, making narcotics which are constantly trying to put them to sleep. I recommend persons who feel like sleeping in church to go to church without their breakfast.

The poisons are generated in consequence of a disturbance of the processes of digestion. These disturbances—fermentations in the stomach—often produce the opposite condition,—that of restlessness, sleeplessness. I find one of the best cures of sleeplessness to be sending a person to bed without his supper. A physician once said to me, "Doctor, how do you make your patients sleep?" I said, "Doctor, we have a secret in regard to that. It is a professional secret which I will give you, but I will put you under bonds not to divulge it, and I give it to you as a professional secret." "Very well," said he, "I'll consider it so." "Well," said I, "we have such patients,—those who complain of sleeplessness,—and we send them to bed hungry." Said he, "There are times when I don't sleep well nights, myself, and I have tried to find a way to cure my sleeplessness, but don't succeed in doing so; but I went to bed last night without my supper, and I slept first rate, and I should n't wonder if there was something in it." There is a great deal in it; and yet we often find physicians recommending persons to take something to eat in the night. I knew a man who said he took a meal at midnight, and slept better. But it was a stupid sleep; it was not a sound, healthy, physiological sleep.

#### WHAT THE SNOWFLAKES TRIED TO DO.

BY MARTHA F. STEARNS.  
(Brattleboro, Vt.)

It was April, and nature, in accordance with her habit, had thawed everything out in true spring fashion, and filled every hollow with the customary mud puddle in which unfortunate pedestrians are wont to lose their overshoes. Mother Nature had done her part, when coquettish Miss Spring turned around and said, "April fool," and sent down showers of snowflakes,—great feathery ones, not the solid, business-like kind that old Winter buries us up with, but great white glistening stars,—and every one of them seemed to be self-appointed missionaries to whiten the puddles. The writer had just missed a trolley-car, and so for twenty minutes had nothing to do but practise patience, and reflect on the puddles and the hopeless task the snowflakes had in hand. One after another the beautiful white flakes buried themselves in the dirty water, but the water grew no whiter. The only effect was on the snowflakes,—they were instantly changed to dirty drops of water, and only enlarged the puddle. Quickly the thought flashed in my mind, How like the political puddles forming everywhere just now, in which so many good women are trying to

drown their whiteness in the supposed notion that they are purifying the puddles!

An illustrative incident of this thought occurred not quite two years ago in a Western town where "woman's suffrage" had just gained a footing. It was the first experience the feminine portion of the town had had at the polls. Anticipated victory flushed their faces. How they would "down" that whisky ticket, and Sunday breaking! The churches became political rings, the several pastors instructing the feminine portion of their flocks as to where to place their votes. It was a city election for mayor. Now the prospective whisky-ticket mayor evidently did not have that exalted sense of woman's untainted political sentiment that he ought to have had; for he called on a certain lady and her daughter "in good and regular standing" and prominent in the church circle, and had the audacity to offer to buy their votes by promising the daughter's husband a certain desirable office if he should win! What did they do? Did they scorn in high dudgeon the insinuation that they could be bought? Did they remember the injunction of their good pastor and all the good women, about whitening that dreadful black mud-hole?—Not at all. They sold their votes, like any selfish brother voter, and clearly demonstrated that human nature is the same in petticoats as in trousers. And what followed?—The whisky ticket won! There was more puddle, but there were fewer snowflakes! The two ladies formed the nucleus for a church quarrel, because they had voted against church instruction; they were publicly denounced from the pulpit; some of the congregation sympathizing, a division followed, the church was bemired with political squabbling, and then was manifested what a pot-pourri of troubles could result from a combination of women, politics, and ministers. Yet snowflakes will think it their mission to whiten mud puddles!

#### ARE WE HEEDING?

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

THERE are at least four ways by which we may learn how to live in accordance with the laws of health,—from the Scripture, the Testimonies, science, and experience. The Bible is not a text-book on hygiene, but it does deal in general principles; and if carefully studied, it will be found to contain much in detail concerning the care of this temple of the Holy Ghost—the human body. Fearing we might be so dull to learn from his own original guide-book, he has by his Spirit given a very clear elucidation of general principles to his remnant people in the form of the Testimonies. We have been spoken to in love and admonition for our good and for our highest happiness, both present and eternal. Are we heeding this sacred counsel? Science, true science, in its very latest investigations corroborates all the Testimonies say on all subjects relating to the health of the body, to dress, ventilation, exercise, rest, and diet; yet the question comes, Are we heeding the instruction of this friend, science? Experience, that teacher of whom it is said, "She is the best," but to whom we often pay the highest tuition, tells us the same things as do the Testimonies and science; but are we heeding these friendly warnings? God will certainly hold us responsible for the health he has given into our own personal keeping.

Page upon page may be found in the Testimonies showing the evils of the use of tea, coffee, and other stimulants. Are we practically heeding these teachings? Have we totally abandoned the use of these articles, and are we informing ourselves as to the "reason why," so we may intelligently teach others the better way? Let us turn to page 50 of "Christian Temper-

ance and Bible Hygiene," where it is said "To keep the body in a healthy condition, in order that all parts of the living machinery may act harmoniously, should be the study of our life." Are we studying? Are we heeding?

On page 119 of the same book, we find this statement: "Again and again I have been shown that God is trying to lead us back, step by step, to his original design that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practise of flesh-eating we are in harmony with the light which God has been pleased to give us." Are we heeding? On page 47 we find suggestions in regard to the preparation of fruits and grains without spice and grease of any kind; such food makes the most healthful diet. Are we satisfied to take them in the way in which their natural elements and flavors are most apparent, or are we adding to them butter, suet, and perhaps lard? Are we heeding God's command? It was a natural diet God gave in blissful Eden. What he considered sufficient for the holy pair ought to do for us. Are we heeding? God help us to heed.

#### ICE-WATER AND ICES.

BY DAVID PAULSON, M. D.  
(Sanitarium.)

MOST people fail to realize the harm that comes from drinking ice-cold water with their meals, or eating cold or iced foods. This is a much more serious thing than is generally supposed. It has been found that digestion does not go on at a temperature lower than that of the body. Now, when one sits down to the table and eats a meal, drinking with it a glass or two of ice-cold lemonade, it can be readily seen that the contents of the stomach may be chilled down to 60° or 70° F., and then there will be complete cessation of digestion until the system has imparted sufficient warmth to the contents of the stomach to raise them practically to the temperature of the body. When one stops to think how long it takes to warm water upon the top of even a very hot stove, he may appreciate the length of time that will be required to do this in the interior of the body. The most important consideration of this question, however, is in the fact that it requires nervous energy to produce animal heat. In other words, the food in the stomach is warmed up at the loss of the same nervous energy that would be required to study a lesson or to preach a sermon. It is cruel to impose any such unnatural task upon the system.

Again: it is more than likely that sundry germs which have been swallowed with the food, but not at all paralyzed by the sudden introduction of cold water, will have begun their activities and fermentation, and other disturbances will have been started to give more or less distress during the day; and, perhaps, such people wonder why they have such weak stomachs. It is never best to introduce into the human stomach ice-cold substances, whether in liquid or solid form; but above all things, it is wrong to do so at meals or immediately after.

#### THE AMUSEMENT QUESTION.

Do the amusements rest and strengthen, or weary and weaken, the body? Do they make resistance to temptation easier or harder? Do they increase or lessen love for virtue, purity, temperance, and justice? Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature? Do they increase or diminish respect for mankind and womanhood? Do they draw one nearer to or remove one farther from Christ?—*Selected.*



## Special Mention.

### PASSING EVENTS AND COMMENTS.

**We Have Better Evidence.**—It is a matter of the greatest interest to Bible students that discoveries in the East are still contributing to the tangible evidences of the reliability of the Bible story. The *Independent*, in a late issue, makes mention of some later developments in the ruins of Babylon, and of a still later find in Egypt. Of this it says:—

The discoveries in the East of interest to Biblical students have been remarkable of late, especially that of the names of Chedorlaomer, king of Elam, and Tidal, king of nations. But one other is now announced of very great interest, and this time coming from Egypt. Professor Flinders Petrie reports the discovery of an inscription of Merenptah, about 1200 B. C., in which he speaks of an expedition to Syria, and the crushing of "the people of Israel." Professor Petrie, who is a trustworthy scholar, says there can be no doubt of the reading. This gives us the first mention of the Israelites on Egyptian monuments, unless the Aperiu, mentioned earlier as a slave tribe, are the Hebrews. This assures a fixed non-Biblical date for the Israelites in Palestine, and it seems to come all right in the time of the early judges. But we must wait for fuller information until Professor Petrie shall publish, in a May monthly, we believe, the full extent of Merenptah's inscription, and his ideas as to how it is made to tally with other sources of information. But this suggests to us how many things may yet turn up in Egypt. The discoveries of Babylonian tablets from El-Amarna related to Palestine in the time of Abraham, and the papyri from Fayoum took us down to the centuries immediately after Christ.

While these things are of great value as confirmations of our confidence in the sacred record, we should by no means forget the words of inspiration upon this point. The apostle Peter, after speaking of his experience in the mount of the transfiguration, which he said was an optical representation of the power and kingdom of our Lord Jesus Christ, adds to the weight of this testimony the following remarkable words: "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." Men are delving in the rubbish of past ages for evidence with which to strengthen faith, and they are having some success. But the evidence they thus gain, satisfactory though it may be to the natural and the average mind, is of inferior quality to that which the Bible presents to every one who will study its pages. The prophecies, with their fulfilments, furnish the most unquestionable testimony of the divine origin of the Scriptures. Our senses may deceive us; material evidence may be fabricated; appearances may mislead us; but the test that can be brought to bear upon prophecy is decisive. And the innumerable instances in which the prophecies have been and are being fulfilled, furnish to the Christian heart the most satisfactory basis for confidence in God's word.

**Danger of Infection.**—Some years ago the appearance of trichina in hogs led many to abandon the use of that animal for food. This and other causes of disease still deter many from using swine's flesh. It was at that time supposed that cattle were free from those dangerous contaminations; but it is now coming to be well understood by those who are in a position to know, that the danger of infectious diseases from the use of cattle products as food, either as beef, milk, or butter, is proving to be far greater than that from the use of pork as a direct medium of serious disease. Several of our state boards of health have taken a deep interest in this matter, and they do not hesitate

to pronounce the matter a very grave one. Tuberculosis is rapidly infecting the herds and dairies of this country. Animals that are free from disease are liable to become infected by the ordinary custom of close herding and stabling. Isolated cattle are less liable to have disease than others.

Dr. Trumbower, state veterinarian of Illinois, has endeavored to push the matter of investigation as thoroughly as possible. When asked his opinion upon the liability of human infection, the Doctor said:—

While it is difficult to determine in the majority of cases of human tuberculosis whether the disease has been contracted from the lower animals, there are on record hundreds of well-authenticated cases of accidental infection of human beings by the product of tuberculous animals. Nearly all the treatises on the theory and practise of medicine, including those by Professor Loomis, Page, Keating, Pepper, Osler, and many others on this continent, recognize the use of tuberculous meat and milk, especially the latter, as potent factors in the production of human tuberculosis.

It would seem that the human system is equally, if not more, susceptible to the invasion of this infection than that of any of the lower animals. Milk is more to be dreaded than meat, because it is taken raw, and the udder is so often the seat of tuberculosis. Even in the absence of tuberculosis of the udder, the milk is sometimes infectious. Professor Gaultier found tubercle bacilli, and danger not only in the milk of tuberculous cows, but also in its products,—butter, cheese, buttermilk, and whey.

In this and many other countries cows' milk and its products enter more or less into the constant diet of nearly every family; while many individuals, by reason of disease or tender age, subsist for the most part upon it.

That this matter is no mere creature of the fancy gotten up for a sensation, the sad facts of every-day observation fully prove. Our friends are being stricken around us. Tuberculous troubles develop lately with alarming frequency. It is doubtless true that many are able, on account of strong vitality, or other causes, to resist the inroads of the germs for a long time, and perhaps continually. But to our minds there is no safety in the use of milk or cream, or any of the products of cattle, without thorough sterilization. This measure is urged in a circular from the Michigan State Board of Health. Even a safer method is to arrange for a food supply that calls for but little animal food of any kind, and that only in a cooked form.

**Feared She Might Steal.**—"I want you to lock me up, please," said a poor, pinched woman to a police sergeant in New York. "Why?" inquired the officer. "I am afraid I will steal something," was the simple answer. That was such a remarkable statement that Sergeant Mott proceeded to question the applicant, and found out that poor Mrs. Banna had worked and struggled to support herself and her three little children, until she could struggle no longer. Just in the edge of the evening they were turned from their poor apartments by the landlord, who would wait no longer for his rent. Night came on, and found them on the sidewalk, with their few earthly possessions. The children were sleepy and hungry, but the mother had nothing for them to eat, and put them to sleep in a furniture van standing near. Then it was a question with her whether to sit as guard over her children or over her furniture. But motherly affection soon settled that question, and after watching over her little ones through the night, she found that nearly all her furniture had been stolen. All through the next day they wandered through street and alley seeking something to eat, and at night made their way to a police office, asking that the restraint of the law be placed upon her, lest she should put forth her

hand, and steal. The heart of the officer was touched, and he said to a policeman, "Take this woman and her kids to a restaurant, and feed them."

When we come to look for heroism, we are quite likely to look too high, so that we overlook the real nobility of earth. When a mother comes to choosing between taking bread that does not belong to her, and letting her children starve in her sight, she is subject to a temptation to which we who have comfortable homes and bread to spare, have but little knowledge. Poor human nature quails before such a temptation, and this mother felt that her resolution to do right needed to be strengthened by the rigor of the law. But this very act of fortitude, we are happy to note, led her to kind hearts and willing hands to help. It is in such circumstances as the above, that we find true Christian principles most brightly illustrated. Among the rubbish of earth are precious jewels, and from time to time their luster flashes out from the unnatural darkness. It is a comforting assurance that God knows them, though they may be hidden from our sight, and finally not one of them will be lost.

### PREACHERS AS DETECTIVES SOUNDLY REBUKED.

THE courts of Cincinnati, O., have been annoyed and harassed for a long time by preachers who have volunteered their uncalled-for service as spies and detectives, especially in the Sunday saloon closing. Laying aside their ministerial attire, and donning that of a low class, upon their *falsely* so-called holy day (Sunday), through some side or private door they enter, sip their beer, purchase a bottle of whisky, put it in their pocket, and walk out *demanding* the arrest of the unsuspecting man, and threatening the officers with the breaking up of the municipal government if their demands are not executed.

Judge Sage, of the United States District Court for the southern district of Ohio, in the *Cincinnati Tribune* of April 3, gives to those "preacher witnesses" the following sound rebuke:—

Perhaps it is not improper that in this connection I state in very few words my own convictions in this matter, so you can see that I am not under the influence of any prejudice or bias. Jesus Christ lived in this world at a time when there were about as many bad laws and as few good laws as at any time in the world's history. It does not appear that he ever asked for the repeal of any existing law, or for the enactment of any new law. Certainly, if he made any proposition clear and distinct, it was that his kingdom was not of this world. I have sometimes thought that in these modern times some of his followers, some even of his ministers, have practically committed themselves to the proposition that it will be impossible to evangelize this world without an act of the legislature. I do not believe it. I believe exactly what was said by the Saviour of the world himself, that the devil is the prince of this world. I believe that Christianity is the exhibition in this world of the power of the love of God Almighty through Jesus Christ his Son; and it is my opinion that whenever one of his ministers appeals from the Bible to a statute book, or from the Almighty to the governor of a state or the mayor of a city or the judge of a court, he makes a mistake, and lowers his standard. I don't think the Almighty takes much stock in that sort of thing. History teaches us that the most wonderful, nay, miraculous, progress of Christianity was achieved in the first centuries after Christ, when the power and the wealth and the learning of the world were opposed to it, and the strong arm of its governments was applied to persecute its disciples, even to torture and to death. On the other hand, the time when Christianity fell into an almost fatal embrace was when, later, it accepted an alliance with the state, and undertook to advance and strengthen itself by human legislation and human power.

J. G. WOOD.

## The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 28, 1896.

URIAH SMITH,  
GEO. C. TENNEY,

EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,  
ALONZO T. JONES, WM. W. PRESCOTT, AND LOUIS R. CONRAD.

### THE SPECIAL SEASON OF FASTING AND PRAYER.

THE readers of the REVIEW have already seen the announcement of the above occasion, and the time appointed for it; namely, May 16 and 17. I hope that the matter is receiving careful attention. The object sought in making such an appointment is that our people, especially in the United States, may have their minds directed to the important events happening before our eyes, which show so plainly the critical time we are living in, and may come to a clearer realization of their duty and responsibility under such circumstances.

How sad it is that so few give more than a passing thought to matters of the greatest consequence! In our rush and hurry, we take so little time for personal devotion and the study of God's word and the needs of his cause! The result is that many are asleep, ignorant of the intensely interesting issues that are now working out so rapidly, and utterly unmindful of their duty. If they half realized the urgency of the time, their souls would be stirred within them, with an intense longing to work for the Master.

Many are investing in worldly enterprises the means which should be used in the Lord's work. Two evils follow such a course: First, the mind of the believer thus engaged is drawn away from the work of God, and his talent buried up in worldly business, to the great injury of his spiritual growth. Secondly, the cause of God is robbed of the means which should flow into its treasury, its advancement is hindered, and precious souls are lost as a result. All this is as Satan would have it; but how the angels in heaven must mourn to see the work of the Lord counted of so little account that worldly interests are allowed to take the precedence!

Now what shall be done? Shall we let things go on in this way, and permit the day of the Lord to come on us as a snare? These are serious questions. But the note of alarm must be raised. The General Conference Committee, as a result of prayerful thought and deliberation concerning the present situation of our work, have appointed a special season of fasting and prayer, and we ask our beloved brethren and sisters to unite with us in earnestly seeking the Lord.

The appointment contemplates a two-days' meeting. Of course it will be desirable to make the most of the occasion. An appeal from the General Conference Committee will be sent to every church to be read in the course of the meetings. Seasons of prayer should also be held at which a number could take part, and time should be given for testimony-meetings, when brethren and sisters could express themselves freely, while confession of sin is made, and everything put away that would prevent the free inflow of the Holy Spirit.

What we need is a general awakening all along the line; for our earnestness and devotion must increase, and we must engage more actively

in the work of the message, and contribute more freely toward its support. Now is the time for it to go with power, and for the whole earth to be lightened with its glory. Means must be forthcoming to carry on the gospel work, that it be not hindered. Delay at this important juncture would have serious consequences.

Let us begin at once earnestly to seek God, praying for the heavenly anointing, that our eyes may be opened to discern the time, and our hands be willing to do the work required of us.

The Lord is anxious to work through his chosen instrumentalities, and the hosts of heaven stand ready to render their aid. What more can we ask for? Let us quickly arise, and putting on the whole armor of God, enter courageously upon the warfare. O. A. O.

### PREDESTINATION.

THERE is, we suppose, no other word which represents so much of theological thought and discussion as that one. It is with no desire to add one tittle to the polemic confusion that has existed for all ages in regard to this subject that we take up the pen, but to say a few words, if possible, to aid some of the honest inquirers who have written to us requesting explanations of what seem to be some of the inexplicable difficulties that to their minds environ the subject of divine election, foreordination, or predestination.

The great stumbling block is the disharmony of what we know of God's prescience and of what has been revealed of his predeterminate will, with our ideas of impartial justice. It is not sufficient on one hand to say that while God foreknows all things, this knowledge exerts no influence in determining circumstances. For as it has been remarked, "with God to know and to do are identical. The prescience of God is creative." That which is foreknown of God is foreordained. In his knowledge of the future there is no more uncertainty than in his knowledge of the past.

At this point, to which all who believe in the God of the Bible must come, our conceptions of justice are apt to raise a protest. It is difficult with some to discern between such facts and the doctrines of the fatalist, who perceives in his surrounding circumstances and in his pending doom the irrevocable decrees of an overruling power that is blind to merit and insensible to pity. And thus men are caused to halt and hesitate before accepting the truth of the perfect and infinite love of God. The difficulty is undoubtedly in our inability to comprehend the character and qualities of the divine mind. With us, justice and mercy stand one over against the other. They represent opposite qualities. One is exercised at the sacrifice of the other. We cannot combine mercy and justice; but God can be just, and at the same time justify the offender. How, we may not now fully know, but the fact is demonstrated in Jesus Christ, and it is the cornerstone of our hope. So in that vast, that infinite field over which we are now glancing, God's knowledge and his will are one; and the events of the past and the eternal future conform perfectly to both. Not that he approves of all that is done, nor that he chooses the evil; but both evil and good contribute to the fulfilment of the great plan of which the infinite God is the author and finisher.

The true idea of predestination is presented in Rom. 8:28-30: "And we know that all things

work together for good to them that love God to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." There are those whom God has "called," whom he did "foreknow," whom he did "predestinate." These he justified. Against these no charge shall stand. Verse 33; Isa. 54:17. For, "if God be for us, who can be against us?" In this passage we have other synonymous terms introduced, viz, "called," "elect." "Elect according to the foreknowledge of God the Father," Peter writes; and adds, "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." In the passage quoted above from Romans, it will also be especially observed that God predestinated those whom he foreknew "to be conformed to the image of his Son." And it may be unquestionably stated that in the most unalterable manner it is decreed that whoever is thus conformed shall be saved.

Peter also says to those whom he calls "elect," or chosen, "give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." From this we know that the calling and election of God are not independent of individual action, and that these actions are subject to the human will or choice. In other words, the true doctrine of election is that God chooses or elects character, and foreordains that those possessing that character shall be saved. In addressing the elect, Peter says: "Elect . . . through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." So that election is not a matter of mere arbitrary choice on the part of God; for obedience and sprinkling of Christ's blood are matters of individual choice. God has established certain principles as the conditions of salvation. He calls upon all to accept those principles, and chooses, or elects, those who do so. Every one upon whom the light of Christ shines is a possible candidate for eternal life. He may nominate himself, and Christ will in no wise cast him out. Then his election depends upon his own vote. No man, or body of men, can vote him out. Satan cannot bar his way to heaven. If with his whole heart he votes for himself, he gains his place in the heavenly kingdom. He can by carrying out 1 Peter 1:1-10, make his election sure, and gain an abundant entrance.

But the comments of the apostle in Rom. 9:11-18 will come to mind: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore



hath he mercy on whom he will have mercy, and whom he will he hardeneth."

The principal trouble in obtaining the correct understanding of this scripture is met at the outset in giving it a personal application. It will be evident upon a careful examination that it had no such signification. The words, "the children," are in italics as being supplied. Turning to the original account from which the quotation is made (Gen. 25:23), we read: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Of Jacob and of Esau as individuals this was not true, for Jacob spent much of his life in fear of Esau, and never ruled over him. The expression, "Jacob have I loved, but Esau have I hated," is taken from Mal. 1:2, 3: "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." We notice here that "hated" is not used in our intense sense of the term, but as in Luke 14:26, "to esteem less." The context clearly shows that the names "Jacob" and "Esau" are used in Malachi in a national and not in a personal sense. God had shown his love for Israel, but had laid waste the mountains and heritage of Edom. It was not Esau in person who speaks in verse four. God says, "I have loved you." But unfeelingly and ungratefully the reply comes, "Wherein hast thou loved us?" Why, he had always loved them. Why did God elect Abraham?—"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Therefore he made his covenant with him, and extended that covenant to his seed forever. And God has followed that family with loving-kindness ever since. Many times he has assured the ungrateful people that it was for Abraham's sake and for his covenant's sake. "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face." Deut. 7:6-10. And Paul says of the Jewish people, "But as touching the election, they are beloved for the fathers' sakes." And so for the sake of those fathers, God, having broken off the natural branches, has grafted in the children of the Gentile world by faith.

To Moses God says, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." And

Paul adds, "So then it is not of him that will-eth, nor of him that runneth, but of God that showeth mercy." That is very true, no doubt. God decides who will have mercy and who will have wrath. But he has not failed to tell us on what ground the decision is made. The second commandment, and hundreds of other scriptures, shows that: "Showing mercy unto thousands of them that love me, and keep my commandments."

The most conspicuous example of personal election is Christ, the Son of God. He is spoken of as "mine elect, in whom my soul delighteth." But even he was elected on account of his character; for of him we read: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." With the same opportunities before them, Christ chose goodness and loyalty, while Satan chose sin and rebellion. That choice fixed their destiny. The same opportunities are before us as individuals, and we may join the elected ones if we will.

We did not undertake in this article to explore or analyze the wisdom or attributes of God by which he establishes the eternity of his own counsels, and brings into perfect conformity every feature of his will and every circumstance of the universe; nor do we flatter ourselves that we have comprehended this immeasurable truth. But it is worthy our consideration that in infinite skill he weaves into his plan the wrath of his enemies, the work of his opponents, the mistakes of his children, as well as the dispensations of his own hands. He has established a plan in which infinite grace and mercy are perfectly blended with immaculate justice and purity. That plan is guarded by immutable decrees of his sovereign will. Abraham may choose an Ishmael, Joseph may prefer Manasseh, and Samuel may will that Eliab be taken; but above all our schemes and plans, God rules, and sees as we cannot see. And yet, in that plan devised by divine wisdom, there is provision for us all. It is ours to accept or to refuse the gracious call. And when we have accepted or refused, we have but fulfilled that which God has everlastingly known we would do; and in his knowledge there is the power to create, to uphold, to establish forever.

G. C. T.

#### THE WORK IN HUNGARY. 16

Of the two twin kingdoms, Austria and Hungary, the latter is the younger, but as in the case of Media-Persia, it will seemingly yet be the greater. Much of this is due to its great strides toward religious liberty and civil equality. March 10 found me, bright and early, at the beautiful capital of Hungary, which is doing its utmost to prepare for the coming millennial exposition to be opened in May. While Vienna seems at a comparative standstill, and suffers under its municipal struggles, and its old tramways remind one of olden times, Budapest blossoms like a fair flower; electric cars not only carry the passengers through its elegant streets, but one line is even laid underneath the city. The new House of Representatives is an imposing structure beautifully situated on the very banks of the Danube. Calling on our publisher, I found "Steps to Christ" under way in the Rumanian tongue, also some Hungarian publications.

Soon Brother Benecke arrived, who has been laboring in Temesvar for the past year. Being a foreigner, he could not secure the necessary

permit for canvassing, but has tried to awaken an interest with our small publications, the *Herald*, and by Bible work. Yet, as the people there are mostly Catholics, he finds the work very slow and tedious. At first people pay no attention, but in course of time a few begin to investigate. We concluded that for the present it would be better for him to enter a more favorable field. The same night I reached Klausenburg in central Hungary, and stopped four days at the hospitable home of Brother Rottmayer. We had three public services at four o'clock each afternoon, from twenty to thirty-five being in attendance; and an interested gentleman, who had attended one of our camp-meetings in Switzerland, kindly translated the words spoken into Hungarian. I called on different people, and the Hungarian nobleman who was at our last general meeting at Hamburg, spent a whole evening with us. He is not only convinced of most of our views, but circulates our literature among the highest classes. He finds that the belief of immortality only through the resurrection in Jesus Christ meets much opposition among the Protestant clergymen, as they in fact do not believe in the resurrection. While he is not as yet ready to take a full stand, his sympathies are with us, and he stated, that he never would permit us to be persecuted in his fair country. He feels that the Lord is preparing him, as of old the Lord prepared Nicodemus, to take a stand in the hour of crisis. He is now busily engaged with the necessary preparations for the coming exposition, as a society with which he is identified will be specially represented there. This society spends some thirty-five thousand dollars annually for educational, industrial, and philanthropic purposes, and this naturally brings him in contact with all classes.

March 12 we had a baptism, and on Sabbath forenoon some thirty were assembled at our meeting. The Lord blessed the word spoken. Seven united in the ordinances of the Lord's house, and as many more desired baptism at my next visit; most of these are Hungarians. A good worker would soon be able to establish a good church here. Brother Rottmayer is doing what he can, in his old age, to make known the word of truth. Thirty-five dollars, or thereabout, were donated to the cause, and when I left in the evening, the general desire was that I should return soon, or send a laborer.

Next morning I reached Kronstadt, near the Rumanian border, and was met by Brother Teutesch, who, with his wife, has been attending the school at Hamburg, where they were both baptized. He is now engaged, with fair success, in canvassing for our books in the so-called Saxon portion of Hungary. The Saxons emigrated here from Germany when this was a desert, and built up fine towns and villages. The common language is still German. Ten of us assembled in the forenoon, and after several hours of Bible study, a family of three and an old sister desired to unite with us. The head of this family had thus far belonged to the Nazarenes, who are quite numerous in Hungary. They immerse, and do not believe in bearing arms; but the government simply forces their young men to do service. On the other hand, the Nazarenes have not as yet learned the blessings of Christian temperance; and while they assemble on Sunday, they regard no day as binding. In the afternoon we went two miles into the country, and in a beautiful spot buried two sis-

ters in the watery grave. In the evening seven of us united in the ordinances, thankful to the Lord, who thus builds up Zion. We are glad that our reading-matter is now circulated far and wide in this region, and that honest souls are gaining knowledge of the soon coming of our Lord, a doctrine before unknown here. Thus we have now thirteen members in Hungary, and enough keeping the Sabbath to raise this number soon to twenty. While the number is small, we rejoice, knowing that the good Lord not only begins the work, but also carries it forward to final victory. Work awaits us everywhere. May the Lord send workers and provide means to speed his coming.

L. R. C.

Kronstadt, Hungary, March 16.

#### COLLEGE VIEW, HUNTSVILLE, AND MT. VERNON.

I HAVE just returned from visiting the above-named places. At College View a meeting of the Union College Board was held, and many questions relating to the work of that institution in its several departments received careful attention. On account of the general business depression and poor crops, the number of students in attendance has not been so large as it would otherwise have been. Still, while this is so, our college has not seriously suffered, and for this we have reason to be grateful. The prospects for the coming year are encouraging, and if the season proves favorable, we can look for a full attendance. The College Board, in arranging the faculty for the coming year, made some changes which they thought would be for the best interests of all concerned.

The churches at College View and Lincoln are much pleased over the prospect of having the next General Conference held in their midst, and this feeling is shared by the neighboring conferences. It is my personal conviction that this will be a good move, for it will open the way for a large number of our people who have not done so before to enjoy the benefits of such a meeting.

The 7th of April I left College View for Huntsville, Ala., and met, the next morning, at St. Louis, Brother S. M. Jacobs and his family, of Iowa. They were there on their way to Huntsville, to take charge of the Oakwood Industrial School farm, to which the General Conference has called them. Traveling the remainder of the way together, we reached our destination Thursday morning at half past five. Brother Adkins was at the station with a team to take us four miles out to the farm. There we met Elders Irwin and Woodruff, who, while taking a little vacation on the farm, were busy at work painting the house. I remained just a week, during which time some plans were laid with reference to the future conduct of the work on the farm. Among other things, it was decided to open the school work the 9th of September. We also arranged to receive a number of young people who desire to come and spend a few months in work, preparatory to entering the school proper. The way is now open for others to make their applications for admittance. They can write to me at Battle Creek, Mich., or to S. M. Jacobs, Huntsville, Ala. We do not wish any to come without first writing and obtaining a favorable answer.

Many things need to be done to put the farm and buildings in proper shape for the work of

the school, and for this, money is needed. This enterprise means more than many have thought, perhaps. In our other schools it is expected that the great majority of students will pay in full for their board, room, and tuition, while a few are permitted to work out a part of this sum; but very few of the students who come to the Oakwood Industrial School will be able to bring any money with them. Therefore we must so plan the school that the students can earn their way by work on the place, and the proper facilities must be provided whereby this can be done. We would therefore ask our friends to remember this important enterprise with liberal contributions. While no extensive building need to be done, we will have to do something to prepare suitable room for the students.

Brother and Sister Jacobs and their three children are taking hold of the work with energy and courage. I believe the Lord has guided in the appointment, and they also feel that they are in the path of duty, and will enjoy the Master's blessing. Brother and Sister Adkins, who were placed in charge temporarily, have gone to their field of labor at Knoxville, Tenn.

Leaving Huntsville on Thursday, I came to Battle Creek via Mt. Vernon, O., where I spent Sabbath and first-day, the 18th and 19th of the month. This was my first visit to Mt. Vernon since the opening of the school. I was much pleased with the general situation. The school has certainly enjoyed marked prosperity. Our meeting held with the students at the beginning of the Sabbath was a very interesting occasion, when deep earnestness was manifested by those present. Mt. Vernon seems to be an ideal location for a school.

During my stay, the Academy Board met to arrange the faculty of next year, and attend to other matters. A few changes were made. It is pleasant to note how kindly our teachers, as well as our ministers, accept the suggestions of change, both as regards place and line of work, when they seem to be for the best. With such a spirit prevailing, the most favorable arrangements can be effected, and the best success achieved.

I shall now remain a short time in Battle Creek, to look after the interests of the work in this center.

O. A. O.

#### TO CORRESPONDENTS.

84.—PLEASE harmonize Acts 1:18 with Matt. 27:5.  
M. L. K.

These texts of Scripture may be harmonized in different ways; for both are true. A man hanging himself might, by the breaking of the rope or some other accident, fall headlong, and thus be killed.

85.—Is it wrong to ride to meeting on the Sabbath on the street-car, when we have no other way to go?  
S. R. L.

That is a question which each individual must answer for himself. We cannot stand as conscience in those matters one for another. We can only state our own feelings and opinions, and in doing so I do not wish to assume the responsibility of personal action on the part of others. Those who feel that it is wrong to patronize street-cars on the Sabbath, would better not do so; but I have felt that it is better to go to church in this way on the Sabbath, than to deprive oneself of the privileges and

blessings of meeting with those of like faith. do not understand that the Sabbath commandment forbids work in behalf of God and humanity on the Sabbath day; otherwise it would be wrong to preach, wrong to attend to the sick and wrong to prepare food. It is *our* work that is forbidden,—that is, our worldly employment and worldly cares. Between staying at home and riding on the street-car to the Sabbath meeting, we would choose the latter; between walking a long distance, so as to become weary and perhaps injuring the health, or riding on the street-car, we should choose to ride. But yet in this connection I wish to say that in many instances greater and more conscientious care needs to be taken in our manner of Sabbath observance. We need to study consistency; and while the Sabbath was never designed to deprive us of the blessings of God or the means of grace, but to promote them, it was designed that all worldly business and cares should be excluded from its sacred hours. No doubt, in many instances, chores and work about the house and premises, that are now being done on the Sabbath, may be deferred. I believe that our people should purchase milk, and do all such transactions, on secular and not on sacred time.

86.—(1) Does inspiration apply the term "Babylon" to the church, or people of God, before human tradition caused division? (2) In "Patriarchs and Prophets," page 125, it is stated that Abraham was "faithful," "steadfast," and "adhered to the worship of the true God," etc. Is not this a contradiction of Joshua 24:2, and does not Isa. 41:9, taken with Joshua 24:2, show that Abraham was an idolatrous priest? (3) Does the parable of Luke 13:6-9 teach when one grieves away the Spirit of God, he will soon be cut down, or die? (4) Does Matt. 24:22 show that if the papal power had continued a few years longer, and the days of persecution had not been shortened, all mankind would have been eternally lost, and the work of Christ have failed? (5) If the law of Galatians 3 was "added" to the promise that constituted a part of the Abrahamic covenant, then why does Paul in verse 15 tell us that nothing can be added to the covenant when once it is ratified?

L. T. A.

(1) No, I think not. (2) The page in the volume referred to makes the question very plain; also Joshua 24:2 answers the question. Abraham's fathers and relatives were idolaters, but Abraham was a faithful man, and God separated him from his family in order that he might preserve his faith pure. The pronoun in Isa. 41:9 has Israel, not Abraham, for its antecedent. See verse 8. (3) The parable referred to is intended to teach the long-suffering of God, rather than the strictness of his justice. Year after year justice would demand that the unprofitable tree should be cut down, and year after year the voice of mercy pleads, Spare it another year. (4) Matt. 24:22 shows that if the persecution of those days had not been shortened, the work and faithful people of God would have been exterminated; but for the sake of the faithful few, and to preserve his seed and word in the earth, God caused the hand of persecution to be restricted. (5) The expression, "Wherefore then serveth the law? It was added because of transgression," is not contrary to the statement made in verse 15 that "no man disannulleth, or addeth thereto." The object of the covenant was to prevent transgression; but in spite of that, transgression still occurred and prevailed, and a law was then provided to meet this contingency. But we are not necessarily to understand that the law was added to the covenant; the law was an additional provision made for man's wants.

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.

### JESUS, MY FRIEND.

BY M. C. GUILD.  
(Chase, Mich.)

"THERE is a friend that sticketh closer than a brother." Prov. 18:24.

In the hour of peace and joy,  
When no cares come to annoy,  
There is no effort then to rest  
Calmly on my Saviour's breast;

But if troubles cross my path,  
And I fear the dragon's wrath,  
Give me grace in Him to hide,  
Who for me was crucified.

### GREAT BRITAIN.

LEAVING New York March 25 on the White Star steamer "Teutonic," I reached Liverpool April 1, the whole voyage lasting seven days and two hours. The weather was favorable, and the passengers the most quiet and agreeable I have ever met at sea. Several persons were deeply interested in present truth, and we enjoyed some private Bible readings. Sunday night I spoke to a respectful hearing in the second cabin saloon, on the Eastern question. Brother Bauer, of Battle Creek, who was with me on his way to Germany to visit relatives and friends in the interests of the truth, also had many interesting conversations with passengers, about the message. It is evident that a knowledge of the truth has become more general than we were aware of, and that the Spirit of the Lord is impressing hearts, and drawing people to the light.

At Liverpool Brother Drew met me, bringing his son, aged ten, for me to take to our children's school in Switzerland. Brother H. R. Hanson, who came here last winter to labor, is still confined to the house with lung difficulties, but it is hoped that with the opening of spring he will improve. The sister doing Bible work at this place has awakened an interest, and is even called to hold Bible readings in a school for girls.

Brother E. Robinson also met me, and reports very encouragingly of the work at Manchester. The workers there are now in the midst of the Sabbath question; there is prospect that quite a number will obey. Besides public meetings and private Bible readings, children's meetings are held. In harmony with the recommendation of the Foreign Mission Board, Brother Robinson and his wife will go to India next autumn, to take charge of the canvassing work.

From Liverpool I came direct to London, remaining there four days. The work in this city continues to spread. When I was here in January, meetings were held in five localities; now the number is eight. Not infrequently people drop into the meetings, stating that they have begun to keep the Sabbath through reading our publications. The circulation of *Present Truth* is gradually creeping up, the number now being above fourteen thousand; and its influence with the people is most marked.

The London office now enjoys freedom from governmental interference, the factory inspector not having visited it since last November, when the last seizure was made; whereas he called every Sunday before. There are now about thirty-five book canvassers in the field, who take about two hundred orders a week. At London I met Brother H. E. Robinson, who is now engaged with Brother Keslake in a public effort at Plymouth. Meetings are held in three halls, seven meetings each week, with an aggregate attendance of one thousand. At Cardiff a hall has been secured with seating capacity for three hundred, and soon a public effort will be made there. Brethren Washburn and Champness, at Kettering, are in the midst of the Sabbath ques-

tion. At last report, ten had begun to obey, while there is hope for others.

Brother Hutchinson, in Ireland, reports progress; since his return from America, nine members have been added to the company at Banbridge. Brother Hope is compelled to drop the work for a short time on account of his wife's poor health. Since his leaving Southampton, Brother Spicer goes there occasionally to hold meetings over Sabbath and Sunday. There is some prospect that Brother Campion, a canvasser for *Present Truth*, who is a native of Gibraltar, will go to Gibraltar to sell the paper to the English there, and labor with tracts among the Spanish.

The report of the first quarter for this year shows that the tithe of this field has reached nearly two thousand dollars, which indicates a healthy growth. Dr. Waggoner will soon leave London for Scandinavia and the Continent, where he will spend the summer attending general meetings, while Brother Mc Kee will come to London to aid in the editorial work on *Present Truth*. The Seventh-day Baptists have decided to send Dr. Dalland, of Rhode Island, to look after their work in London, which has been without pastoral aid since the death of Dr. Jones, in February, 1895. The outlook in this field continues good, and is a source of rejoicing to all who love the truth. H. P. HOLSER.

### BARBADOES.

WE arrived on this island the morning of Jan. 25, 1896, after a sail of three and one-half days from Jamaica, where we had been from November 5 to the time of our leaving with our son-in-law and daughter, A. J. Haysmer and his wife, who have had their residence at Kingston now nearly three years. Barbadoes, sometimes called "Little England," is a beautiful island, with a healthful, tropical climate. No frost ever blights a flower or leaf here. No stagnant water causes the deadly malaria; yet death is here, and sin is here; and suffering, and pain, and want are here, as elsewhere. We found our brethren expectant, and ready to receive us, and to do all in their power to make us feel welcome and at home. Although poor in this world's goods, they are rich in faith, and love the truths of the third message as truly as do we or others of like faith. Brethren Willis Hackett and Anthony Beans have been here the past two years canvassing for our valuable books, and doing much to enlighten the people. A church having now over thirty members was started by Brother D. A. Ball. The approaching quarterly meeting will bring some additions by baptism. This church has passed through some trials, having been left alone since Brother Ball went away; but by the faithful, encouraging example of its local elder, E. N. Rogers, they have not only maintained their existence, but have added to their numbers. The present outlook is encouraging. There are some who are in a fair way to become true commandment-keepers of the remnant church. Our Sabbath-school is in a fair condition, and all understand, appreciate, and love the lessons. Our contributions are not large, yet we hope to get clear of debt, and have some means to assist elsewhere. The island is not large, containing only one hundred and sixty-six square miles, with a population of one hundred and eighty thousand. This makes it one of the most densely peopled islands in the world.

The canvassing work is being extended to the adjacent islands, which will increase and enlarge our field of labor. Our health so far since coming here has been good, beyond our expectation, for which we feel truly thankful to the Giver of all blessings. It is our intention soon to make a visit to the adjacent islands. On the island of Antigua some who are wishing baptism are waiting a visit. After we have visited these islands, we shall better know their real

situation. There are difficulties to be met and overcome in this part of the world as well as elsewhere. The land here is owned by a few; that places the masses at the mercy of the few, as the land owners furnish the poor with labor. Very many would gladly obey God in the way of the Sabbath, if starvation did not confront them and their families. The Lord may have a way for them which they have not yet seen. We desire greatly to be true helpers to our fellow men. Wonderful things are about to be done, which will make the times also as wonderful. I think I realize, in a measure at least, that never before has there been as interesting a time as the present. So many know nothing of this fact, that it makes us who do know doubly responsible. May we all so live and act that men, becoming acquainted with us, shall become better acquainted with the Lord and his truths for this time. One Lord, one faith, and one baptism, make his people one now, as they were in the early days of the gospel.

E. VAN DEUSEN.

Bridgetown, Barbadoes, Hinesbury Road,  
St. Michaels, March 27.

### ENGLAND.

NEARLY five months have passed since my arrival in England. During that time the weather has been delightfully mild and pleasant for the winter season. I have seen no snow, and but little frost. Meadows have been green all the time, and cattle have fed upon them every day. Considerable rain fell during March, but otherwise it has not seemed unusually damp. This is so different from my expectations that I could not fail to notice it with satisfaction; for we have escaped the discomfort generally experienced by Americans the first winter in this country.

Owing to frequent rains during the summer season, tents have not been much used for meetings by our people, for several years. Each city and town is quite well supplied with halls, and these are well patronized by the people. For several weeks I have been engaged with Elder Keslake in a series of meetings distributed in the three towns of Plymouth, Devonport, and Stonehouse, which are practically one city, with a combined population of one hundred and fifty thousand. One meeting a week is held in each of seven halls, and the attendance has been good in all. Nearly one thousand persons are listening to the truth, and the interest is manifestly increasing. Considerable effort in the way of advertising seems to be necessary to get the people started, but when once aroused, they continue to come quite regularly. Every kind of religious theory has advocates. Prophecy is distorted in a thousand fanciful forms, making much theological hair-splitting necessary to uphold the various conflicting views. I am told that the sect known as "Plymouth Brethren" originated here. At any rate, they are numerous now, and their present truth is the Anglo-Israel idea. They do not take kindly to the truth presented concerning the millennium, the promises to Israel, etc., as brought out under the third angel's message. Never before have I realized so fully the value of the light God has given on these subjects.

Plans are laid to begin meetings in Cardiff, in the southern port of Wales, in a short time. Our ministerial force is lessened now by sickness, which delays the work to some extent. The book canvassers are doing well, and over fourteen thousand copies of *Present Truth* are sold each week. H. E. ROBINSON.

### DISTRICT 5.

At the close of the General Conference Committee Council in Battle Creek, I returned to Topeka to attend the council with the Kansas Conference Committee. In this meeting plans



were laid for the state camp-meeting and the sending out of six tents into new fields. From March 27-30 I was with the church in Springdale, Ark. During the time of my stay there, the spring council for that conference was held. It is planned to use two tents in that field, and hold one general camp-meeting at a point so located as to be reached by railroad from all our churches in the conference, that desire to attend, and at a point also where the present truth has not before been presented. The place will be announced in due time.

From March 31 to April 6, by request, I met with the council on our school interests at College View, Neb. As the students for Union College are in part from our conferences in General Conference District 5, it was deemed proper to have the superintendents of both districts attend the council. It was a time in which not only the interests of Union College were considered, but when many matters of importance bearing upon the educational work of the denomination were studied. The Lord drew near to us as we sought for wisdom to move in harmony with the light of his testimonies.

April 7 and 8 I spent with the Missouri Conference Committee at Kansas City, Mo. On an afternoon of one of the days, we met with our people in Kansas City, Kan. At this latter point our people are laying plans to construct a building to be used as a mission home and house of worship. The work is growing quite rapidly in each of these cities. In Kansas City, Kan., about half a hundred have united with the church during the past three months. This is the harvest which is coming in from Bible reading work. I am now at Keene, Tex., to consider with the Conference Committee and the school board, the interests of the work in this industrial school and in the Texas Conference.

The cause is onward in District 5, the accessions to our ranks comparing favorably with the growth at the same period last year, and in some of the states surpassing it. We have nothing for which to congratulate ourselves, but we desire wisdom from God so to devote our energies to him that we may be more effective instruments in his hands for leading souls to him.

J. N. LOUGHBOROUGH.

Keene, Tex., April 13.

#### UPPER COLUMBIA.

WHILE with Brother F. W. Hiddleston, at Wallula, we received an urgent call for some one to go to Pilot Rock, Ore., as there was a man there preaching against the truth. It was decided that I should go and meet him, which I did. He had been speaking on the prophecies, and took the position that William Miller was the mark of the beast, and that as Miller was the founder of the Adventist Church, all the Adventists had the mark of the beast. The Lord gave freedom in presenting the truth, and the Lord's work gained a victory. From here I went to Dayton, Wash., spent the Sabbath and first day with the church there, and ordained an elder.

March 19, I began a meeting at Milton, Ore. This is one of the oldest churches in the conference, and has a membership of more than one hundred and fifty. Although it was a very busy season of the year, the attendance was good, and quite an interest was taken in the truths presented. The Sabbath-school convention was held here March 27-29. Delegates were in attendance from Walla Walla, Dayton, College Place, and Wallula, Wash., and from Pilot Rock, Ore. Subjects of much importance were discussed at this convention, and quite an interest was manifested on the part of those present. It is to be hoped those who attended will do all in their power to carry out in their home schools the good things learned. Sabbath, April 4, I baptized two, a brother and his wife. The brother was for eighteen years a minister of the Presby-

terian Church, but the truth found him and his companion, and they yielded willing obedience. Three others were taken into the church.

Friday, April 10, I came again to Dayton to hold the quarterly meeting with the church. Sabbath I baptized two, and took another into the church. I expect to remain here a week or more, and visit and hold meetings. My courage in the Lord and his truth is good.

W. F. MARTIN.

#### NORTH CAROLINA.

ASHEVILLE.—Since my last report, I had the pleasure of attending the southern institute in Atlanta, which was a refreshing time to the workers of this field. A spirit of union and love prevailed throughout the meeting. This will be a bright spot in my memory, and may the same spirit abide with me and us all in our fields of labor, till the work is completed.

From this place, in company with Mrs. Shireman, I left for a visit among old friends in Missouri, Kansas, and Illinois. We spent several days in Kansas City, Mo., and Kansas City, Kan., where we labored hard for six years, part of the time under trying circumstances, although we also had the richest experience of all our lives; and as we greeted many on this journey who dated their experience from the time when the Lord sent the two old pilgrims into their midst, while we have been called to mourn the loss of all but one of our own children in the flesh, we could not but rejoice to see the countenances of those who praised the Lord for sending us to them with the message of truth and love. And we feel well paid for all the self-denials and trials we endured for Christ's sake. I would gladly speak of these places separately, but space forbids; but I do desire to say that I had the privilege of speaking to congregations not of our faith which enjoyed listening to the precious truth of the third angel's message, apparently as much as I enjoyed the hearty hand-shakings of ministers and members of other denominations. These demonstrations of friendliness show that the time has come for the truth to penetrate everywhere.

We came home in time for our quarterly meeting at Asheville, which we enjoyed. We are now spending a little time at Sandy Mush, where we spent some time two years ago, when we found ourselves locked out of the house at the first appointment, and Brother Sanford spoke with freedom to those who came and sat on the ground outside. But the house was now kindly opened by Mr. King, the director, at night, and the house filled with an interested company, listening to the truth out of the same old book, by the same old man; and no doubt the old enemy will be angry, for he always hated that old book that tells about his mischievous work. Here is a good place for a self-supporting family to come to live; if any one desires to do so, he should correspond with me.

D. T. SHIREMAN.

#### SOUTH CAROLINA.

FOR the last two months we have labored at Greenville and Brushy Creek, Spartanburg and Greenwood. Our work at the first-named places was more particularly to close up the work, and get the brethren in such a condition that we could leave that section for a time. At Brushy Creek more than usual interest was manifested in the word, and the brethren voted unanimously to go forward with the enterprise of building a church and a schoolhouse. The lumber is all ready, the site prepared; and I suppose the work will be carried forward to completion.

There was much need of meetings at Spartanburg, and the word spoken seemed to be appreciated. Some had become cold and lifeless through lack of watchfulness and prayer, and through constant commingling with the world;

but we trust to see them more diligent in the future, to make their calling and election sure. We then hastened on to Greenwood, sixty miles south from Spartanburg, where we contemplated opening the work. We have now been here about four weeks, but meetings did not begin till March 27. Our expectations have thus far been realized here. The people are kind and cordial, and our meetings have been better attended than at any other point where we have preached in a hall in this State. The meetings opened with a hundred or more in attendance, and at our last meeting fully that number were present.

We are also kept very busy in visiting and giving Bible readings, and in this the aristocratic and wealthy are the ones for whom we have labored particularly. Our hands are certainly full with the work here, and already a deep interest is awakened in the minds of some. A cold formalism pervades everything, but we confidently hope to see a living flame of Christianity kindled in these parts.

I. E. KIMBALL,

J. O. JOHNSTON.

#### COLORADO.

LA VETA.—In company with my wife, I came to this place January 7, and began a series of meetings the same evening in a good, commodious hall, which was well filled at the first meeting. Our attendance increased until the hall would hardly accommodate the people. The interest has been excellent from the start to the present. We have held meetings almost every night. As a result of this effort, we have organized a church which now numbers twenty-three, and thirteen others are keeping the Sabbath. We have an excellent Sabbath-school of forty-nine members. The interest in the truth has been marked, as the whole community is greatly stirred. We have enjoyed much of the blessing of the Lord in our work here. The presence of the Lord has been with us, and we have indeed seen some of the droppings of the latter rain. While the power of God has been manifested in a marked manner, and the hearts of many have been touched and converted, on the other hand I have never seen Satan work with such power as here. There are four other denominations here. All have united to oppose our work, preaching against us in public, and working against us in private, visiting from house to house, and misrepresenting us and our work in every way possible. They have also circulated Elder Canright's book. Notwithstanding all this, people are taking hold of the truth, and the power of God is resting upon them, as I have never before seen it. We do praise God for his love and his truth.

G. W. ANGLEBARGER.

STEAMBOAT SPRINGS.—As the following argument, presented by Elder G. H. Smith in a debate with Dr. Campbell of the Disciple Church, made a good impression on the people of this place, I will present it to the readers of the REVIEW.

Dr. Campbell's position was, "The Sabbath was never kept till given at Sinai; given then only to Jews, and expired at the cross."

#### ANSWER.

1. The Sabbath is the Lord's day, because Christ is the Lord of it. Mark 2:28.
2. It is Christ's (the Christian's) Sabbath because Christ made it. Col. 1:14-16; John 1:2, 3, 10.
3. It was made for man before the fall (Gen. 2:2, 3); therefore it was made before sin entered, and thus was made for all the race.
4. It was kept before given to Israel at Sinai. Ex. 16:23, 26-30.
5. It was given in writing in the bosom of the law to Israel. Ex. 24:12; 32:15, 16.
6. It was to be a sign between God and his people, as a mark of distinction between

the people and the heathen nations about them, for a "perpetual covenant." Ex. 31:16, 17. "Perpetual" is unceasing, unending. "Perpetuate" means to eternize.

7. As it is a "perpetual covenant" for Israel, who are Israel?—(a) Those who prevail with God. Gen. 32:28. (b) Those in whom there is no guile. John 1:47. "So all Israel shall be saved." Rom. 11:26.

8. How do Gentiles become Israel?—By being grafted into the tame olive tree from a wild olive-tree. Rom. 11:15-25. Also, Gentiles become Israel, and one with them in Christ (Gal. 3:27, 28), by accepting Christ as a Saviour.

9. Every soul saved is an Israelite, and as the Sabbath is a "perpetual covenant" between God and Israel, we might well look for the observance of the Sabbath on the new earth.

10. If we can find the Sabbath on the new earth, it must be "perpetual": "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. From "one Sabbath to another" shows that it is to be perpetual. A. SMITH.

#### ILLINOIS.

MARTINSVILLE.—After a long silence, several weeks of which have been spent on a bed of sickness, I am glad to report again for the REVIEW, and to let the brethren and sisters know that I am once more in the field. I held meetings with the church here during part of the week of prayer, and returned soon after to continue the work. After holding meetings till the early part of March, the Christian church, which we had been using, was closed against us, and we were left without any place in which to meet, nearer than two miles in the country. Under these circumstances, it was thought best to discontinue the meetings for the time being; but the seed had been sown in honest hearts, and God's word did not return unto him void. The closing of the house against us enlisted the sympathy of the people of the place in our favor, and we were strongly urged to erect a building of our own. Thinking that this, perhaps, was of the Lord's leading, we began to work to this end, and the results have more than justified our expectations. We have secured a good lot, more than four hundred dollars in cash, and sufficient work, as we think, to complete the building. Work has already begun on it, and is progressing favorably. Quite a number of new believers have taken hold of the truth here, and many more are anxiously waiting the time when more meetings can be held. Mrs. Scoles is with me, and is visiting the people and helping them, while the building is being completed. We ask the prayers of God's people while we remain here further to carry forward the work. J. W. SCOLDS.

April 21.

#### UTAH.

SINCE my last report, the work in this State has made some progress. In Salt Lake City several persons have commenced to keep the Lord's Sabbath. Four have recently made application for church-membership. The regular meetings are well attended by those who are interested. The attendance at the Sabbath-school is increasing every week, and the interest is deepening. One encouraging omen in this church is the good attendance at the prayer-meetings. The work at Ogden is improving. One person was received into the church at the last quarterly meeting. The Bible workers in both these cities are doing good and faithful work. At present the interest seems to be extending in both places.

A letter recently received from San Pete county, reports the improvement of the work there. Elder Gardner is still at Springville, indoctrinating the little company of believers at that place. The brethren and sisters are learning to be honest with the Lord; consequently the tithes and offerings are increasing, and the blessings of the Lord are being received. The workers here look forward with considerable anxiety to Utah's first camp-meeting. We shall earnestly work and pray that it may prove a source of strength and encouragement to the work in this State. We are very grateful for the additional help provided for the work in this field, by the sending of a Scandinavian laborer to work among Scandinavians. We believe it will result in much good. We are planning to have two tents in the field this summer.

My courage is good, because it is evident that the Lord is working for us; and I am very desirous that his will may be perfected in me. Remember the work and workers in Utah.

J. M. WILLOUGHBY.

#### BIBLE SCHOOL AT COLLEGE VIEW.

THE Bible school that has been held at this place closed after a twenty-weeks' course. The attendance was about one half what it was last year. The interest was good from the beginning until the end. All seemed to appreciate the privileges afforded them by the school, and desired that the course might be continued from year to year. Ten conferences and one mission field were represented at the school. More than half the members expect immediately to enter the missionary work as soon as they return from the school. One most encouraging feature of the school was the love and harmony that prevailed throughout. We have greatly appreciated the privileges afforded us by Union College and the Sanitarium. The course of study has been a good one, and is well calculated to be a help to those who expect to enter some branch of the missionary work. It is also a good outline for study while in the field.

L. A. HOOPES.

#### UPPER COLUMBIA CONFERENCE.

WALLULA, WASHINGTON.—At the close of the camp-meeting I was directed to go to Pilot Rock, Oregon. A small company had been brought out there during the winter previous. I held a few meetings at this point, and organized a Sunday-school, using our quarterlies. Then I was called to Spokane, where a united effort on the part of several of the workers of this conference was made. The result of that effort is already known to the readers of the REVIEW.

About the first of October I returned to Pilot Rock, and visited the brethren there. I held a few meetings; two more embraced the Sabbath. I then went to Birch Creek, and held a series of meetings, six embracing the truth as the result. Brother F. E. S. Norris, of College Place, assisted me in these meetings by his excellent singing. The Spirit of the Lord seemed to be in his songs.

During the week of prayer I held three meetings daily,—at Pilot Rock in the forenoon, at Mc Kay Creek in the afternoon, and at night at Mc Kay Creek schoolhouse, one and one-half miles from where we met the brethren in the afternoon. I then opened meetings at the Alkali schoolhouse. Four embraced the Sabbath as the result. From this point I was called home, expecting to return in a few days, but an urgent call came from Wallula, and I came here, where I have been for several weeks. Brother Donnell and Brother Martin each spoke a few times here, and as a result of the work done, eight signed the covenant, and we have a Sabbath-school of more than thirty members. Two delegates represented the school at the Milton Sabbath-school

convention held one week ago. I feel very thankful to God for his Spirit that has been with me here and elsewhere during the year.

F. W. HIDDLESON.

## News of the Week.

FOR WEEK ENDING APRIL 25, 1896.

#### NEWS NOTES.

News from Cuba indicates great suffering there for want of food. It is also currently reported that General Weyler is now conducting the war with great cruelty, and that scores and hundreds of insurgents are being cruelly put to death. Doubtless these reports are much exaggerated. But at the same time it is plain that Spain must exert herself to accomplish all she can before the wet season comes on. It is stated and contradicted that Maceo, the insurgent, is in very close and critical quarters, hemmed in by a strong line of soldiers and fortifications.

Dr. John Alexander Dowie, the irrepressible Scotch healer, has rented the Imperial Hotel in the heart of Chicago, where he will open, on May 1, a new Zion. The building will cost him forty thousand dollars a year. It is a fine seven-story establishment, and will be conducted as a temperance hotel and sanitarium. Dr. Dowie's ambition rests on nothing short of an entire city built and managed on his lines. He is negotiating for the use of Tattersall's, an immense hall, for his Sunday services. This must be charity work on a very large scale, if it be so at all.

The Salvation Army troubles have been further aired and aggravated by the publication of a mess of correspondence between the "General" and Ballington, and this is followed by more contradictions. Instead of healing the difficulty, it only seems that all efforts in that direction have widened the breach. The strife between the two parties for favor and ascendancy promises to be strong and vigorous, if not bitter. Some of the published correspondence goes to show that the real regard for the favor of the wealthy was for their financial assistance. It is altogether a sad and disagreeable matter, and another illustration of the frailty of human nature and its liability to err.

As contradictory to the reports of General Weyler's sanguinary cruelty, the despatches from Cuba give publicity to the following proclamation issued by him April 23: "It having reached my knowledge that rebel parties in the province of Pinar del Rio are in distress through the constant pursuit by the troops and the impossibility of breaking the military line between Mariel and Majana, and through other insurmountable difficulties, and being fearful of surrendering under the fear of the death-sentence, the certainty of which has been falsely disseminated among them. I proclaim and command: 1. The rebel leaders who surrender within twenty days from this date, with their firearms, will be at once pardoned. 2. Those who are not leaders, but who surrender under the same conditions, with their firearms, will also be pardoned. 3. Those surrendering without their arms will be likewise pardoned, but the military authorities will designate their place of residence in the island. 4. The surrender must be made to the military authority of columns operating in the field."

There seems to be no change for the better in the affairs of the British government in Africa. Reports from Matabeleland still declare that there is a serious state of things in that country. Buluwayo is nearly beleaguered by the natives, who have the run of the whole country, having driven the scattered settlers into this and one or two other places. It is hoped that the town will be able to hold out until reinforcements arrive to relieve the situation, and reduce the obstreperous natives to submission. There seems to be an interruption of communication, consequently it is difficult to get definite word in regard to the situation. Troops are being forwarded from England to strengthen the position, and it is surmised that if the South African Chartered Company be called upon to pay the expense of this rebellion, it will bankrupt the concern. In assuming control of the territory, the company took upon itself the obligation to govern the natives, and of course it is its duty to put down the rebellion. President Kruger, of the Transvaal, objects to the importation of more troops, since it will excite the suspicion of the Boers, and render the trouble in the Transvaal still more difficult to settle. Trouble has begun in the Soudan, the expedition having reached the region of the Khalifa, and some fighting already has taken

place. There is also trouble in Tripoli; and throughout the continent there is a spirit of unrest, foreboding war.

News has been received of the defeat of the British defenders of Buluwayo. They planned a raid on the Matabeles, intending to take them by surprise in the night, but the plan was poorly executed, and the forces were met by hordes of savages. The machine guns worked badly, and the natives gained such an advantage that the British troops were compelled to retreat. The effect of this affair is very marked on both sides. The savages are now flushed with victory, and the English are stirred with the gravity of the situation. Active measures will doubtless be taken to send forces to Buluwayo that will relieve it, but it must be some time before it can reach the scene of trouble.

#### ITEMS.

—Baron Hirsch, of Vienna, the celebrated Jewish philanthropist and banker, is dead, aged sixty-three years.

—A conference in behalf of universal peace arbitration was held at Washington last week, quite a number of delegates from the different states being present.

—The measure before the United States Senate to prevent public money being paid to assist sectarian schools has been disposed of by a provision to cut off all such aid after July 1, 1898, thus giving the schools two years in which to lay their plans or change their character.

—Two congressmen, Money of Mississippi and Hall of Missouri, engaged in a shameful fracas in one of the committee rooms at the Capitol in Washington on the 23d instant. After angry talk, they threw inkwells and other small furniture at each other until they were covered with ink or blood, and separated by others.

—There is considerable excitement in Spain over the recent elections. It is openly charged that gigantic frauds have been perpetrated, and in some cases the number of votes have outnumbered the voters by considerable, and there is a clamor for a new election. This matter is now exciting about as much attention in Spain as the Cuban war.

—Power from the dynamos of the Niagara Power Company will be transmitted to New York over four hundred and sixty-two miles of wire, on May 5. The Western Union Company will furnish one of their largest cables to transmit the current. The current will not be heavy, but will demonstrate, so it is thought, that by Tesla's new system the current can be conveyed long distances.

—The Manitoba Legislature, which adjourned a month ago to give Premier Greenway's ministers an opportunity to have a conference with the Dominion on the parochial school question, reassembled in Winnipeg on Thursday. The report of the premier on the subject of the conference was received without discussion, and then the legislature was prorogued until after the Dominion general elections.

—It is reported that England is enjoying unusually prosperous times. The government revenue for the past year was thirty-six million dollars greater than the preceding year, leaving a surplus in the treasury larger than has ever been known. Deposits in savings-banks and accounts in ordinary banks have arisen to a higher point than ever before, and the general condition of the workman is reported to be excellent.

—William Robert Dunlap and William Turner were arrested in London last Friday, for stealing diamonds valued at \$58,280, from I. Townsend Burden, of New York on December 27 last. They were employed as servants by Mr. Burden, the one being butler and the other footman. A reward of \$10,000 was offered for the capture of these thieves. A search of their lodgings in London by the police revealed jewelry estimated to be worth \$150,000.

—The cessation of active hostilities between the Abyssinians and the Italians on the Red Sea makes it probable that peace will ultimately result, without any more battles being fought. To be sure, a desultory siege of Kassala is still being kept up by the Arabs, but as reinforcements are rapidly advancing, and as Menelek himself has withdrawn back into his own province of Shoa, in the southern part of Abyssinia, no fear is now felt for the safety of the Italian army.

—It would appear from the following despatch which appeared in the papers of last week, that the relations of Japan and Russia are undergoing considerable change. In addition to the loan of \$8,000,000 that Japan has been negotiating for from Russia, giving Hong Yong, the northern province of Corea, as security, the Japanese envoy has been instructed to request that Russian troops be detailed to guard the Korean palace, and also that Russia appoint advisers to the Korean government and military instructors for the Korean army. Nine Russian war-ships are now at Nagasaki, awaiting the arrival of others.

## Special Notices.

### NOTICE TO OHIO.

THE brethren of the Lagrange church would request that those who anticipate attending the state meeting at Lagrange would bring a supply of bedding with them, in order to insure their comfort while here.

RECEPTION COMMITTEE.

### OHIO STATE MEETING.

THE appointed time of the Ohio state meeting is May 11-18, 1896. The place where the meeting will be held is Lagrange, Lorain Co., O. The church in that place have requested that the meeting be held there. They will be pleased to do all in their power to entertain the people well. Our ministers, licentiates, Bible workers, Sabbath-school officers, and others, and tract society and conference officers, are expected to be at the meeting. Every one who comes should expect to be a help to the meeting in some way.

The General Conference will be represented by Elder J. H. Morrison, our district superintendent. He will have much good counsel for us. The auditing committee will do its work for the year ending March 31, 1896. Every one who has an account with the conference should be sure to have his report in good shape, and in the conference secretary's hands before the time of the meeting.

Plans for the summer's work will be laid. Who shall go with the tents, and where shall they be located? Where shall our camp-meeting be held? Shall we have more than one this season? Cannot Ohio do more for the General Conference in our Sabbath-school and first-day offerings, which so much needs our help? May our faith reach for a stronger hold of the message. May our prayers be more fervent and earnest. May the Lord's special power and blessing and Spirit rest upon all who attend this meeting.

I. D. VAN HORN, Pres.

## Publisher's Department.

### THE NEW BOOK.

WE would call attention to the new work just from the press by Dr. J. H. Kellogg, entitled, "The Stomach; its Disorders, and How to Cure Them." As almost every person is more or less affected with a diseased stomach, and as this work deals with certain principles which, if followed, will bring relief as well as teach how to live properly, it cannot but be a privilege to circulate it. The work is offered at a moderate price, so that all who desire may have the benefit of its teachings.

We trust the tract societies will encourage the sale of this valuable work in their respective states. We are glad to notice the interest manifested by some, and hope all will see the importance of circulating this class of literature.

Bound in two styles.  
Cloth, \$1.50.  
Leather, \$2.00.

As we have become the agents for the health works published by the *Good Health and Modern Medicine* Publishing Company, we would request that all orders for the same be sent to us direct. We are glad to notice the attention given by some of our tract societies to the circulation of the health works. The reports received from canvassers who have recently begun work in this line, are very encouraging, and we trust these will help to encourage others to enter the field. We believe all our publications should be pushed simultaneously, and would invite all to co-operate with us in our effort to create and develop such plans as shall result in a symmetrical and healthy growth of the work.

GENERAL CONFERENCE PUBLISHING COMPANY.

THE Spanish "Steps to Christ" is now ready for delivery. It contains 176 pages, is well bound in cloth, and will be sent post-paid for sixty cents.

Brother L. R. Conradi informs us that the Hungarian translation is completed, and we will cheerfully fill orders for same as soon as our shipment reaches us.

GENERAL CONFERENCE PUBLISHING COMPANY.

THE May number of the *Missionary Review of the World* is an exceedingly interesting and helpful issue throughout. It opens with a suggestive article by Dr. Arthur T. Pierson on "The Twofold Relation of the World Kingdoms to the Kingdom of God." The Rev. F. B. Shawe follows with a second illustrated article on "Nine Centuries of Buddhism," in which he gives us a striking description of Gautama's doctrine in theory and in practice. Dr. Ellinwood, secretary of the Presbyterian Board, writes of "Missions in Siam and Laos," and Dr. Baldwin of the Methodist Board, on "Work in

Malaysia." Other articles of especial interest are contributed by various writers. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York \$2.50 a year.

## Appointments.

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

### CAMP-MEETINGS FOR 1896.

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

DISTRICT 1.			
Pennsylvania, Williamsport,	June	4-15	
Quebec,	"	17-28	
Virginia,	Aug.	7-17	
New York,	Sept.	3-13	
West Virginia,	"	17-27	
New England,	Aug	27 to Sept.	
Maine,			
Vermont,			
DISTRICT 2.			
District camp-meeting (Chattanooga),	July	17-28	
Tennessee River,	"	31 to Aug.	
Florida, Tampa,	"	7-18	
DISTRICT 3.			
Ohio,	Aug.	6-17	
Indiana,	"	20-31	
Illinois,			
Michigan,			
DISTRICT 4.			
*Iowa, Des Moines, "Ingleside Park,"	May 21 to June		
*Minnesota, "Merriam Park,"			
St. Paul,	June	2-13	
*Wisconsin,	"	9-19	
North Dakota,	"	5-15	
Manitoba,	"	15-25	
*South Dakota,	July	22-31	
*Nebraska,	After Aug.	18	
*Each preceded by a workers' meeting.			
DISTRICT 5.			
Texas, Keene,	July 23 to Aug.		
Oklahoma,	" 30 to "	10	
Arkansas,	Aug.	5-17	
Colorado,	"	19-31	
Kansas,	" 26 to Sept.		
Missouri,	Sept.	9-21	
DISTRICT 6.			
North Pacific,	May 21 to June		
California,	" 28 "		
Upper Columbia,	June	18-28	
Utah,	July	7-18	
Montana, Helena,	"	16-27	
DISTRICT 8.			
Russia,	May	11-21	
Finland,	"	22-31	
Sweden,	June	9-21	
Norway,	" 23 to July		
Denmark,	July	7-18	
Germany,	" 21 to Aug.		
Switzerland,	Aug.	6-18	
Switzerland, institute for,	"	16-30	
Turkey,	Sept. 29 to Oct. 31		

## Obituary Notices.

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

OAKLEY.—Died at Ogdensburg, Wis., March 14, 1896, Robert Oakley, at the age of eighty-seven. He was born in England in 1809, and came to America about sixty years ago. He embraced the Sabbath about a year previous to his death. Toward the last he desired to be free from business perplexities, that he might prepare for death. An aged wife, six children, and several grandchildren are left to mourn their loss. Discourse from Amos 4:12, by Elder O. A. Johnson. M. N. CAMPBELL.

WEBBER.—Died in St. John, N. B., Feb. 11, 1896, of pneumonia, Sister Marilla M. Webber, aged fifty-eight years. Sister Webber, wife of Elder R. S. Webber, embraced the third angel's message about thirty years ago in Richmond, Me., and has been in New Brunswick for three years laboring with her husband for the advancement of the truth which she loved so much. She had won many warm friends by her genial disposition and Christian spirit, and will be greatly missed by very many friends. She leaves a husband, two sons, and a large number of relatives to mourn their loss. She was brought to Richmond, Me., and laid to rest with other dear ones, to await the Master's call. Remarks by the writer, from Ps. 30:5, assisted by Elder J. E. Jayne. P. B. OSBORNE.



WILLEY.—Died in Limestone, Me., Feb. 17, 1896. Mrs. Sarah J. Willey, wife of Isaac Willey, aged 55 years, 2 months, and 22 days. ISAAC WILLEY.

EVERSMEIER.—Died near Greenleaf, Kan., Feb. 15, 1896, of pneumonia and inflammation of the bowels, our little daughter, Eliza Myrtle Eversmeier, aged 2 years and 4 months, after an illness of three weeks. F. H. EVERSMEIER.

BRAGG.—Died at her home in Potterville, Mich., March 12, 1896, Sister Francis Bragg, in the seventieth year of her age. She was sick but a few days when death came to relieve her of her sufferings. Words of comfort from John 5: 25, 26. O. F. CAMPBELL.

HAGEN.—Died at Salt Lake City, Utah, March 1, 1896, our dear little daughter, Emelie Christine, at the age of two months. She came and stayed a little while, then left us; but soon will Jesus come and waken her from her sleep. Words of comfort were spoken by Elder J. M. Willoughby. HENRY AND BELLE HAGEN.

FOSTER.—My wife, Eunice K. Foster, died of heart trouble at Clinton, Ia., Feb. 20, 1896, aged 57 years and 7 months. She embraced present truth in Allegan, Mich., in 1858, and we have lived in Battle Creek for eight years. We were married forty years, and she was a most faithful and devoted Christian and companion. J. M. FOSTER.

FOLGER.—Departed this life in Allen Township, Hillsdale Co., Mich., Feb. 29, 1896, Alonzo Folger, in the eighty-fifth year of his age. Though his affliction was long and severe, he bore it with patience to the end. He leaves a wife and one brother, besides many friends and relatives, to mourn their loss; but they sorrow not as those who have no hope. Funeral services were conducted by the writer. R. C. HORTON.

RANDALL.—Maggie B. Randall, daughter of W. T. and Maggie B. Randall, was born Feb. 18, 1836, and died March 17, 1896, after an illness of only a few days. Her funeral was held in the Presbyterian church at Prescott, Wash., the writer speaking from Isa. 61: 1, 2. The school she attended was dismissed for the day, and six of her schoolmates acted as pallbearers. Although it is a deep affliction, her parents sorrow not as those who have no hope. W. F. MARTIN.

IRELAND.—Died Feb. 4, 1896, at Mankato, Minn., Sarah Ireland, aged 81 years, 4 months, and 19 days. She with her husband embraced the truth of the third angel's message under the labors of Brethren J. S. Shrock and J. H. Behrens in the fall of 1893. She had for many years been a member of the Baptist Church. Her testimony through her short illness was full of courage, and many times she assured her friends that it was well with her. Her remains were interred at Eagle Lake cemetery. LULA CAMP.

HAYES.—Died Feb. 8, 1896, in the seventy-eighth year of her age, Susan B. Hayes. Susan B. Mills was born July 11, 1818, in Springfield, Mass. At the age of seventeen she married Calvin G. Hayes. They moved to Akron, O., and thence to Michigan, where they settled and wrestled with the hardships of pioneer life. In 1867 she was left a widow with five children. Four children are now left to mourn their loss, all of whom were present. She died with a bright prospect of a part in the first resurrection. O. F. CAMPBELL.

HELIGASS.—Died at his home in Moline, Kan., Feb. 2, 1896, Brother John Heligass, aged seventy-six years. He was an earnest supporter of our cause in all its parts, and for several years was a member of the Kansas Conference Committee, where his counsel was much appreciated. Three children by his first wife, and his widow (formerly Miss Paulina R. Stevens), are left to mourn the loss of a kind husband and father. His hope and trust in God continued bright and clear till death. The funeral services were conducted by Elder M. H. Gregory, of the Kansas Conference. C. F. STEARNS.

MCKENZIE.—Died of pharyngeal abscess in North Nation Mills, P. Q., Jan. 15, 1896, Agnes E. McKenzie, aged thirty years. She was baptized by Elder R. S. Owen, in 1892, and united with the Buckingham church, and was a worthy member at the time of her death. For a number of years she was engaged in teaching school, and was highly esteemed by all who knew her. She spent much time and means in the education of her sisters. She was interested in the missionary work, and had expressed a desire to labor in interest of the third angel's message in other lands. The funeral services were conducted by Elder Howard (Methodist). Remarks from Amos 4: 12. J. B. GOODRICH.

CHAFFEE.—Died at Pine City, Minn., of old age, March 21, 1896, Brother A. W. Chaffee in the eighty-sixth year of his age. Brother Chaffee had been a firm believer in the truths of the message for over forty years. He leaves nine children. M. A. WINCHELL.

PIERCE.—After some twenty years of suffering from consumption, on March 2, 1896, at her son's residence in Pleasant Hill, Mo., Mrs. Amanda L. Pierce quietly fell asleep in Jesus, in the seventy-sixth year of her age. In the fall of 1885, under the labors of Elder R. S. Donnell, she embraced present truth, and became a consistent member of the Pleasant Hill S. D. A. church, which she remained until her death. J. J. N.

MIDWOOD.—Died of consumption, at Springfield, Ill., March 31, 1890, George R. Midwood, aged forty-eight years. Brother Midwood had but recently given himself to the service of God, having accepted the Sabbath and kindred truths as the result of such investigation as his weakened physical condition would permit. He was a member of the Springfield S. D. A. church. Funeral services conducted by the writer. GEORGE TUTTLE.

EVERETT.—Died at her home in Hartford City, Ind., March 26, 1896, Sister Sarah Everett. Sister Everett embraced present truth eleven years ago, and was a faithful member of the church until death. She said before her death that all was well, and that she was fully resigned to the will of the Lord. She leaves a daughter and her husband, and numerous friends and relatives, to mourn their loss. Funeral sermon by the writer, to a large and attentive audience, from John 11: 25. J. W. WATT.

MYRICK.—Died at Fall River, Mass., March 30, Ruben Myrick, aged eighty-two years. Although far away from his church and those he loved in the precious truth, he was ever alive to report by letter at the end of each quarter, and we always expected to hear from him. He had a shock of paralysis the 26th, and told his daughter to write to the church, as it would soon be time to report. We have lost a good and kind brother, one who was constant and faithful to the last. To such the grand resurrection morning brings life and immortality. W. T. RANDALL.

MOTT.—Died near Edgewood, Ia., March 18, 1896, Mrs. Alpha Mott. She was born at Ashford, Mass., Oct. 8, 1809. She was married at Battle Creek, Mich., July 4, 1838, to Nelson Mott, with whom she removed to Iowa some years ago. She was left a widow for a short time, but was tenderly cared for by her daughter, Mrs. Dwight Seward, at whose home she died. She experienced the religion of Jesus at the age of eleven years. We laid her away to rest until her precious Master shall come and awaken her to the realization of her hope of immortality. Sermon by the writer. Text, Acts 26: 8. L. HUBBELL.

MATHEWSON.—Died in Battle Creek, Mich., March 8, 1896, of kidney trouble, Brother Ezra Mathewson, aged 80 years, 4 months, and 25 days. He was born in Smithfield, N. Y., and moved to Michigan in 1857. In 1876 he embraced the present truth under the labors of Elder Corliss, and was chosen elder of the church in Birmingham, where he resided. This position he filled most of the time until his death. He lived a devoted Christian and died in the triumph of faith. A widow, four sons, a brother, and two sisters survive him. Funeral services were conducted by the writer, assisted by Elder R. J. Lawrence. J. L. PRESCOTT.

HOYT.—Died March 31, 1896, Mrs. Eliza Hoyt, aged 83 years and 29 days, of paralysis and heart disease. She was sick only four days. She was converted at the age of seventeen, and united with the Christian Church. She accepted the truth of the third angel's message in 1882, under the labors of Brethren C. A. Washburn and R. A. Hart, and joined the church in Fontanelle, Ia. She has always loved the truth, but of late years the infirmities of age have prevented her from attending public worship. She leaves three children,—a son and two daughters,—to mourn their loss. Since the death of her husband in 1873 she has lived with her daughter, Mrs. A. T. Jacobs. A. T. J.

TBW.—Died at her home near Clyde, O., March 17, 1896, of a complication of difficulties, my mother, Mrs. Emily L. Tew. Had she lived twelve days longer, she would have been seventy-four years old. She fell asleep at our old home, where she had lived for nearly half a century. When I embraced the Sabbath and kindred truths twenty years ago, I immediately began sending her reading-matter, and writing her regarding these questions. At first she thought I had been led away, but she soon became interested, and in a few months accepted the Adventist faith. She was a devoted Christian, and was always very liberal with the means at her command, in assisting to carry forward the work. W. J. STONE.

KNEELAND.—Died at Orleans, Mich., of consumption, April 9, 1896, Allen J. Kneeland, aged 18 years, 10 months, and 13 days. He gave his heart to the Lord at an early age, and was ever an earnest, faithful Christian, earnest and energetic in all he had to do. His parents and friends expected that he would be a laborer in the cause of God. Faithful in every duty, he won the confidence of all who knew him. His faith waned not, but he quietly passed away with a firm trust in the promises of his divine Master. Remarks by the writer from 1 Thess. 4: 13-18. A. J. OLSEN.

WANTED.

EMPLOYMENT.—I would like employment, where I can keep the Sabbath, at any kind of common labor. W. A. Carter, 316 S. Jackson St., Lima, O.

HOME.—I am a man fifty-five years of age, somewhat broken in health by an accident when a boy. Would like a home among Seventh-day Adventists where I can work for board and clothes. I can do quite a little at garden or housework. J. J. Babcock, Gretna, Neb.

CLEAN, late copies of the Signs, Sentinel, REVIEW, and other papers, can be used in missionary work if sent prepaid to the Florida Tract Society, Box 508, Orlando, Fla. We wish to return thanks to those who have kindly sent to us in the past, and trust that they will continue to remember us. German papers can be used to good advantage. We thank you in advance for this courtesy. Florida Tract Society, Josephine Granis, Sec.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

Table with columns for EAST, WEST, STATIONS, and times for various routes including Chicago, Detroit, and Buffalo.

\*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday. Trains on Battle Creek Division depart at 8.30 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.35 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect March 20, 1896.

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

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. †Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., APRIL 28, 1896.

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We are informed that the parliament of Ontario has so amended the Sunday law of that province as to remove the exemption granted to farmers; and now there is no favor extended to any class of labor. Heretofore our people, being mostly of that class, have not been greatly hampered on account of that feature of the law. Now this is taken away, and they are exposed to the full force of a rigorous law. They must now decide as to whether they are prepared to carry out their convictions in the face of pain and loss.

It will be the privilege of our brethren in Ontario to exhibit so much of the Spirit of the Master in all their relations that it will plainly appear that they are in everything—doctrine and practise—controlled by a single desire, and that a wish to exemplify the religion of Jesus Christ in deeds of practical love and self-sacrifice. If it be their part to pass through trial, may the Lord bless and guide them in every emergency.

The Wilkesbarre (Pa.) *Times* says: "The people of Forty Fort are considerably excited by the conduct of three brothers, John, Henry, and William Connuck, who operate a farm between Wyoming avenue and the river. It is said the brothers entertain the belief that Sunday, as observed by the common run of people, is not the correct day upon which to lay aside all labor, they claiming that Saturday is the proper day for rest. This would not create any remark if they would not perform their labors about the farm on Sunday. But on that day they are out with their plows and harrows, and work the same as on any other weekday. It is said the people living in that neighborhood propose petitioning the borough council to take proper action in the matter, to prevent the Connucks from doing further work on Sunday." That's it. These are conscientious men who think they ought to keep the fourth commandment as it reads. Now instead of showing them by the Bible that they are mistaken, just sic the officers on them. Let Cæsar do the work which the gospel ought to do. How will those unfaithful servants who thus shift their work onto the law, answer for their neglect?

Some changes have taken place in the Southwestern field; among them we notice that Elder C. McReynolds, of Kansas, has gone to Texas to engage in labor in that large and growing conference. Elder W. S. Hyatt, of Missouri, fills the place in Kansas made vacant by Brother McReynolds; and Elder W. A. Hennig now becomes president of the Missouri Conference in Brother Hyatt's place. Brother Hennig had been invited to Manitoba, but circumstances prevented his going to that field.

The cases of three of our ministers who are under conviction of the Ontario courts for Sunday labor, remain in a stationary situation. The cases have been decided against them, and they are liable to from forty to sixty days' imprisonment; but it seems, as near as we can learn, that the court hesitates to enforce sentence until the prosecutors shall do the part which the law demands of them. The costs were placed against the prosecutors, and they amount to quite a large sum; besides, the authorities require that they shall deposit with the county a sufficient amount to cover the price of the board of the men while in jail. This they are not just ready to do, and so the matter rests for the present. It looks too much to them like sharing the punishment when they have to pay for the cost of prosecution, and then pay for keeping the men in jail, after they have tried so hard to get them there. There is a vein of latent humor in such justice, which we on this side of the question do not fail to appreciate, and we would be glad if it would be adopted in all our courts. If people want to send the Sabbath-keepers to jail, it is no more than right that they should pay for their board while there, and board them well, too.

As noted last week, Elder Allen Moon, president of the International Religious Liberty Association, went to Little Rock, Ark., to assist Brother Chester Gordon and his wife, who were under imprisonment for Sunday labor. He found them at hard labor, and unable to secure the amount of bail necessary for their release. Upon stating the case to the citizens of Arkansas, there was an entire readiness on their part to do all they could to alleviate the circumstances. A prominent attorney visited the governor, in company with Elder Moon, and the executive expressed himself in sympathy with the object of Elder Moon's mission, and stated that if the charge against Brother Gordon embraced nothing more than that of Sabbath breaking, he would release him. Thereupon, Elder Moon went to the scene of action in Ashvale, some thirty miles distant, procured a statement of the case from the justice of the peace, and returned with it to the capital. Brother and Sister Gordon were pardoned, and given their liberty.

We are happy to state that the sentiment of the better class in Arkansas does not uphold this cruel persecution, and the good sense of the people of Little Rock was outraged by the spectacle of a man and his wife being brought to jail, handcuffed together, for no other crime than carrying out their religious convictions. It is not from this class of people that we have to fear the consequences of Sunday laws. Every assistance was afforded to Brother Moon, and the active sympathies of the people were expressed in word and deed.

A report from Elder D. T. Jones, superintendent of the mission in Guadalajara, Mexico, shows continued progress and prosperity of the work there. During the month of March, one hundred and twenty poor patients were treated, and the number of treatments given in the mission house was four hundred and sixteen. Of paying patients, two hundred and seventy-five treatments were given in March, and the receipts of the office were nearly seven hundred dollars a month. Not quite all of it, however, was earned in that month. Mrs. Crawford and Miss Osborn are now taking a needed vacation from their work on account of their health, the latter being in the Sanitarium for treatment.

## THE RELIGIOUS LIBERTY ASSOCIATION.

To the friends of the International Religious Liberty Association, we wish to say that your generous support in the past has been blessed to the comfort and assistance of many of our brethren and their families when in trouble and imprisonment, and still these opportunities to render aid continue, and still the Association goes forth on its mission of mercy. Preparations are being made for enlarging the field of operations, and we hope for the development of greater usefulness. We confidently expect the same cheerful, helping hand will be extended by all who have heretofore contributed, and that the friends of the Association will be greatly increased. There has never been a time when there was greater need for earnest work along the line in which the Association is engaged. Elder A. O. Tait will still be identified with this work, and others will be called to take part as needed.

ALLEN MOON, *Pres.*

## OUR MISSIONARIES IN PERIL.

SEVERAL years ago there was formed the British South African Land Company, a corporation to develop the agricultural and mineral resources of interior Africa. In the carrying forward of their work, they entered into treaty with King Lobengula, chief of the Matabele tribe, whereby they secured the right to carry on their work in that country, lying south of the Zambesi River. Hostilities soon broke out between the English and the natives, resulting in the war of two years ago, in which the Matabeles were defeated, and an English government established over the Matabele territory.

Recently much discontent has been fostered among the natives, and a general uprising has taken place during the last two or three weeks. Bulawayo is now surrounded by fifteen or twenty thousand armed natives, intent upon the massacre of its inhabitants, which is made up of some three thousand whites. Our missionaries, Elder G. B. Tripp, his wife, and son, W. H. Anderson and his wife, Dr. A. S. Carmichael, and several brethren from South Africa, have been compelled to seek refuge in Bulawayo.

It will thus be seen that the laborers we have sent out, as well as all the English settlers in the country, are in a very dangerous situation at the present time. Our people are earnestly requested to seek the Lord for the deliverance of his servants in that field. Prayers should be offered, not that the English may triumph, or that the Matabeles may be defeated, because the purpose of our work is not to destroy, but to give life through Jesus Christ; but pray that the threatened calamity may be averted.

F. M. WILCOX, *Foreign Mission Secretary.*