

# The Adventist REVIEW AND HERALD HOLY BIBLE THE FIELD IS 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.

VOL. 73, No. 21.

BATTLE CREEK, MICH., MAY 26, 1896.

WHOLE NO., 2169.

## The Review and Herald,

ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,

BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.

SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

### ACQUAINT THYSELF WITH HIM.

BY WORTHIE HARRIS.

(New York City.)

CANST thou by searching find out God?  
 Canst thou perceive with finite mind  
 The measures of the Infinite,  
 Or prove his thoughts divinely kind?

If thou wouldst come and learn of him,  
 Be taught his gracious love and light,  
 Then bring the offering most mete,—  
 Thine heart, so precious in his sight.

There will he make his blest abode;  
 The Holy One delights to dwell  
 Enshrined within the humble soul  
 Who joys his praise and works to tell.

Thou shalt be taught of him, thy God,  
 And know his glorious hope in thee;  
 And if thou constant yet abide,  
 Tread still his paths eternally.

So shalt thou walk with him, and know  
 His wondrous ways from day to day;  
 Increasing and eternal weight  
 Of glory will be thine for aye.

## Our Contributors.

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

### WHAT DOTHTH THE LORD REQUIRE?

BY MRS. E. G. WHITE.

"BECAUSE iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

My brother, my sister, do you in your words, in your spirit, in your actions, resemble Christ? If in word and spirit you represent the character of Christ, then you are Christians; for to be a Christian is to be Christ-like. The tongue will testify of the principles that characterize the life; it is the sure test of what power controls the heart. We may judge our own spirit and principles by the words that proceed from our lips. The tongue is always to be under the control of the Holy Spirit.

When poor, wounded, bruised souls come to you for words of hope, you are to speak to them the words of Christ. Do you refuse to give them pleasant, courteous, kind words? Those who speak as Christ spoke will never plant bitter words like barbed arrows in the wounded soul. "The Lord hearkened and heard." Will you bear in mind that the Lord hears the

words we speak, and is acquainted with the spirit that prompts our action? Christ is the defense of all that are hidden in him.

Bear in mind that every unkind word, every ruthless thrust, is recorded in the books of heaven as given to Christ in the person of his suffering ones. Is it not Christ-like to speak kind words, comforting words, even though you feel inclined to do otherwise? Is it not Christ-like to help lift the burdens when they press heavily upon souls whom God has valued so highly as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life?

It is of great importance what attitude we assume toward those who are laborers together with God. I am so sorry to write that the Lord withholds many blessings which he longs to bestow upon those who have a knowledge of the truth; he cannot pour out his blessing upon the human agents, because of their attitude toward their fellow laborers and their fellow men. Those who claim to be members of Christ's body will allow their own fancies, their likes and dislikes, to shape their conduct toward even God's own delegated servants. After Christ has made the infinite sacrifice to redeem us from the oppressive power of Satan, shall we fail to pity and help those who are fallen and sinful like ourselves? Shall one man usurp an authority over his brethren, and hurt their souls because he imagines that he has authority, and can do this work? The Lord "suffered no man to do them wrong; yea, he reproveth kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm."

"Dost thou believe on the Son of God?" You are just as dependent upon Christ for all that you receive as is the weakest, poorest, and humblest soul. "Dost thou believe on the Son of God?" A mere speculative belief amounts to nothing. Do you believe on the Son of God as your personal Saviour? Then if you believe with all your heart, God dwells in the soul, and the soul in God. You represent Jesus. Those who are in positions of trust are on test and trial, to see if they will be wise men in positions of trust, to reveal whether Christ is working in and through them, so that he can represent his character and express himself in their words and actions toward his heritage, for whom he has given his own precious life. He will not suffer those who are entrusted with responsibilities to harm his children. He will punish all who are acting in his stead, if they suffer one to be hurt, bruised, or discouraged, and become crippled in spirit or influence through the course they pursue, or if they look with indifference on the wrong course of another who claims to believe the truth. He will surely punish the one who misrepresents Christ in character, in words, in attitude. Every arbitrary exaction of man toward his fellow man will react upon himself in double measure. Just in proportion as the human agent is a partaker of the divine nature, he will be in sympathy with Christ. Jesus says, "A new commandment I give unto you [that ye tolerate one another?—No], That ye love one another; as I have loved you, that ye also love one another. By this shall all men

know that ye are my disciples, if ye have love one to another." "This is my commandment, That ye love one another, as I have loved you."

Through false philosophy, Satan has a wide-spread influence over many minds that are loyal to God's commandments in sentiment but not in practise. What is the character of 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." Here we have the character of the Lord Jesus plainly set forth, and the principles upon which he acts as law-giver.

The fifty-first psalm is of great importance; its lessons should be studied and practised. We should say with the psalmist, "O Lord, open thou my lips; and my mouth shall show forth thy praise." If the heart is in harmony with the truth, the lips will speak words to help, to bless, to strengthen, and not take all the life, courage, and confidence out of a man, and exasperate him by the manifestation of a spirit which reveals that Satan is working through the human agent who claims to be a Christian.

The following words were written not to meet the case of a few who are great sinners, but to meet the case of men who have been entrusted with special responsibilities,—men who are not to be lords over God's heritage, but to be ensamples to the flock: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

All these are lessons from God, to be carefully studied and diligently practised. Many of those who profess to believe important, sacred truths are by their words and actions exerting an influence that counteracts the truth. There are many whose unlawful propensities are so strong, because of their high notions of their own capabilities, that the Lord cannot work through them; for it would prove their ruin. Therefore the power that should be revealed in these men as representatives of Christ is not revealed; for God cannot work with men's sins. He may bear long with them, and send them messages of warning; but unless they shall take heed and mend their ways, he will leave them to themselves, to be filled with their own doings. In these perilous times there are few who are qualified to do a work for the Master; and men know not what they are doing when they will in any way grieve the Spirit and wound and bruise the souls of men engaged in opening the Scriptures to others.

## EAT THE WORD, AND GROW THEREBY.

BY PHILIP GIDDINGS.  
(British Guiana.)

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. In order to grow, we must first be born, and as "that which is born of the flesh is flesh," so "that which is born of the Spirit" is first a babe. We start out, then, in the spiritual life as babes, and "as new-born babes, desire the sincere milk of the word," to "grow thereby." 1 Peter 2:2. Infants grow by the food they eat, and spiritual infants by the word. Being babes, they are fed by milk—the "sincere [unadulterated, pure] milk of the word." As they grow older, milk must give way to strong meat.

The infant has a sort of instinctive acquaintance with the parent. As he grows, the intellect expands. He is beginning to understand the many kind offices of the parent, and if he is a grateful child, his love increases with this acquaintance; for we love each other in the ratio of our acquaintance with each other's motive toward us, and to the extent of that motive. And thus the more acquainted we get, the more like each other we become. To become much acquainted with God is to love him much. To be acquainted with him in all the varied experiences of life,—through bliss or blast, through pæans or pains, through blue sky or black cloud,—and still to know that all things are working together for good, is, through this knowledge or acquaintance with our Lord, to grow in grace. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." 2 Peter 1:2. "To grow in grace" means to grow in favor, in loveliness of his character—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance [self-control]. These are the fruits of those who know God. We become holier and holier, taller and taller, in the divine life, "unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:13.

As we grow older, our ideas and interests change. The young woman no longer finds the childish glee she once had with dolls. The grown man has lost his keen delight in "pitching marbles" and "flying kites." When I was a boy, there was no play I loved so well as pitching marbles. I would go without food, if my parents would only let me play at marbles. Grown persons used to say, "I don't see what good you get out of marbles." But I got much pleasure from the game until I too grew up, and lost sight of, and relish for, marbles. And so as we grow in the spiritual life, things that once delighted us delight us now no more forever. Like Paul we say: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

It is distressing to parents to have a babe that does not grow. From Mr. James Wharton's "Helps Heavenward" I copy the following: "Lived in a cradle twenty-nine years! Died, near Sandusky, O., March 21, 1892, one of the most remarkable of human creatures,—an infant aged twenty-nine years. The child, or young man, was the son of Austin Borden, and during all the years of his life, was nothing more than a mere babe. He developed in no respect, and died in his cradle. He could neither talk, walk, nor recognize any one, and was as helpless when he reached manhood as the day he was born." It is expected of a child that he will grow, and after a time, in the natural order of things, assume responsibility to do the same duties that once were done for him. Now, a spiritual child should thus grow. Paul complained of some Christians who would not grow and take responsibility: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first

principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:12-14.

We are to grow by the word. "Eat ye that which is good, and let your soul delight itself in fatness." Isa. 55:2. There are all the spiritual food elements in the word to make fat-souled Christians. However, there is a peculiar state of the spiritual system analagous to the physical system—a state in which, although a person eat ever so much, he continues to lose flesh, grows thin, and finally, with food in his mouth, dies of starvation. What is the explanation of the anomaly? Simple enough: he ate, but the system did not digest nor assimilate the food. No blood and flesh were made, the old tissues wore out without replenishment, and the consequence was leanness, starvation, death. And so, too, a person may eat the word, but unless his heart is in the right, healthy condition to digest and assimilate it, the soul is starved, and shall die.

## THE EPISTLE TO PHILEMON.

[THE following preface and paraphrase of the epistle to Philemon are translated by Brother W. E. Harding from the Latin of Bernardino á Piconio, an author much in vogue among Roman theologians some two hundred years ago. They will be read with interest and profit.—ED.]

Philemon was a nobleman, a Phrygian by race, a citizen of Colosse, conspicuous among his countrymen for his power and wealth, but above all for his Christian faith, piety, and charity. Among many others, he had a slave named Onesimus, also a Phrygian and Colossian, who, having gathered together some of his master's property, fled with it from Colosse to Rome.

Paul, then being in bonds at Rome for the first time, instructed, converted, and baptized Onesimus, and sent him, with this commendatory letter, to his own dearly beloved Philemon, beseeching him, with a wondrous ingenuity of charity, to forgive Onesimus, and take him back into favor. This letter was written at Rome during Paul's first imprisonment there, at the same time as the epistle to the Colossians. (See Estius, and Bagster's Bible.) It was carried to Colosse A. D. 62. In it the apostle indeed teaches no one particular point of Christian doctrine *ex professo*, but he gives a wonderful example of charity, or Christlike love. If the teacher and apostle of the Gentiles lavished so much love upon a slave, a fugitive, a thief, what Christian ought to neglect the duties of charity toward any one, even the lowest and vilest!

By this epistle we are taught to despair of no one soever; for Onesimus, the thief and runaway, by the grace of God became an illustrious man. If we may believe ancient writings, he succeeded Timothy as chief elder at Ephesus, and finally received the glorious crown of martyrdom for Christ at Rome under the emperor Trajan.

## PARAPHRASE ON THE EPISTLE TO PHILEMON.

## Salutation. (Verses 1-4.)

Paul, bound in chains for Christ's sake, and Timothy our brother in Christ, to our dearly beloved fellow laborer, Philemon, and to Apphia our beloved sister in Christ, and to Archippus our fellow soldier in the apostolic army, and to the congregation of the faithful which is in his house: grace and peace be unto you from God our Father, and from the Lord Jesus Christ.

## Introduction. (Verses 4-8.)

Thanks be to God! I am ever mindful of thee in my prayers; for I hear of the exceeding

faith which thou hast in the Lord Jesus, and the charity thou exercisest toward all Christians; so much so that the liberality and beneficence of thy faith is become evident to all men through the knowledge of all the good works which are done by thee by the grace of the Lord Jesus Christ. And justly do I give thanks; for I have great joy and solace from thy charity, my brother; because through thee the hearts of the saints have been refreshed.

## Proposition. (Verses 8-17.)

Wherefore, although (as an apostle of Jesus Christ) I might use great freedom toward thee, and I might boldly tell thee what thou oughtest to do, nevertheless on account of the charity with which I love thee, I prefer to beseech thee as a friend (especially since thou art an old man like Paul who writes to thee, and who is now in chains for Christ). I do beseech thee for my son Onesimus, whom I have spiritually begotten in my bonds. He indeed was formerly useless (that I say not injurious) to thee, but now he is useful both to me and to thee. Him have I sent back to thee. Therefore do thou receive him as my very heart. I would fain have kept him with me, that he might do me those services which thou thyself, his master, wouldst perform for me wert thou at Rome, seeing me in chains for the gospel of Christ. But without consulting thee I would not keep him, lest this kindness of thine toward me should proceed from necessity rather than from thy good will. Perhaps, indeed, God permitted Onesimus to depart from thee for a short time in order that, being converted, thou mightest receive him back to cleave unto thee eternally. Not in the quality of a slave merely, do I send him back, but more than a slave; that is to say, a very dear brother, and one especially dear to me; and much more a brother to thee, both by reason of his bodily service, and his spiritual brotherhood.

## Conclusion. (Verses 17-25.)

If, therefore, thou considerest me thy comrade and friend in Christ, receive him as myself. And if Onesimus when leaving thee injured thee by his theft, set the damage down to my account. I will be responsible for it. That thou mayest be assured of this, behold, I Paul have written this in my own handwriting, I will repay thee. I will not mention how much thou art indebted to me by reason of thy conversion to Christ. O, my brother, let me share this joy in the Lord through thee. By this kindness refresh my heart in the Lord: receive Onesimus, my cherished son, into favor, and rejoice my soul in Christ. These things have I written thee, persuaded of thy obedience, perfectly sure thou wilt do more than I ask. At the same time, I pray thee prepare me a guesting place: for I hope that by your prayers I shall soon be given back to you, freed from these chains.

Epaphras, my fellow captive for Jesus Christ's sake, saluteth thee. Marcus, Aristarchus, Demas, and Luke, my helpers in the gospel work, salute thee.

The grace of our Lord Jesus Christ be with your spirit. Amen.

## NOTES.

Verse 11.—"He formerly was useless to thee, but is now useful to me and to thee." Paul alludes to the meaning of the name "Onesimus." In Greek, *ὄνησιμος* is the same as *χρηστικός*,—*useful*. Hence in the Greek text there is a beautiful antithesis between *ἀχρηστος* (*useless*) and *εὐχρηστος* (*useful*). It was as if he had said, Formerly he was *Non-Onesimus*, but now is *Onesimus*.

Verse 24.—"Marcus, Aristarchus, Demas." The last is here mentioned before the name of Luke, the evangelist. Theodoret says his name was put before that of Luke because he was then a more prominent worker in the church. In Paul's second imprisonment at Rome the name of Demas is dropped out, and 2 Tim. 4:9, 10 has these words: "Do thy diligence to come

shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." Let him that standeth beware lest he fall.

#### PARAPHRASE OF 119TH PSALM.

BY MRS. M. E. DURKLE.  
(Battle Creek, Mich.)

Thy word, O God, a bright lamp is,  
Its rays are all divine;  
It lights my pathway to the skies,  
And makes dark places shine.

Thy word I've hidden in my heart,  
'Gainst thee may I not sin;  
Teach me thy statutes, blessed Lord;  
I'll walk thy way within.

Ope thou mine eyes, that I may see  
Things wondrous from thy word;  
Good understanding give to me,  
To keep thy precepts, Lord.

Thy testimonies I will keep,  
And never be ashamed;  
My comfort in affliction is  
Thy law I've not defamed.

In thy commandments I delight;  
I've thought upon my ways,  
And in the stillness of the night,  
Rejoiced thy name to praise.

Thou hast dealt well with me, O Lord;  
Afflictions have been good;  
Far more do I esteem thy word,  
Than necessary food.

Hold thou me up! I shall be safe!  
Thy statutes I respect;  
All those who err from them do not  
Christ's righteousness reflect.

Sorrow and sadness fill my heart  
When wicked men deride;  
If they will not from sin depart,  
Their steps shall surely slide.

Great peace have they which love thy law,  
And nothing shall offend;  
Like a lost sheep I've gone astray;  
Now, Lord, my steps attend.

#### TOWARD SODOM.

BY JOHN M. HOPKINS.  
(Chatfield, Minn.)

I WILL introduce myself to you, reader, by inviting you to go back with me in the world's history to 1918 B. C.; and we will go, if you please, to that part of the earth which some hundreds of years afterward became the inheritance of God's chosen people Israel,—the Holy Land. Profane history has not been able to give us much information respecting the condition of the country and the customs of the people of that remote past; but the book of God is not silent in regard to it. We know it was a tropical country, and the record says the "plain of Jordan," the vale of Siddim, "was well watered everywhere, . . . even as the garden of the Lord."

Eden, the garden of the Lord, was the home prepared by infinite wisdom and love for the representatives of our race, as they came from the hand of their Maker, and we can easily imagine how abundant was the supply of everything their needs required to sustain a healthful, vigorous life, gladden the heart with joy and song, and enrapture the eye with beauty. Even so it was in the lovely valley of the Jordan. Surrounded by a beautiful landscape, the air soft and balmy, the earth's surface through the entire year covered with its carpet of green, the breezes laden with the fragrance of flowers, the woodland resounding with the sweet melody of the birds,—all nature gave voice to one sentiment—happiness.

Bountiful harvests repaid the husbandmen for the little labor they were required to perform, while flocks and herds grew and fattened on the rich vegetation of the encircling hills. The olive, the palm, and the vine contributed to swell the stores and increase the happiness of

the dwellers in that favored clime. With their wants thus easily supplied, with little care or labor to occupy their minds or engage their hands, the people had much time for idleness and levity; and as is too often the case under such circumstances, they became vain in their imaginations, proud, pleasure-loving, and very sinful.

It was at this time that two men, rich in silver and gold, flocks and herds, came up out of Egypt into the vicinity of Bethel. Here, because of the large herds they each possessed, there was a strife between the herdsmen of Abram and those of Lot. And Abram said, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, . . . even as the garden of the Lord. . . . Then Lot chose him all the plain of Jordan; and Lot . . . dwelled in the cities of the plain, and pitched his tent toward Sodom." Gen. 13: 1-12.

And, reader, that was when Lot made the mistake of his life. He was not compelled by the narrowness of the land, or the selfish course of his friend and uncle Abram, to go where he did. The "whole land" was before him. He was privileged to go to the "right hand" or to the "left," and he deliberately chose the plain of Jordan. And how terrible were the results of that fatal choice! Let us carefully follow him.

The very next statement is that "the men of Sodom were wicked and sinners before the Lord exceedingly." The prophet Ezekiel bears this testimony: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good." Eze. 16: 49, 50.

Lot was not ignorant of the immoral condition of Sodom; for he was "vexed with the filthy conversation of the wicked." 2 Peter 2: 7. So utterly defiled were they that not even ten righteous persons could be found among them. Even Lot's own sons-in-law spurned his entreaties to flee from that doomed city. We follow the record further, and learn that God swept Sodom and three other cities with the besom of destruction; and to-day its once beautiful site is submerged beneath the acid waters of the Dead Sea.

And what was the result to Lot?—He lost all the property he had invested in the city. He lost his wife, the companion and comfort of his life. He lost his sons-in-law, who refused to leave the city. His daughters lost their purity and virtue, and thereby he became the ancestor of the idolatrous Ammonites and Moabites, whom God utterly destroyed;—all this the result of that one fatal mistake of choosing to dwell amid those baleful influences, of pitching his tent toward Sodom! Had he not pitched his tent *toward Sodom*, had not his heart *first inclined in that direction*, he would never have been found *in Sodom*; and therefore all the evil that followed would have been averted.

#### MORAL.

"Evil communications corrupt good manners." "A little leaven leaveneth the whole lump." 1 Cor. 15: 33; 5: 6.

All habits gather by unseen degrees,  
As brooks make rivers, rivers run to seas.

—Dryden's Ovid.

Therefore "abstain from all appearance of evil." 2 Thess. 5: 22. That which is not in strict ac-

cord with purity and uprightness; that which will not bear close investigation in the light of truth; that which requires the least deviation from what your pure heart and sensitive conscience tell you is right,—avoid all these as you would the fatal sting of the adder. Here only is safety. Below this standard there is danger.

How often are the youth enticed by the "little foxes"! How often are things brought to their attention which their keen sense of right tells them is wrong,—the indulgence of vain pride, of appetite, of passion. But through lack of resolution, through petting and fostering their wishes, they allow the wishes to grow and grow, until they gain the mastery, conscience is stifled, and principle is sacrificed,—they pitch their tents "toward Sodom."

To such I would say, Resolutely say No, and stick to it. To the Christian I would say, Do not engage in any undertaking or amusement upon which you cannot in your closet, upon your bended knees, implore the blessing of Heaven. Do not attend any place of festivity where you cannot invite the Prince of heaven to accompany you. Here only is safety.

#### WHERE IS THE CHANGE?

BY J. E. EVANS.  
(New Orleans, La.)

In a sermon preached in the city of Washington, Sunday morning, May 10, by the Rev. Dr. Talmage, much importance is attached to the proposed recognition of God in the Constitution. Speaking of its framers, he says, "They all, so far as they amounted to anything, believed in 'God the Father Almighty, the Maker of heaven and earth, and in Jesus Christ, his only begotten Son.'" Again: "All the decent men of the Revolution believed in God." Under the sub-heading, "Source of Good Government," these words occur: "You ought not to regard a man who does not believe in God any more than you should regard a man who does not believe in common decency. Your pocket-book is not safe a moment in the presence of an atheist."

The conclusion naturally drawn from this is that no one who "does not believe in God" should be allowed any part in the affairs of civil government. Such language does not recognize, with even a semblance of charity, the many thousands of good citizens of this country of the class here mentioned, and is, therefore, adverse to the spirit of American institutions. Shall religion now be made a qualification for office of public trust? Dr. Talmage's hearers and readers are too familiar with the facts as they exist among some professedly Christian people, to believe the atheist to be the only one who is disposed to take what does not belong to him. We are living in a time when a profession of religion is not sufficient proof of integrity. The words, "Trusting in Almighty God," even if placed in the fundamental law of the land, can never make Christian those who are not willing that He shall reign over them.

Further on, Mr. Talmage says: "Lift up your heads, ye everlasting doors of our glorious Constitution, and let the King of glory come in. Make one line of that immortal document radiant with Omnipotence. Spell at least one word with thrones." Why should this be done?—Because "we are going to want divine interposition still further in our national history," and "we are to hand this government to our children as it was handed to us—a free land, a happy land, a Christian land;" and because "this country belongs to God, and we ought, in every possible way, to acknowledge it. . . . Put his name in your pronouncements. Put his name on your ensigns. Put his name on your city and state and national enterprises. Put his name in your hearts."

Why not make the enthronement of Christ in

the hearts of men the first consideration, instead of the last? God has already been acknowledged on our coin, and are we any better for it? Have we thus secured his blessings? The preacher continues: "Let no political party think it can do its duty unless it acknowledges that God who built this continent, and revealed it at the right time to the discoverer, and who has reared her a prosperity which has been given to no other people."

This movement, which is becoming so popular, means no more than did a similar movement in the fourth century. Constantine, the emperor of Rome, had medals made upon which both he and Christ were represented; swords were marked with the cross; the monogram of Christ and Apollo were on the same banner; a standard was made bearing the first two letters of the Greek name for "Christ," and below were the images of the emperors; and both pagans and Christians were represented on the coin. All this indicated the widespread spiritual declension then increasing, and the union of church and state by which it was enhanced.

One who has studied but little into the workings of such a union can see in the above quotations naught but a union of the civil and ecclesiastical powers, yet the following will show that the author did not intend to make such an argument in its favor. He says: "Before the approaching adjournment of our American Congress, it ought to be decidedly and forever settled that no appropriations be made to sectarian schools, and that the courtship between church and state in this country be forever broken up." Again: "As you regard the welfare and prosperity of our institutions, keep politics out of religion." This is good doctrine, and the only safe ground to stand on, but a union of church and state is effected in more ways than by sectarian appropriations.

Speaking of a personal interview with Emperor Alexander of Russia, he says: "The emperor wondered how it was possible that all the denominations in America could stand upon the same platform. But so it is, and so let it ever be. Let there be no preference, no partiality, no attempt to help one sect an inch higher than another. . . . On the other side of the sea the world has had plenty of illustration of church and state united. Let us have none of the hypocrisy and demoralization born of that relation, on this side of the Atlantic." Yes, there has been plenty of it; and it has been fully demonstrated that men cannot be made Christian by law. The Doctor, however, looks forward to a golden era: "When the last swamp shall be reclaimed, and the last jungle cleared, and the last American desert Edenized, and from sea to sea the continent shall be occupied by more than twelve hundred million sons, may it be found that moral and religious influences were multiplied in more rapid ratio than the population. And then there shall be four doxologies coming from north and south and east and west, four doxologies rolling toward each other, and meeting mid-continent with such clash of holy joy that they shall mount to the Throne."

However pleasing such a picture may be, it is opposed to the word of God, which declares, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. It is also very different from language found in a sermon preached by the same pastor more than ten years ago, in which he said: "I simply state a fact when I say that in many places the church is surrendering and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipations. . . . Look abroad, and see the surrender, even on the part of what pretend to be Christian churches. . . . There is a mighty host in the Christian church, positively professing Christianity, who do not believe in the Bible out and out." After

speaking of the wealth in the church, he continued: "And yet I give you the appalling statistics that in the last twenty-five years . . . the churches of God in this country have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four. Eternal God! What will this come to?" A great change has evidently taken place. Where? Is it in the morality of professors, in the world at large, or is it in the style of preaching?

#### WHY PRAY?

BY ELDER J. M. COLE.

(Lewistown, Pa.)

THE question is often asked, "Why does God ask us to pray to him and express our thankfulness, when he knows what we need before we ask?" Our prayers do not flatter the Lord, nor does he love us because we pray to him. "For he is kind unto the unthankful and to the evil." Luke 6:35. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. But our asking the Lord for the things we need shows that we acknowledge our dependence on him; and thanking him continuously keeps us from forgetting past blessings and mercies. It was because men did not return thanks to God that they forgot God and his works. "When they knew God, they glorified him not as God, neither were thankful." Rom. 1:21. And as the result of unthankfulness, comes that long list of heinous sins spoken of in the last part of the first chapter of Romans.

But why should men thank God?—Because "in him we live, and move, and have our being." "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." Then should we not "come before his presence with thanksgiving" "every morning to thank and praise the Lord, and likewise at even"? Ps. 95:2; 1 Chron. 23:30. As we lift up our eyes to the hills from whence cometh our help, we remember that here God was with us, and there God helped and blessed. All along the way his hand has guided and kept us. This produces a feeling of gratitude in the heart to him from whom all blessings flow. It gives us confidence in him, and leads us to trust him in the future. Trust and confidence is faith; therefore prayer produces faith, and we are saved through faith.

#### BE CONTENT TO FILL YOUR OWN PLACE.

BY ELSIE A. BROWN.

(Watrousville, Mich.)

THE Bible tells us that we are God's building. A building has timbers of various shapes and sizes, made to fill both large and small places. The great posts stand as pillars of strength to the whole. The little braces aid, support, and give additional strength to the posts. The builder makes each piece to fill a certain place, and it will be clearly seen that no piece can fill a larger place than the one designed. The little brace could not make a sound post, even though ever so much additional material were tacked upon it. No reliance could be placed in such a post. Its very appearance would be unsightly. So of necessity if we fill any other place than that which God designed for us, it must needs be a smaller one; for we may be hewed off and made to suit a smaller place than he designed we should occupy, but what a waste of material and time! Not only is matter wasted that should have been used, but more must be procured to make again the larger timber.

How shameful that we, by our unwillingness

to be used as God planned to use us, should misrepresent him before the world, hinder his work, and lead men to count him slack concerning his promise! May God help us to be content to fill the very place for which he designed us. If large, we may trust God: we "can do all things through Christ which strengtheneth us. If small, be of good courage. Remember that even the door-latch is not an unimportant addition to the building. If a brace, let us wish ourselves a post, a sill, or a beam, and thank the Lord that we may be of good material and do just as faithful service in our place as the larger timbers in theirs. The greatest thing possible for any piece, either large or small, is faithfulness, and that which shall decide our eternal destiny finally will not be the space we have occupied, but the acceptance with which we have filled our sphere. By God's grace let us be true to our calling, and let the building of God go up to completion as rapidly as possible.

#### "I WILL KEEP THEE."

BY ELDER F. D. STARR.

(Battle Creek, Mich.)

THIS precious promise is an oft-repeated one many times has the assurance been given in both the Old and the New Testament that the Lord would preserve his people. "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forever more." "He that keepeth the commandments shall not slumber." Ps. 121:7, 8, 3.

The time mentioned in Rev. 3:10, when the promise of being kept applies with peculiar force is a very perilous time,—the hour of temptation that comes upon the whole world, to try all the inhabitants. "I also will keep thee." If we were not for this promise, we might well tremble in view of that critical time. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7. "At that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

"To the people who will be keeping the commandments of God when under the hand of oppression, will come these words of comfort: 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.'"—*Review and Expositor*, Vol. 70, No. 18.

Here we have the location of this blessed assurance. "Just before us is the 'hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' All whose faith is not firmly established upon the word of God will be deceived and overcome. . . . Those who are earnestly seeking a knowledge of the truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense. 'Because thou hast kept the word of my patience, I also will keep thee,' is the Saviour's promise. He would sooner send every angel out of heaven to protect his people than leave one soul that trusts in him to be overcome by Satan."—*Great Controversy*, Vol. IV, p. 560.

The God of Israel has kept his people alive in famine; he has kept them from the rage of lions, from the violence of fire, from the perils of the deluge, from the anger of wicked men and demons, and from all manner of harm. He is able to keep us to-day from foes temporal and spiritual, and from moral defilement. For this we pray daily, "Deliver us from evil," and in daily experiencing its fulfilment, we shall be prepared for the impending test, and to stand among those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5.

## 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.

### LOSS AND GAIN.

Sorrowed that the golden day was dead,  
Its light no more the country side adorning;  
But whilst I grieved, behold, the east grew red  
With morning!

Sighed that merry spring was forced to go  
And doff the wreaths that did so well become her;  
But whilst I murmured at her absence, lo  
'T was summer!

Mourned because the daffodils were killed  
By burning skies that scorched my early posies;  
But whilst for these I pined, my hands were filled  
With roses.

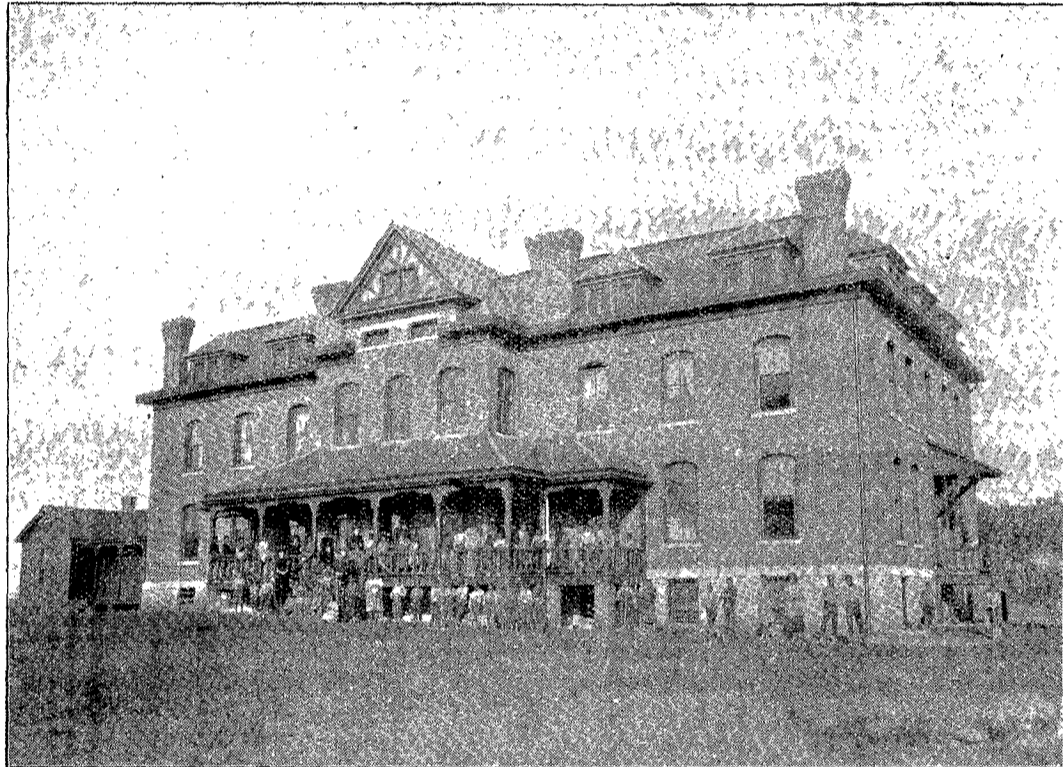
Half broken-hearted, I bewailed the end  
Of friendships than which none had once seemed  
nearer;  
But whilst I wept, I found a newer friend,  
And dearer.

And thus I learned old pleasures are estranged  
Only that something better may be given;  
Until at last we find this earth exchanged  
For heaven.  
—Ellen Thorneycroft Fowler.

### FOR HUMANITY'S SAKE.

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

"FEED my lambs," said Jesus; and when he said that, he meant the black as well as the white; but the world has ignored this, and usually, in our country especially, black children have been given a full measure of everybody's distrust and aversion. They are often the inheritors of the worst characteristics of the white race, as well as of the ignorance and degradation of their own race. Then, with all this fearful legacy, cruelty and neglect and want hurry them into a criminal career. What to do with these criminals by inheritance and force of circumstances, has long been a problem; but while our wise men have



ORPHANAGE FOR COLORED CHILDREN AT CHATTANOOGA.

often sat inactive because the problem was difficult, now and then others, unaided, have gone to work and solved it, as far as they personally are concerned. They wisely concluded that if they fed with the bread of life as many as possible of the black lambs, there would be fewer black sheep to go to the prison, the chain-gang, or the gallows.

One of those who early became interested in these unfortunates, was Mrs. Almira S. Steele, an educated Massachusetts lady. She went south seventeen years ago to do missionary work among the colored people. She was an experienced teacher, the widow of a Union soldier, and the mother of a little daughter. Her first work was in establishing schools among the colored people of South Carolina; but the Ku Klux spirit was so strong against her work there, that the Women's Home Missionary Society of Boston, under whose support she was working, transferred her to Chattanooga, Tenn. However, in spite of opposition, she managed to found eleven colored schools in South Carolina and three in Alabama.

She was removed to Chattanooga soon after a scourge of yellow fever had swept through the city. Many children had been orphaned, and there was absolutely no provision made for the little black orphans. Mrs. Steele applied to

the missionary society for aid; it had no orphan fund. She applied to the county; its people were not yet ready to be taxed to save either the bodies or the souls of black children. "Then," says Mrs. Steele, "I prayed for light, and it came. I saw that I had been deceiving myself. I wanted an orphanage, but I wanted somebody else to build it. I said to myself, 'Build it yourself. You have money saved from teaching; you have your husband's life insurance; you have your pension.' Then I turned to my little daughter, and I said, 'Darling, we will trust the Lord for our future, and we will use our money to make a home for these little waifs.'" So Mrs. Steele bought a place, fitted it up for twenty inmates, and opened her orphanage with three children. That was twelve years ago, and her home has sheltered and protected more than five hundred since then. Once she was burned out; but with the insurance and six thousand dollars which influential, noble-hearted people of the South raised for her, she rebuilt the home, better than before. Afterward three attempts were made to burn her out, and then she went to the mayor of the city.

"What can you do for me?" she asked him.

cue work" as if she were working for the people of the slums. She told the pitiful story of a little girl of nine years, who, because she had scribbled a lady's name on a piece of paper, had been sentenced to several months' imprisonment for forgery! Mrs. Steele begged that the child be given to her, but was not permitted to take the little wronged one from prison till the shameful cruelty had nearly killed her. For a year and a half she was an invalid. Now she is a healthy young woman of eighteen. What she might have become, if, indeed, prison life had not killed her, but for this large-hearted worker, is too painful to think of.

Thirty of Mrs. Steele's children are staying for a month or two at the Battle Creek Haskell's Memorial Home for Orphans, and two are in the home of Dr. J. H. Kellogg. Six more are entered as pupils at the Battle Creek College. When they reach the age of fifteen or sixteen, Mrs. Steele often sends her orphans away to commercial or industrial schools, that they may learn to be intelligent leaders among their own people. Before that, they are taught in the orphanage. Twenty-five of the orphans of her adoption have married, seventeen are teachers, four are studying for the ministry,

many are in schools or Northern homes, and the rest are still under her watchful care. Some have followed her in her changed religious beliefs, and she hopes and prays that her love and example may help the rest to see what seems so plain to her.

"Oh," Mrs. Steele exclaimed, "it's a trial to bring them up—they're often mischievous and naughty. I tell them, Children, it takes a deal of patience to care for your bodies; but I'm after your souls,—this is all a trap to catch your souls! I can't do much of the great deal there is to do; but I thank the Lord that he's letting me oil the hinges, so that others may open the door easily which has often swung hard for me. Oh, if people want love, let them take up a work like this, and their lives

"I don't know, Mrs. Steele," he answered. "You haven't an enemy in the city, that I know of, but I've heard more men curse you than almost anybody else."

"Why, what is the matter?" she asked.

"Nothing but that you take in a lot of darkies, and treat them as well as if they were white."

"Is that all? I'm sorry for them. I'm in this work for life! If you can help me, do so; if not, I'll apply to my Boston friends to help me get my children there, where we can be protected."

"I would n't have it known in Boston for anything," replied the mayor; and very soon after this, some of the leading Chattanooga papers espoused her cause, and the home has not been molested since.

Until lately Mrs. Steele knew nothing of Seventh-day Adventists—did not suppose there were more than ten or twelve in the world. She has long believed in the personal return of Jesus, but only eighteen months ago was convinced that there was no authority in the Bible for a change of the Sabbath day. She is a guest at the Battle Creek Sanitarium, and it was there that a friend and I called upon her to learn more about her work and its possibilities. We found her work to be as truly "res-

will be filled with the love of grateful hearts!" She ought to know, if anybody can, the blessedness of caring for the neglected and despised; that it brings her joy is plain from her countenance and all her words, and also from the fact that she has started another colored orphanage in Atlanta, Ga., and one for whites in Deer Park, Md., which was carried on for five years with the aid of Mrs. S. B. Elkins, of Washington, D. C.

Mrs. Steele's work is wholly a work of love. She put her earnings and her legacies into the home; then she deeded it to a board of directors, only stipulating that she shall be manager while she lives; and now she works without salary, and trusts in the Lord. Truly love is the mightiest thing in the world; it will reach up to the gates of God for his blessing, or down to the gates of hell to save a soul.

### SOME SANITARY SUGGESTIONS.

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

No doubt much sickness arises from the careless introduction of germs into the stomach with our foods. Hence the following precautions:—  
String beans should be well washed before be-

ing cut or broken. Green peas should be washed in at least two waters before being put to cook. Strawberries should be washed before the caps are removed. All berries should be well washed. A good way to do this without loss is to place them in a colander, and dip them up and down several times. All dried fruit should be submerged in very hot water for a few minutes, then thoroughly rinsed in several waters to insure cleanliness. Potatoes and apples should be washed before paring, and then be treated to a dash of cold water for fear of germs. If there are decayed spots in the apples, be sure to remove a liberal amount of the apparently sound portion; for fruits have circulation, and the germs of decay are carried to all portions, more or less. Cooking is said to destroy the germs, but not the poisons manufactured by them.

Any standing foods should be well protected by a cover,—not necessarily a tight one always, for a simple thickness of muslin will entangle much of the impurity which is so likely to fall into the food from the atmosphere, and it will still permit the steam to escape. Care should be taken to prevent dust from lodging on both dishes and food. Pantry and cupboard doors should be closed when sweeping is being done. Much of the dust might be kept from flying in the air by sweeping with a dampened broom, or with a moist cloth fastened over it. The easiest way to do this latter is to slip over the brush of the broom a skirt made just to fit it. This skirt may be gathered at the top, dampened, and slipped on over the handle. It works nicely. Try it. A carpet on a kitchen floor is very unsanitary; for the simple walking over it, to say nothing of sweeping it, is the means of stirring up myriads of germs of many sorts. It pays to clean a floor well. Wetting and wiping it up is not mopping it, much less is it cleaning it. Plenty of water and strength should be used, good rinsing be done, and thorough wiping.

Always be particular to have the hands and finger-nails clean before handling food or cooking utensils. The hair should be firmly drawn back, and it is a most excellent plan to enclose it in a thin muslin cooking cap, so there will be no temptation to replace the hair while the hands are employed with the food. Always have a holder or baking cloth handy (a pocket in the apron is the handiest place for it), so there will be no call to use the apron for a holder. I have seen this garment used as holder, towel, and pocket handkerchief. If at any time the handkerchief must be used, thoroughly cleanse the hands afterward. By careless use of handkerchiefs and the promiscuous use of towels, catarrh has been transmitted from one member of the family to another. We cannot be too careful in these matters.

#### THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

*Question.*—What is the treatment for pneumonia?

*Answer.*—It is impossible to prescribe a formula for all cases of pneumonia. In the first place, the patient should get a good, sensible doctor. Pneumonia must be treated in a rational way, in a modern way. The old-fashioned way was to bleed the patient until he became faint. The most rational method of treating pneumonia is, at the very beginning, to apply ice-bags over the affected lung continuously, alternating with hot fomentations lasting for from five to ten minutes every three hours. Hot flannel should be kept over the rest of the body, to keep it warm and dry. Keep the extremities thoroughly warm. If the patient is a child, apply a hot blanket pack, to bring the blood to the surface, and then treat as before said. The purpose of the application of cold is

to check the inflammatory process, so that it will not extend so far into the lung. The hot applications are intended to counteract the effect the cold might have in interfering with the circulation. This treatment, however, should be applied *only in the first stage* of pneumonia. After the disease has passed twenty-four hours, at most, then the cold application should not be made so continuously. Hot fomentations should be applied once an hour, to be followed by cold applications, for forty-eight hours; then use hot applications instead of cold.

But, as I said, you should not depend upon home treatment; you should get an intelligent physician, and this treatment should be under his supervision, because pneumonia is a very serious malady. This method has long been used in Germany. Ziemssen, one of the best German authorities, gave this treatment in his excellent cyclopedia more than fifteen years ago. There is another very useful method, which consists in the inhalation of oxygen. I have certainly saved the lives of several patients by means of oxygen, giving them pure oxygen to inhale. But it ought to be used in sufficient quantity to amount to something. My method of treating a patient is to have him take a five-gallon bagful an hour. I also keep the patient inhaling all the time he can do so without fatigue. The great thing which threatens life in pneumonia is the diminution of the respiratory field. We naturally have an enormous respiratory field; the mucous membrane of the field of respiration, if it were spread out, would cover a space varying from seven or eight hundred to two thousand square feet. This is a very large surface. Now in pneumonia as much as half of this respiratory surface is so obstructed that it is of no use, and the consequence is that the patient is short of breath, and finds himself breathing at the rate of fifty or sixty times a minute, instead of eighteen or twenty times. If we give the patient pure oxygen instead of diluted oxygen (and by diluted oxygen, I mean ordinary air, which is only about one fifth pure oxygen), the patient gets much more oxygen into the blood. The dusky color of the skin, the duskiness of the lips, and the shortness of breath disappear, as does the accumulation of impurities of the blood; and dyspnoea will also disappear very soon, and in about five minutes the countenance will be clear and bright through the inhalation of pure oxygen.

Pneumonia is now recognized as a germ disease,—a disease which is due to infection of the lungs by the germ named the *pneumococcus*. This germ gets into the lungs, and develops its poison; this poison is absorbed into the body, and produces a rise of temperature—a fever. When this poison begins to be eliminated, the patient is relieved. The temperature then goes down, although the poison, during the early part of the disease, does not seem to be eliminated with sufficient rapidity. But when the poison is eliminated, the system is relieved from the embarrassment resulting from the development of these poisons within the body. There is a certain period in which there is a crisis, and if the patient passes that crisis, he is pretty certain to recover. His temperature falls, free perspiration occurs, and he is convalescent. Now there is, at this critical period, developed in the body an antitoxin. Nature not only provides a method of abating the disease, but after a certain period of development of the germs in the body, there are formed in the body other toxins, which neutralize the poisons already produced, causing a sudden fall of temperature, and a consequent relief of the patient.

*Q.*—Is pneumonia very fatal in this climate?

*A.*—It is not nearly so frequent in this as in some other climates, yet it is always a very fatal disease. In pneumonia, under ordinary treatment, the death-rate is from twenty-five to thirty per cent. in some of our leading hospitals. Sometimes it is from thirty-three to thirty-

four per cent. of all the patients who have pneumonia. Of course we must remember that the patients taken to the hospitals are of the poorer and feebler class; their systems are depleted, and their condition serious, so that there is a higher mortality in the hospitals than in ordinary private life.

The great mortality of pneumonia is partly due to irrational treatment. The most important element of the irrational treatment of the disease, in my opinion, is the administration of alcohol; and yet alcohol is considered by many as absolutely necessary in the treatment of the disease, in order to sustain the patient. But it is impossible to sustain the patient by the use of alcohol, because alcohol is a depressing agent in every respect. Some years ago I had a flower growing in a pot in the window, and said, "If alcohol is a sustaining element, it should sustain this plant." So I placed some alcohol where the fumes would reach the plant, and it wasn't more than a week or two before the plant was positively dead. And that is not at all surprising; for alcohol has this property in reference to every living plant. I tried the experiment with beer also. I watered a plant with beer, and it died in short order. I dropped a minnow in some alcohol, and it died in a few minutes. I have subjected worms to the action of alcohol, and I even applied it to a turtle, which is very difficult to kill, and it died in a very brief space of time. The eminent Dr. Reichert, a professor in the Philadelphia University, three or four years ago took the heart of a frog, and arranged it in such a way that when it contracted, it would lift a little lever. (The heart of the frog will live for some time after it is taken out of the body. This is also true of the other reptiles of this kind.) He made an arrangement so that the lever rested on the heart and also on a fulcrum; the other end was made to lift a weight, and the weight that the heart would lift was actually measured. When the heart contracted, it would raise the end of the lever, and by that movement was made to move this weight. Dr. Reichert observed this, that when he applied even the most dilute solution of alcohol, the heart could not lift so much as before; and if the alcohol was applied strong, the heart was paralyzed and could not lift at all. He found that the effects of alcohol distinctly and invariably lessened the heart's power to contract.

In pneumonia the heart action is relaxed. Why is this?—Because when one fifth of this two thousand square feet of respiratory surface is cut off by disease, the heart has to force the whole of the blood through the rest of it. The pump has to work harder with a small opening than with a large one; so it is with the heart in these diseases which diminish the respiratory area of the lungs. The heart needs to have something which will strengthen it in pneumonia; but that is what alcohol does not do. Its tendency is to overwork the heart, and that leads to death. That alcohol weakens has been demonstrated a great many times. Dr. Parks, of England, took three soldiers, and made them work; then he measured their work. Then he gave them alcohol, and made them work; and he found they could not do nearly so much work with alcohol as without it. I think this principle may be considered established; so if any of you have pneumonia, don't take alcohol.

But, "What shall I do when I have pneumonia?"—Take a hot and cold sponging, and hot and cold applications to the spine. A very excellent method of relieving the heart is a hot blanket pack. I have always found that when the patient gets into a condition where the heart is flagging, a hot blanket pack is the very best means of relieving the heart. It relaxes the surface blood vessels, so as to take off some of the work which the heart has to do. It dilates the tubes and makes them larger, so that the blood circulates more freely, giving relief.

## Special Attention.

### PASSING EVENTS AND COMMENTS.

**Bible Critics.**—Criticism of the Bible has become almost a craze, or as is often said, a "fad." There is a kind of fascination in it for aspiring men who desire to exhibit their independence of thought. We have seen the large mastiff sauntering along, and every whiffet in town taking a turn with his saucy bark, careful to keep at a safe distance. And the mastiff was all the time apparently insensible of their attention. The Bible has been barked at for many ages; but it reads now just as it always has read. It still pursues its steady course, pointing out sin, and pointing the sinner to Christ. Men have talked and written about its mistakes and inconsistencies, but its statements stand there yet, while the men who criticized have been forgotten or become a laughing-stock.

Just now we have in the so-called higher criticism a refined, sugar-coated infidelity, that in its insidious assumptions is much more harmful to true faith than out-and-out Ingersollism. So thoroughly is this deadly thing permeating the church, that Dean Farrar, of London, says: "I cannot name a single student or professor of any eminence in Great Britain who does not accept, with more or less modifications, the main conclusions of the German school of critics." Ministers of the Christian religion are busily disseminating the seeds of unbelief as a means of gaining notoriety for themselves. A young clergyman has lately written on the book of the Acts, which he divides into two parts, one of which was written by a certain "we," and the other proceeding from even a more imaginary source than that. The *New York Observer* remarks that it is not at all surprised at this; for it has become so accustomed to seeing Moses quartered, Isaiah sawn asunder, and Daniel divided, that we may now expect to see the New-Testament writers attacked and dissected.

**The Lintels Smitten and the Posts Shake.**—One of the capstones of Methodism received a sharp blow in the General Conference at Cleveland last week, when it was proposed by Dr. Buckley and other prominent men of that denomination to strike out a foot-note of the Discipline relative to the subject of baptism. It has long been the practise, or at least the profession, of the Methodists to give adult applicants for membership their choice of three modes of baptism, either sprinkling, pouring, or immersion. Sprinkling, being the most convenient form, has undoubtedly been favored to the neglect of the others, especially of immersion. The foot-note referred to, reads as follows: "Persons baptized in infancy must publicly assert before the church to the baptism covenant. The re-baptism of persons known to have been previously baptized is inconsistent with the nature and design of baptism, as set forth in the New Testament." The inconsistency of granting to adults who have not been sprinkled in infancy the privilege of selecting their own mode of baptism, and of denying that privilege to adults who were so unfortunate as to have been sprinkled when they knew nothing about it, is very glaring, and Dr. Buckley claimed that the Methodist Church has lost more than half a million people, because the privilege of choice was not granted to them.

But the proposition to obliterate this inconsistency called forth most vigorous and earnest protests from those who felt called upon to stand by the foundations of Methodism, because it is very evident that if those who are sprinkled in infancy are to have the liberty to select their own baptism when they come to years of understanding, that liberty annuls infant baptism, and declares it to be of no value or significance. Thus the ringing blow at what might seem a casual provision, strikes in reality at the very foundation of Methodism, and the denomination finds itself face to face with the most glaring inconsistency whichever way it may turn. There is but one reasonable way out of the dilemma, and that is, to acknowledge the evident truth that the sprinkling of infants is not baptism in the Bible sense. But this the Methodist Church is not prepared to do.

No action was taken in regard to the troublesome foot-note, but at the earnest suggestion of thoughtful minds, the brethren were asked to give the matter further and more prayerful consideration.

**A Bad Decision Reversed.**—It will be remembered by many of our readers that in 1893 Elder McCutchen and Brother Keck were arrested for working on Sunday on some seats in the church building in Gainesville, Ga., and were fined by the mayor fifty dollars each. The case was appealed to the superior court, where the decision was against them, and from there the decision was carried to the State Supreme Court. Last week we received a copy of the *Gainesville Eagle*, with an account of the trial and the decision rendered by the last court, reversing that of the lower courts. The charge against these brethren was not for violation of a Sunday law, but was that of disorderly conduct. In deciding the case, the Supreme Court said:—

A municipal ordinance making it penal to "act in a disorderly manner," or "make an unnecessary noise within the corporate limits, . . . calculated to disturb the peace, quiet, or good order of the city," or to "be guilty of disorderly conduct," is not violated by quietly working in a closed church on the Sabbath day upon the benches therein, the work in question not being itself of such a character or causing such noise as would ordinarily disturb any citizen, and the only "disturbance" occasioned by it arising from the fact that it was done on the Sabbath. The design of such an ordinance is to insure the peace, tranquillity, and repose of the community, and not to prevent acts otherwise unobjectionable, but which from the fact that they are done on that day are shocking to the religious or moral sensibilities of a portion of the citizens.

Judgment in each case reversed.

And in a brief comment, the *Eagle* added, "We are glad to know that our upper court has stepped in and placed the conscientious member of the Christian church on the same footing of the law as the keeper of a livery stable." Of course there is no malice in saying that the whole prosecution was the work of bigotry and prejudice. But we are very happy to know that these do not prevail in the supreme courts, and that our brethren are free from the heavy penalty which has for more than two years been hanging over them.

**What Were the Causes?**—The zeal of those misguided individuals who are laboring to reform this nation so as to place religious usages and institutions upon the basis of civil law, often defeats their purpose. They cannot bear to make haste slowly, and in their eagerness to obtain the object, they often stumble. Claiming too much, they get nothing. This has been

verified the past winter in Congress. Some months ago Dr. Talmage was prevailed upon to leave his popular pulpit in the metropolis, and go to the nation's capital, where his voice and influence would be felt in the councils of state. Note has been made of his famous sermon preached for the benefit of Congress on the 10th inst. It consists of a series of extravagant and exclamatory outbursts of eloquence and zeal characteristic of the speaker.

One thing we notice particularly is his invective against atheists and infidels. He alludes to Tom Paine as "a libertine and a sot, who did not believe in anything good until he was dying, and then shrieked out for God's mercy." We do not rise to defend Tom Paine's religious or anti religious ideas, but in the cause of freedom and liberty he wrought a work which will bear a favorable comparison to all that Talmage has ever done or ever will do. Tom Paine lived in the time which gave rise to the French Revolution, and doubtless drew much of the bitterness which he felt for the Bible and its religion from the circumstances with which he was surrounded. France was groaning prostrate under the dominating hand of priestcraft. Men judged of religion and of the Bible from what they supposed to be its fruits, as brought out in the terrible corruption which crushed the liberties of the French people under the name of religion. The whole being of Tom Paine cried out against such tyranny, and it is most unfortunate for the world, as well as an everlasting reproach to himself, that he attributed these evils to the Bible, rather than to those who perverted the Bible.

We would be glad to remind Mr. Talmage and his co-laborers in the religio-political crusade, that they are entering upon the same road over which the Catholics of France passed, that led to the oppression of the people and the crucifixion of liberty under the direction of a fallen and apostate church. One cannot but deplore Paine's infidelity, and the cruelty and horrors of the French Revolution; but it is no more than fair to look back of those dark scenes to the influences from which they sprang, and that source we shall find to be a popular and corrupt church clutching the authority of civil power.

**The Coming Fete.**—The czar of all the Russias will be crowned formally on Tuesday, May 26, amid scenes of the greatest pomp and display. In many respects the festival will be unique. For in addition to the attention bestowed upon distinguished guests, the poor and common people are not to be forgotten. They will be treated to free shows, free theaters, free food, free drink. It is reported that every visitor to this popular festival will receive a loaf of white flour bread, half a pound of sausage, a sack of nuts and candy, a slice of cake, and a little jug of drink with their majesties' initials upon it. Rumor still insists that the czar will further celebrate the event by proclaiming greater religious freedom. Beyond this grand pageantry, we see the nations there assembled mingling in strife. And just beyond that, another grand coronation will take place, to which we have an invitation. There we hope to meet our readers. There will be a great feast (Luke 12:37); the King himself will serve his guests. The good of all ages will be there; the angels will attend; and everlasting joy will be the portion of all.

## The Review and Herald

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

BATTLE CREEK, MICH., MAY 26, 1896.

URIAH SMITH,  
GEO. C. TENNEY,

EDITORS.

SPECIAL CONTRIBUTORS:

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

### TO CLEVELAND AND THE CONFERENCE.

THE Methodist General Conference of the United States convenes once in four years on the first day of May, though it is now proposed to change the day of meeting to the first Wednesday in May. This year the conference convened in Cleveland, and we took the opportunity to attend the meeting for a short time last week. Leaving Battle Creek at 3 P. M., we spent a pleasant evening with old acquaintances in Detroit, and late in the evening took a large and comfortable passenger steamer down the Detroit River, and across the west end of Lake Erie to Cleveland, a distance of one hundred and ten miles, where we arrived in time for breakfast the next morning. The Seventh-day Adventist hotel (mission house) being closed on account of a general meeting at La Grange, we took up our quarters at a modest Gentile institution near the heart of the city.

The meetings of the conference are held in the National Armory, a capacious building fitted up with a large platform near the center of the drill room, with an assembly chamber sufficiently large to accommodate the five hundred and forty delegates which are in attendance, and galleries on each of the four sides. The presiding officer of the conference meetings is one of the bishops, and no one in particular, but they seem to alternate, no one conducting two meetings in succession. A large staff of secretaries, reporters, and editors is constantly taking notes and assisting in the work. One meeting of the conference is held each day from 8:30 to 12:30. The afternoon is taken up with committee meetings, and the evening with exercises of general interest. There is no time set apart for devotional meetings, though the public meetings are opened with prayer and singing.

One of the greatest drawbacks to the meetings is that which frequently attends such an occasion,—the difficulty of obtaining a good hearing. In the large building the constant movement of hundreds of people almost drowns the average speaker's voice, so that comparatively few outside of the delegates obtain a satisfactory idea of what is being said. The presiding bishop exercises his gavel quite freely, and shouts for order, but seems to have but little control over either the delegates or the galleries, where people are continually moving and talking, and creating a gentle commotion. In its parliamentary practise the conference bears a good deal of the character of a political convention. There is generally great strife to obtain the floor, and frequent passages at arms between the chairman and delegates, occasional outbursts of displeasure and even anger in discussion, and more or less signs of intrigue and wire-pulling in their proceedings. Confusion sometimes reigns in an attempt to debate a measure, and the rulings of the chairman are frequently criticised with more or less acrimony. Sallies of wit are by no means infrequent, and

are apt to be received with full appreciation.

We shall endeavor in our News column and Special Mention to give to our readers the main features of the conference, so shall not attempt to make a particular allusion to them here. It was a pleasure to see the prominent men which compose this great denomination, with the names of many of whom we have become more or less familiar in the past. They are, many of them, earnest, devoted men,—men of marked ability and energy, deeply impressed with a sense of the importance of the work in which they are engaged, and convinced of its final success. There are representatives present at the conference from different foreign mission fields. One of them, a Mr. Shaw, from South India, spoke with no little acerbity of his impressions of the conference. After stating that he had for months anticipated the great pleasure which the conference would give him, and the privilege of mingling with the mighty men who composed the denomination, and the blessing he expected to enjoy, he said that he had not been there two days before his feelings turned to deep disgust at the evidences of connivance and intrigue which he saw all around him, and which came to his ears. His remarks produced a profound sensation, and while there was, no doubt, more or less occasion for them, it is quite probable that his apprehensions might have been overexcited.

The retirement of bishops Bowman and Foster marks a new era in the history of the church, and creates a rather sad impression in the conference. No one can help feeling sympathy for the old veterans who are the first of their class to be laid on the shelf because of the incompetency of old age. It was proposed to elect two new bishops in their places, and several days were spent in this task, as there was not sufficient unanimity to give to any two men a competent majority of votes. The position of chairman is not apparently a very desirable one to a man who prizes peace of mind.

We neither went to the conference with a criticizing spirit nor came away with a cynical feeling; but we thank God for the contrast which marks our own assemblies of similar nature. We appreciate more than before the cohesive force of a definite message of truth. We see more clearly than before the necessity of each one who desires to promote the unity of the faith keeping his eyes steadfastly fixed upon Jesus Christ. Self-love or sectional feelings work alienation of hearts. Popularity and worldly power encourage independence and egotism, and in no place are these traits of character more untimely and mischievous than in a deliberative assembly of brethren. G. C. T.

### IN THE REGIONS BEYOND.

The Avondale School.

(Concluded.)

It has now been over two months since we came here, and the longer I stay, the better I like the place. Aside from the question of the soil and other similar considerations, there seem to be conditions which make it a very favorable place to conduct a school in harmony with the instruction which has been given to us concerning the right principles and correct methods in education. Here the students will be brought into close contact with nature. Here the eye will rest upon the works of God rather than the

works of man, the natural instead of the artificial. Here there will be abundant opportunity to observe the laws of nature, "the habits of God." Here the corrupting influences of the large cities will not be felt. Here work and study can be profitably combined. Here is an excellent opportunity for the development of a sturdy Christian character, that best preparation for the privileges "of the life that now is, and of that which is to come."

The very work of subduing the soil will be a lesson and an experience of value. The grandeur and the variety of the scenery, the combination of forest and river and lake and mountain, cannot but have an elevating effect upon the mind, and all the surroundings seem favorable to that quietness of mind which is so essential in order that man may be "taught of God." When we remember that it was amid scenes like these that Moses received his preparation for his work as the leader of a great nation; that the ancient schools of the prophets were similarly located; that John the Baptist was taken from the cities in order that by communion with God among the scenes of nature he might be properly educated for the work of reform committed to him; and that Christ himself neither attended the schools of the rabbis nor sent his disciples to them, but himself studied and taught his followers the lessons of nature in connection with the Scriptures,—we may appreciate more fully the importance of selecting just such a location as this for a school which is designed to be a "School for Christian Workers."

I have recently spent a few days in Sydney, during which time I spoke five times at the tent-meetings in progress there. I have also spoken to the church here every Sabbath, with one exception, during the past two months, and have occupied the remainder of my time in study and writing. I was considerably worn after six months of almost constant public work, and was in need of a change.

We have now arranged for an institute to begin here next week, and to continue about four weeks. This plan arose from the desire to give those who expect to teach in the school the advantage of some special instruction before they enter upon their further duties. After this was decided upon, it was suggested that some of the general workers might be benefited by attending such a gathering, and an invitation to do so has been extended to them. Two lines of work will be conducted to meet the needs of the two classes in attendance, although there will be one general purpose in all the work.

The general object of the work for teachers will be to consider the principles which underlie true education, and to form definite plans for the application of these principles in regular school work. Time will be given to the study of basal principles of education, as set forth by the Bible and the spirit of prophecy, in connection with other writings upon the same subject. The object will be to determine what the real purpose of education is, and what the best methods are to attain the desired results. An effort will be made to formulate regular plans of work for the teaching of Bible, history, science, languages, mathematics, etc., from the proper standpoint. The relative importance of different branches will be considered, with the purpose of outlining in a general way proper courses of study for the use of our schools. Special attention will be given to nature-study and teaching.



In the work for other laborers, careful study will be put upon the message for this time from the standpoint of preaching Christ only, with the purpose of showing that every doctrine flows out of an intelligent belief in Christ, and that the proper preaching of Christ is the preaching of the gospel message for this time. This will involve the consideration of the second advent, the Sabbath, the sanctuary, life only in Christ, religious liberty, health reform, etc., as well as but so many phases of the preaching of Christ and him crucified. There will also be a more general study of the Bible as a whole, with an outline study of the general teaching of one or more books, together with an investigation of the relation between natural and spiritual truth, and the methods of Christ's teaching in interpreting the teachings of nature. It will of course be impossible to cover such an extensive field in an exhaustive manner; but these lines of work will be opened up in such a way as to make it possible for those who desire to do so to carry the study further, as opportunity will permit. We expect regular instruction and counsel from Sister White during the whole of the institute.

We have now arranged for passage to London by the way of Cape Town, South Africa, on the steamship "Nineveh," of the Aberdeen White Star Line, which sails from Sydney, April 28, expecting to spend five or six months in South Africa. We have greatly enjoyed our stay in this part of the world, and are grateful to God for the blessings which have been granted to us, and for the degree of prosperity which has attended our labors. W. W. P.

#### FROM THE BALTIC TO THE NORTH SEA.

LEAVING Stettin on the Baltic, April 10, a few hours' ride brought me to Berlin. In the evening our hall was well filled, also Sabbath forenoon, and in the afternoon some sixty of us went to the Plötzensee to bury six souls in baptism with their Lord. As usual, we had two policemen to keep order, but freely we sang praises to the Lord for his continued blessing. Quite a number of curious spectators came to see the solemn scene. In the evening some seventy united in the ordinances, and we also chose proper officers. We hope soon to organize a church. We have now seventy-eight members, and our tithe was one hundred and fifty dollars this quarter. Brother Perk will still continue the work here.

As we returned from the baptism, several of our people met us, stating with joy that Brother L. had come. Brother L. had been last year dismissed from the military drill, but being recalled in for another twelve days, he was still resolved to obey God instead of man. Friday afternoon the captain called Brother L. to his room. When the officer learned the reason our brother refused to work on the Sabbath, he kindly gave Brother L. that afternoon and both Sabbaths free. Brother L. told him he would gladly serve a week longer if he only had his Sabbaths. The case naturally became the common subject of conversation in the whole garrison. We rejoice with him for the victory of faith.

Sunday I went to Magdeburg, where three converts were baptized. Five in all united with us, bringing our company to nearly thirty; and we had an excellent ordinance meeting. Here also officers were chosen on trial, and a strong and active company already testifies here

for the last message. Our people here use two hundred and fifty *Herolds* with good effect in their tract society, and as they work for the Lord, they gain spiritually. April 13 I arrived home after having traveled some four thousand miles in six weeks; and the same good news experienced on the road greeted me at home. The Sabbath previous, two were baptized by our elder, one of them a Norwegian captain. Last December he received the first publications from Brother Madsen. He has since bought some thirty dollars' worth of books for himself and his relations in Norway. He even wrote from the Mediterranean Sea for more books. The reading-matter did its work; and when his steamer landed at Hamburg, his desire was to be buried in baptism with his Lord. We were glad to make the acquaintance of this brother before he sailed for a new trip.

April 17 quite a company gathered in our chapel for another baptism. Eight from Hamburg and four from Harburg followed their Master, and on Sabbath seven others united with them. In the forenoon some ninety celebrated the ordinances at Hamburg. Our church now numbers one hundred and seventy-three. In the afternoon we enjoyed the same privilege at Harburg, where there are thirty now. A night's travel brought me Sunday into Rhenish Prussia, where four were baptized, three of these from Barmen. At Gladbach, where I am now, one has lately been baptized. We need a laborer here. Brother Spies is here at present with a company of canvassers, and I am glad that this work prospers more and more. Small publications and the *Herold* generally sell the easiest, though some do well with larger works.

Last quarter shows seventy-four converts added to our numbers, fifty-nine by baptism. Our tithe is nearly twelve hundred dollars, more than ever before. There are now over nine hundred Sabbath-keepers in the German missions. We are glad that more workers are expected. The courage of our workers in this field is good, and our churches are more active and liberal than ever. We meet difficulties; one brother in the North had his children forcibly taken to school by the police on the Sabbath, but we are sure all will work for the best. Something will have to be done for the children soon, and we look to the Lord for wisdom and counsel. I am now *en route* for Holland.

L. R. C.

#### THE ORIGINAL COUNCIL BETWEEN THE FATHER AND THE SON.—NO. 4.

GOD'S PURPOSES ARE SURE.

EVERYTHING rests upon Christ. God placed his purposes in his Son in the first council, when Jesus offered to step in and die if man should sin, and sink down to all the depths of degradation to which he has fallen. Christ offered to leave his exalted position, and step down lower and lower, until there would be no lower depths he could reach. It is not by the worthiness, or power, or grace of angels; neither is it by man's works; but it is by *Christ's* power, and grace, and righteousness, that man is saved. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who

hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9, 10. Again: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; . . . according to his good pleasure which he hath purposed in himself. . . . In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1:4-11.

These are wonderful words; for the assurance of man's salvation is above the human,—it is in Christ, and is established "according to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:11. We are exhorted to "remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: . . . yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. . . . I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory." Isa. 46:9-13.

Now, in addition to the above, what assurance have we that God will accomplish his purpose in restoring his likeness in a fallen race, to people this earth made new?—We have it in the works of Christ; namely, his creative power manifested in the creation of angels and the countless millions of worlds that now exist. We have this assurance in his coming to this earth, taking upon himself our nature, meeting Satan, and gaining the victory in every conflict. He was crucified and slain; he rose from the dead; he hath ascended on high, and "ever liveth to make intercession" for us at the right hand of the Father, according to "the determinate counsel and foreknowledge of God." The word comes back to us from the courts of heaven, "Be of good cheer; I have overcome the world." Christ has fought the battle and gained the victory for every one who will receive it at his hands. "Your life is hid with Christ in God." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We have a risen Saviour, a risen Lord. Joseph's new tomb is empty; but Christ lives, and in him and through him is eternal salvation. Christ has not only ascended on high, but he sits on the Father's throne of universal dominion as our counselor, and the counsel of peace is between him and the Father. The prophet thus speaks of it: "Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Zech. 6:12, 13. Thus he sits above all the battle and strife of this world, upon his calm

eternity, ordering all things for the good of his people. With such a foundation for our hope, shall we not say, "The Lord is my strength and my song, and he is become my salvation"?

S. N. H.

#### THE SEASON OF PRAYER AND FASTING.

THE fast appointed for May 16 and 17, is now in the past. Many interesting letters have come in, telling how heartily our brethren and sisters engaged in seeking God, and of the blessings they obtained. I append a few extracts from letters received:—

"We met according to the recommendation, and read the readings. We enjoyed the blessing of the Lord at our meetings, and are of good courage."

"The Lord came very near in blessing. Surely we can praise his name."

"The season of fasting and prayer was a precious time for us, and the Lord was with us."

"I spent last Sabbath and Sunday with the church. Confessions were made which showed how many are robbing the Lord in tithes and offerings. I believe there will be a general coming up all along the line."

"God's blessed Holy Spirit came into our meetings during the special season of fasting and prayer. I believe the time will mark a new era in our experience at —."

"Although entirely alone, and far from any church of like faith, I and my wife and three small children have observed the days of fasting and prayer. We have been greatly blessed, and although we cannot do as much as we would like, we send an offering. . . . Some of our neighbors are becoming interested."

"We observed the special season of fasting and prayer for May 16 and 17. This was a refreshing time for us. The presence of the Lord was surely felt. We send our prayers with our offering."

The contributions were given with willing hearts, and in many cases were very liberal. We hear of sacrifices made and of self-denial exercised for the purpose of contributing something for the missionary work. Some who contemplated making a visit to friends during the summer, have given it up, and donated the money laid by for this purpose to the missionary work. God will surely bless such a spirit as that, and the money thus given is precious indeed.

These gifts will be a great help to the work, and the spiritual benefits derived by all who have earnestly engaged in seeking the Lord are a still greater reason for thankfulness. May this experience be the beginning of an advance movement all along the line, arising from a deeper Christian experience, and a greater activity in working for the Lord.

While rejoicing in the blessing already received, let us bear in mind that we are not merely to retain what we have received, but we must press forward and obtain fresh experiences and new victories daily, if we would make real advancement in the divine life. To do this, we must be active; therefore let us all plan to do some work for the Lord every day. There is no community but affords numerous opportunities for loving hearts and willing hands.

I am in receipt of letters from brethren and sisters in different parts of the country, telling of their efforts at missionary farming and gardening, and it gives me pleasure to see the interest that some are taking in this matter. I

trust, however, that many more will take hold of it. God's blessing will rest upon the effort. When further particulars come in, perhaps I shall give some information concerning the crops that are being raised for the Lord. Many who have no land are making other arrangements to raise money for the missionary work.

I would say further that those who at any time wish to contribute to some branch of the work, should send the same to the treasurer of the General Conference, W. H. Edwards, Battle Creek, Mich. I shall also myself be glad to hear from any one who may desire to make arrangements to place small or large sums of money where it will help on the cause. Such correspondence will always receive my personal attention. Always address me at Battle Creek, Mich.

O. A. OLSEN.

#### TO CORRESPONDENTS.

103.—PLEASE explain the following expressions in Micah 5:2, "Whose goings forth have been from old, from everlasting," and in Rev. 3:14, "The beginning of the creation of God."

W. H. L.

They undoubtedly refer to Christ. The marginal reading of Micah 5:2 is, "from the days of eternity," which places the origin of Christ in the days of eternity. The following expression is used in the Bible more than once, "from everlasting to everlasting," or, from eternity to eternity. This, I understand, indicates the interval in the circle of eternity which we call time. Time is bound on both sides by eternity; in fact, it is a little piece in eternity. Christ's existence extends from eternity to eternity, and spans the whole course of time. We cannot say that the time was when Christ was not; for he has always existed in time. The claim that Christ is a created being is sometimes predicated upon the expression in Rev. 3:14, but no such conclusion is necessary. It is elsewhere stated in the Scripture that Christ was "begotten" of God, and as such, was not a created being. The word "beginning" in Rev. 3:14, is translated from the Greek word *ἀρχή* (*arkhē*), which Greenfield, alluding to this same text, defines, "the head, author, efficient cause." Not that he was the first created being, but he was the leader, the head, the efficient cause, of the creation of God. The same word is used in those expressions, "I am Alpha and Omega, the beginning and the ending;" that is, the author and the finisher.

104.—If a man believes that the Lord is soon coming, keeps the Sabbath, and teaches all other points of the Adventist faith, and at the same time uses tobacco, and never pays tithes, do you think he will be saved?

M. J.

As we have heretofore remarked, it is not a good practise to say of an individual that he cannot be saved, for we should all feel perfectly willing that God should save anybody that he can. We can consistently decide that as for us, we could not be saved and follow such a course, and it would not at all be safe for us to try to do so; and as long as we feel thus in reference to our own case, we may reason that it would not be safe for others to try that experiment; therefore, it will be our duty to show such a one the error of his ways, and by Christian example and admonition, try to get him to forsake such an unreasonableness course. We know that the Bible says that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Probably there will be in the kingdom of God those who have chewed tobacco, and those who have not paid their tithes. But

at the same time it is no recommendation to Seventh-day Adventist to keep the Sabbath very strictly, and to proclaim his faith loudly, while he neglects other matters concerning which the Lord has given him light.

105.—The Dunkards have raised quite an inquiry here in regard to the time of taking the Lord's Supper and the ordinance of humility. They say the Adventists pretend to follow the Bible in these ordinances, the Bible calls it a "supper," while Adventists make it a breakfast or a dinner, as suits their convenience. They also claim that Christ never intended that scoffers and unbelievers should be allowed to attend the services, otherwise he would have held them in a public place.

MRS. G. B. H.

Of course our Dunkard friends have a perfect right to their views and practises in this matter but it does not seem to us that there is anything significant in the time when the ordinances are celebrated. Christ instituted them in the evening it is true, in connection with the Passover supper, but he makes no allusion to the time which they should be celebrated, nor does the apostle Paul do so. Paul remarks, "As often as ye eat this bread, and drink this cup," etc., that is, whenever it is done. And of the early apostles we read that they broke bread from house to house daily. The only significance that these ordinances have, as set forth by the word of God, is to show forth Christ's death until he come, and we believe we can do that well in the forenoon as in the afternoon. Christ was crucified in the morning, but that matters nothing. As to excluding scoffers and unbelievers, we do not believe that we have a warrant for shutting our doors against those who desire to witness the celebration of the ordinances. We have never, to my knowledge, been troubled by disorderly persons, or even people showing disrespect. We rely on the presence and blessing of the Spirit of God on such an occasion to make suitable impressions on the minds of beholders; and although it is not customary for us to extend a public invitation, if any one desires to witness the celebration of these solemn ceremonies, he has far had the privilege of doing so, and sometimes great good has been accomplished, and much prejudice removed. Should it be that any persons were present who manifested a disrespect on the occasion, it would be perfectly proper to ask them to withdraw from the place. Such scenes certainly should not be marred by a lack of decorum or respect.

106.—Would it be right for Seventh-day Adventists to go and vote on the Sabbath at a school election?

N. C.

Perhaps the most satisfactory way in which to answer this question is to say decisively and unqualifiedly, No.

107.—Please harmonize Matt. 24:24 and Eze. 18:24.

F. D. F.

The former of these texts speaks of the last days, when deception would be so strong that it were possible, even the very elect would be deceived. Eze. 18:24 refers to the probability of the righteous turning from his righteousness and being lost at last. Evidently to the mind of the inquirer there is a conflict. But Matt. 24:24 does not state that it is impossible for God's people to be lost; it refers to a special occasion when temptations and deceptions will be stronger than they have ever been in the history of the world, and in that time the people of God will be kept by his special power from falling away. See Rev. 3:10.

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.

### WANTED.

BY WILLIAM SIMPSON.  
(Chatham Jail, Chatham, Ont.)

THE world's in need of men to-day  
Who'll live for God  
In spite of what the people say,—  
Believe his word!

God calls for men who will not bow  
To Error's claims;  
Who, when he speaks, will gladly do  
All that he names.

God calls for men with hearts as true  
As tempered steel,  
Who'll face the scoffer's fiery darts,  
And never yield.

For soon the warfare will be o'er,  
The victory won;  
And from the Saviour's lips we'll hear  
His words, "Well done!"

### GOLD COAST MISSION.

[THE following letter is furnished us by the kindness of the Foreign Mission Secretary.]

Our health, generally speaking, has been very good since the first of February. Brother Kerr has had almost perfect health, but Sister Kerr was sick quite a while. It has been sixty-two days since I have had any malarial fever. It has not been because of any precautions I have taken that I have not had it, but I attribute it to direct divine protection. Brother Riggs has had good health all along. I have not seen him since February; but at every word I get from him he is in good health, and enjoying his work. This is all the Lord's doings, and not ours; and it is marvelous in our eyes. We often think how wonderful it is that five white people came to this Coast together, have been here seven months, and not one of them dead yet. How wonderful it is when we remember that last year there were thirty-eight deaths to every forty white people in Cape Coast!

Brother Riggs is thinning his supply of books out some, but it is very slow work. During the quarter he has sold £36 7s. 10d. (about \$180) worth of books, and we got a telegram Friday, April 3, that he had sold out. He is at Axim, but will go to Accra by the first steamer. There we hope to dispose of a number of our large works. He may proceed from there down the coast toward Lagos, calling at such places as offer a chance for doing good; there are many towns where much educational work has been carried on. However, if he does well at Accra, it may be that he will not need to leave the Gold Coast; the more times you go over the territory, the more books you will sell.

The medical work is giving much prominence to the work all along the Coast, and some patients have come here from Annamabu, Saltpond, Elmina, etc. Brother Kerr has all he can do. He is managing, by the help of the Lord, to have excellent success with all the cases that come under his care. He takes in enough cash to pay the running expenses, except the board of his helpers, and some over. When we get our permanent home in the interior, the expenses will be materially decreased. Brother Kerr has four girls and two boys under training. We hope, by the Lord's help, to make good workers of them. It will take much time and patience to teach and train them, and it will necessarily cost the mission something, as they must be taken from their homes. Those we have in the mission are learning fast. I think it will be the same in the school for small children; consequently we want to get back from the coast for two reasons: it is healthier there, and living expenses will be much less.

We have done much traveling this quarter, getting the run of things, and looking for the best place to locate. Last January we visited Accra, and were much benefited by our trip there, as we saw some parts of the work here in a new light. It does not seem that this is the place for our school, but it would be an excellent place for a course of lectures. The country around Accra is very level and covered with grass; there is no timber for miles. Cattle do well there, and horses seem to do moderately well. I think the hot sun has the same effect upon them as upon man; hence they must be kept out of it during the middle of the day. Then, too, there is a lack in the knowledge of how to take care of them.

Since our visit to Accra, we are convinced that a course of lectures must be held at most of the towns along the coast as fast as possible. Cape Coast, Accra, Saltpond, Winneba, Annamabu, Axim, Dixcove, and Ajua can be worked to very good advantage by lectures; and if we can find a suitable interpreter, these places must be worked as fast as we can get to them; but we have not been able to find one.

After our return from Accra, and as soon as we could get things running again in the mission, we started for the interior. A man here who has nominally accepted the Sabbath, offered us a good tract of land if we would start our mission work on it. It is mineral land, and he expects to put in some mines for gold; but the tract is large, and he has offered us between five and ten thousand acres of it. I visited it the last of February, and then Brother Kerr and I visited it again the latter part of March. We can have plenty of good, pure water by digging for it. It has an old, deserted native village on it, and there are plenty of plantains, a few pine-apples and bananas, young cocoanut trees that will be bearing soon, and pawpaws. The soil is mostly a sandy loam, just the kind of soil to produce small fruits and vegetables. It has a nice round hill of moderate height, with a gradual slope, and as far as we can learn, there is no swamp near. Once it was mostly cleared, but is now covered with thick vines and bushes. There is some heavy timber on it, from which we might get building material.

No one is living on the place, but we can get as many boys and girls as we can manage from the villages near there; within six miles there are six villages, and many people in these villages are anxious for us to take their children, and educate them. In fact, while we were on our trip, one man came to us and begged us to take his boy and educate him, as the man did not wish his son to grow up in ignorance.

We are anxious to occupy the land immediately. We have the large army hospital tent used in the Ashanti expedition; it is about 18 x 24, and cost the government one hundred and thirty-five dollars. We got it for fifteen dollars. We could pitch this tent, and live in it; and it may be that the tent can be utilized in holding meetings, as there are several places where suitable halls cannot be had at any price. But we will have to do quickly what we do, as the rainy season is about to set in. If we can move, it will materially lessen the expense of the mission, and Brother Kerr can be opening up the work there. Our plan for building is to hire about ten Kroo boys, and have them carry the mud, mold the sun-dried brick, and saw out the lumber for the floors, ceiling, rafters, joists, etc. Then the building will cost the General Conference the hire of these laborers,—from five to ten shillings a month each,—and their board; and if we can find timber that will split for shingles, that will be all.

So the cost will run about like this: Ten Kroo boys for one year, about £31 16s.; board at threepence each a day (the regular rate here on the Coast. Employers do not feed their help, but give them threepence, and let them buy their own food), £45 12s. 6d.; and then the

hire of the sawyer, a brick mason, and a carpenter, to boss each part. Thus £100 will pay ten men for twelve months' work. In that time they could do much toward the building, besides getting much of the land ready for the crops. But if we cannot find timber that will split to make shingles (such timber is scarce, as the trees grow quickly, have a very crooked grain, and are, almost all of them, of soft wood), then we will be obliged to use iron, and that means that their iron will have to be landed here, and carried inland twenty-three miles from Saltpond, or forty miles from Cape Coast, on men's heads. When we get into a place like this, where important decisions are to be made, we feel our inability so much. Pray for us that God may give us ability to glorify his name, and do his work acceptably in his sight.

A colored minister who is doing missionary work here, has accepted the Sabbath, and all our points of faith as far as he has read; and he has read the most of them. He came to this Coast in 1883, as a soldier in the British army, from Jamaica. Being much pleased with this Coast, he returned to Jamaica, and began preparing himself for missionary work. He has started a small mission about six miles into the interior from here. Land on which to build has been given him, and he has a house partly up. Now he has accepted our doctrines, and has offered himself and his mission property to the mission.

D. U. HALE.

[A postscript informs us that they have decided to occupy the land spoken of.—ED.]

### NORWAY.

CHRISTIANIA.—It is now about six weeks since I reported concerning our labor here, and again I feel it a duty and privilege to do so. As was expected, the interest with several was lessened when the cry was raised by leaders and others that a Christian has nothing to do with the law—"not under the law, but under grace." For about two weeks we had fewer hearers, while I continued to explain the duties and privileges of a true, sanctified Christian; but the interest to hear, while it decreased with some, increased with others; and when I began to take up the subject of immortality,—“life only through Christ,” on which eleven lectures have now been given,—the interest to hear became real good, and I consider it the best chance I ever have had to present to so many this precious theme.

I have given fifty public lectures here about our faith, and I expect to continue about five weeks longer, until the time of the conferences in Sweden, Norway, and Denmark, which I expect, the Lord willing, to attend. Brother Servaldour, who is helping here in visiting, holding Bible readings, etc., is doing good work, and I hope he will continue to prove faithful, and will become a successful laborer in the cause. I cannot give a full account of how many souls have been really converted to the Lord nor how much good has been accomplished since we began work here; but thanks be to God, his Spirit has worked upon many hearts, and a great many, both families and individuals, have been convinced that God is good, and that his ways are ways of life and peace and joy to those who fully surrender all to him. The hindrances which keep the people from embracing the whole message of the third angel are many here as well as anywhere. I think there are about twenty who have begun to keep the Sabbath, and as many more are under a deep conviction of duty to do likewise. Let us pray for them, that the Spirit of Christ may have power over their hearts, to make them long for the truth of God's word. We are intending now to arrange for baptism, and so give all who wish to join with us a chance to do so.

The sad news of Brother Matteson's death reached us about a week ago. My acquaintance with that true and faithful servant of

Christ for thirty years has always been of great value to me in my labors, and I mourn the loss of such a pioneer in the great and glorious cause for which he gave his whole life. On Sabbath, April 25, we held a service in remembrance of his death and life. I spoke from Rev. 14 : 13, to a large congregation.

I give thanks to God for his goodness toward me, unworthy as I am, that my life is still spared to work for him. Let all the readers of the REVIEW pray for the work here and everywhere in the great harvest-field.

May 6.

J. F. HANSEN.

#### NORTHERN NORWAY.

DURING the month of April I have labored in the northern part of Norway, and I am at present at Hammerfest, a city of some over two thousand inhabitants. This is not only the most northern city in Norway and Europe, but also in the world. We have only a few brethren here, but one of them especially, a merchant, is very zealous for the spreading of the truth, and gives freely of his means for that purpose. His store, which is closed upon the Sabbath, is a continual witness to all that the seventh day should be observed according to the commandment.

This is the first of May; but while the sun shines brightly, there is yet considerable snow. We do not yet see the sun at midnight; but it is already light all night, so that we can see to read without any difficulty at any hour. This seems strange to those who are not used to it. We hardly know when to retire. People walk the streets at all hours. The reader must not think, however, that it is this way the whole year. About three months in the winter the people do not see the sun at all, and during that time, in cloudy weather, they have to use candle-light continually.

I have also been to Vardö, east of here. It is a city of nearly three thousand inhabitants. The name comes from *Vaar Ö* (spring-island); but I saw no signs of spring, except that it was light continually. It is a large fishing-place. There were not less than thirteen hundred fishing-boats there. An old fort still stands there which was built by the Danish king, Christian VI, 1734-1737, to keep the Russians from the Norwegian borders. It is still pointing in all directions with its cannon.

Brother L. O. Eneboe has labored here over a year, and held meetings in a hired hall. At first the attendance was large, but as the people began to see that obedience to the truth was required, and that this involved a cross, many ceased to come. There are, however, many who have learned to love and respect the principles we hold, as well as the persons who love and obey them; and some have also found grace to walk in the light.

As it was difficult to secure a suitable hall, a brother has, in building a house, arranged one on the second story that will seat about one hundred and fifty persons; and although it was not quite finished, we held our meetings in it. This brother worked on his house on Sunday, and the authorities were notified concerning it. He was fined about three dollars for the first two offenses, but the fine has not been paid. The probability is that he will have to go to prison. Others were working at the same time, but the authorities say that no complaint was entered regarding them; and since they have learned our position, they pay no attention to the complaints concerning him either.

Sunday morning, the 26th, eight willing souls were baptized, and the same evening they united in church fellowship. One who had formerly belonged to the Baptist Church united with them, so we now have a church with nine members. We also celebrated the ordinances, and the Spirit of the Lord was present. It was a blessed season, and it was very interesting to

hear how the Lord had led these brethren and sisters to the knowledge and obedience of the truth, and how his grace had enabled them to overcome the many difficulties which had presented themselves.

I also stopped about a week at Tromsö, a city of about six thousand inhabitants, where Brother Clausen, with his family and a Bible worker, has labored since last fall. The meetings are held in a hired hall, and have been well attended. Some have also begun to obey the truth, and we hope before long to be able to organize a church there also; but it will be necessary to continue the work there for some time.

In returning south I expect to stop at Hadsel and Bodö. I feel grateful to the Lord for his mercy. He is at work with his saving grace even here in the extreme north; but when I see the many rocky, snow-covered cliffs and mountains, I long for the beautiful, eternal spring foretold by the prophets of God.

L. JOHNSON.

Hammerfest, May 1.

#### JAMAICA.

As the Foreign Mission Board has thought best to change my field of labor from Jamaica to South Africa, I thought a statement of the progress of the cause in that island would be of interest to the readers of the REVIEW. In May, 1893, Elder A. J. Haysmer and his wife landed on the island for the purpose of opening up the work. At their first Sabbath meeting, eight persons were present, including Brother Haysmer's little boy. When I reached there in March, 1895, at the first quarterly meeting seventy-eight had united with the church, and about thirty more were keeping the Sabbath. When I left, the church-membership was one hundred and sixty, and Brother Haysmer remarked, at the farewell meeting, that about three hundred were keeping the Sabbath. A church building 20 x 40, of brick, is nearly completed at Spanish Town; a large part of the money was pledged for the erecting of a church and school building at Kingston, which the church there intends to build this summer. Quite a number of the brethren and sisters are engaged in selling our publications, from the *Signs* to our largest books, and those who push the work are quite successful.

In November last, Elder W. W. Eastman and his wife came to assist in the work. A call had been coming for some time for some one to visit Grand Cayman Island. As that island had been assigned to the Jamaica mission field, it was thought best to send them there. From Brother Eastman's reports, his success as a medical missionary has been more than we anticipated, and now he is calling loudly for a minister to help him. So we can see that the Lord is prospering the work in Jamaica. My associations with Brother and Sister Haysmer were truly of the pleasantest. I regretted much that these associations had to be broken; also the people of the island will ever have a warm place in my heart. I pray that the good work may go on until every honest heart shall have accepted the message.

F. I. RICHARDSON.

May 14.

#### NEWFOUNDLAND.

ST. JOHNS.—It has been quite a long time since anything has appeared in the REVIEW from this island. The last report which was written from here must have been lost, as I did not see it in print. The interest to hear the truth, among those not of our faith, continues. We have our hall well filled every Sunday. Had we a better place to accommodate the people, there would, doubtless, be a larger attendance than now. Many acknowledge the truth, but they as yet are undecided about obeying.

Nothing but the power of the Spirit can bring them to a right decision. For this power we pray and wait. One has decided to obey the truth of late, and is rejoicing in the new-found light. Every effort possible is being made against the truth here, especially by the leaders of the Methodist denomination. We have had no favors from them, but the Episcopalians and the Catholics have shown a willingness to accommodate us. The president and many of the members of the society from which we rented the British Hall, belong to the church of England, and the man from whom we have our present place of meeting is a Roman Catholic, as is also the one from whom we expect to purchase our lot on which to build a church. The Lord's work will go, it matters not who makes an effort to hinder it.

We are in need of more laborers to take this message to the "outport" people. There are many places in this island which must be entered by some one, but where are the laborers who will do this? When the work is placed on a firm basis here in St. Johns, it will leave me free, then, to go out into other places; but until it is thus established here, it would be unwise for me to go to a new place. The harvest truly is great, but the laborers are few. May the Lord raise up men to send forth into his harvest-field, and bring means into his treasury with which to sustain them while doing his work. Brethren, pray for the cause here.

S. J. HERSUM.

#### FROM CHATHAM JAIL.

[We take the liberty to copy the following from the *Battle Creek Journal*, taken from a private letter from Brother Simpson:]

While engaged in filing a saw on the morning of May 5, a hand was laid on my shoulder, and a voice said, "You are my prisoner." The charge was then read to me, "Performing worldly labor on the first day of the week, the Sabbath day;" the sentence, forty days behind the bars of Chatham jail. The officer had a like summons for Brother Howe, but he was not at home. Arriving at the jail, the sheriff said to the turnkey, "Here is a man I want to lock up." "All right," said the jailer, "come this way." He unlocked the heavy outside iron door, and we entered a private room. The sheriff handed the summons to him, and left us alone. After reading the summons over carefully, the jailer said gruffly: "So you are one of those fellows who are stirring up the country with that — religion." I did not reply, and he continued, "Throw up your hands." I did not know what terrible thing he was going to do, but I knew that the Lord was with me, and felt prepared for anything. I obeyed him, and he commenced to search my pockets. I had slipped my Bible under my coat. This he discovered first, and threw it down upon the table, and proceeded to pile on and around it my pocket-book, watch, fountain pen, and all that my pockets contained. While the search was going on, he improved the time in lecturing me in a by no means gentle manner. "You — Yankees need not think you are coming over here to teach the people to break the Sabbath," he said. I calmly replied that we do not teach the people to break the Sabbath. "You teach the people that Saturday is Sunday." "No, sir," I said, "we do not teach that Saturday is Sunday, for it is not." This rather surprised him, for he was sure that we did, and he said, "Don't you?" "No," I replied, "we teach just what the Bible teaches,—that the seventh day of the week, and not the first, is the Sabbath." "To — with the Bible," he said; "you've got to be subject to the law of the land." "I am subject to the law of the land in civil matters, but it is impossible to make men religious by the law of the land," I said. The search over, he com-

manded me to follow him. Coming to a heavy iron door, which he unlocked and swung open, he said, "Get in there, now, and we'll see if you won't keep Sunday."

The birds are a great comfort to me. I throw out bread to them through the bars. My food consists of a piece of bread and some skilly, or old-fashioned oatmeal gruel. This is handed through a hole in the door. I save the bread for myself and the birds, but the skilly sickens me. At dinner time I receive a piece of bread and a basin of strong tea. I pass back the tea, with thanks, telling him I do not use it. He tells me that I will come to skilly and tea yet. I thank the Lord for the bread; and although there is not much nutriment in it, I believe the Lord will keep me in health, even as he did Daniel. Day before yesterday the jailer took away my clothing, and gave me the convict's garb, — a pair of trousers, a shirt, a coat, and a cap. The right leg of the trousers is made of gray cloth, and the left of yellow. The coat is gray and yellow, to match the trousers, and the cap is made of blue and orange pieces. The jailer then took me out to mow the front yard. He watched me, to see that I did not run away.

By the way the people stared at me, I was made to realize more than ever the meaning of that text in regard to being a spectacle to angels and to men. I felt no shame, and thought if any one could stand erect and push that lawnmower, looking people straight in the face, it was one whose trust was in Heaven. It is now almost time for me to be locked up in my cell, so I must close. My cell is so small I have hardly room to undress. I am locked in at six o'clock, and let out at seven next morning, so you see that the most of my time is spent there. I am not lonely; for the most precious experiences of my life have been while locked in my cell. Instead of being shut in by bare walls, it seems like being shut in with Jesus. His presence cheers the gloomy hours. After communing with him, the hard bed seems soft, and my sleep is sweet; and when I awake, it is with fresh praises upon my lips for all his blessings, and I feel a greater determination to serve him, even unto death.

Remember me in your prayers, and to inquiring friends.

Your brother in bonds,  
WILLIAM SIMPSON.

#### A LETTER.

DEAR SIR: It is with deep sorrow that I see Ontario, my native province, engaging in religious persecution, by imprisoning the ministers Burrill, Simpson, and Howe for working on Sunday, after having kept the seventh day as the Sabbath, "according to the commandment."

Though still an elder in the Presbyterian Church, I became convinced two years ago that the Catholics are correct in their oft-repeated statement that their church alone is responsible for Sunday observance; and believing that no earthly power has a right to tamper with the law of God, I have since been keeping the Sabbath of the fourth commandment, the only day kept by Christ, our example. But while in British Columbia, I am, as yet, unmolested in my Sunday work, and allowed to retain my position in the church. Others in Ontario, for the same act, are placed behind prison bars, and treated as criminals. This is not consistent. But an infinitely greater contrast is seen in the fact that while Christ is preparing mansions in heaven for those who obey his word, professed Christians are putting those same men in prison, and in some of the States, in the chain gang. Surely these people will soon open their eyes to the fearful work they are doing, and ask God and the men they have wronged to forgive them, that when they come before God in the judgment, this sin may not be laid to their charge, but

with their other sins, may be washed away in the blood of the Lamb slain by those who, in their bigoted pride, fancied they were keeping the Sabbath perfectly, while persecuting Him for what they called Sabbath-breaking.

Please find enclosed five dollars for the fund which I suppose will be collected for those three ministers in Ontario, also two dollars for the REVIEW AND HERALD, to be sent to my address.

Your brother in Christ,

JOHN RETH.

#### DO YOU TAKE THE "REVIEW" ?

THIS question is hardly in place for the pioneer Sabbath-keepers. They are almost sure to take it. Most of them have given liberally of their means to establish it, and they have supported it with their regular subscriptions ever since. They would no more think of being without its regular visits than they would think of discontinuing their regular daily meals. They appreciate its worth, and simply cannot do without it. But there are others who have embraced the truth more recently, who have not become so well acquainted with our church paper. It is to them, more especially, that this question is addressed. It is through the *Review and Herald* that the progress of the work from all parts of the world is reported. Through it the president of the General Conference speaks to all our people from time to time; and it is through the *Review and Herald* that all our institutions speak to our people. Besides all these, the first-page articles from the pen of Sister White bear their weekly testimony from the Lord, with reference to the dangers and duties of our time. Surely no Seventh-day Adventist can afford to be without it.

I am in favor of economy, but allow me to suggest that it is poor economy to do without the REVIEW. Many times our wants are far greater than our income, and many more than our real needs. Let us study to economize by dispensing with unnecessary things, but let us not be so unwise as to deprive ourselves of the spiritual food the Lord has so bountifully provided in our church paper. I have enjoyed its visits for more than twenty-five years, and have come to plan for it as a necessity in the home. I consider it impossible for me to keep posted on the progress of the work, and thus keep pace with the advancement of the message, without it. Will not each of those who read this, secure a subscriber among the brethren who do not take it? Our times are perilous, the spirit of worldliness is increasing, and our homes are in danger. Let none of our friends perish because we have neglected to place before them the importance of this means of grace. R. C. PORTER.

### News of the Week.

FOR WEEK ENDING MAY 23, 1896.

#### NEWS NOTES.

The Cleveland *Plaindealer*, of May 20, in its published account of the proceedings of the M. E. General Conference, refers to the scenes that followed the election of the two bishops, McCabe and Cranston, as follows: "The wildest scene then followed. Delegates stood, yelled, and waved handkerchiefs until the air was white. Calls for 'McCabe,' 'Song,' and 'Speech' rose from all parts of the hall. Delegates rushed back to where he was sitting, and he was surrounded by an enthusiastic following. In the first lull a motion to invite 'Bishop McCabe' to the platform was heard. It was carried with a whirl, and as Dr. McCabe walked down the aisle, the demonstration was repeated, but Dr. McCabe begged to be excused from saying or singing anything." Upon the next ballot's being announced, Cranston was declared elected. "The conference went wild again, and cheers filled the hall. Handkerchiefs were waved, and the noise continued for several minutes, while Cranston walked forward and bowed. An attempt by Judge Caples, of

Oregon, to make the election unanimous was howled down. The conference took up the election of two book agents for New York, and when nominations were called for, the scene which followed was beyond description. Men jumped to their feet in all parts of the hall, while the yells for recognition were deafening. Bishop Bowman pounded in vain, and seized another gavel in his left hand, and pounded with both; but no attention was paid to him, and the yells and shouts continued. Bishop Merrill could stand it no longer, but got up and raised his hands in protest. No attention was paid to him, and Bishops Newman and Andrews joined the others in their pantomimic pleading. The delegates finally yelled themselves out, and a scene such as has never been witnessed in any convention in this city, had ended."

Evidences that the season of cyclones and hurricanes is again upon us, have been given all too frequently during the last two weeks. Texas, Kansas, and Nebraska have been visited within a week by that awful besom of destruction, the cyclone; and as a result, probably 150 people have been killed, and a larger number more or less injured, some fatally, and thousands of dollars' worth of property destroyed. The best that people can do to protect themselves is the construction of cyclone caves and cellars to which they may flee in the moment of impending peril. How pitifully helpless even strong men are amid such scenes of destruction, to protect themselves and others, if precautionary measures have not been taken previous to the visitation, and are within easy reach.—*Christian Oracle*.

The western cyclones are notable for their strange freaks, as all who have had any experience with them fully understand. According to a report published in the papers, during a cyclone which passed over Wabunsee county, Kansas, on May 20, the wind picked up the house of farmer Jensen, lifting it two hundred feet in the air, and dropping it down one hundred feet away. After sporting itself around the house for a few minutes, the wind again lifted the house, and dropped it down on its foundation, almost as it found it. The lady of the house and her daughter were fatally injured. Other members of the family escaped with very slight injury. In the same storm a school-teacher had just dismissed his little flock, and locked his schoolhouse, when the cyclone dropped down, and scattered the little stone building in a promiscuous mass of stone and mortar, but no one was injured.

After a struggle that extended through five days, the Methodist General Conference at Cleveland succeeded in accomplishing the task of electing two bishops, the successful candidates being Chaplain C. C. McCabe, the foreign secretary, and Earl Cranston, the manager of the Methodist Book Concern. The former was elected on the fifteenth ballot by a plurality of eight votes out of over 500, and the latter was chosen on the next ballot by a plurality of thirty votes. All the electioneering and scheming peculiar to political strife were manifested in this strife for supremacy by those to whom the word was written: "In lowliness of mind let each esteem other better than themselves;" and, "In honor preferring one another." But there was no strife that others might be honored. So tenacious were the friends of the various candidates that it seemed there would be a permanent deadlock which would prevent an election's being accomplished.

A bill providing for an educational test of immigrants has passed the House of Representatives by a very large majority, only twenty-six members voting against it. It requires that all immigrants to this country shall be able to read and write in one or more languages, and those unable to do so will not be permitted to land. This will necessitate an examination of immigrants on the part of the steamer authorities before embarkation, as the steamers which brought them over will be required to return them free of charge, if on landing they are found incompetent to pass the examination. The bill is not yet a law, however; but from the favor with which it was received in the House of Representatives, and the favorable comments that are made upon it in the papers, we judge that it is pretty sure to become a law. While it seems expedient to place some restrictions upon the matter of foreign immigration in order to exclude an undesirable class, it is by no means certain that this bill will accomplish that object. Not all people who can read and write make the most desirable citizens, and it often happens that good, honest, industrious people cannot read and write. We suppose that they have a right on the earth, however, for all that. But still, it may be said with considerable propriety that it is next to a crime in this day and age of the world to be totally illiterate. Reading and writing are so prevalent that the means to obtain a knowledge must be avoided rather than otherwise, in order to remain ignorant of them.

## ITEMS.

—Oklahoma Territory was visited by a severe cyclone on the 21st, which devastated farms and ranches, and killed a number of people.

—On Sunday, May 17, a terrific cyclone visited the Pawnee reservation and a portion of southern Kansas, and over fifty lives were destroyed.

—Wilhelmina, the girl queen of Holland, is betrothed to Prince Bernard Henry, of Saxe-Weimar-Eisenach. She is sixteen, and her chosen consort is eighteen.

—The general assembly of the Presbyterian Church of this country is now in session at Saratoga Springs, N. Y. Dr. John L. Withrow, of Chicago, was elected moderator of the assembly.

—It is reported that Miss Abigail Dodge, familiarly known as Gail Hamilton, has been taken suddenly ill with an attack similar to that which she had last year. Her friends are very much alarmed at her condition.

—Archduke Karl Ludwig, the oldest brother of Emperor Francis Joseph, of Austria, is dead. He took small part in the affairs of Europe, and was a quiet man of domestic tastes, and had many warm friends in Vienna.

—It costs about \$4750 a shot to fire one of Krupp's one-hundred-and-thirty ton steel guns. The gun costs \$195,000, and can only be fired, at the most, sixty times. The gun has a range of fifteen miles, and the projectiles weigh 2600 pounds.

—The tobacco manufacturers of this country are out of sorts with General Weyler, of Cuba, who has prohibited the export of tobacco, thus interfering with the manufacture of cigars, as the best (?) cigars are made with wrappers which come from Cuba.

—On the 22d inst., for the eighth time within five days, a disastrous cyclone swept over a portion of Oklahoma, leaving a trail of death and destruction in its path. In the last storm a great many houses were demolished, and more than a dozen persons killed.

—An "ankle auction" was held in Suffern, N. Y., last month, as a means for raising the pastor's salary. A row of young ladies wearing short skirts were arranged behind a curtain, and as the curtain was slowly raised, young men passed along the outside, and bid for the owners of the ankles that were exposed, as companions for supper.

—"Dr. Kate G. Horner, Coroner," is the legend on a plain board nailed to the front of a neat two-story frame house in the little town of Pender, Thurston Co., Neb., on the border of the Omaha reservation. Miss Horner was put up for the place by the Democrats last fall, and is the first woman coroner ever elected. She is twenty-three years of age.

—In the Roman Catholic church at Kickapoo, near Peoria, Ill., on Sunday, May 17, Father Buchler left his pulpit, and going down into the congregation, struck one of his parishioners, a young man, a blow in the face. The cause of the assault was that the young man did not pay his pew rent. The priest was arrested, and fined for assault and battery.

—One year ago the present month the British, French, and Russian embassies in Jiddah were attacked by the Turkish Mohammedans, and the Russian consul and the French secretary were shot by the Bedouins outside the town. The British consul was also badly wounded. An indemnity of £10,000 has been paid to each of the embassies by the Turkish authorities.

—The entrance of the czar and czarina of Russia into the city of Moscow was celebrated with great show on the 21st inst. A despatch states that probably never in the history of nations has there been such an assemblage of people and such a gorgeous scene. The czar rode on horseback, and his wife rode in the imperial carriage, the latter being drawn by eight horses. The crush to see the procession was so great that from one hundred to three hundred dollars was paid for windows overlooking the scene.

—News has reached San Francisco of the wholesale massacre of traders and missionaries by the natives of the islands of Manning Straits and of the Solomon Islands. Two English missionaries are missing, and it is supposed that they have been murdered. The report says that the mission on Tounan Island has been abandoned as the result of the atrocities. The missionaries are supposed to have belonged to one of the English Boards, as no American missions are located within a thousand miles of those islands.

—In compliance with Madrid instructions to commemorate the anniversary of the king of Spain's birthday, Captain-General Weyler ordered the liberation of upward of two hundred political prisoners held in Havana and at various points in that province. Those confined in other provinces will also be pardoned. An important decree of the captain-general, issued Monday, in response to a petition of planters and property-holders in the island, stays until April 30, 1897, all foreclosure sales of mortgaged realty in Havana.

—Advices from Sagua, Cuba, state that a column of 300 Spanish troops, belonging to Colonel Acosta's command, while conveying a provision train from Cascajares to Quemado de Guines, was surprised and captured by insurgents under General Zayas and Monteagudo. The twenty wagons composing the train were taken to the mountain fastnesses of Santa Rita, and distributed. The white prisoners were disarmed and liberated.

—It is reported that Nicola Tesla, the celebrated electrician, has, after five years of patient experiments, succeeded practically in securing sunlight by the use of electricity. It is produced by the rapid vibration of electrical currents of a high voltage in a vacuum tube. But little has as yet been divulged, because of the incompleteness of the experiments. The light is said to be much more intense and effectual than the incandescent carbon lights now in use.

—A despatch to the *Times* from Pretoria, Transvaal, dated May 18, says: "The executive council to-day decided that the punishment of Colonel Francis Rhodes, Lionel Phillips, George Farrar, and John Hays Hammond, the leaders of the reformers who were sentenced to death, shall be fifteen years' imprisonment. The hope is entertained that these sentences will be modified. The decision of the sentences of the other reformers is still awaited." The *Times* also has a despatch from Cape Town which says that the motion of Mr. Merriman in the Cape House of Assembly, to revoke the charter of the British South Africa Company, is certain to be defeated.

## Special Notices.

## QUEBEC CAMP-MEETING.

THIS meeting will be held at Waterloo, P. Q., June 18-29, 1896, in the park about one-half mile from the C. P. R. depot. All passengers should have their baggage checked to Waterloo, and each one on purchasing his ticket should call for a certificate of the agent, showing that he has purchased a first-class ticket to the Waterloo S. D. A. camp-meeting, June 18-29. Also give the name of the secretary, Laura E. Cushing, to the agent; and if fifty are in attendance that come over the C. P. R., and pay one first-class fare, they will have their certificates signed by the secretary, which will entitle them to one-third fare on returning. If forty-nine or less come over the road, two-thirds return fare will be granted.

So let all be particular to call for tickets to the Seventh-day Adventist camp-meeting at Waterloo, June 18-29, or they will not be entitled to any reduced rates. Buy your tickets to Waterloo, and change cars at Foster for Waterloo. We hope to see a general gathering of our people this year. Come and hear what the Lord has for his people in this time of need, when the very things long ago foretold by prophets and apostles, as taking place in the last days, are being fulfilled.

J. B. GOODRICH.

## NORTHERN NEBRASKA AND BLACK HILLS, NOTICE!

THE time for the annual camp-meeting for this section is rapidly nearing, and after consultation with many of the brethren living in this region, it has been decided to appoint the meeting at Crawford, on the grounds which were used last year. The meeting will commence Friday evening, July 3, and close Sunday evening, July 12.

These camp-meetings are seasons of great encouragement, and we hope to see a good attendance from all parts of the country. Can you not persuade some of your unconverted neighbors to come with you, that they may have an opportunity to listen to the truths for this time? We hope also to see a large company of young people at this meeting, and special services will be held each day with them. We trust our brethren will plan to come early, and spend both Sabbaths on the ground. We hope this may be a meeting of great blessing, when many will give themselves to Christ and his cause.

W. B. WHITE.

## SOUTH DAKOTA CAMP-MEETING.

THIS meeting will be held three and one-half miles southwest of Madison, at the same place as last year, as we have found this beautiful grove by Lake Hermon the best and most convenient place in the State for our annual gathering. As these meetings are becoming more important each year, as we see from everything happening around us that the end of all things is drawing near, how necessary it is for us to be prepared, that when Jesus shall come, we may be ready to go with him! It is a blessing of God that it has been so arranged that his people can meet from time to time, and become better acquainted with the extent of the work pertaining to this last message of warning, which will soon have been proclaimed to all the world. Officers for the coming year will be elected here, and

plans laid in regard to our laborers and work. So come, brethren and sisters, and let us know how the work is prospering in your neighborhood. There will be tents and furniture necessary for comfort. There will be a book-tent on the ground, where there will be a large assortment of books and tracts; and also a dining-tent, where meals can be obtained by such as come unprepared to provide for themselves, and there will be feed for horses.

This meeting will be held over two Sabbaths. The workers' meeting will begin June 17, during which three Bible studies will be conducted each day. It will be best for all who can to come at the beginning, as they will thus be better prepared to enjoy the other meetings, and to help others who may come later.

Special efforts will be made for the youth and children, and we would say to the parents, Come and bring your children, but do not think of sending them, and remaining at home yourselves. They are tender plants, and need all the care which can be given them.

N. P. NELSON.

## REDUCED RATES FOR MINNESOTA CAMP-MEETING.

A RATE of a fare and one third on the certificate plan has been authorized by all the roads from points in Minnesota. The reduction will apply on tickets purchased May 26 to June 2, inclusive. Purchase tickets to Minneapolis, as the reduction will not be granted to those who purchase tickets to St. Paul.

Take receipt from the agent, showing that full fare has been paid for going trip. This certificate will be void unless bearing the agent's signature upon its face, and having the company's stamp upon the back, also date of purchase, said date to correspond with one of the dates upon which the reduced-rate privilege is granted.

Should one person purchase tickets for two or more persons, a separate receipt must be taken in each case, indicating the name of each person for whom a ticket has been purchased.

When necessary to use more than one line of road, passengers should purchase a separate local ticket of each road's issue, between points traveled thereon, and procure certificate thereof, for each of the lines over which he travels in going to the meeting. Inquire of the ticket agent as to what part of the journey can be covered by the ticket purchased from him, and procure certificates filled out to correspond with tickets purchased.

Some of our brethren will be stationed at the various depots in Minneapolis, May 26 and June 1 and 2, to render whatever assistance may be necessary to incoming delegates. All checks for baggage should be given to the brethren at the depots, and they will see to its prompt delivery at the camp.

Present certificates of attendance to Brother D. P. Curtis for his signature. This should be done as soon as possible after your arrival, in order that certificates may be duly verified, and thus insure to the holder a return trip at the authorized reduction.

A. G. ADAMS.

## Publishers' Department.

## HE DULY APOLOGIZED.

A LETTER from a brother who states that he is a leader of a company of Seventh-day Adventists, tells us that he has not taken the REVIEW for some months. He explains a misfortune that overtook him, which he thought for the time made it impossible for him to renew his subscription; but in writing to us he said he could no longer do without the REVIEW, and so sent his own subscription and another besides. He says that several others have promised him that they will subscribe soon.

We hope that many more will make like apologies. It is usually very tiresome to hear people apologize, but such apologies as this are not only very acceptable, but quite refreshing.

A. O. TAIT.

THE General Conference Publishing Co. has issued a very neat catalogue of publications which will be sent free on application to any one desiring it. Address: General Conference Pub. Co., Battle Creek, Mich.

WE have received the following numbers of *Bible Students' Library*: 141, "Christ Our Saviour," by Mrs. E. G. White, 160 pages, illustrated, bound in heavy manila board. The story of Christ, beautifully and simply told. Thirty-five cents. 142, "Is Sunday Called the Sabbath?" by Uriah Smith, 8 pages. It is a rewriting of the old tract, "A Greek Falsehood," and consists of an examination of Matt. 28:1, and parallel passages. Price, one cent. Number 143 is "Truth for the Times," by G. C. Tenney, 16 pages.

tract is an essay on present truth. Price, two cents. The above may be obtained of Pacific Press agencies or any tract society.

CIRCULATION OF TRACTS.

We will be pleased to furnish all the state tract societies which wish to make a special effort to circulate our tracts during the time of their camp-meetings, with as many of our Library order sheets, corrected up to May 1, as they can use to good advantage.

Several new tracts have just been added to the Libraries, treating on subjects that are receiving a large share of public attention, and for this reason, a good demand can be created for them by the state and local tract society secretaries' putting forth a systematic effort to make them known.

In the Religious Liberty Library, No. 35, "Is it Persecution?" No. 36, "Church and State," and No. 37, "Our Answer," revised, are new issues.

In the Apples of Gold Library, the following numbers are all new: No. 30, "Knowing and Obeying the Lord"; No. 31, "Why the Earth was Made"; No. 32, "Trine Immersion"; No. 33, "Scriptural Answers to Worldly Objections"; and No. 34, "Seventh-day Adventists and Their Work."

We have only mentioned a few of the latest additions to the Libraries. All the numbers are good, and contain the truth, put in the most concise form possible, and, for this reason, are more likely to be read, by the man in the street, than some of our larger publications.

The state secretaries will receive sample copies of the above-mentioned tracts within the next few days, and after they have examined them, it will afford us pleasure to fill any orders they may entrust to us.

Through an oversight, No. 35, "Is it Persecution?" was omitted from the Religious Liberty Library printed order list.

INTERNATIONAL TRACT SOCIETY.

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.

DISTRICT 1.

Table listing camp-meetings for District 1: Pennsylvania, Williamsport, June 4-15; Quebec, Waterloo, June 17-29; Virginia, Aug. 7-17; New York, Sept. 3-17; West Virginia, June 17-28; New England, Aug 27 to Sept. 7; Maine, June 20-31; Vermont, Rutland, June 20-31.

DISTRICT 2.

Table listing camp-meetings for District 2: District camp-meeting (Chattanooga), July 17-27; Tennessee River, Clarksville, Tenn., June 31 to Aug. 9; Florida, Tampa, June 7-15.

DISTRICT 3.

Table listing camp-meetings for District 3: Ohio, Aug. 6-17; Indiana, June 20-31; Illinois, Southern (Conference), Sept. 17-27; Northern, Aug. 27 to Sept. 6; Michigan, June 20-31.

DISTRICT 4.

Table listing camp-meetings for District 4: Iowa, Des Moines, "Ingleside Park," May 21 to June 1; Minnesota, St. Paul, June "Merriam Park," June 2-8; Wisconsin, Stevens' Point, June 9-15; North Dakota, Jamestown, June 5-15; Manitoba, June 15-22; South Dakota, Madison, June 22-29; Nebraska, After Aug. 15; Nebraska (local), Crawford, July 3-12.

DISTRICT 5.

Table listing camp-meetings for District 5: Texas, Keene, July 23 to Aug. 3; Oklahoma, Guthrie, June 30 to July 10; Arkansas, Aug. 5-17; Colorado, Denver, June 19-31; Kansas, Council Grove, June 26 to Sept. 7; Missouri, Sept. 9-21.

DISTRICT 6.

Table listing camp-meetings for District 6: North Pacific, Portland, May 21 to June 1; California, Oakland, June 28 to July 8; Upper Columbia, Walla Walla, June 18-29; Utah, July 7-13; Montana, Helena, July 16-27.

DISTRICT 8.

Table listing camp-meetings for District 8: Sweden, Eskilstuna, June 9-21; Norway, Frederiksstad, June 23 to July 5; Denmark, July 7-19; Germany, July 21 to Aug. 2; Switzerland, Aug. 6-16; Switzerland, institute for, June 16-30; Turkey, Sept. 29 to Oct. 31.

THE next annual session of the Quebec S. D. A. Conference will be held in connection with the camp-meeting at Waterloo, P. Q., June 18-29, 1896. Each church is entitled to one delegate and one additional delegate for every ten members.

J. B. GOODRICH, Pres.

CANADA SABBATH-SCHOOL ASSOCIATION.

THE next annual session of the Canada Sabbath-school Association will be held in connection with the camp-meeting at Waterloo, June 18-29. Valuable instruction in the Sabbath-school work will be given.

W. J. BLAKE, Pres.

THE REVIEW & HERALD

... IS THE ...

Church Paper of the Seventh-day Adventists.

Each Week

It contains a valuable article from the pen of Mrs. E. G. White, in addition to other contributions from our leading writers and workers in all parts of the world.

The Editorial Pages

Treat in an able manner the live issues of the day, and discuss many additional timely topics of general interest, all of which show the fulfillments of prophecy and the developments of the "present truth."

The Progress of Our Work

Is one of the most interesting features of the paper. As the "third angel's message" is advancing to every corner of the globe, the REVIEW is ever on the alert to keep the reader fully informed.

Should be in Every Home.

This paper should not only be in the home of every Seventh-day Adventist, but all should carefully read and study it. Your neighbor who is becoming interested might also be glad to subscribe if you would properly call his attention to it.

Price, per year \$2.00. To new subscribers (recently reduced) 1.50.

NOTE.—Any person who has not taken the paper for the past year, may subscribe at the \$1.50 rate as well as those who have never taken it at all.

Transferring the paper from one individual to another in the same home will not be regarded as a new subscription.

New subscriptions at the reduced rates will not be taken for less than six months.

Write us for special terms to agents.

We have something interesting to tell conference laborers about the REVIEW, who may care to write us.

Address,

The Review & Herald Pub. Co., Battle Creek, Mich.

NOTICES.

FOR SALE.—My home, located one-half mile from College View, Neb. There are five acres of land set with 1350 fruit trees just beginning to bear, also small fruit. A new, seven-room house, large cistern with filter, good well, chicken house, and small barn. A most desirable place for raising fruit and poultry. Also 160 acres of land in Kansas for sale. For terms and particulars, address E. W. Farnsworth, College View, Neb.

THE offices of the Wisconsin Tract and Missionary Society and the Wisconsin Conference have been moved from No. 865 Fifth St., Milwaukee, Wis., to Milton Junction, Rock Co., Wis. All postal money-orders should be made payable on the Milton Junction P. O., and all business for either the tract society or the conference, except tithes, should be addressed to Milton Junction, Rock Co., Wis. G. M. BROWN.

WANTED.

THE undersigned will pay twenty-five cents each for a limited number of copies of the Health Reformer for the years 1877, 1878, and 1879. Single copies are wanted, not bound volumes. Address Good Health Pub. Co., Battle Creek, Mich.

WORK.—A young man twenty-seven years of age would like work on a farm, by month or year. Address G. A. Hudson, Shultz, Mich.

HELP.—Two men and one woman by the year. Address W. F. Jenkins, Arcadia Fruit Farm, Arcadia, Neb.

ADDRESSES.

THE post-office address of Elder B. F. Purdham is Lego, N. C.

The address of Elder O. S. Ferrin is Big Horn, Wyo.

The address of Elder J. H. Cook is Dayton, Wash.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, and Buffalo, with times for various services.

\*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.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect March 20, 1896.

Table showing train schedules for Chicago & Grand Trunk, including stations like Chicago, Detroit, and Toronto, with times for various services.

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. V. Harris 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 26, 1896.

### CONTENTS OF THIS NUMBER.

POETRY.—Acquaint Thyself With Him, W. HARRIS—Paraphrase of 119th Psalm, M. E. DURKEE—Loss and Gain, E. T. FOWLER—Wanted, W. SIMPSON.....	321, 323, 325, 331
CONTRIBUTORS.—What Doth the Lord Require? E. G. WHITE—Eat the Word, and Grow Thereby, P. GIDDINGS—The Epistle to Philemon—Toward Freedom, J. M. HOPKINS—Where is the Change? J. E. EVANS—Why Pray? J. M. COLE—Be Content to Fill Your Own Place, E. A. BROWN—"I Will Keep Thee," F. D. STARR.....	321-324
HOME.—For Humanity's Sake, M. B. CASTLE—Some Sanitary Suggestions, D. A. FITCH—The Doctor and His Patients, J. H. KELLOGG.....	325, 326
SPECIAL MENTION.—Passing Events and Comments, T. EDITORIAL.—To Cleveland and the Conference, G. C. T.—In the Regions Beyond, W. W. P.—From the Baltic to the North Sea, L. B. C.—The Original Council Between the Father and the Son—No. 4, S. N. H.—The Season of Prayer and Fasting, O. A. OLSEN—To Correspondents, G. C. T.....	327-330
PROGRESS.—God's Coast Mission—Reports from Norway—Northern Norway—Jamaica—Newfoundland—From Chatham Jail—A Letter—Do You Take the "Review" ?.....	331-333
NEWS.....	333, 334
SPECIAL NOTICES.—Quebec Camp-meeting—Northern Nebraska and Black Hills, Notice—South Dakota Camp-meeting—Reduced Rates for Minnesota Camp-meeting.....	334
PUBLISHERS' DEPARTMENT.....	334, 335
APPOINTMENTS.....	335
EDITORIAL NOTES.....	336

We have received a printed program of the first annual commencement exercises of Walla Walla College, which took place Monday, May 18. Three students graduated. The address was by Elder A. T. Jones.

Elder Luther Warren, who is laboring in Sioux Falls, S. Dak., has sent us a number of samples of handbills, such as he is using to advertise his meetings. We are struck with their appropriateness, and presume Brother Warren would be willing to send samples to others who might wish to obtain them.

Brother Wm. Simpson has now been in jail over three weeks in Chatham, Ont., and although we have received no word direct from him, we present to our readers a personal letter which we copy from our local paper, and which gives an idea of the animus under which he is confined. So far as we have learned, Brethren Howe and Burrill are still at liberty.

We are informed that the new building of the Colorado Sanitarium, at Boulder, is now ready to receive patients, and almost any number can be accommodated. We rejoice in the prosperity that has so far attended the opening of the work there, and we shall be happy to lay before our readers a more extensive account of it before long. Those who desire to write for information may address O. G. Place, M. D., Boulder, Col.

At the earnest request of the Union Conference Committee of Australasia for a general laborer, the Foreign Mission Board has requested Elder E. W. Farnsworth and his wife to go to that part of the world, and they have consented to do so. The plan of the Australasian Committee is to hold five camp-meetings in as many large cities, beginning with one in Brisbane, in August, followed, we believe, by similar meetings at Sydney, Adelaide, Melbourne, and in New Zealand. Brother and Sister Farnsworth desire, if possible, to leave this country on the July boat, though the time granted them to do so is very short indeed. They will be missed by a multitude of friends in this country, who will regret their absence. But at the same time what we lose others gain,

and we trust that the Lord will assist and bless them in their work of preparation, as well as in their important work when they shall arrive at their destination. Please notice the advertisement of Brother Farnsworth's place for sale, on the previous page. This will explain why he desires to sell.

From a letter in the *American Sentinel*, by W. A. Mansfield, of Ford's Store, Md., we learn that he and Brother Aleck Dodd have been arrested for Sunday labor. Brother Dodd was simply replacing some planks on a bridge which had been taken up by roadmen, and Brother Mansfield picked up two or three roots, and tossed them upon a pile of rubbish in his own lot. For these offenses they were arrested. The accuser was a class-leader in the Methodist Church.

The steamer "City of New York," as it leaves the New York wharf next Wednesday for England, will bear with it the following passengers: Elder J. N. Loughborough, Miss Sophia Walberg, on their way to the general meetings in Europe; Elder F. I. Richardson and his wife, en route to South Africa; and Brother Joseph Smith, of Battle Creek, on his way to England and Basel. Brother Smith is a practical baker, and goes to help establish the health-food business in Central Europe.

Elder J. N. Loughborough is spending a few days in Battle Creek, prior to his departure for Europe, whither he goes to spend several months visiting the different conferences, and giving them the benefit of his instruction and long experience in connection with this cause. Brother Loughborough goes at the earnest solicitation of those conferences. Nothing is more helpful to those who have newly come to the faith than to be told of the origin of this cause, and of the work of divine power and providence in connection with its early days. And no one is better qualified to speak on this theme than Elder Loughborough.

During the past week death has been particularly active among our friends. On Monday morning Carrie A., wife of Brother Volney Lucas, closed her earthly life after a long struggle with tuberculous consumption. Her funeral was conducted by Elder U. Smith on Thursday, and was attended by many sympathizing friends. A day or two later Geo. A. Dow, M. D., one of the young physicians at the Sanitarium, died of the same disease. He was a devoted Christian, and much loved. He was buried at Ann Arbor. On the Sabbath the remains of Elder C. L. Kellogg, whose death in Connecticut we noticed last week, were interred in the cemetery in this city, with appropriate ceremonies in the presence of a large concourse of friends. On the same day a telegram to Professor Griggs, of the College, announced the death of his father, Elder E. S. Griggs, an honored member of the Michigan Conference, and a staunch friend of the cause of truth. His death was not unlooked for, as a deadly malady had developed within the last few months; but it comes with sad force to his family and many friends.

These loved ones are taken from the evil to come. They rest from their labors; and their works do follow them. As solemn as is the hour and state of death, life is even more so. To rest in Jesus, secure from the ills and the

trials of life, the snares and thrusts of enemy, soon to awake to everlasting life,—is indeed "blessed."

Battle Creek College is sending out the churches of General Conference District circular letters and blanks for obtaining the addresses of young people who perhaps ought to be in our schools. These papers are sent to elders and leaders of our churches, so far as the addresses are known. The College would like to obtain the address of any one who may fail to receive them. Application should be made to Professor G. W. Caviness, Battle Creek College.

Very many correspondents, in writing the REVIEW, address their communications to one of the editors. This is open to no serious objection, perhaps, if the editor is here; but often happens that the person addressed is not here, and individual letters are not usually opened by others than those to whom they are addressed. It will therefore be much better in all matter designed for publication or intended for the editors as editors, to be addressed to the "Editor of the REVIEW," or to the "Editorial Department." This will often save long delay and considerable perplexity, and we hereby request our correspondents and contributors to conform to the suggestion.

### CORRESPONDENCE FROM MISSIONARIES

THE letter in last week's REVIEW, from Elder G. B. Tripp, of Matabeleland, Central Africa, and the one from Elder D. U. Hale, of the West Coast of Africa, in the present number of the paper, are very interesting indeed. The letter from Brother Tripp shows real true missionary courage, and it will do all our people good to see such a missionary spirit manifested such hope and confidence in God under such perplexing and trying circumstances. The Lord will be with them, and may our prayers and sympathies go out for them continually.

The letter in the present number of the REVIEW, from Brother Hale, is also exceedingly interesting. How thankful we should be that the health of our missionaries has been so miraculously preserved in the midst of such great mortality! And how wonderfully God is opening the way before them! The reader will also note the large number of places where meetings should be held, and the need of work to be done. These matters are worthy of most careful consideration, and I know it will encourage our brethren and sisters here in this country, who are contributing to our missionary work, to see such a spirit of devotion, of consecration, and of earnest labor manifested by our missionaries under such circumstances as those in Matabeleland and on the West Coast of Africa. Let us continue to remember them in our prayers, and also with our liberalities. O. A. O.

### IMPORTANT.

DID you notice in a recent issue of this paper that the managers of the REVIEW AND HERALD had decided to furnish it to new subscribers hereafter for \$1.50 a year? Please read in this connection our advertisement on the preceding page, and don't forget that the brother or sister near you who does not take the REVIEW will not be likely to see this notice, and so you should personally visit him, and try to show him the importance of taking our church paper.

A. O. TAFT.