

# The Advent REVIEW & HERALD And Sabbath

HOLY BIBLE  
 IS THE FIELD  
 OF THE WORLD

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

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### THE LIGHT OF FAITH.

BY WORTHIE HARRIS.

(New York City.)

GRIEF reigns in her sable garb,  
 And rends my heart with fear.  
 Will e'er this long and weary night  
 Dawn to a morn of cheer?  
 A voice proclaims in accents mild,  
 "'Tis but a little while, my child;  
 The morning quickly draweth near,  
 When joy shall banish grief and fear.

The cold world my life is chilling,  
 All around hope's tokens flee;  
 Sympathy and succor vanish,—  
 When will they return to me?  
 The Comforter his solace breathes,  
 A balm for blasted hopes it wreathes;—  
 'Lo I am with thee to the end,  
 Thy solace and thy constant Friend."

Death to his cold embrace is gath'ring  
 Loved ones, to leave me sad and lone.  
 When shall I greet the friends departed?  
 When shall I reach my Father's home?  
 Be still, my heart, the Conqueror's near,  
 And soon the dead his voice shall hear,  
 "O death, thy sting is gone for aye!  
 The grave must loose his tyrants away!"

So through the night of earthly woes  
 E'en here His presence light bestows.  
 Hidden with Christ in God, our life  
 Finds peace divine amid earth's strife;  
 For, tempted in all points as we,  
 Our Saviour, through his sympathy,  
 Sustains us now, till we behold  
 Our loved ones on those streets of gold,—  
 Till immortality and light  
 Shall blot the curse and death from sight,  
 And all in all our Christ shall be  
 Through heaven's long eternity.

## 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.

### OPERATION OF THE HOLY SPIRIT MADE MANIFEST IN THE LIFE.

BY MRS. E. G. WHITE.

(Concluded.)

THE Lord works in his own way, in order that men shall not lift themselves up in pride of intellect, and take the credit and the glory to themselves. The Lord would have every human being understand that his capabilities and endowments are from the Lord. God works by whom he will. He takes those whom he pleases to do his work, and he does not consult those to whom he will send his messenger as to what are their preferences concerning whom or what

manner of person they would like to bring the message of God to them. God will use men who are willing to be used. The Lord would use men of intelligence if they would permit him to mold and fashion them, and to shape their testimony after his own order. Men high or low, learned or ignorant, would better let the Lord manage and take care of the safety of his own ark. The work of men is to obey the voice of God. Whoever has a connection with the work and cause of God, is to be continually under the discipline 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."

There is a great need of taking self in hand when we find ourselves watching to make capital out of the missteps of a brother, a sister, or a friend. Although we do not acknowledge that the object of defaming another is to exalt self, self-exaltation is behind the practise of noting the shortcomings of others. Let every soul remember it is best to be on guard, and to make straight paths for his own feet, lest the lame (spying ones) be turned out of the way. None of us are in danger of being too devotional, or of possessing too much Christ-likeness of character. The remedy for unlikeness to Christ, for giving occasion for your good to be evil spoken of, is to live humbly, to keep looking unto Jesus in prayerful watchfulness, until changed into the likeness of his beautiful character.

The soul cannot be satisfied with forms, maxims, and traditions. The cry of the soul must be, give me the bread of life; lift up a full cup to my parched, spiritual nature, that I may be revived and refreshed; but do not intrude and interpose yourself between me and my Redeemer. Let me see him as my helper, as the man of sorrows, acquainted with grief. Thou, O Lord, must be my helper. Thou wast wounded for my transgressions, bruised for my iniquities, the chastisement of thy peace was upon me, and with thy stripes I am healed.

Christ was crucified for our sins, and was raised from the rent sepulcher for our justification; and he proclaims in triumph, "I am the resurrection and the life." Jesus lives as our intercessor, to plead before the Father. He has carried the sins of the whole world, and has not made one mortal man a sin-bearer for others. No man can bear the weight of his own sins. The crucified One bore them all, and every soul who believes in him shall not perish, but have everlasting life. The disciple of Christ will be fitted by his grace for every trial and test as he strives for perfection of character. By looking away from Jesus to some other one, or to something else, he may sometimes make mistakes; but as soon as he is warned of his danger, he again fastens his eyes upon Jesus, in whom his hope of eternal life is centered, and he plants his feet in the footprints of his Lord, and travels on securely. He rejoices, saying, "He is my living intercessor before God. He prays

in my behalf. He is my advocate, and clothes me with the perfection of his own righteousness. This is all I require to enable me to bear shame and reproach for his dear name's sake. If he permits me to endure persecution, he will give me grace and the comfort of his presence, so that his name shall be thereby glorified."

There are souls famishing for the bread of life, thirsting for the waters of salvation; and woe unto that man who by pen or voice shall turn them aside into false paths! The Spirit of God is appealing to men, presenting to them their moral obligation to love and serve him with heart, might, mind, and strength, and to love their neighbors as themselves. The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God, and every spiritual faculty is quickened to decided action. Jesus said, "I will send you another Comforter, that he may abide with you forever." A deep, thorough work is to be wrought in the soul, which the world cannot see. Those who know not what it is to have an experience in the things of God, who know not what it is to be justified by faith, who have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being born again. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." What can the world know of Christian experience?—Verily, nothing. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The great Teacher explained this instruction, saying, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

In this age, the word of God is not considered reliable. The word of Christ, that cuts directly across human desires and indulgences, and condemns popular habits and practises,—the Word which was made flesh and dwelt among us,—is ignored and despised. The teachings and example of Christ are not made the criterion for the life of the professed follower of Christ. Many who name the name of Christ are walking in the light of the sparks of their own kindling, rather than following in the footsteps of their professed Master. They do not represent the same character that Christ represented in his pure, sincere love to God, and in his love for fallen man. They do not take God at his word, and identify their interests with Jesus Christ. They do not form the habit of communing with Jesus, of taking him as a guide and counselor, and thus learn the trade of living a well-defined Christian life. Those who not only hear but do the words of Christ, make manifest in character the operation of the Holy Spirit. The result of the internal operation of the Holy Spirit is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are his, declaring, "Ye are my witnesses." They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the Spirit is moving upon the inward man; those who are associated with them are convinced

that they are making Jesus Christ their pattern.

Those who are in connection with God are channels for the power of the Holy Spirit. If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins wilfully; for when he sees his mistake, he turns again, and fastens his eyes upon Jesus, and the fact that he has erred, does not make him less dear to the heart of God. He knows that he has communion with the Saviour; and when reproved for his mistake in some matter of judgment, he does not walk sullenly, and complain of God, but turns the mistake into a victory. He learns a lesson from the words of the Master, and takes heed that he be not again deceived. Those who truly love God have internal evidence that they are beloved of God, that they have communion with Christ, that their hearts are warmed with fervent love toward him. The truth for this time is believed with sound confidence. They can say with all assurance, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

The inner life of the soul will reveal itself in the outward conduct. Let the word of God bear its testimony in behalf of the messenger whom God hath sent with a message in these last days to prepare a people to stand in the day of the Lord. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" The wisdom of so-called intellectual men cannot be relied upon, unless they have learned and are daily learning lessons in the school of Christ. Men, in their supposed wisdom, may plan and devise theories and systems of philosophy, but the Lord calls them vain and foolish. The Lord says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

No one has been created in Christ Jesus for mere self-enjoyment. He who lives unto himself is not a Christian; for self-denial and cross-bearing are the portion of every true follower of Christ. We have been bought with a price, in order that we may render willing service to our Master. Every hour that we have failed to acknowledge Christ as our personal Saviour, we have robbed God; for Christ purchased us by the ransom of his own blood. The Christian cannot serve the world, or yield to the claims of any power, relation, or society, that will make him deny Christ, dishonor God, and prove disloyal to his holy law. The Christian is to surrender himself unreservedly to God as his purchased possession. God claims him for himself, and will impart to the believer special favors, enabling him to be complete in Christ, more than conqueror through him that hath loved him.

#### THE "FATHER'S NAME."

BY C. G. KELSEA.  
(Battle Creek, Mich.)

In the third angel's message, as brought to view in Rev. 14: 9-11, is summed up God's last message of mercy to man. While the vast majority of the world will reject it, receive the mark of the beast, and suffer the unmingled wrath of God, a small company will be brought out under the proclamation of the warning, receive the seal of God, and be translated from among the living at Christ's second advent. The sealing work is mentioned in Rev. 7: 1,

where four angels are commanded to hold the four winds till the servants of God are sealed in their foreheads. In Rev. 14: 1, we see the same company, the one hundred and forty-four thousand, represented as standing with the Lamb on Mount Zion, "having his Father's name written in their foreheads."

By comparing Rev. 7: 14 and 14: 1, we see that to have the "seal" of God is to have his "name" written in the forehead. What is the significance of this? It will not be necessary to demonstrate here that this mark, or seal, is not literal, but figurative. As the head is the seat of the mind, we may safely make the statement that in the meaning of the scripture, to have a seal in the forehead must refer to a condition of mind or character. By comparing a few scriptures, perhaps this may appear more clearly.

In Ex. 23: 20, 21, the Lord, in giving instruction to Moses for the guidance of the children of Israel, said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee unto the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him."

By reference to 1 Cor. 10: 4, we see that the angel referred to was Christ, and God said, "My name is in him." When Moses was in the mount with the Lord, he asked that God's glory might be revealed to him, and the Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." Ex. 33: 19. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34: 5-7.

By these references it is clearly shown that to have God's name in the forehead is to have his character. Those who are brought out under the testing truths of the third angel's message, and stand at last triumphant upon the sea of glass before the throne of God, will have been molded after the divine pattern during the hours of probation. God is love. That is his name, as expressed in the attributes of love,—mercy, long-suffering, goodness, and truth. Those who have the Father's name in their foreheads, will reveal his character in their lives. Otherwise, though they may understand all mysteries and all knowledge, or have faith sufficient to remove mountains, their professions will be as sounding brass.

Christ came into a world of sin to reveal the Father's love to fallen man, and when he gave up his life upon the cross, he left to his disciples the same work. Upon them to-day is shining the light of the knowledge of the glory of God as revealed in the face of Christ Jesus. This knowledge is to be communicated to a world who know not the Father's true name; who, through false teachers, have been led to view him as a stern and relentless judge, rather than as a kind Heavenly Father. As God was in Christ reconciling and drawing sinners to himself, so Christ must be revealed in his followers. Then the world will "take knowledge of them that they have been with Jesus." In a body of people of this character, will there be any place for evil speaking, for malice, envy, or anything of this kind?—Verily, no. Those who are to stand before the Lord at his appearing must be "without spot, or wrinkle, or any such thing." They must reflect the image of Christ fully—have "his Father's name written in their foreheads."

We read in "Testimony for the Church," No. 31, page 210, that "not one of us will ever receive the seal of God while our characters have one spot or stain upon them." When the sen-

tence goes forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still," the character will be forever fixed. There will be no time then for character-building.

We are now living in the time when should be fulfilled the first verse of Revelation 18: "And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." This points to the time when those who live in the light of the third angel's message, become so imbued with the Spirit of Christ that they are entirely submissive to the will of God. Their characters are molded and stamped with the divine image. Can such a people sit down quietly at their ease, and leave the world unwarned of the impending judgments of God? Can they make a selfish use of the means which God has entrusted to them, when millions of their fellow men are famishing not only for physical necessities, but also for the bread of life?—Nay; the love of Christ constraineth them. The mind which was in Christ Jesus, working also in them, will lead them to live with an eye single to the glory of God.

While this has been true of God's people at all times, it is doubly so now, when the mystery of God is soon to be finished. How is it with you and me, dear reader? When Christ comes in the clouds of heaven, it is only our bodies which will be changed; the character will remain as we have formed it. The body will be changed "in the twinkling of an eye"—the character is a day-by-day transformation.

#### POWER OF THE WORD.

BY LOTTIE E. NORTON.  
(Sister Bay, Wis.)

WE learn from Matt. 4: 4 how important it is for us to study the word of God. Not only are we admonished to study the word by chapters and verses, but to study every word that proceedeth out of the mouth of God. Our salvation depends on the study of the word, that we may thereby gain access to the Holy Spirit. The word being able to give us the spirit, can we not afford to spend our spare moments in searching and meditating upon it? True, we cannot always have the Bible in hand, but we can always have the word with us. We are so apt to neglect the study of the word, and think there is time enough to become acquainted with the Scriptures! But do we stop to think that the evil one always stands ready to divert our minds from the good, and put in its place that which is sure to bring us death?

The more we try to acquaint ourselves with God's word, the more light God has promised to give us. If after the close of each day's work, we take our Bible and learn a verse to help us through the coming day, we shall find that God will bless us in so doing; and we shall find it an ever-present help in time of temptation. When little troubles arise during the day, repeat your text silently, and dwell upon its precious words, and they will make you many a bridge that will help you over the rough places. I might mention two or three texts that have proved a blessing to me, and I trust God that they may prove a blessing to many another: Luke 21: 36; 1 Peter 5: 6, 7; Heb. 12: 3, 4. The last-named text seems to me to be particularly helpful: "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." If we have our mind occupied with the beautiful characteristics that we find wrought in Christ's life, the world will soon see that we have been with Christ, and learned of him who is meek and lowly of heart. When we are tempted more than we feel able to bear, let us remember that

have not yet resisted unto blood, striving against sin. And he has also promised us in Cor. 10:13, that he will not suffer us to be tempted above that we are able; "but will with the temptation also make a way to escape." We will find that in so dwelling upon the word, our souls will find a sweet peace, which none but Christ can give.

### THE LAWFUL USING OF THE LAW.

BY H. C. GOODRICH.  
(Colon, Mich.)

"But we know that the law is good, if a man use it lawfully." 1 Tim. 1:8. That the law is good, is evidenced by many Scriptural statements. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. "The law of the Lord is perfect, converting the soul." Ps. 19:7. The law is good because the source of it is good. When he came to Jesus saying, "Good Master, what good thing shall I do, that I may have eternal life?" the answer was, "Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments" (Matt. 19:16, 17); thus exalting God as the standard of goodness, and his law as a description of that standard.

In other words, the life of God is the law in its perfection; and as God made man after his own likeness, the life of man also was but the living principle of the law. Therefore the writing of the law, or the formulating of it into words, was but a repetition of that which already existed in every living being. Every act, and word, and thought would only represent the law of God in its fulness.

But we know this, "that the law is not made for a righteous man" (1 Tim. 1:9); but that it was promulgated when man fell from a state of godlikeness to a state of disobedience, "that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. The law, then, keeps before the race, fallen into sin, a likeness of the character of God, in which man was first created. Therefore the law, which was but the nature of God expressed in words, revealed to fallen man the place from which he had fallen. So when the Lord chose a nation as his own, to represent him before the world, and to keep alive a knowledge of him in the world, he gave to all men his written law, spoken with his own voice and written upon the enduring stone, that his people might always have before them a description of that God whom they were commanded to worship.

That this was the intention in the giving of the law, is manifest in the introduction to the law: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:1, 2. The transgression of the law was sin, and death came by sin; so the curse of death passed upon all, "for that all have sinned." Rom. 5:12. Therefore, as the curse of death passed upon all, the only hope for man was that One who was mighty, who had life in himself (Isa. 63:1; John 5:26), should bear the curse of death, and by rising from death, be able to give to every one a resurrection. So when God chose Abraham to be the father of the faithful, he promised him that his seed should bear the curse of the law, or, in other words, that in him and in his seed should "all the nations of the earth be blessed." Gen. 12:3; 26:4; 28:14. Then he who accepted Christ as his life, by faith, revealing the life of Christ in his life, might be free from the curse of the law. The giving of the law to Israel four hundred and thirty years after could not make this promise of none effect (Gal. 3:17), but the law became to us a teacher, showing us that Christ was our only hope. Verse 24.

The ages have passed; our Saviour came; he suffered cruelly and died, because we deserved to suffer and die; so for us to present the law to God as a reason that he should save us, would indeed be an unlawful use of the law: it could only prove us wicked violators of it. The only lawful way for us to use the law is to bring it to God as a broken law, confess ourselves to be the breakers, and then ask him for his Son's sake to blot out that record of law-breaking, and impute to us Christ's record of law-keeping. This would be a lawful use of the law, and prove it good.

### ALL IS VANITY.

BY ELLA CORNISH.  
(Redwood Falls, Minn.)

"How vain are all things here below,  
How false and yet how fair!"  
Our hope is bright as blooming flowers,  
Our castles rise in air;  
Our fancy twines an Eden bower,—  
Success is ever there.

The mystic future none can know;  
The present swiftly flies  
Into the region of the past;  
While ere new scenes arise,  
But in a moment hasten past,  
And vanish from our eyes.

Adown the vistas of the past  
We see vain hopes, fair dreams,  
Like broken toys strewn o'er the way,  
The while our sky's a gleam  
With promise of a better day,  
Whose joys are what they seem.

But these, too, falling thick and fast  
Before time's blast, decay,  
While we some bright, new bubble chase  
Like children at their play;  
Till we, o'ercome in life's vain race,  
Like our false hopes, decay.

### THE POWERS THAT BE.

BY J. F. BALLENGER.  
(Grand Ledge, Mich.)

It is conceded by all the best authorities on jurisprudence that the basic principle of all judicial decisions and legislative enactments should be the "natural rights of man," which these high authorities style "common law." That is the natural, God-given principle of self-government which should control every individual in the exercise of his conscientious convictions. Therefore, any legislative enactment or judicial decision that would in the least interfere with the free exercise of these God-given rights, would be an infringement upon individual liberty, and contrary to the fundamental principle that should govern all human legislation.

The above facts being admitted, it only remains to find what our natural rights are in order to determine the limits of human legislation. And right upon this point (the natural rights of man) have all the contention and strife between the advocates of liberty and oppression been carried on since evil entered our world. Selfish rulers, especially selfish ecclesiastical rulers, can never rest satisfied to leave their subjects in the free exercise of their God-given rights; and so such rulers have ever sought to obtain some power outside of themselves and the gospel of Christ to compel obedience to their self-constituted dogmas. Because of this, the history of the world presents but little else than a continual scene of strife between the oppressed and the oppressor. At intervals the advocates of liberty have become sufficiently strong to intimidate their oppressors and thus enjoy for a time, to some degree, their natural rights; but such periods have been short.

When the corner-stone of this republic was laid, it was thought by those who laid it that it was sufficiently deep and broad, forever to keep church and state apart; and for over one hundred years the people of this land have enjoyed the fullest freedom. So thoroughly were the

principles of religious liberty incorporated into the fundamental law of this government, that for nearly a century the great masses of the citizens of this country have thought, and many still think, there never can be a union of church and state in the United States. It has been the theme of statesmen that the "influence of this government would eventually mold the governments of the Old World, till liberty would be proclaimed to all the inhabitants of the earth." I can well remember, when I was but a boy, hearing an orator fire his audience with these eloquent words: "Wherever our ships, sailing upon the high seas, floating the star-spangled banner, touch upon the shores of the countries of the Old World, monarchs tremble upon their thrones; and at no distant day the voice of the American eagle will be heard proclaiming liberty to every nation, kindred, tongue, and people on the globe." But alas! how vain are the hopes of man. To-day many of the best men in the country stand aghast as they see the backward movements made to unite the civil and ecclesiastical powers in our government. But what we now see is only the beginning of a woful end.

But we come back to the question of the limits of natural rights. What are they? We answer, "They have no limits." "Why," says one, "you would not say that a man could not exercise his natural rights so as to interfere with the exercise of the rights of another?" Natural rights are acknowledged to be our *God-given rights*. Did God ever give a man any right to interfere with the rights of another?—No. Then a right to interfere with the rights of others is not a God-given right, but an assumed, or a usurped, right. If our God-given rights depended upon the rights of another, then the exercise of these rights would depend upon the will of another, instead of the will of God. God wills that every man should be let alone in the exercise of his natural rights to the fullest extent possible. To illustrate: The right to exercise faith is a natural, God-given right. 1 Thess. 1:3. But faith in God implies the performance of every known duty enjoyed in his word. Then a man has the natural right to perform every religious duty imposed upon him, to the fullest extent of his ability, and this he can do without in the least interfering with the right of any other person to do the same thing.

"But," says one, "has not God given us the natural right *not to believe*?" Yes, sir, even to the extent of denying the existence of God; and this one can do without in the least interfering with the most devout believer. Therefore, I repeat, every religious duty imposed upon us as a condition of salvation, or every natural right with which God has endowed us, may be exercised or denied to its fullest extent without interfering with the rights of another. The same may be said of the "higher powers." All the power with which God ever invested an individual, the church, or the civil government, the individual, the church, or the government has a perfect right to exercise to the fullest extent. The exercise of any power not ordained of God, does not belong to the "powers that be," or the "higher powers that are ordained of God," but is assumed power, arbitrary, despotic, tyrannical; and any such power has no right to exist, much less to be exercised. The power in all legitimate civil government comes from God, and every ruler in such government is the minister of God. Paul states this very plainly in Rom. 13:1-4. Then if a civil ruler exercises power or authority to punish a man for exercising his God-given rights, where does that power come from?—It is purely the creation of abnormal, illegitimate force,—the result of a union of two elements which, if kept separate, are innocent and right in themselves. The power that God gives to civil rulers will harm no man in the exercise of his natural rights; also, the power with which the church is in-

vested through the word will leave every person in the enjoyment of the fullest liberty of the gospel of Christ. But when these two powers, the churchly power and the civil power, are united, a power is created of which God is not the author, and which the true Christian cannot acknowledge. It was by this power that Christ was condemned and crucified. Pilate said, "Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." John 19:10, 11.

What power from above delivered Christ into Pilate's hands?—Surely it was not the power of God; for the Lord had showed Pilate through a dream given his wife, that he should have "nothing to do with that just man." Matt. 27:19. And the Saviour said that the powers that had delivered him unto Pilate had committed a greater sin than Pilate; and when Christ was delivered into the hands of his murderers, he said, "This is your hour, and the power of darkness." Then it is evident that the power above Pilate was that power which was created by the union of the Jewish church with the Roman state; and that union was the power of darkness. Had there been no union between religion and the state, there would have been no power to crucify Christ; and this is true of all the persecutions that have existed before or since the crucifixion. There are certain chemical properties in nature which are good and harmless in themselves, but which, if united, produce an abnormal explosive power that is dangerous to life and property; so in the governmental world God has ordained certain controlling elements in the church and in the state, which, if kept apart, are grand and glorious in themselves. But when men reject these powers ordained of God, and unite a corrupt state with a false religion, there is a power created the most dangerous to life and liberty of any power known in our world. It is nothing more or less than the power of Satan. The power that the dragon (Satan) gave to pagan Rome was the union of the pagan religion and the state (Rev. 12:2, 9, 13, 16, 17); also the dragonish power which pagan Rome gave to the papal beast was the union of the papal religion and the state. Rev. 13:2, 4, 5, 7. Lastly, the satanic power which the papal beast gives to the two-horned beast is the union of a corrupt Protestant religion with the unholy state. Not a jot or tittle of this cruel power ever came from God, or belongs in any sense to the "powers that be" which are "ordained of God." No rulers, either in the church or the state, have the least authority to unite that which God has put asunder (Matt. 22:21), any more than they have to put asunder that which God has joined together. Chapter 19:6. All such work is satanic in its origin, and is a direct attack upon Christ and his followers. Therefore, if men in the church or in the state exercise the rights and use the powers that God has ordained, there never can be any abuse or interference with the natural, or God-given, rights of all men. It is only when usurped, self-constituted, satanic powers are exercised, that men are deprived of their liberties.

#### RATHER BE THE "BOSSER."

BY MRS. B. P. STEBBINS.  
(Florence, Kan.)

A SMALL number of people—about three families—were gathered at our house, engaged in the exercises of a Sabbath-school. So small is the number that meets together that we call it "our family school." Two little girls are all the small children who belong to our school.

Our lesson was one of great interest, teaching the great creative work and power of the Father and the Son, the conclusions being that all

things were created by the Son. Col. 1:16. The little girls, Sadie and Dolly, inquired, "Did the Father work with the Son in creating the world?" "Yes," was the reply, "they worked together as one;" and the superintendent, in order to make it more plain to them, made this comparison. Speaking to Dolly, who sat beside her mother, he said, "Supposing your mother should tell you to get dinner, and according to all her orders and directions, you go to work and do as she bids you; and when all is ready, those who partake of the meal say, 'What a splendid dinner Mrs.—— has prepared for us!' All the while you were the one, you know, who did the work, but your mother is considered the head, and is spoken of as the one providing the food and doing the work, and thus she gets the praise. So the Father and Son work in unison as one."

Dolly twisted and turned on her chair, and said, in an injured tone, "Oh, I'd rather be the bossier." "Hush, my child," whispered the mother. We could not suppress a smile around the room, and for a moment it made a break in the lessons; but immediately it brought a flood of thoughts to my mind. Did the Son entertain any such feelings toward the Father in the work of creation and redemption for man? Did ever a spirit of contention arise between them, and did the Son ever say, Oh, I would rather be the head; I would rather be the "bossier"? Nay, rather he was a willing and obedient Son to the Father, ever ready to do the Father's work. The word immediately brings the answer: They were one. The Son loved the Father, and the Father loved him. O the blessedness of such a union! Listen to the word: "I honor my Father" (John 8:49); "I seek not mine own glory" (verse 50); "who created all things by Jesus Christ" (Eph. 3:9); "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:2); "I and my Father are one" (John 10:30); "that ye may know, and believe, that the Father is in me, and I in him" (verse 38, last clause); "for thou lovedst me before the foundation of the world." John 17:24, last clause. Thus we see that the Father and the Son were then, and ever have been, in all their work for man, in unison both in heart and in mind, and so they want us to be. "Be ye holy; for I am holy." 1 Peter 1:16.

They are our examples; let us follow them. But do we? Is this principle of *one heart* and *one mind* always found among us. Sad to say, it is too often forgotten among us. The little girl's expression, "Oh, I'd rather be the bossier," plainly describes the natural disposition of mankind. How often we see this manifested in all worldly business matters! It also creeps into our family circles and into our churches, where, of all places, it never ought to appear; for there we profess to have Christ, and he is our example. How often, when this spirit does get into a church, the results are the breaking up of the whole band. One refractory member with this spirit, if he cannot be the "bossier," will do a vast amount of harm, and in time the same spirit will be imbibed by the rest, until there is nothing but discord and strife, backbiting and hatred, among them. The whole church is broken up, and then the one who caused the trouble leaves everything good himself, and goes to destruction.

The great passion to be a leader is also the foundation of half the new religions that are started. Now that we are so near the end of time, now that our redemption is so nigh at hand, let us shun the very appearance of any such thing in our hearts. Such things are of the flesh, and are the results of unbelief. Acts 14:2. Let the Spirit of the Lord reign supreme, and love and union will be the result. Lay hold upon the Saviour by faith, and agonize with him, as never before.

The Saviour is our example. Let us not exalt self, but be meek and humble,—be one heart and mind, as the Father and Son are one. Let us suffer no contention to come in among us, but put down all such feelings. Contentions are only the spirit of the adversary, striving to tear down the Lord's building. A good remedy for all this is to follow Paul's advice, "Not think of himself more highly than he ought, but rather 'in honor preferring one another.'"

In the days of the apostles, "the multitude of them that believed were of one heart and one soul;" and the result was, much of the Holy Spirit was theirs to enjoy, multitudes were brought into the fold of Christ, the sick were healed, the lame made to walk, the deaf to hear and the blind to see. If all this was possible then, so it is now, if we have the spirit and faith of Christ abiding among us. It will work upon us that it will make us shining lights to those around us, and heirs with Him of the kingdom. Many are the exhortations to be "like-minded," or of the same mind as the Father and Son. And this is what the Saviour wants of us at the present time; it is of great importance, that we may be ready for his coming, for which we look so soon.

Let us be encouraged in all good works, and so much the more as we see the day approaching. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you." "Watch, therefore," says the Saviour, "for ye know not what hour your Lord doth come."

#### WHOSE WORD?

BY H. B. WALKER.  
(St. Louis, Mo.)

THE *Western Watchman*, St. Louis, says "The whole Protestant world is now engaged in the discussion of the question of ministerial plagiarism. They generally condemn it as a very ignominious crime—which it is, if men are presumed to preach 'themselves.' But we regard it as a very commendable practise in the case of poor preachers, whose object it is to make known the word of God in language better than they themselves can command. Those who listen to the word of God, never think of the preacher in connection with it." So states the editor of this paper. Paul, the apostle, did not so state it. He charged Timothy to preach the word. He never gave him a hint to try to add strength, or even interest, by using words of man's wisdom. Paul told his brethren in 1 Cor. 2:5, "I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." If Paul, the apostle to the Gentiles, who stood head and shoulders above one and all of the brethren in worldly wisdom, saw it necessary to lay his wisdom aside, and trust wholly in God's word for life and power, then instead of plagiarizing any man's words, or telling amusing stories from the sacred desk, and trying to make the preaching pleasing to the ear, how much better it would be if the preacher could only realize the life, power, beauty, salvation, and redemption there is in God's word, follow Paul's example, and not come with excellency of speech or of wisdom, save the wisdom there is provided by Jesus Christ in his own word! That word is never disappointing. It has all power in it to the converting of the soul, and is satisfying here and hereafter.

## The Home.

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

### THE MINISTRY OF FLOWERS.

BY ELIZA H. MORTON.  
(North Deering, Me.)

Tis said that in the long and long ago  
The angels looked upon this earth and smiled,  
And straightway where their loving glances fell,  
Sprang up bright blossoms laden with perfume.  
When in the spring the flowers lift their heads,  
We smile, and touch their robes with gentle hands,  
And try to learn the lesson they would teach;  
For they can speak a language all their own.

In youth, when all is rainbow-hued, and seems  
Like bits of glory fallen from the sky,  
The dainty forms that hide beneath the grass  
Are messengers of all that's good and true;  
And love appears with eager step, and bears  
Upon his wings a wreath of flowers, and twines  
It for a crown upon the head of her  
He claims as queen; and then along life's way  
He flings the roses red and lilies white.

And when our lips are dumb with grief and pain,  
The blossoms whisper of a sunbright land  
Where amaranths will bud and bloom for aye.  
O child of earth, weave garlands from the flowers  
That haunt the dells, and spring beneath your feet;  
Cull buds, and scatter them with lavish hand;  
Make bright the darkened hearts and homes below.  
Upon this ministry of kindly love  
The holy ones will smile, and every smile  
Will be a star that in your crown will shine  
Through all the ages of eternity.

### MRS. MACAUBER'S TRIALS.

\* \* \*

Mrs. MACAUBER had a hard life. She needed no one to tell her this, for she knew it full well, and took no pains to hide it from those to whom she thought she could look for sympathy. She had married while young, and her husband, in spite of all his promises, had not loved and cherished her as his own flesh. After a few years of married life she embraced the truth, but it had no charms for him. Naturally he was rather cold-hearted, and cared more for his farm and stock than for religious questions. He preferred, as he gruffly said, to have his own way in this life, and take his chances in the next.

At this time actual trouble broke out; for when his wife began to keep the Sabbath, Mr. Macauber soon found out that it interfered to no small extent with his plans. And his wife being very conscientious, as she supposed, often felt called upon to place herself at variance with those plans. Her husband was not an unkind man in his way; he thought he was good to his wife,—at least he meant to be;—but still he believed that she was under obligation to regard his wishes, and that her religious scruples should not be allowed to come in contact with his interests. This state of things produced no small amount of misery, and to make matters worse, it soon extended to the children, some of them taking sides with the father, and others with the mother. Neither did it stop there; for the neighborhood, perceiving that there was trouble, took a hand in it, and many tongues were busy with their comments and reports, some contending that Mr. Macauber was a "monstrous mean man," and others blaming the "Advents" for all the trouble. Mr. Macauber grew more irritable and unreasonable as his wishes were continually disregarded and his plans thwarted. He wished he never had seen an Adventist, much less married one; and his wife thought that never a woman had such a hard lot as was hers, and truly the matter with her was rapidly tending in that direction.

It was in the midst of this most unpleasant state of things that Mrs. Macauber went for

comfort and sympathy to one of her sisters in the church, good Sister Dale, who lived peacefully with her husband on a small place in the border of the village. After listening to a long tale of grievances, sorrows, and trials, Sister Dale found a chance to ask, "How long, Sister Macauber, have you been enduring this state of things?"

"Nearly five years," was the reply.

"And have matters seemed to improve?"

"No, indeed; they are becoming worse and worse, and my husband seems almost beside himself in his determined opposition, and things look very dark with me," said Mrs. Macauber, with a sigh.

"Then," quietly remarked Sister Dale, "it must be that you are not on the right track; for the 'path of the just is as the shining light, that shineth more and more,' and yours seems to be going out. If you would like to hear it, I will give you some of my experience in these things."

"I should be very glad to have you do so, but I am sure you never had any such trouble as mine; for my husband has forbidden my going to meeting, and threatens to break up the family."

"It is true," said Sister Dale, "that I have not had such trouble as you are having; but I might have had it, had I not taken a course to avoid it, for my circumstances were very similar to yours. My husband was at first very strongly opposed to my embracing the truth, and told me he would drive me from home if I did so."

"Why Sister Dale! Is that possible? And Brother Dale such a quiet, lovable man! How could that be? But I am sure I never could compromise my principles. I try to do my duty to God first, and then will do the best I can for my husband."

"I will remember," said Sister Dale, "what a storm broke upon my head when I told my husband that I intended to keep the Sabbath. To all that was said I made no reply; I did not tell my angry husband that it was my privilege to do as I chose, but left the matter in as peaceful a shape as I could. When he came in Friday night, and found my work all done up, there was another slight outbreak, and some threats, which I met with kindness and smiles, for my heart was uplifted to God. The next day I prepared a good breakfast for him and his men,—for it was in the midst of haying,—and made preparations for getting a good warm dinner on short notice, the food having been cooked the day before. I went to meeting, and was careful to be home in time so that when the men came up from their work, they found a nice meal waiting them,—in fact, a little better than they were used to having. I could see that this softened my husband's feelings a little, but he was very gruff."

"But did you continue to cook pork, and make tea and coffee, and such things for your husband, after you knew that we should not use such things?" broke in Mrs. Macauber.

"I did," was the quiet reply.

"How could you do so after having the light on these things?"

"It is true that I had light on these matters, but my husband had not. I had no use for these hurtful things, but it was my duty to make life pleasant for my husband. He did not as yet understand the things which I saw; and I had no right to limit him to the dictates of my conscience, just because I happened to be his cook. I took pains to show him that I had the spirit of Christ, which led me to be careful of my life and example, and true to my principles in all that I did, and at the same time considerate of his feelings, from the standpoint he occupied."

"What did you do, Sister Dale, when he wanted you to go out to lectures and other places?"

"I went whenever I could do so at all con-

sistently, and I must say that when my husband saw my purpose to do all I could to please him, he never but once asked me to go to a place to which I had to object. Wherever I went, I tried to take my Saviour with me, and I went cheerfully, and made myself agreeable, and at the same time watched my opportunity to say a word in favor of true religion. My husband was a great lover of display. He wanted me to dress in fine clothes and wear jewelry. This was perhaps my greatest perplexity; but I did not feel that I could ignore my husband in this matter. I therefore tried to take such a course as would convince him that I regarded his wishes, and at the same time show my regard for the principle of modest apparel. Gradually my clothing became less conformed to all the demands of fashion, and more healthful and sensible. My husband being a man of practical sense, soon saw that my health was improving, and at last he laughingly told me he 'would rather have a good wife in a shabby dress than a shabby wife in a fine dress.' But my dress was not shabby at all. It was a little more showy at first than I desired it to be, but it was always neat and orderly."

"Well, that kind of treatment never would bring my husband to terms. If you give him an inch, he will take an ell," said Mrs. Macauber.

"Did you ever try it?"

"No; I have too much regard for duty to God."

"Yes; but, Sister Macauber, has not God made it your duty to love your husband,—at least to respect his wishes? Does not the apostle tell you that if your husband 'obey not in word,' you are so to live that he may be won by your conversation, or conduct? The way to convert people is to win them, not to drive them. I never could have led my husband to Christ in any other way."

"Well, Sister Dale, how did you do it at last? Do tell me; for if there is any hope, I would so love to have my husband converted."

"I never did anything more than I have told you, except to pray for him."

"How did he come to yield finally?"

"I do not know, Sister Macauber; he just told me one year that he was going to camp-meeting, and there he gave his heart to God. We have been very happy ever since. Now I have no trouble, and I believe it is because I let the Lord convert him, and kept myself out of his way."

Sister Macauber thought and prayed over this matter. She "turned over a new leaf," and for some time her husband did not know what to make of it. He almost thought, at first, that she was "going daft," but soon changed his mind. At last he concluded he had been about as mean a man as he ever saw, and if he did not turn about, he would soon be the meanest. He therefore turned about.

### THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

*Question.*—Is torturing oneself by eating only half enough,—or slow starvation, in other words,—a cure for dyspepsia?

*Answer.*—I dare say that persons have been cured of dyspepsia by taking but a little food. It is sometimes necessary to take only a small quantity of food, because the stomach is not able to digest more. I think it was old Dr. Abernethy who promulgated the theory that "it is not what one eats, but what one digests, that does him good." One might eat less than half of what he usually eats, and get more benefit from that half-ration than he could from eating four times as much, because the half-ration would be well digested, whereas the quadruple

quantity would be poorly digested. The thing to do, in such cases, is to eat what the stomach will well digest. A larger quantity will do you no good. "Well," you say, "my stomach won't digest certain kinds of food." Then the thing for you to do is to find out what particular kind of food your stomach will digest best, and not to eat the food that your stomach will not digest; gradually change the quantity of articles until you come down to one or two simple things which the stomach will digest. After this the stomach can take a little larger variety of articles and digest them, as it becomes stronger.

Q.—What kind of stomach is the table of digestibility taken from? If a healthy stomach, how is a dyspeptic to know what to eat for quick digestion?

A.—This table of digestibilities is based upon a pathological stomach, and not a physiological stomach. The physiological stomach will digest almost everything; but it is not best to eat everything, because the stomach will digest it. Some persons think they can digest anything,—wrought-iron nails almost;—but it is not best to tax the stomach unnecessarily. Suppose you were wasting your money, and a man should say to you, "I have seen you throwing away your money,—throwing bills into the streets, and lighting your cigars with them, and strewing your gold sovereigns about in the streets. Why, you are squandering your money in a very ridiculous way." "But," you say, "I've got plenty of it, and I don't feel any poorer now than I did before. I don't feel any bad consequences of throwing away money; I don't miss it any." But if a man keeps on wasting his wealth from day to day, he will, after a while, get to the "bottom of his pile," as we say. No matter how rich he may be, by and by, unless his "pile" keeps growing by some means, his last dollar will be gone. Now, it is just so with stomach ability; it is so with any of the organs of the body. If we expend the energies of any of these organs unreasonably or unnecessarily, we will find, by and by, that we have reached the bottom of our store; and then we will find ourselves in a most unhappy state. Now this is, unhappily, the state of most chronic invalids. That is the state of the chronic dyspeptic; his stomach has been worked and overworked until his energies have been used up. You say, "What is to be done for a person whose stomach is in that condition?"—He must have a new stomach; he must be reconstructed. That reconstruction can be brought about only by tedious processes; but it can be done, unless the stomach has been stretched until it no longer has the shape of a stomach, or unless it is affected by cancerous diseases.

#### THE ROYAL OBSERVATORY, AND HOW THEY TELL THE TIME AT GREENWICH.

GREENWICH, situate on the winding Thames, five miles east-southeast from London, in the county of Kent, possesses a large amount of historical interest. It is the birthplace of many illustrious persons, among them Henry VIII, Edward VI, Queen Mary, Queen Elizabeth, and several children of James I. But it is not of departed kings and queens we propose now to speak, nor of the social attractions of Greenwich. It is a place of great resort, especially on a bright bank holiday.

The observatory building is familiar to every inhabitant of the town, and well known to scientific men all over the world. It stands on the spot once occupied by the tower built by Duke Humphrey. At one time the observatory was furnished with a deep well for the observation of stars in the daytime, but the great improvement in telescopes rendered this unnecessary, and it is now arched over. An apparatus has been erected on the eastern turret of the observatory for the purpose of enabling the captains of vessels leaving the river to ascertain by it the rate of their

chronometers, thus obviating the necessity of applying at the observatory. It consists of a large ball of wood lined with leather, which, in order to give preliminary notice, is raised at five minutes before one P. M., half way up a pole, by which it is surmounted; at two minutes before one it is raised to the top; and at one o'clock precisely, the ball drops. By means of an electric current from the observatory, accurate time signals are distributed every hour by the post-office telegraphs to a large number of towns, and clocks in the metropolis and country are synchronized. The observatory is an oblong edifice, divided into four apartments. It is a quiet, retired spot well walled around, some one hundred and fifty feet above the average height of the river. The roar of London sounds muffled and distant, and only seems to emphasize the sense of calmness and silence in this abode of science. Here, above the trees of the old park, and on the rim of the mighty city, the astronomers keep the time for half the world. Greenwich time is the standard for the British nation, for British ships at sea, and for the ships of most other countries as well.

The fixing of the standard of time depends on astronomical observations. When the sun is exactly south,—on the meridian, as it is called,—the hour is twelve o'clock noon. As the movement of the sun apparently fluctuates, astronomers call this apparent noon. At Greenwich Observatory, to the study of the sun is added that of the stars for accurately recording the time.

The way of it is this: There are two finely made clocks—the solar clock, keeping the solar time, and the sidereal clock, regulated by observations of the stars. The sidereal clock is kept as the standard, and every night or day the weather permits, any error is determined by comparison of the clocks. The error of the solar clock is then corrected.

The standard time, therefore, is kept for the nation at Greenwich by constant observation of certain stars, checked by observations of the sun. There are some two hundred and fifty stars calendared at Greenwich, which are known as clock stars. The observations are made with a fine instrument called the transit, or meridian circle. Greenwich has the honor of having been the first observatory in the world where a large transit circle was mounted, namely, in 1850. Briefly, it is a large and fine telescope, mounted between two uprights, and pointing exactly to the center line—the meridian—of the heavens, as seen at Greenwich.

This center line is supposed to be drawn across the heavens from pole to pole of the earth, through the Greenwich zenith; and it is when on this center line in their journey from east to west, that the sun and stars are said to be on the meridian. When the sun is on this line, the hour is midday at Greenwich.

In the eyepiece of the telescope are five wires, one of which is exactly on the middle. When, therefore, the star passes this line, it is at the highest, or crossing the meridian. This, however, is not exactly the same as the actual time, because no transit telescope is probably exactly on the meridian line, and the error is corrected by various calculations.

Connected by electricity with the transit circle is a "chronograph," which at Greenwich is on the other side of the courtyard. The chronograph is a cylinder on which paper is fixed, and on the paper is registered the times of the stars' transit across the fine lines of the telescope. It can also register the seconds of the sidereal clock. By this system of registering the transit of stars, greater accuracy is gained, and also greater time is permitted to the observer to gaze through the telescope.

But it may still be asked, Why are stars selected to tell the time?—Because, for one very potent reason, there is but one sun, and there are so many stars; therefore, so many more chances

of good observation. There are very few nights on which some of the two hundred and fifty clock stars used at Greenwich are not observable. Further, the observations on the various stars may be used to check one another and correct errors, while but one observation of the sun on the meridian can be made.

But how can the passing of the star over the meridian tell the time? In this way: The complete turning round of the earth on its own axis causes a day and night,—that is, twenty-four hours, which, in astronomical language, form one day. If, then, a certain star be on the meridian at such a time, it should be on the meridian again after a lapse of twenty-four hours, at precisely the same time; and the clock, to be accurate, should agree. The earth has made one complete turn round, one complete rotation, and one complete day and night has passed. This is termed a sidereal day, and it is regarded by astronomers as always of the same space of time, because the turning of the earth is regarded as exactly uniform.

The solar day, or solar time, is measured by the passage of the sun day after day across the meridian, and is four minutes more than the sidereal day. Further, the solar day differs somewhat in length, through the movements of sun and earth; thus the earth moves more quickly in winter than in summer; and these differences are allowed for by astronomers in calculating time. The result is what is called "mean" time.

The reason of the difference of four minutes is that one revolution is added to the diurnal revolutions of the earth on its axis, in consequence of its revolution around the sun in its orbit, so that while there are in round numbers three hundred and sixty-five days in the solar year, there are three hundred and sixty-six sidereal days. The four minutes a day difference, therefore, makes in the year another whole day,—that is, twenty-four hours and twenty minutes. Four minutes saved or lost in a day, you see, make up a whole twenty four hours at the end of the year.—*Dr. D. Dunbar, in Scientific American.*

#### THE CRUELITIES OF FASHION.

WE often remark that Satan is a cruel master, and so he is. He is cunning, also, and invents various methods of inflicting cruelty on his victims. He has an agent whom we style the "Goddess of Fashion," who is a most unmerciful tyrant, pinching, pulling, squeezing, and deforming her subjects in many horrible ways. Her dominion is from sea to sea, from north to south, in heathen lands, in Christian lands, and in savage wilds. She causes the people to pierce their lips, noses, ears; to cut their flesh and puncture their skin; to pinch their feet and waists; to pull out their hair and disfigure their persons. Not only so, but this cruel monster, instigated by her great master, causes men to inflict suffering upon innocent creatures to satisfy her demands. Read the following, from a recent number of the *Outlook*: "The aigrets that we wear in our hats are the feathers from the back, called the dorsal feathers, of the white heron. They come only when the little mother bird is getting ready to build her nest and lay the eggs which she will care for so carefully, that her little birds may help to make the world a more beautiful place. The hunters know they can get these feathers only when the mother heron is on her nest, and that she loves her babies so dearly that she will not leave her nest. Then the hunters shoot her, pluck her beautiful feathers, and leave the baby birds to starve and perish in the nest for want of care."

Think of that, Christian ladies! What part do you take in the worship of this mundane, satanic goddess? One says, "One might as well be out of the world as out of fashion." Quite so. Isn't it time that Christians were less of the world, and more out of it? r.

## Special Mention.

### PASSING EVENTS AND COMMENTS.

**The Coming Event.**—The coronation of the Russian czar will take place at Moscow on the 20th of this month. Already the celebrities of earth are gathering. Li Hung Chang, China's vice-regal representative, has been received, and Count Yamagata, of Japan, is also under the royal roof. Preparations for the grand show are being made on a scale that excels any similar event in modern times. It is rumored that the occasion will be celebrated by a proclamation heralding liberty of conscience throughout the empire. But the Greek Church dignitaries would no doubt do all in their power to prevent this; and the wish that it might be so is probably all the foundation there is for the rumor.

The military guard for the occasion will number 55,000 troops. All "suspected persons" are to be placed under arrest, and already there are thousands of these. Many newspapers have been suppressed, and many students ordered to go home and stay there. Every precaution will be taken to prevent a demonstration by the malcontents. It is in every way likely that Europe will hold its peace until this event is past. After that the considerations of courtesy may be laid aside for a while.

**European Affairs.**—In glancing over the present state of Europe, and at the same time listening to the talk of peace, one is reminded of the expression of Scripture, "peace, peace, when there is no peace." While it is true that active hostilities are not being carried on, and in many respects there is a show of friendliness and cordiality on the part of different rulers toward each other, at the same time a very casual look will convince one that Europe is in a very desperate condition. Africa is a great bone of contention. Nearly all the nations of Europe are interested in the division of its territory, and each one is jealous of all the others, lest it shall not obtain as much of the spoils as it would like. The recent developments in Matabeleland and the Transvaal are by no means indicative of continued peace in Europe. England finds herself in an uncomfortable position,—unable to defend the course of the Chartered Land Company, and unwilling to yield any of its interests. That Rhodes and his associates have proved false to all interests except their own personal aggrandizement, is becoming very apparent. The Boers feel that in their grasping policy they are simply acting out the impulses they received from the British government, and therefore hold England responsible for their actions. It is said that the German emperor is aroused to a point of exasperation, and has indicated his purpose to put in a decided veto to England's advancement in the southern continent. On the other hand, England stoutly declares its purpose to maintain the stand that has been taken, and to abate not a jot or tittle of its claims.

In France, too, the pot of trouble is kept constantly boiling, being agitated by internal trouble, if not by some broil with an outside party. Having settled the Madagascar question, Frenchmen now find themselves busy settling some little disturbances of their own. Russia, for a time, is occupied with the ap-

proaching coronation of the czar; but it is not unlikely that this being over, opportunity will be taken to speak out in reference to some other matters which are pending.

**Swallowing a Continent.**—For one or two centuries the settlement of the North American continent attracted the attention of the world, and step by step the natives were driven backward and dispossessed. Advancing civilization built up a mighty nation in place of the disappearing race. In recent years, what we call civilization has given its attention to other fields. South America and Africa are now the great fields of conquest. In the former, small states have been formed, and over them "Uncle Sam" professes to exercise a fatherly care. But in new Africa no such states have been formed, except perhaps in the South, though some of the native tribes are struggling to maintain an existence. But this does not please the nations of Europe, who in their overcrowded condition are looking for more territory and for larger room. African colonization is becoming almost, if not quite, a fad with these nations, and each is busily engaged in promoting its interests in that vast field. Italy is trying to take Abyssinia into its anatomy, but it finds that it is swallowing something that is larger than the swallower. Great Britain has numerous interests in the Dark Continent; Germany, France, and Portugal each have large claims which they are trying to make good. Thus inch by inch the continent is disappearing into the maws of the powers of Europe. Some of the natives object to the process, and it requires active and vigorous measures to bring them into submission. But should time continue, the period is not very far distant when the last vestige of African territory will have disappeared. It will be no longer African, but European. The smallest of the five great divisions of earth will be swelled into the largest but one.

**Failure of Protestantism.**—From the *Literary Digest* we learn of a volume by Mr. Thomas Dixon, Jr., pastor of the People's Church in New York, under the above title. The author takes New York for a sample, and claims that the test is a fair one. From this he proceeds to demonstrate that the churches of to day come utterly short of fulfilling their mission. The "Introductory Note" is quite characteristic:—

This little book says and proves that Protestantism is a failure in New York. Three answers have already been hurled at my head by the theological grannies in this neighborhood. "You are an infidel!" "You are a sensationalist!" "You are a failure yourself!" Quite true, dear grannies, from your point of view. But the answers are irrelevant.

I might be an infidel with full-grown horn, hoof, and tail, and still Protestantism be a failure in New York; or I might be so supremely orthodox as to believe that Pope Leo XIII is the scarlet woman of the Apocalypse, and that every man who differs with me in this view is a liar, a thief, a hypocrite, a brute, or a Jesuit—and still Protestantism might be a failure in New York.

Then, suppose I am a sensationalist. What of it? Truth is stronger than fiction, and nature more miraculous than miracle. The most sensational discoveries of this city have all been simple facts. A statement may be sensational, and its author a prophet or a clown, a philosopher or a fool, and yet it may be a fact.

Again, it may be true that I am a failure—all the greater pity, since I am a Protestant minister! This is not an answer. It is a confirmation. It is a confession. This is simply piling on the agony!

As to figures, the author gives the following statements:—

The following table shows the apparent gain in church-membership during the last decade in leading Protestant churches:—

	1885	1887	1891	1892		
Baptist	13,669	13,687	13,952	14,644	Net increase	975
Methodist	12,588	12,981	13,280	14,140	" "	1,552
Presbyterian	20,308	23,016	23,299	24,737	" "	4,429
Lutheran	14,000	14,000	.....	13,375	" decrease	625

The Baptists increased 975 during the seven years from 1885 to 1892. The normal birth-rate of their membership, 13,669, should have given an increase by birth of more than 3500 during this period, their accessions from other Baptist churches more than balancing their death-rate. The Baptists, therefore, managed to hold about one fourth of the children born into their homes. Is this "holding our own"?

The Methodists increased 1552 during these seven years. The birth-rate should give the Methodists in this time about 3521. So our Methodist friends, with their matchless zeal, managed to hold nearly one half the children born in their homes. Is this "holding our own"?

The Presbyterians increased 4429 during these seven years. Their normal birth-rate should have given them an increase of 5684. So our Presbyterian friends, with their enormous wealth and prestige, peculiar to New York City, massed in their eighty-one churches, managed to hold about two thirds of the children born in their homes. Is this "holding our own"?

But these figures do not tell all the pitiable story. Every one knows, who knows anything about the history of New York churches, that the rolls are not kept to-day as they were twenty or thirty years ago. Then church enrolment meant a pretty accurate summary of the members on the field; now some of our churches keep even the dead on their rolls, on the ground that their establishment extends over this world and the next! One of these mushroom records collapsed the other day by a fire, and out of a roll of over 4000, there could not be found 200 members! This is undoubtedly an extreme case, but it is to the point. There are actually fewer Baptists in New York to-day than there were twenty years ago; there are fewer Methodists than there were twenty years ago.

"Oom Paul."—Such is the familiar title by which the Boers of the Transvaal allude to their honored president, Paul Kruger. Uncle Paul is of a quiet disposition, and, like the rest of his countrymen, desires nothing so much as to be left alone by foreigners, to the peaceful enjoyment of their fair country. The real citizens of the republic are few; they are so few that there is a family feeling among them; they are upon terms of personal acquaintance, and to them "Oom Paul" is the head of the family. But besides these domestic qualities, President Kruger has proved to the world that he is an astute statesman. He holds his own in diplomatic controversy with Mr. Chamberlain, and even with the intrigues of Cecil Rhodes and the Chartered Land Company. The Volksraad, or Transvaal Parliament, met on the 4th instant, and President Kruger's address to that body is a masterpiece of wisdom and prudence. He exhibits no trepidation in the prospect of foreign interference, and at the same time makes no display of boasting or bombast, but alludes to the peaceful relation which the republic sustains toward other countries, and there leaves the subject in a manner which indicates that he intends to stand his ground.

Meanwhile the clouds are thickening around the head of Cecil Rhodes, and it is openly intimated that he is quite liable to fall into serious trouble in consequence of the events of the last few months. The English home government emphatically disclaims any knowledge or intimation of the purpose of Jameson to invade the Transvaal, and we believe that these disclaimers are sincere; but it is clear to most minds that the hands of Cecil Rhodes are not clean in this matter. The trial of his agents in Pretoria has plainly revealed the deep-laid schemes for the subversion of the South African Republic. But the prompt action of the Boers in defending their country, and the judicial and dignified attitude assumed by President Kruger, has warded off the danger for the present, and won for the republic the admiration of the world. T.

## The Review and Herald.

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

BATTLE CREEK, MICH., MAY 12, 1896.

URIAH SMITH,  
GEO. C. TENNEY, }

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### FASTING AND PRAYER.

THE Bible contains many instances of fasting and prayer. Prophets, patriarchs, and apostles have in this manner sought the Lord at different times. Our Lord and Saviour himself fasted and prayed. This mode of seeking the Lord was especially resorted to in times of great distress, or under other peculiar circumstances, when either a people or an individual felt a deep sense of sin, and made earnest work in repenting and turning to God. The Lord exhorts his people thus to seek him: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning." Joel 2:12.

It may be interesting to note a few instances where seeking God by fasting, with prayer, was resorted to: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Jonah 3:5. And the result of this effort is recorded as follows: "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." Verse 10. On a certain occasion, Jehoshaphat, the king of Judah, proclaimed a fast. "And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord."

Among individual cases, that of the prophet Daniel stands out prominently: "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession." Dan. 9:3, 4. In all cases where men individually or collectively have thus sought the Lord, their supplications have been heard, their sins pardoned, and God's power manifested in their deliverance.

But fasting, as well as other exercises of religion, has been put to a wrong use. Men have engaged in it thinking thereby to merit the divine favor. The Pharisees sought in this manner to make a parade of their religious fervor before men, and thus have themselves thought very pious. This is nothing but hypocrisy, and an abomination before the Lord.

Christ has given us instruction as to how we shall conduct ourselves in fasting, as well as in praying and almsgiving: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." Matt. 6:16-18.

No worship performed to be seen of men and merit their praise, can be acceptable to God;

but when we seek him with contrition of heart, and an earnest longing after his righteousness, we shall not be turned away empty-handed. The present time demands earnestness. Never were we more needy of God's favor and blessing. The perils of the last days are fast increasing about us, and we are in the greatest danger of being so blinded by sin and love of the world as not to discern clearly the subtle workings of Satan; but if God's people will now awake and seek him with earnestness of heart, we shall see his salvation.

Daniel prayed, fasted, and confessed his sin, and the sin of his people. God answered, and worked deliverance. It was an urgent matter with Daniel, for he continued for three full weeks. Then the angel brought this comforting message: "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." Dan. 10:12.

God is just as ready to hear now, and will answer his people to-day as freely as in the past, if only we seek him with all the heart. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55:1, 2. o. a. o.

### THE ORIGINAL COUNCIL BETWEEN THE FATHER AND THE SON.—NO. 2.

#### THE FALL OF SATAN.

THE council between the Father and the Son beginning before angels were created, it was exclusive of all *created* intelligences. It was hid in God, and would be revealed by Christ in creation and in the manifold works of God, to meet man in his varied conditions.

Satan was not satisfied that Christ should "be in such close conference with God, and he be uninformed as to the result of their frequent consultations. God informs Satan that this he can never know, that to his son will he reveal his secret purposes, and that all the family of heaven, Satan not excepted, were required to yield implicit obedience." ("Facts of Faith," p. 38.) To this Satan would not consent, and concerning his fall we read: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God."

Satan himself was the "day star." (See margin of Isa. 14:12.) And he said, "I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14. Again: "Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God." Eze. 28:2.

Christ being above the law, was the only one in all the universe of God who was like God in nature, the only one who could redeem man, and the only one who was in the secret counsel of God. Because Satan could not ascend to this position and sit in the council concerning the

purposes of God in the creation of this world he sought by force to gain admission into God's private council-chamber, where none might be but the Father and his Son Jesus Christ. Satan was envious of Christ, and gradually assumed command which devolved on Christ alone. The result was, he was cast out of heaven. But the council between the Father and the Son continued, notwithstanding Satan had rebelled, and was cast out of heaven. "Christ had been taken into the special counsel of God in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God." (Spirit of Prophecy, Vol. I, p. 18.) Here was the cause of Satan's rebellion in heaven. When he "learned the purpose of God, he was envious at Christ and jealous because the Father had not consulted him in regard to the creation of man." ("Spiritual Gifts," p. 36.) He secured many sympathizers among the angels by first dropping the seeds of disaffection, and then gradually enticing them to follow him. Was he not "the anointed cherub that covereth"? Had not God said, "Thou sealest up the sum, full of wisdom, and perfect in beauty"? And "Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, These are with me! Will you expel these also, and make such a void in heaven?" ("Spirit of Prophecy," Vol. I, p. 22.)

Such was Satan's reasoning. But the crisis came when the angels were summoned to appear before God, and the decision was rendered that the rebellious ones should be cast out of heaven. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Rev. 12:7, 8. The final judgment was not passed upon him, but he was removed from his position, and cast out of heaven: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4. Again, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. In the council between the Father and the Son, the place of punishment and the time of judgment were therefore provided for the devil and his angels, in case sin should enter the universe of God.

S. N. H.

### FROM THE BLACK SEA TO THE BALTIC.

THREE days and nights of steady travel brought me, March 27, to Posen, in eastern Germany. *En route*, I read in a Breslau newspaper the latest police regulations for Silesia as to Sunday observances. They covered several pages, and the least fine was sixty marks, nearly fifteen dollars. Thus while, for example, in the Dobrudja in Rumania I saw the people building houses right in the city on Sunday, and carrying on their main trading, in some parts of Germany the police already visit the houses to see whether the Sunday laws are strictly carried out, and these laws become more and more severe. In the afternoon I went to Schwersenz, a neighboring Polish town, and scores of boys followed shouting "Anabaptists," and other kindred names. I celebrated the ordinances with the company here, and on Sabbath baptized two at



Posen, and celebrated also the ordinances there. We have now twenty-five members here, and hope soon to organize. Sunday morning found me at Stuerlack with Brother Pieper. Here we celebrated the ordinances, ordained an elder, and thus finished the organization of our first Polish church, with twenty-one members. Next day we drove twenty-five miles farther south, where some twenty, mostly Poles, were gathered from different places. They keep the Sabbath, and wish to become connected with us. Our meeting lasted from noon till two o'clock at night, and all next morning, until we had to drive back amid a snowstorm. Next day we had a meeting at Prietzaken, and April 2 organized a church at Augerburg of fourteen members, by ordaining an elder and a deacon. One soul was baptized.

Good Friday we left early by team, for Tagunowken, and after a sermon to a crowded house, I baptized six souls in a lake. The company here numbers now thirty members. We celebrated the ordinances, but postponed the ordination for our next visit. Late at night we reached Teszivrken, where during the Sabbath we celebrated the ordinances, and by ordaining an elder and a deacon, completed the organization of a church here of twenty-four members. Thus three churches have been organized, and another will be organized soon. The church officers were carefully tried for nearly a year, and the companies have steadily grown. We were sorry that, on account of lack of time, we had to pass the church at Odehnen; but we are glad that it is doing well, as is also the one at Landsburg; we spent Sunday at Gumbinnen. Brother Uldokat, the elder of this church, numbering now nearly sixty members, has lately built a substantial house right on the river, and arranged the upper story for a nice meeting hall which will hold one hundred and twenty people. Though not fully completed, we made good use of it. Several souls were baptized here, and we celebrated the ordinances. By fall we hope to hold a course of lectures here in connection with the dedication. Gumbinnen is an important town of twenty thousand inhabitants, and we are grateful that this brother has, without cost to the cause, provided a suitable hall.

Monday morning, bright and early, I baptized three souls at Königsberg, and then in the afternoon we celebrated the ordinances. There are now twenty-five members here, and as soon as the proper men are found for officers, we can organize a church here. The Lord worked on the hearts of the hearers, and the husband of one of the baptized sisters, who had come to make trouble, was overcome by the word of God, and with five others arose to give himself to the Lord. Tuesday I rode along the Baltic to Köslin, where Brother H. Krum met me. Six souls are keeping the Sabbath here. After a meeting with them, we spent next day at Stargard, where Brethren Jeschke and Krum have been holding a course of lectures. We were glad to find some twenty nice people here who have commenced to keep the Sabbath. In the evening our rooms were packed to listen to the word. April 9 we went to Stettin, the capital of Pomerania, a city of some one hundred and forty thousand inhabitants, and baptized our first-fruits here, three young souls, and celebrated the ordinances with them. They embraced the truth through two of our canvassers. Thus we have now in eastern Germany,

along the Russian border and the Baltic, three hundred Sabbath-keepers, and the work is steadily extending. In three of the largest cities the truth has entered, and the way is open. All we need are more devoted workers.

L. R. C.

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**TO CORRESPONDENTS.**

95.—WHERE CAN I get a good, plain history of Sunday origin?  
T. W.

The best book of the kind of which we have any knowledge is the "History of the Sabbath," published at this Office. If the correspondent had sent his name, we would be glad to forward him a catalogue, which would give him the name of several books and tracts on the same subject. By application to the REVIEW AND HERALD, such a catalogue will be sent to any address. The price of the book in pamphlet form is seventy-five cents; cloth, \$2.00.

96.—Is it proper for a church clerk, in making out a quarterly report to the conference, to include those members that were received or dropped at the last quarterly meeting? or should it include only the changes made during the quarter?  
L. W.

That would depend upon which quarter the quarterly meeting pertained to. If the quarterly meeting is at the close of the quarter, then the transactions of that meeting would be included in the report to the conference secretary. If the quarterly meeting marked the beginning of the new quarter, then its transactions would come in the next report. We think that the latter is generally the case, and that the report which is presented to the conference would be similar to the one presented to the church at the quarterly meeting, which would appropriately represent the work and the business of the quarter, including the previous quarterly meeting, but not the last.

97.—Please harmonize Heb. 4:15 and James 1:14.  
D. W. E.

We suppose our correspondent means James 1:13. The first text states that Christ was tempted in all points like as we are; the second one says that God cannot be tempted with evil. There can be no temptation of the divine nature. It has no inclination to do wrong, and necessarily repels every wrong suggestion. Not so with human nature. Human nature is subject to the power of temptation; and Heb. 4:15 refers to that wonderful condescension of the divine nature when it temporarily took upon itself human weakness, and became subject to temptation. The text in Hebrews refers to Christ in his earthly capacity; the one in James refers to the Deity as such.

98.—How is it that the Salvation Army people are doing so much good, and not living out the message? Is God going to cast them off? or do they keep every day right?  
E. R.

We notice this question more particularly because, while it is not a very agreeable one to entertain, it involves a principle which all should understand. It is not our business to condemn other people. We should be very careful how we say that such and such people cannot be saved. God has not given us the prerogative to decide those things. These matters are in the hands of the Judge of all the earth, who will certainly do right. We may decide for ourselves as to whether we can conscientiously or safely pursue a certain course, but we may not condemn other people for not standing where we do.

God's people are not limited by denominational lines. It is the Spirit of God and of Christ in the heart and in the life that identifies the real Christian, rather than his peculiar faith or practise. "As many as are led by the Spirit of God, they are the sons of God." On the other hand, "if any man have not the Spirit of Christ, he is none of his." Wherever there is a man or woman who possesses the Spirit of God, there we find a child of God, no matter to what church he may belong, or whether he belongs to any or not; and although a man may be a Seventh-day Adventist, keeping the Sabbath, and doing every other outward duty very religiously, if he have not the Spirit of Christ, he is none of his. Our acceptance with God is a personal matter, and depends upon the relation we sustain to Jesus Christ. We should look upon our fellow men from this standpoint, and should leave the matter of judging to Him whose duty it is. It is for us to decide our own duty before God; it is also our privilege and duty to induce others to see what we believe to be right, and what God requires of them. Having done this, we must leave the work with him, and with those for whom we labor, always preserving in our own hearts the spirit of love, charity, and consideration for others. There are many honest-hearted Christians in the Salvation Army, as there are in other churches and denominations. And in every church, in every state, and in every nation, even in the dark places of the earth, God has his precious jewels, and he knows every one of them. He has made it our duty and privilege to show them the truth. This we may do best by living it out, and exhibiting in all that we do and say the spirit of the Master.

99.—I am puzzled by Deut. 14:21, which reads, "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God." Was this intended for Israel only? Please explain.  
I. E. C.

It is noticeable in God's dealings with men that he takes them where they are, and from that standpoint educates and elevates them. He does not lift them out of their low condition by main force, but seeks to do so by moral force. At the time when this language was written, it was doubtless customary for those nomadic tribes to eat the flesh of animals which died of disease. Years ago, when the Western country was new, I have often seen Indians taking the bodies of animals that had died of sickness, and using them for food. While a youth, I have given them permission to take such animals, at their earnest solicitation, and they considered it a great favor. It probably would have been more Christian-like to have given them a good live sheep, but I did not think much about that in those days. The Lord did not want his people to eat such things, but there was no way in which he could consistently restrain other people from doing so; hence he told his people not to eat them, but gave them permission to give such animals to those who did eat them, though they were not commanded thus to dispose of them; they were simply permitted to do so. The influence of their refusing to eat such objects would be to teach the surrounding nations the folly of doing so; thus in a little while the practise would be removed by the very process which God always seeks to employ in overcoming evil practises; viz., education and enlightenment. 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.

### A FEW DAYS AT HEALDSBURG COLLEGE.

HAVING recently accepted the truth as held by Seventh day Adventists, after having been a Baptist for about twenty-five years, and a minister the larger part of the time, I esteem it a pleasure to relate some impressions received during a short visit to the above-named college and college home.

It has been my privilege to visit denominational colleges in other States in the past, and in visiting this one I have found myself contrasting the differences, plainly observable, between it and others. In the first place, all the faculty, and most of the students, are earnest, humble, consecrated Christians, each striving in all of his words and actions to manifest the Spirit of Christ. This produces an effect at once noticeable and pleasing, to a degree never before witnessed by the writer in any institution of learning. While the rules are strict, and the management insists that they be faithfully carried out by all concerned, the admonitions are so kindly, mildly, and quietly given that it seems a pleasure to heed them. In all my experience with institutions of learning in the past, I have never visited one where the faculty seemed to work in such harmony, and where the management had everything under such complete, harmonious control.

Lectures are given by different members of the faculty from time to time, frequently on moral and religious subjects, and an effort is made to inculcate religious

thought and practise in all the daily duties of the students, not simply in a formal and routine way, but in the belief that religion is nothing if not practical, ministering to the highest personal development. In all the recitation rooms visited by the writer, the same dignity and high-toned decorum were observable, but so manifestly in the spirit of the Master as to take away all formality and stiffness, making the whole recitation a pleasure to both instructor and pupils. The management has certainly attained a great success in this direction, no doubt by untiring effort; for it is a well-known fact that there can be "no excellence without great labor." It may be accounted for, in part, however, from the fact that the institution is not a reform school, and young people too incorrigible to be governed at home are not wanted; and if such a disposition should be developed in a student, he would be sent home.

The courses of study consist of the preparatory, Biblical, normal, scientific, and classical courses; besides a primary department, where pupils are prepared for the preparatory department. Music, both vocal and instrumental, is taught all along through the different courses in some form, so that all may learn at least to sing, and those who wish, may become accomplished musicians.

But I must turn now to the Students' Home, presided over by President Howe, ably as-

sisted by other members of the faculty. The week I spent in the Home was one of the best of my life, not only for the many new truths I learned from the instructors in the Bible course of study and the college library books, but from daily intercourse with the teachers and the students of the Home, who share it as one family, with mutual interests and aims. There seems to be a studied care on the part of all to make the Home life attractive and efficient in the cultivation of those habits which distinguish the refined Christian man and woman.

Soon after the morning worship, breakfast is served in the dining-room below. After breakfast, all make preparations for college recitations, some beginning as early as eight o'clock. At nine o'clock all are required to be at chapel service, after which the time is occupied in recitations in the different class rooms until 1:30 P. M., when recitations are over for the day. Students then return home, and at two o'clock dinner is served, consisting of three courses, and from forty to sixty minutes are occupied in eating. The cooking is all done on scientific principles, and only the very best hygienic

such a school. Healdsburg College has a greater number of students in attendance this year than last, but I certainly feel that all Adventists and their friends in California should rally to its support, and double the number for the next college year.

In conclusion, allow me to say a few words concerning the social affairs of the College Home. Besides the holidays, when all the pupils are permitted to take an outing and enjoy the day together, the students of the Home are permitted, three or four times a year, to give a reception to the other college students and their friends. These are usually very pleasant and happy affairs. I had the pleasure of attending one on Monday night, beginning at seven and closing at ten o'clock. After the guests had been received by the president and his wife and the preceptress and other managers of the Home, and some time had been spent in social converse, a short musical and literary program was rendered, interspersed with about five minutes of social conversation between the selections, which made the evening pass off very pleasantly. Indeed, the writer does not remem-

ber ever having spent a pleasanter evening since becoming a Christian, and certainly not since embracing the third angel's message. The Spirit of Christ seemed to be manifest in every face, and it was indeed "good to be there." May the blessing of God continue to rest upon Healdsburg College, and those who have been called to conduct its work.

G. B. DOUGLASS.

### CANADA.

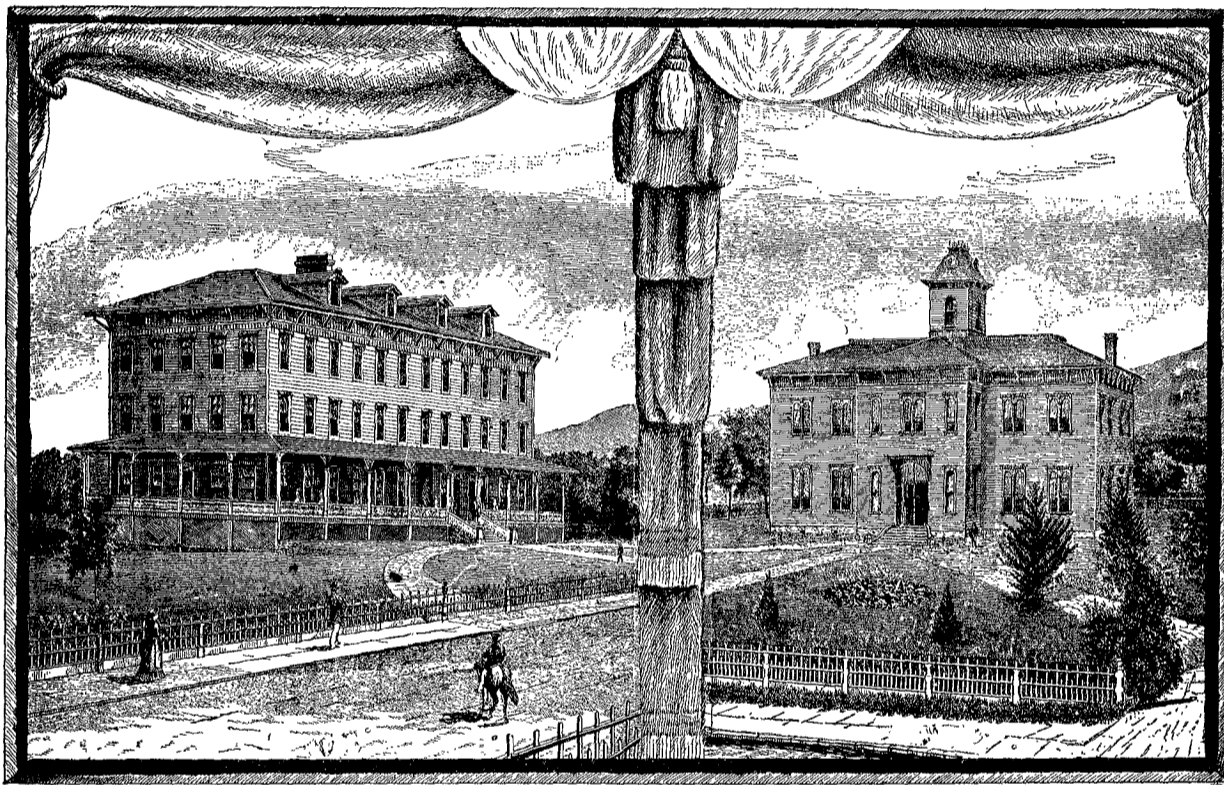
I HAVE visited, since January 29, the churches at the following places: Beecher's Falls, East Angus, Fitch Bay, Dixville, Mar's River, South Stukely, Wat-

erloo, Bethel, and Montreal, and I came to Belleville March 18, and stopped until April 9. We had some excellent meetings. Some new converts took hold to obey the Lord, and obtained his blessing. We had the usual amount of opposition, but God gave the victory.

PETERSBURG, ONT.—I was here from April 9-27. We had some good meetings here, and some victories were gained. I was invited to speak in a mission hall two miles out of the city, and held three services there. There are some here who seem interested in the truth as the result of studying "Bible Readings for the Home Circle." May God help them to obey.

BELLEVILLE.—May 1-5 I was here. Some more converts decided to walk in the light, and thirteen were buried with Christ in baptism, and were raised up, I trust, to walk in newness of life. I thank God, and take courage for what my eyes have seen and my ears have heard so recently in connection with the third angel's message. Some will obey in the midst of bitter opposition; the message must go. I organized a church here of sixteen members. An elder and a deacon were ordained, and the Spirit of Christ was with us, and we could praise God for some drops of the latter rain. It only makes us long for more. To God be all the praise!

I have taken two subscriptions for the REVIEW.  
J. B. GOODRICH.



HEALDSBURG COLLEGE AND BOARDING HALL.

foods are used, so that students are assured of healthful living. A few minutes of recreation are given after dinner, when all are expected to spend one and a half or two hours in domestic or manual labor of some kind in connection with the home or college premises. These requirements are made in consideration of the low rates of board and tuition, and for the benefit of the general training it affords. Twelve hours of such labor is required of each student, every week.

After working hour is over, each student can use the time until evening worship as he likes, never visiting the town, however, without permission of the president. At 6:15 the bell rings for evening worship, when all are expected to be in attendance. Then follows the "silent hour," after which all retire to their respective rooms for study. No talking above a whisper is then allowed in any part of the building, the study hour being continued until 9:30, when all lights must be put out, and the students retire to rest.

I do not feel like closing this article without stating that this college has no endowment, and hence is dependent upon its patrons and friends for its funds. I do not conceive of any way by which one could provide a more lasting benefaction to his fellow man, or more highly honor his Maker, than by contributing of his means to advance the cause of higher Christian education in

## THE WORK IN QUEENSLAND.

THE direct work of spreading the message in the colony began with canvassing, about six years ago. The result was soon seen, when isolated Sabbath-keepers began to spring up here and there. In 1893 some canvassers visited Rockhampton, and found a number keeping the Sabbath from reading "Thoughts on Daniel and the Revelation." They requested Bible readings, and soon there was a company of twenty-three Sabbath-keepers, who had never heard a minister. Owing to their urgent appeals for ministerial help, the Australian Conference decided to open up the Queensland field by tent work, and the first series of tent meetings in Queensland began in Rockhampton in August, 1894, Elders Starr and Hickox conducting them. Out of these meetings a good, substantial church was organized, numbering over fifty members. A number of additions have since been made, and the Rockhampton church is regarded as a thriving one.

To the north of Rockhampton, in Townsville, a small company of Sabbath-keepers meet, and still others are scattered away north of them. After closing the work in Rockhampton, the tent was moved to Toowoomba, a large inland town among the mountains, to which the people resort to escape the excessive heat of the Queensland summer. Here a prolonged effort was made, but the results were not so decidedly favorable as in Rockhampton. A church of twenty-three members was organized toward the middle of 1895. From Toowoomba a move was made to Ipswich. This is the largest town in Queensland outside the capital, Brisbane, and contains some fourteen thousand inhabitants. It is called the "city of churches," and not without reason, as it certainly is the strongest religious center in Queensland. Owing to this, the prejudice against the work was strong from the start, and the results have been comparatively small, judging by numbers. A company of ten adults meet on Sabbath, in the home of one of the brethren. At the present time, no preaching is being done in the colony, the ministers having been called to other fields for a season; but it is planned to hold a camp-meeting in Brisbane in August of the present year, and to follow the work up with a good force of workers in the city and its suburbs.

There can be no doubt but Queensland is a favorable field to work in, in some respects. The people are not poor, and while prosperous, they have not that pride which frequently attends prosperity. While easy of approach, those who profess religion are so imbued with the lax, careless spirit of the times, that though many admit the truth, they do not see its importance, and so cannot be brought to a stand. Truly there are multitudes in the valley of decision. May God help his servants to be faithful, and to blow the trumpet with no uncertain sound, that the people may be aroused from the spirit of slumber that has taken hold upon them.

T. WHITTLE.

## IOWA.

MASSENA AND EUREKA.—These churches were visited by Elder Olsen the 24th and 25th. Brother Moody and the writer have labored in this vicinity for some time. While the work has gone very hard in Massena and its vicinity, we are glad to say the Lord is working for the Massena church. We spent a very small proportion of the time at Eureka, but as a result, a number have accepted the truth. Elder Olsen baptized twelve willing souls, and others would have gone forward if they had not been deprived of the privilege by their friends. This church was organized last winter with eight members. We see the results of proper organization.

J. W. ADAMS.

## CALIFORNIA.

REDLANDS AND BEAUMONT.—On Sunday, the 12th inst., Elder Knox and I closed a two-weeks' tent effort at Redlands. We left a Sabbath-school of eighteen members. Elder Knox went to Los Angeles. I came to Beaumont, pitched the tent, and was joined by Brother Baxter Howe. Our meetings began the 17th inst. The attendance has not been large, but we are of good courage in the Lord, and glad to sow the seeds of truth.

J. G. SMITH.

OAKLAND.—In the Oakland district of California, some work has been done since my last report. We have been putting forth efforts in several of the suburban towns of Oakland the past year. The results are that we have organized a church, as already reported, in Alameda. This church is adding new members to her numbers, of such as shall be saved. In Berkeley, several have taken their stand, but one has gone away and others are going, so that I fear we shall not be able to organize there. We have some deeply interested ones in East Oakland, where we have been carrying on meetings for some time. The members of the Oakland church are doing considerable work in distributing reading matter. Elder M. C. Wilcox is expected to commence a series of discourses tonight on the "Plan of Salvation." The writer has taken up briefly the book of Romans in Sunday-night discourses at the Oakland church. Pray for the work here.

H. F. COURTER.

*Pacific Press.*

## MISSOURI.

ARNICA.—For a few months I have been in this vicinity, presenting the third angel's message to the people. Large congregations gathered at first to hear the truth, but when God's Sabbath was presented, opposition arose, especially by the ministers of this place. I kept on holding meetings until one of the ministers called for a discussion, and I agreed on the proposition. When the people saw that the opponent could bring forth no proof, a good many turned to our side, but did not have the courage to obey.

As a result of my meetings and discussion, from fifteen to twenty decided to obey the truth and keep God's Sabbath. A great many would obey if it were popular; others would if their relations and friends did; while a few said they were getting ready to obey. I have been trying to get some one here to organize the Sabbath-keepers into a church, but have not succeeded thus far, although I expect some one before long. I am of good courage. We must work while it is day; for the night is soon coming, when none can work.

EDWIN L. RICHARDSON.

## MICHIGAN.

CHASE, LAKE CO.—February 16 I closed a three-weeks' meeting at Adalaska, Presque Isle county. The blessing of God rested upon our work, and five precious souls took a decided stand for the truth. Our brethren at this place are putting up a substantial house of worship, which they expect will be ready to dedicate soon. I spent one day very pleasantly with Professor Brownsberger and his family, near Cheboygan. They are clinging to the truth, and planning to do what they can to advance the message.

At Freedom, Cheboygan county, I held meetings one week. The little company there remain faithful, and I left them rejoicing in the blessed hope. It is now two months since I came to Chase. Brother E. I. Dryer came and labored with me for one month, and his help was much appreciated. There has been a good attendance here all through the meetings.

Eight adults have taken a stand for the truth, and part of these gave their hearts to God for the first time. There are now seventeen who keep the Sabbath and meet with us here, though some live at quite a distance, and can come only occasionally. We hope to effect a church organization here.

I have received much of the rich blessing of God this past winter, for which I praise his holy name.

M. C. GUILD.

## TENNESSEE RIVER CONFERENCE.

ALONG the different lines of our work the prospect seems encouraging. Our canvassing agents are doing well. Our churches are doing some missionary work, and laying plans to do more. A commendable zeal is manifest among some of our young people, to fit themselves for places of usefulness. I was at Cross Plains a week ago. A good interest was manifest there. Brother W. S. Kinney was ordained church elder. Brethren Reed and Beardslee have gone to Murfreesboro with a tent, and it is expected that Elder F. D. Starr and the writer will soon go out with another tent. The prospect for good crops is favorable. Barley is headed, and will soon be ready for harvesting. Prices are low, but while this works against the producer, it is favorable for the consumer.

CHAS. L. BOYD.

## NORTH DAKOTA.

AFTER the close of our good institute at Vilas, S. Dak., in the last part of March, I spent a few days at my old home in Bridgewater. From there I returned to Fargo, N. Dak., to labor in Bible work, where I had worked during the winter. On my return home I found the little church doing a good work for the Lord. All were of good courage, and those that had taken hold of the truth during the winter were rejoicing in the precious truth and the glorious appearing of their Saviour. April 20 Elders Nelson and Fredrickson made us a good visit at Fargo. They remained with us a few days, and held several meetings. The Lord came very near with his Holy Spirit, as his servants presented the precious truths from the word of God.

There was a good outside interest. Our church was well filled each night. On one evening there was no meeting given out, as there was other work to do; but as evening came on, the church was quite well filled, and Elder Fredrickson preached to them, and there was a deep interest.

On Sabbath, April 25, Brother Nelson spoke from John 1:36, "Behold the Lamb of God." Following the sermon, we celebrated the ordinance of the Lord's house. There was a marked manifestation of the presence of the Spirit of the Lord with us. Several outsiders were with us through our quarterly meeting, and some were deeply moved, and took part with us in our social meeting. Our church at Fargo was much refreshed, and all felt that it was good to be there. On Sunday we had a business meeting at the missionary society, and arrangements and plans were made to do a large amount of missionary work this summer; and a liberal donation was made to finish the church. One united with us, and three more await baptism in a few days. There is a good interest among the outside people here, and we trust that many more will take hold of the truth soon. From here Brethren Nelson and Fredrickson go to Grand Forks to look after the work there. We praise the good Lord that the work is onward, and we want to keep pace with it, and at last have the overcomer's reward. Brethren, we earnestly ask for your prayers, that the Lord may bless his work here.

J. F. GRAVELLE.

FROM ELDER HOLSER.

[THE following private letter is just to hand. As it relates to matters of general interest, we give it here.—T.]

Basel, April 24, 1896.

DEAR BROTHER TENNEY: As the case between our Basel publishing house and the authorities on account of Sunday work has advanced another step, I thought that it would be of interest to you to learn about it.

During the past year, several attempts have been made to make out a case against us, and to impose the heaviest fine that the law permits,—five hundred francs. But in every case, some mistake was made about the name, and the matter still left pending. The last effort was to make the Central European Conference responsible, and the fine of five hundred francs was imposed on it, although it was stated plainly that this conference has no connection with the publishing house. Then the next step was just as irregular, for the authorities proceeded to collect the fine pronounced against the conference by attaching a machine in the publishing house!

The further they proceeded with this case, the more befogged they became, while we simply kept quiet and looked on. Having become so badly mixed up in this first case, they tried to make out a new case, and start with a clean record. Police were sent to question all who passed to and from the house. In this, some awkward work was done; one of those questioned, remarked that it was a shame that people could not pass to and from their own house without being held up and questioned by the police.

After this questioning, several of the office employees and the president of the Central European Conference were summoned. Perceiving that another blunder had been made in citing the president of the conference and not being clear how to proceed, action was suspended till they could get a clearer understanding of the case. In the meantime, Brother Revilly was called for a private interview with the president of the court. This interview was cordial, and no malice manifested. It was fully explained to the president that we had long ago closed our publishing house as a factory, and were converting it into a sanitarium. The president showed a disposition to close the case as amicably as possible; but as it was in court, they would have to call a short hearing to dispose of it finally. He also asked Brother Revilly if it would not be better for him to be inscribed as the responsible agent, as I was absent so much of the time. To this Brother Revilly replied that he did not care to sit in the Lohnhof (the name of the Basel prison).

To-day four of our office hands were cited to appear for this final disposition of the case,—Revilly, Kestenholz (the one who rents and runs our bindery), and two sisters. The two former only were called on the stand. The hearing was a very friendly one. The state's attorney stated that we really met the spirit of the law by keeping the Sabbath, and that in our case there was evidently no attempt to defy the law; but, on the contrary, we showed a disposition to do all that we consistently could to avoid collision with the authorities. But the law stated definitely Sunday, and as we worked on that day, the court was compelled to fine us; still he would propose a minimum fine of twenty francs for each, Revilly as representative of the house, and Kestenholz as proprietor of the bindery.

After a short recess, the witnesses were called in again to hear the sentences. Kestenholz was fined nothing at all, and Revilly five francs, or one day's arrest. This is the lowest that the law permits. Quite a change from the former attempt to impose the heaviest fine possible! It is evident that they desired to let us off as easily as possible, and yet maintain the "dignity of the law."

In questioning Kestenholz, they asked if his hands were compelled to work on Sunday, and if they could work on Sabbath; also if any of them were not Sabbath-keepers. When they asked him if he could not stop work on Sunday, he replied with the usual decision of his positive nature that he certainly could not. This provoked a smile in the court. The fact that they know him to be working, and that they failed to secure a promise that he would stop in the future, and that under these circumstances no fine was imposed, shows a remarkable change in the sentiment of the court.

It is quite probable that they will leave us in peace; it is gratifying to know that the whole court exonerates us to the extent shown in this hearing. But as long as these Sunday laws are in force, we may be disturbed any day; they make it possible for any evil-disposed person to drag honorable people before the courts. But thus far, in our case, the truth has triumphed, and we are sure that it will triumph in the future. Our health institution coming under the head of bathing establishments, we shall for the present, at least, have no difficulty along this line.

As we are just now starting on this new line, it is gratifying to know that the authorities are so favorable, and that things have taken such a fortunate turn. We believe that the hand of the Lord has wrought this, and to him alone belongs the praise!

I may give you a report of our work in Switzerland for next week. With best wishes,  
I remain,  
Yours in the Lord,

H. P. HOLSER.

#### WORK FOR THE REVIEW.

THERE is no need of speaking a word of commendation for the REVIEW to those who are regular readers. All such know its value, and would not be without it. Each week its pages are read with interest, and the spiritual food in its columns gives strength and courage to all its readers.

But I am sorry to learn that there are many families who profess to believe this last message, that do not have this valuable paper. Perhaps the minister who brought them into the light neglected to introduce it into their homes before he left. He may have been rather timid in this matter, thinking it might be done later. Not knowing the great help this weekly visitor would be to them, these new converts have been struggling along very much weakened and crippled in the Christian life because somebody did not do his duty. Again, there may be some in the church who by a few words in behalf of this good paper, and by loaning a few copies to their friends, might have induced them to become subscribers long ago.

Now I would like very much to say a word to all these families which do not have the REVIEW, to encourage them to take it and read it; but how shall I do it? I have not the time to go to see them, or write to them, even if I had their addresses. I would like to call their attention to the good articles from Sister White, the reports from the field, the interesting articles in the Home department, and many other interesting articles; but how can I do this?

I can think of but one way that I can have any part in doing this good work that ought to be done. If every reader of the REVIEW who reads this article, whether layman, canvasser, Bible worker, or minister, will look around and search out every family in his vicinity that does not have this valuable paper, and by informing them of the good things in it, seek to have them subscribe for a year, six months, or even three months, he will receive their thanks in after days for the good work he has done them. If they are in such close circumstances that they cannot pay for it, go around among your friends, and secure contributions sufficient to pay for it.

This will be good missionary work. Who will go to work at once?  
J. H. DURLAND.

#### SUNDAY LAWS FOR MINORS.

THE State of Alabama has no Sunday law except for minors. Any person over twenty-one years of age is at liberty to do any kind of labor on Sunday except gaming, racing, and a few other acts which are prohibited. The Sunday law for minors was intended to protect them from being forced to labor on Sunday against their will by those having them under their employ. This law also applies to servants who are employed by persons not restricted by Sunday laws themselves, to prevent them from working servants on Sunday against their will. But on April 30, in the case of Brother W. J. Hasty, of Columbia, Ala., this law was interpreted by the decision of the jury differently from its original intent.

Brother Hasty was arrested on the charge of compelling his son to perform labor on Sunday which was not the customary domestic duties of daily necessity or comfort. The State had three witnesses, who did not pretend to testify further than that the work was done by the boy, knowing nothing at all of his being forced to do it. The State then called the boy as witness in the case, and he testified that his father never asked him to do the work, but, on the contrary, that on the day in question he, himself, proposed to his father that they plow on that day. He testified that in the work on the farm he had much to do with the planning of the work, he being eighteen years old; that he was a member of the Seventh-day Adventist Church, having joined on his personal conviction on the question of the Sabbath, which he now observed, and worked on Sunday as a part of his religious faith.

The State's attorney argued the case, in face of this testimony, to the effect that the law presumed that when a minor and the parent did an act jointly, it was done under the direction or authority of the parent, and that under the persuasive influence of the parent, the minor was forced to do the work. He said it was unlike an Alabama boy to work of his own free will. This was quite enough for the jury to convict the defendant, even in the face of the following charge of the judge:—

"It is not whether the boy of the defendant worked on Sunday, but whether the defendant compelled him to do so; that is, did he force him to do such work? Before the jury can reach a conviction of the defendant in the case, they must believe from the evidence, beyond all reasonable doubt, and to a moral certainty, that the defendant compelled his son to work on the first Sunday in June, 1895; and unless this has been proved by evidence to the exclusion of every reasonable doubt, the jury should acquit the defendant. If the jury should believe, from the evidence, that the minor son of the defendant worked at the time, as said by the State, of his own volition, and was not compelled to do so by the father, then the defendant could not be guilty, and it would be the duty of the jury to acquit the defendant."

The jury was out only a short time before reaching a verdict of "guilty," with an imposed fine of \$20, the limit of the law, with \$31.70 costs, all of which is to be paid in the mines at hard labor for thirty cents a day.

Brother Hasty has a large family, and being now in the midst of his farm work, this unlawful enforcement of a law that was originally intended to protect the rights of a certain class of people, but is now enforced to deprive others of their rights, works an extreme hardship upon him. Old veterans who went through the war with Brother Hasty shed tears freely as he was shut up in the jail, and many of the younger men present, who had broad conceptions of justice, declared that it was an outrage upon the

community; but none of them could understand why he refused to give bond for the payment of fine and cost, rather than face the disgrace of the jail, and bear all its hardships. This is a hard point for the people to comprehend.

D. W. REAVIS.

#### FITCH BAY (P. Q.) HIGH SCHOOL.

THE second annual commencement of Fitch Bay High School was held April 28. The exercises were mostly the students' own productions, and the parts were well rendered. The enrolment has been thirty-seven, nearly all high-school students. The attendance has been good throughout. Excellent and thorough work has been done. The true principles of a practical education have been the object for which we have worked, and we hope much good has been done in fitting young people for usefulness in life. We thank God for his presence with us.

A good influence has been in the school, and all has gone pleasantly. No one has had to leave school on account of bad conduct. We wish our people in this part of the field would take more of an interest in the welfare of their children, by giving them the advantages of this school. May God bless the parents in their efforts to turn the minds of the youth in the channel of good. The outside interest in the school is good, even far better than at the close of last year. CARROLL H. DROWN, *Prin.*

## News of the Week.

FOR WEEK ENDING MAY 9, 1896.

### NEWS NOTES.

It is stated that according to his promises, Ballington Booth has turned over to the Salvation Army all the property which he held for that society in this country, including \$20,000 in cash. On Sunday evening, May 3, Mrs. Booth was to speak in the old headquarters of the Salvation Army. She was informed by telegram that if she undertook to do so, she would be arrested. To avoid trouble, she spoke elsewhere, but the action has not increased the doubtful popularity of Booth-Tucker. Several important defections of officers and corps have recently taken place from the old to the new organization.

A despatch from London, dated May 8, goes to show that President Kruger has scored another important victory in his contest with the representatives of the British government. Mr. Chamberlain stated before Parliament that the government was ready to concede to the Transvaal any reasonable guaranty demanded, and that in the future it would not be the victim of any more English forays. In relation to Cecil Rhodes, Mr. Chamberlain declared that while his actions were generally condemned, his past services to the country must not be forgotten. Mr. Chamberlain suggests that the whole conspiracy be thoroughly investigated, though he did not directly state the attitude which the English government would assume toward the Chartered Land Company.

We find the following despatch in substance in the *Chicago Herald* of May 5: "Officer Bensley, who went to the camp grounds of the 'sanctified saints,' near Grand Junction, Mich., for the purpose of arresting Charles Orr and Jeremiah Cole on the charge of starving and maltreating children, returned last night. He reported that Cole had disappeared, and that Orr was in Indiana. From Clifford Lundey and Ora Strong, aged fifteen and seventeen, he learned what he considers conclusive evidence of cruelty. They say: 'We saw the whipping of Eva Acres for denying a misdeed of which she was accused. Two women stripped her to her underwear. Cole took a whip in both hands, and applied it with great force. We thought she would drop. Her seventeen-year-old sister pleaded in vain for mercy. Cruelty failing to bring the confession, she was made to kneel upon the altar, and thank them for the whipping. In this she did not suit them, and was whipped again. Pike said it was ordered by God, but Cole confessed that the whipping was harder than ordered.'" If we are correctly informed, this is the kind of "saints" that publish the *Gospel Trumpet*, and make a special business of opposing the truth of the third angel's message, especially the Sabbath. They profess to believe that the law of God was abolished, and from their actions, one would think they did,

Considerable interest in political circles is centering around the coming presidential campaign. The Republican convention will be held in June in St. Louis, and the Democratic in Chicago in July. Of the five or six men prominently mentioned as possible candidates of the Republican party, Governor McKinley, of Ohio, seems to stand in the lead; and among the possible candidates for the Democratic party are mentioned the names of President Cleveland, Governor Matthews, of Indiana, William Eustis Russell, of Boston. It does not seem probable that the impending battle will be waged on the usual bitter and blackguarding lines of crimination and recrimination. The principal issue will probably be the financial question, and upon this point neither of the parties is perfectly united.

Expeditions for the relief of Cuba do not all find smooth sailing. The schooner "Competitor," from Key West, Fla., was captured by the Spanish gunboat "Mensajera," on April 25, within Spanish waters. The boat contained contraband of war and several passengers, evidently bound for the relief of Cuba. The boat was taken to Havana, and the passengers, five or six in number, were placed under arrest, and confined in Moro Castle. A court-martial convened on the 8th inst., and it is seriously apprehended that the decision will be averse to them, and that they will be condemned to be shot. Efforts will be made by the United States government to stay the execution of such a sentence, but the proof against the men is very conclusive, and no very serious fault could be found with Spain for executing judgment upon those who were caught red-handed in the matter. The schooner was so near the shore at the time it was captured that most of the filibusters jumped overboard, and either succeeded in reaching land, or were shot by the rifles of the crew of the gunboat.

Various rumors have spread abroad in reference to the recent assassination of the shah of Persia. Some of these attach the blame to Russian intrigue, some to the perfidy of his son, the heir to the throne, and others to religious matters; but the fact in the case seems to be that the rash deed was the result of a fanatical freak on the part of a Persian named Mollah Reza, who coolly slew the shah. He was a follower of Jem Aledin, who in 1891 was exiled from Persia for high treason. This man has long been plotting the foul deed, and, it is probable, had a few accomplices to assist him in carrying out his purpose. Being informed of the fact that upon a certain Friday the shah would visit a celebrated shrine for the purpose of worshiping, he disguised himself as a woman, and watching his opportunity, fired the fatal bullet, from which death almost immediately ensued. His son, Muzaffer-ed-Din, promptly ascended the throne, and checked any possible tendency to revolution, and the situation will undoubtedly be accepted peaceably. Just how it may affect the relation of other countries, remains to be seen.

The use of the new gas known as acetylene, seems to be growing in favor. It is produced from a solid substance, which being immersed in water, turns to a highly inflammable illuminating gas. In the solid state it may be easily transported. It has been supposed that it was highly dangerous, both on account of its very inflammable nature, and because of its poisonous qualities, which, in case of an escape, would make it dangerous to life and property. But further investigation has, in a measure, set this matter at rest by demonstrating that it is no more dangerous in these respects than ordinary gas. In the State of Wisconsin the insurance companies have raised the embargo placed upon its use, and even consider it safer than ordinary gas. There is a prospect that insurance companies in general will take this action, and if they do, acetylene is almost sure to spring into active and extensive use. It is available for lighting purposes in private dwellings, as well as in large institutions. It also furnishes a very cheap and compact motive power in the place of ordinary gas and gasoline. It is predicted that it will soon come into use for cooking and heating purposes in the place of the ordinary gas.

The progress of electricity as a motive power is marked and constant. We have already noticed some attempts which have been made with success in using it for propelling locomotives. The experiment was first tried on a large scale in Baltimore, where it was necessary to haul heavy trains through a tunnel running under quite a portion of the city. The tunnel involved heavy grades, but the great work attempted by the monstrous machines has been performed with eminent satisfaction. It is now announced that the Pennsylvania and New Haven Railroads will soon adopt electricity as the motive power on their trunk lines. It has become quite common lately for railroads to be paralleled by light trolley lines running from city to city, and these have in every case proved very damaging to the railroads; and it seems that the only way in which the competition can be met is for the railroads to institute a similar service, and the outlook for the future seems to indicate that the policy will be light and frequent

trains running at a higher rate of speed. The change will be very welcome to the traveling public, in its absence from the choking smoke and cinders which proceed from the locomotive funnel.

The principal interest in the Methodist General Conference in Cleveland, so far, seems to center in the question of the admission of women as delegates. After several days of useless struggling with the problem, the ladies most interested, of whom there were four, offered to withdraw, and thus put a quietus on the disturbing controversy. This action was finally accepted by the majority of the conference; but on last Friday, when a motion was made to accept male alternates in the place of the ladies, and to give the alternates their seats, a storm arose that involved the meeting in scenes of wild confusion in which grave bishops and doctors of divinity lost their heads in the angry battle of words, and which, it is said, resembled a political meeting more than a Christian assembly. The resolution was finally referred.

### ITEMS.

—H. H. Holmes, the notorious criminal, expiated his crimes on the gallows in Philadelphia on the 7th instant.

—Electric locomotives have showed themselves to be fifty-five per cent. cheaper in coal consumption than steam locomotives.

—There are 3424 known languages, or rather dialects, in the world. Of these 937 are Asiatic, 587 European, 575 African, and 1624 are American languages and dialects.

—J. Watson Hildreth, the boy train wrecker of Rome, N. Y., has received a life sentence. His companions, Plato and Hibbard, pleaded guilty to manslaughter, and were sentenced to forty years' imprisonment each.

—Princess Louise of Denmark, eldest daughter of the Crown Prince Frederick, and Prince Frederick of Schaumburg-Lippe, cousin of the reigning Prince George, who was born in 1868, were married at Copenhagen, May 5.

—The *London Standard* has a despatch from Madrid which says: "The Spanish government has declined the pope's mediation in Cuban affairs, on the ground that an acceptance would be tantamount to recognizing America's right to interfere."

—Tesla avers that his phosphorescent light is so closely a duplicate of sunlight that it can scarcely be distinguished from it. It possesses all the health-giving qualities, and drives away dampness. The light is already an accomplished fact.

—What is claimed to be the largest single pane of glass in the country was received at Hartford, Conn., from Belgium recently. It is twelve and a half feet high, fifteen and a half feet wide, one-half inch thick, and weighs eighteen hundred pounds.

—Russia is pushing the construction of the Tiflis Kars Railway, and will probably have it completed by August next. It will enable her to carry an army from the Caucasus to the doors of Turkish Armenia. The line is one hundred and ninety miles long, and is already built as far as Alexandropol, fifty miles from Kars.

—Scrumptox is a new disease to which football has given rise in England, says the *Medical Record*. It is a pustular eruption, coming indirectly from dirty jerseys, and affecting especially the forwards in Rugby football, who have to shove in scrimmages. It has been proved to be contagious. Bacterioscopic examination has shown the presence of the *Staphylococcus pyogenes aureus*.

—Horse-racing and bicycle-racing are bad enough, but divorce court racing is unspeakable. There is a "record," however, and here is the latest: "Judge Maynard in the Suffolk (Boston) superior court, divorce session, May 7, started on a list that contained an even fifty divorce cases. At adjournment in the afternoon none of the fifty were left, all having been disposed of. The court sat just six hours, and this gives an average time limit of just seven minutes and twelve seconds each. Divorces have been granted in less time than that, but seldom, if ever, have fifty consecutive cases been heard and disposed of so rapidly."

—The Green Book on Abyssinia was issued at Rome last week. It contains important documents showing that from January, 1895, to April, 1896, there was a continued importation of arms from France into Ethiopia. The negotiations between Italy and Abyssinia, the book says, were broken off because King Menelek refused to give up immediately the Italian prisoners in his hands, and also declined to accept the condition excluding him from accepting any other European protectorate, which Italy proposed as an exchange for her consenting to abrogate the treaty of Ucciali, whereby an Italian protectorate was established over Abyssinian territory.

—King Khama, of Africa, since his return to his own country, has been lecturing with a magic lantern to his black subjects, on his tour in Britain last autumn.

—Latest news from Buluwayo is to the effect that the natives are tiring of their rebellion, and show signs of weakening. Help has reached the city, and the danger is supposed to be virtually past.

—A large five-story building was totally destroyed in Cincinnati on the evening of May 4 by the explosion of a gasoline engine used to drive a lighting plant. Eight or ten people were killed, and a large number injured.

—The city of Milwaukee is experiencing a great strike of street railway employees. The police are not able to protect the car lines, and the city is virtually in the hands of the strikers, who are, however, so far peaceably disposed.

—Perhaps never before in the history of this country have potatoes been so plenty and so cheap as this spring. In Wisconsin we learn that they are being sold for from one cent to three cents a bushel, and that farmers are using them to spread on their land for nourishment.

—A colony of Dunkards, comprising twenty-five of the wealthiest families in the church in this county, left Anderson, Ind., last week for North Dakota. They have closed a deal for two thousand acres of land, and each will be given eighty acres. They will give one tenth of all they make to the church.

—It is declared by the official inspired press of Germany that Great Britain's encroachments in South Africa are not confined to the Transvaal, but extend to the whole Afrikaner interests, to which Germany, these journals assert, is now inclined to tender her moral support, and even diplomatic intervention.

—A recent census of the German empire develops the interesting fact that the number of clergymen in the whole country is 30,250, of whom exactly 15,000 are Protestant and 15,250 are Catholic. The Protestants, however, constitute two thirds of the entire population, and the Catholics only one third. Does this mean that the German Catholics require a greater number of preachers to drill doctrines into their heads than do the Protestants?

—The *Cape Times* of April 4 contains several despatches relative to the arrival of the Seventh-day Adventist missionaries at Buluwayo. One of them reads as follows: "Mr. Sam Lewis and party have brought in the following people, members of the Seventh-day Adventist mission, from Gwaai River: Sparrow (two families), one Tripp family, one Anderson family, A. Lawrence, W. Bosman, A. Goep, Dr. Carmichael, J. Landsman, and R. Pittwaugh."

—By the tablet which Dr. Bliss has discovered at Lachish is forever demolished the theory of the "higher critics," so called, that the Mosaic books must be of later date than was formerly supposed, because writing was unknown in Palestine at so early a day. This Lachish tablet is attributed by the highest authority to about 1400 B. C., and the writing on it, very much in the style of Genesis, shows a high development of the art of writing. This is near the time of Moses.

—The crop report for Michigan for April says that the weather in April was very favorable, and crops of all kinds made good progress. Not more than two or three per cent. of the wheat sowed will be plowed up because winter-killed or otherwise destroyed. With few exceptions, the reports show no damage by insects. The average condition of wheat in the southern and central counties of the State is the highest reported in five years. The prospect is good for heavy crops of apples and peaches. The average percentage for the State is 96 for apples and 84 for peaches.

—The work on Herr André's balloon which is being constructed for the purpose of reaching the north pole, is proceeding rapidly. A balloon house is to be erected in Spitzbergen. It will be octagonal in shape, twenty-five meters high and thirty seven meters broad. The walls and floors will be lined with felt at the points where the balloon will be liable to touch them. The roof will be covered with cotton cloth, and the windows will be of gelatine in place of glass. The steamer on which the expedition will set out for Spitzbergen will carry about thirty-five tons of sulphuric acid to generate the hydrogen.

## Special Notices.

### TENNESSEE RIVER CAMP-MEETING.

THE time fixed upon for the Tennessee River camp-meeting, is July 31 to August 9; the place, Clarksville, Tenn. A new electric-car line is being laid from the city to Shelton Park, the free use of which is offered to us. The camp is to be in a beautiful grove of native trees, under the shade of which the family tents can be pitched. Two springs on the ground, will furnish an abundance of fresh water. Provision will

be made for all who may attend. Order your tents in season, of the chairman of the camp-meeting committee, W. D. Dortch, Springville, Henry Co., Tenn. Begin now to get ready yourselves, and to advertise the meeting among your friends and neighbors.

We expect the president of the General Conference, and other laborers will be with us, and that God will meet with us, and do great things for us. We need and must have his blessing. According to our faith, so it will be to us. CONFERENCE COMMITTEE.

### NOTICE FOR DAKOTA.

THE next annual meetings of the Tract Society and Conference of Seventh-day Adventists of Dakota, will be held at Madison, S. Dak., June 22-29. The first meeting of the conference will be called at 10:30 A. M., June 22. All delegates are requested to be present at this hour. N. P. NELSON, *President*.

### MICHIGAN STATE MEETING.

THERE will be a State meeting for the Michigan Conference workers, and all others who desire to attend, at Greenville, Mich., from June 2-7, beginning Tuesday evening and closing Sunday evening. It is requested that all the Michigan workers, ministers, licentiates, Bible workers, and all others who can do so, attend this meeting. We hope that we shall have much of God's blessing at this meeting. Plans will be laid for the summer's work. All should bring bedding, if possible. I. H. EVANS.

### QUEBEC CAMP-MEETING.

THIS meeting will be held June 17-29, 1896. The place of the meeting will be announced soon. We hope to see a general gathering of our people at the meeting this year; we are one year nearer the final gathering of God's people, and there will be only a few more such meetings before Jesus will come to take his people home. Do not let little things keep you away from this meeting.

We are to have excellent help, and these ministers visit us only once a year. Let us make the most of our present opportunities. We all need the spiritual food that God's servants will have to give us, and we cannot afford to lose it. Come at the first, and stay until the close. Let all come prepared with bedding, so that they may care for themselves. Provisions will be furnished on the ground, as usual. J. B. GOODRICH.

### PENNSYLVANIA, NOTICE!

THE Pennsylvania camp-meeting will be held at Williamsport, Pa., June 4-15. The grounds are on the Vallamont street-car line, near where the meeting was held three years ago. Those who attend the meeting will please observe the following instructions: All persons coming in on the Pennsylvania Railway will get off at the main depot, and then take the Fourth street car-line, making connections with the Vallamont line at Market street. Those coming on the Reading road will take the street-car line running by the station, and direct to the grounds. The usual railroad rates have been authorized by the Trunk Line Association, and card orders have been issued by the following roads: Pennsylvania R. R., Philadelphia and Reading R. R., Lehigh Valley R. R., Central R. R., of New Jersey, Weston N. Y. and Pennsylvania R. R., and Allegheny Valley R. R. Tickets on sale from June 1-11, and good returning until June 17. Please send in for the card orders at once, stating the railroad you wish to take. W. M. LEE, *Secretary Pa. Conference*.

### NORTH DAKOTA CAMP-MEETING.

THIS meeting will be held at Jamestown, the same place where it was held last year, June 5-14. As we have spared neither time nor labor, that this meeting might be held before our annual State meeting, in order to favor the brethren there, as they said it would be the most convenient time for them to attend the meeting, I trust, dear brethren, you will come up to the feast. The Lord blessed us greatly last year, and he is the same merciful, loving Father still, and will ever meet with his people when they are gathered in his name. As we see the prophecies fulfilling right before our eyes, we know that the end of all things is fast approaching, and we cannot expect many more such meetings where we can meet with brethren of like faith, and worship the Lord undisturbed. As many of the brethren in North Dakota live so far apart that they cannot meet together very often, we hope they will do all in their power to attend this meeting, and we will do everything possible to make them as comfortable as we can. There will be laborers there who have had deep Christian experience. The preaching will be in three languages,—English, German, and Scandinavian. There will be straw, hay, and feed for horses, and we will also try to obtain pasture for them.

But we would say to all who have a small stove, Bring it with you; for it is often quite cold this time of the year. We will have a book tent there, where all may obtain books and tracts for missionary work.

We have promise of good help from the General Conference, so come, brethren and sisters, and bring your children with you, as there will be a special effort made for them this year. All desiring tents would do well to let me know, that we may know how many tents to bring with us from South Dakota. My address will be Vilas, S. Dak., till May 26. N. P. NELSON.

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

## Publishers' Department.

### ARE YOU A SUBSCRIBER?

THE question at the head of this note has particular reference to our church paper, the REVIEW AND HERALD. In looking over our REVIEW AND HERALD list, we find about two thousand names of persons that were subscribers to our church paper a year ago, but whose names have since been cut off. These individuals, of course, would not have the benefit of reading this note; but there are a number of thousand of our people who doubtless will read it, and we would like to have them consider if they cannot do as good missionary work in the way of calling the attention of brethren and sisters who are not subscribers to the REVIEW to the importance of taking this paper, as they can in any other way.

The subscriptions of quite a large number, also, will expire during the month of May. These should have prompt attention, and their subscriptions should be renewed without delay. We cannot afford to lose the valuable instruction that our church paper brings to us

Every week. No family of Seventh-day Adventists can afford to be without it. Now we trust that those whose subscriptions are about to expire will not only send in their subscriptions, but will inquire among their neighbors, and see whether there are other brethren living in their localities who should take the REVIEW, and whose subscriptions might be secured by a little effort.

You will remember that we stated a few weeks ago that the REVIEW AND HERALD Board had decided to furnish the paper for \$1.50 a year to new subscribers. A person who has not taken the REVIEW for a year will be considered a new subscriber, the same as those who have never taken it at all. Changing the paper from the name of one person to that of another in the same home will not be considered a new subscription, and a short study of the ten commandments would doubtless convince all of the wrong of such a course. Certainly the REVIEW list should be increased four or five thousand during the next few months. Will not more than ten thousand subscribers that we have at the present time assist us in accomplishing this desired result? A. O. TAIT.

NOTICE!

Late copies of REVIEW, Sentinel, Signs, and Good Health would be thankfully received and used to advantage in missionary work, if sent prepaid to J. E. Murphy, Nortonville, Ky.

TENN. RIVER TRACT SOCIETY.

The Illinois Tract Society would be pleased to have clean copies of all our papers, in all languages, sent post-paid to Mrs. E. E. Baldwin, 555 West Thirteenth Place, Chicago, Ill. They are for use in hospital work. A. W. ROTHWELL.

WANTED.

A GIRL.—A good girl to do general housework in a small family. Address Mrs. Leslie Rice, Box 463, Sargis, Mich.

EMPLOYMENT.—Work with Sabbath-keepers, farming preferred. Age, 20. Address A. E. Kimball, 8 Fifield St., Nashua, N. H.

Obituary Notices.

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

YOUNG.—Died at Wrightstown, Minn., April 28, 1896, Bertha Raye, infant daughter of Wm. H. and Mary E. Young, at the age of 6 months and 6 days. J. H. BEHRENS.

ARMSTRONG.—Departed this life at Rock Hall, Md., April 30, 1896, of pneumonia and inflammation of the bowels, Brother Robert W. Armstrong, aged 26 years and 5 months. Words of comfort by the writer. R. D. HOTTEL.

CAMPBELL.—Died near Nashville, O., April 16, 1896, Gracie E. Campbell, infant daughter of William and Dollie Campbell, aged 9 months and 10 days. Comforting words were spoken from the Scriptures by the writer, the text used being Matt. 5:8. GEO. W. PEABODY.

STILLWELL.—Died April 1, 1896, of asthma and catarrh, Elder G. A. Stillwell, while on his way home from Madison Court House, Va. He was sick only two weeks, and was conscious to the last. Funeral discourse by the writer, from 1 Cor. 15:26. "The last enemy that shall be destroyed is death." T. H. PAINTER.

MATTESON.—Died near Jackson, Mich., April 21, 1896, Una B. Matteson, aged 19 years, 9 months, and 15 days. She leaves a husband and one child in bereavement. Sister Matteson had been an esteemed member of the Jackson church for about five years. Funeral attended by the writer. Text, 1 Thess. 4:13. F. D. STARR.

STEPHENS.—Died at her home in West Salem, Ill., April 28, 1896, Sister Nancy Ann Stephens, aged 51 years, 10 months, and 29 days. In 1877 Sister Stephens' attention was called to the last message, which she embraced with all her heart. In 1880 she became a member of the West Salem church, and remained faithful in all her duties. In the midst of heavy burdens she was always cheerful, and never wavered from her confidence in the truth. Her hands were constantly administering to the wants of others. Funeral at the church, attended by a large gathering of the people. Words of comfort from Rev. 14, 13. Another "mother in Israel" was laid to rest. J. P. HENDERSON.

HAYES.—Roy W., son of Gilbert M. and Flora Hayes, fell asleep in Jesus at his home near Calistoga, Cal., April 26, 1896. Little Roy, as he was familiarly called in the community, was thirteen years old October 29 last. He was a child of remarkably sweet and quiet disposition, and a general favorite of all who knew him. Words of comfort by the writer from 1 Thess. 4:13-18. G. A. SNYDER.

MARTIN.—Died of consumption, at Audubon, Ia., March 31, 1896, Eldorado Martin, aged 32 years and 9 months. He embraced present truth at the camp-meeting in Illinois in September, 1883. He fell asleep peacefully, trusting in Jesus, and rests in the bright hope of a part in the first resurrection. He leaves a wife and four children to mourn their loss. LIZZIE MARTIN.

NEAL.—Died of pneumonia, at her home near Lovington, Ill., March 11, 1896, Sister Flora Neal, aged 33 years, 5 months, and 21 days. Sister Neal was a daughter of Wm. Hull, and a live member of the Seventh-day Adventist church. She leaves a husband and three children. Funeral services by the writer from Rev. 14:13. Her friends mourn not as those who have no hope. C. H. BLISS.

CREEK.—Died April 21, 1896, near Trenton, six miles east of Hartford City, Ind., Sister Dariatt Creek, aged seventy-three years. She was a faithful member of the Methodist church for years. Last December, under the labors of the writer, she accepted the present truth fully, and united with the Hartford City church. She leaves a number of relatives and friends to mourn her loss. Words of comfort by the writer, from Rev. 14:13. F. M. ROBERTS.

OTT.—Miss Georgiana Ott, daughter of Sister Diantha Ott, died of consumption at her home in Wysox, Pa., Sabbath, April 18, 1896. Sister Ott lacked five days of being twenty-one years of age. She was baptized, and united with the Seventh-day Adventist church at Wysox, in October, 1895. She was a patient sufferer, and wholly resigned to the will of God. The writer spoke to a large congregation of friends of the family from Job. 14:14. A. F. BALLENGER.

STEWART.—Died at Fort Steilacoom, Wash., April 4, 1896, Martha A. Stewart, formerly M. A. Holt, aged sixty-three years. She embraced present truth in the State of Vermont in the early days of the message, under the labors of Elder Ingraham. She was a woman of more than ordinary ability, but of late years disease had preyed upon her, until her mind became affected. In her last rational moments she expressed a hope for the reward of the faithful and a home in the earth made new. R. P. STEWART.

POWELL.—Death visited the home of Brother John Powell, of South Solon, O., March 1, 1896, when he departed this life, being 40 years and 6 months old. He embraced the principles of the gospel early in life, and united with the Methodist church. About eight years ago he accepted the Adventist faith, and united with the church at Grape Grove, O. He rejoiced in the truth to the very last, until consumption removed him. Words of cheer and comfort by the writer, from Ps. 48:4. A. G. HAUGHEY.

HAWES.—Died at Carrollton, Wash., April 2, 1896, Brother G. L. Hawes, aged 41 years, 8 months, and 20 days. He embraced the third angel's message several years ago, and led a consistent Christian life. In April, 1891, he was married to Miss Annie Davis, who, with two children, is left to mourn his death. He often expressed his confidence and trust in God in the language of the hymn, "I left it all with Jesus long ago." He truly sleeps in Jesus. Words of comfort by the writer, from Ps. 17:15. C. A. WYMAN.

DAVENPORT.—Died at her home in Whitman, Mass., March 20, Mrs. George S. Davenport, aged forty-four years. Sister Davenport was sick for four years with a tumor, and everything that medical skill could do was done for her. She was a great sufferer, but bore it all with Christian patience and forbearance. She fell asleep peacefully in Jesus, and rests in a bright hope of a part in the first resurrection. The deceased leaves a husband, a daughter, and a son. The services were conducted by F. L. Hunnewell. JAMES LAYS.

CLESTER.—Killed instantly, by accident in a sawmill near Converse, Ind., William E. Clester, aged 42 years and 8 months. He was a firm believer in the present truth, but failed to make an open profession, and in the midst of life he was buried in death. His wife is a faithful adherent of the faith. At her request, appropriate services were held, the writer speaking from John 11:25. Two children young in years are left to her care. Sister Clester received many tokens of condolence in her sudden bereavement, from those around her. J. P. HENDERSON.

POST.—Fell asleep in Jesus at Marinette, Wis., April 27, 1896, after a short attack of typhoid fever, Myron Post, son of Henry and Clara Post, aged 22 years and 2 months. Brother Post, lately so promising, buoyant, and vigorous, leaves his parents, three brothers, two sisters, and a large circle of friends, keenly to feel his loss; but none need weep as those who have no hope, for Brother Myron rests in Jesus, his Saviour, having early, with his twin brother Byron, given his heart to Christ. The funeral sermon was preached by the writer, from Ps. 116:15 and Rev. 14:13, 14, in the Methodist Episcopal church of Marinette, before a large audience, even a company of military young men, who knew and loved him, showing him marks of respect and honor, which he had well merited. D. T. BOURDEAU.

BEAN.—Died of heart failure, Nov. 10, 1896, at her home at Little River, Mendocino Co., Cal., Sister Mary P. Bean, in the eighty-third year of her age. Her early religious experience was among the Methodists, and she was a worthy member of that church until 1852, when she asked that her name might be taken from the record, as she had heard and embraced the doctrine of the near coming of the Lord, which she believed until the last. A few days before her death she exclaimed, "Blessed Jesus! he will come again." About ten years ago Elder J. O. Corliss visited this place, and under his labors, she embraced the truth of the seventh-day Sabbath, which she held to be sacred until her death. She lived for many years in Hallowell, Me., where her home was called the "Pilgrim Home," as she ever gave all those that bore the message of her soon-coming Saviour a warm welcome. Mrs. RUEL STICKNEY.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Ad'l. Ex. Express, etc. Includes times for Chicago, Michigan City, Niles, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, GOING WEST, Mail Ex., L'd Ex., P'd Ex., A'd Ex., Mix'd Tr'n., P.C. H. Pass., etc. Includes times for Chicago, Valparaiso, South Bond, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Lansing, Durand, Flint, Lapeer, Inlay City, Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, Boston.

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., MAY 12, 1896.

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Brother and Sister Lingle, who have been appointed to go to Honolulu as nurses, left this city for the West on the way to their future field, last week. Dr. P. S. Kellogg and his family, who go to take charge of the medical work in Honolulu, expect to leave us soon.

Professor W. W. Prescott and his family, at last account, had arranged to sail from Sydney, Australia, April 28, for Cape Town, on the steamer "Nineveh." Before leaving Australia, a four weeks' teachers' and workers' institute was held at Cooranbong, over which Professor Prescott presided.

We are very thankful to Elder Durland for his kind words spoken in reference to a wider circulation of the REVIEW, in his article on another page. Had the article come a little earlier in the week, we should have been pleased to place it in the Editorial department. But it will be easily found, and we trust it will be read attentively by all.

A despatch received from Brother D. W. Reavis, of Alabama, states that the friends of Brother Hasty, whose conviction for compelling his son to work on the Sabbath was noticed in the REVIEW last week, have paid his fine, and Brother Hasty is now at liberty. He was held only two days. A fuller account of his trial and the circumstances is given this week in a letter from Brother Reavis.

On Sunday morning we received the following note from Brother A. T. Robinson, of Cape Town, which will be read with great interest by all our readers: "A wire was received at this office a day or two ago, from Brother Tripp, stating that the whole mission party are all right. You will see by the copy of the *Cape Times* which I send under separate cover, that they were all brought into Buluwayo. I can give no information at this writing as to whether the mission farm has been looted by natives or not, nor do we know whether or not their cattle are safe. I will keep you fully posted each mail of any information received here."

We take the following note from the *Pacific Health Journal*. We most heartily join in the pleasure suggested: "The friends of Professor Sanderson will be pleased to know that he has entirely recovered from his recent severe illness, and seems to be progressing favorably."

We noticed Elder F. I. Richardson on the street the other day, but we did not have an opportunity to speak to him. He is just back from his work in Jamaica, W. I., where he has been spending the past year. We understand that he speaks very highly of Jamaica as a field of labor, and had some regrets at leaving the island. He comes here preparatory to going to South Africa.

The commencement exercises of the Battle Creek College will be held for the preparatory department on the evening of June 15, and for the collegiate department on the evening of the 16th. The annual sermon will be delivered by the president of the faculty, Professor G. W. Caviness, on the Sabbath preceding. Elder Uriah Smith has been invited to give the commencement address before the graduating class.

The sentence of imprisonment pronounced some time ago upon Brethren Burrill, Howe, and Simpson, in Ontario, is now likely to be carried out. The latter is already imprisoned in Chatham jail, and the two former are soon to return to Ontario, and the order for their commitment being out, they will probably be behind the bars by the time this reaches our readers. Let us remember them, as bound with them. Let us also pray that their experience may have an effect to glorify God, and elevate his truth in the eyes of the good people in that country. Brother Simpson writes that he is of good courage in the Lord, and rejoices in the opportunity of suffering for the truth's sake.

We trust that the earnest, heartfelt appeals that are being sent out to our people by the Foreign Mission Board through its officers, will reach and deeply touch every heart to whom they come. Not only do we wish this in view of the urgent needs of the cause, but also because of the saddest feature of the situation: the indifference of our people to the wants of the cause, is so clearly made manifest. To be aroused from this stupidity and brought to a sense of the present hour, is the most pressing need we have just now. Our work is expanding; it is rapidly accomplishing its Heaven-appointed mission; God is moving the world, and by a thousand providences opening the way all about us. But instead of being inspired and animated by the evident co-operation of heavenly agencies, we are settling down to our ease, perfectly willing that the work should be done by the Lord or his angels, by other men—by any one or by no one, so long as we are only eased of all responsibility in the matter. This indifference is fatal. We are on the "enchanted ground." He who sleeps in spiritual idleness now, does so at the peril of his soul.

### NOTICE!

The business office of the International Religious Liberty Association having been removed to 39 Bond St., New York, and Elder A. O. Tait finding it inconvenient for him to remove

his family to that city, he has resigned position as corresponding secretary of association, and has taken up other labor. Elder A. F. Ballenger is appointed to take the place of Brother Tait as corresponding secretary. Let all make a note of the fact.

ALLEN MOON.

### THE SPECIAL SEASON OF FASTING AND PRAYER.

The time set apart for this occasion, May 15 and 16, is now close at hand. An appeal written by the General Conference Committee has been sent out to all our churches and scattered brethren and sisters in this country, as far as we have the addresses. We hope that you will all have it in time. But even if this should not be so in some cases, it need not stand in the way of a proper observance of the days appointed.

The promise of the outpouring of the Spirit of God in the latter rain is now due, but as yet we have had only a few droppings, as it were. This is not a time to settle back, and rest easy. We must bestir ourselves. Probation is fast closing, and soon the precious opportunity now offered will be forever in the past. Then alas! many will wake to the sad fact that they are forever lost.

"The angel of mercy is folding her wings ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and the power of Satan is working in the world to stir up the religious elements, under the training of the great deceiver, to work with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshaling under the leadings of the prince of darkness, and this is only the beginning of the end."—*Mrs. E. G. White, in Special Testimony.*

What a solemn time this is! How much it means to live, and be connected with God's work under such circumstances! God forbid that any one should now, like Meroz of old, fail to come up to the help of the Lord against the mighty! We need a deeper work of grace in our hearts; we need the endowment of the Holy Spirit; we need to understand and feel more fully our duty to contribute of our means to God's work, so that it be not hindered. Our ministers need the power of God's Spirit resting upon them, that their labor may be effectual in bringing God's message before the world. Our churches must show greater activity in working for the Lord wherever the way opens. Wise plans must be laid and carried out, that will give all an opportunity to act their part well.

The appeal will be sent out as a number of the *General Conference Bulletin*, and thus it will come into the hands of a large number of our people. The subject matter has been carefully prepared, and is worthy of prayerful study. It is arranged in four readings, with the expectation that there will be at least that many meetings during the two days. We ask those who have such matters in charge to make all necessary arrangements for conducting the meetings, and having the articles properly read.

We have also suggested that a missionary collection be taken up at such a time during the meetings when it would be thought most proper. This would be helpful in meeting our immediate necessities.

O. A. O.