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RESIGNATION.

BY J. O. JOHNSTON.

(Laurens, S. C.)

COME, child, give me thy hand.

The way is dark, thou canst not walk alone;
 But trust to me:

I'll guide thee safely home.

Here, Saviour, take my hand;

I do not know the strait and narrow way.

The night is dark;

I'll surely go astray.

My child, I have thy hand,

Fear not, but trust to me, to me alone.

Be not afraid;

I'll lead thee safely home.

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.

DANGER OF REJECTING THE TRUTH THROUGH CLINGING TO TRADITION.

BY MRS. E. G. WHITE.

THE people of all ages will be judged according to the light they have received. The church that has been favored with great light and with precious opportunities, as were Chorazin, Bethsaida, and Capernaum, will be held accountable for the use they have made of the light. As Jesus preached throughout these cities, how he longed to see fruits of his labor! How he longed to see the church struggling to be delivered from the bondage of sin! Every effort put forth through faith in him, would make them stronger in him. Charged with his exalted mission, he stood before the world as the representative of the Father. He said, "He that hath seen me hath seen the Father;" and again, "I and my Father are one." O that the inhabitants of these cities had followed his example and imitated his character! O that by partaking of his grace, by joining with him in his labors, they had cheered the heart of Christ! O that they had manifested faith in him, by taxing their powers to the utmost in diffusing the light shining upon them! O that they had come into companionship with him who is the Fountain of healing waters, that through them streams of salvation might have reached a lost world!

Those who receive Christ are changed in nature, and instead of selfishness and self-love, they love God and their fellow men, presenting to the world a spectacle of what the grace of Christ can do. In order to present the grace of

Christ to the world, it is necessary that those who profess his name should consecrate their all to God, that their hearts should be filled with love, that they may give the world an idea of the love wherewith the Father hath loved us. There is no way whereby the love of God can be measured save by the gift of his Son to the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus could best express the love of God in deeds of mercy; and so ample, so abundant were his deeds of love, that man could not imitate them, save by becoming partaker of the divine nature.

The deeds of love and compassion performed by Jesus in the cities of Judea, were regarded with wonder by the angels of heaven; and yet multitudes in Chorazin, Bethsaida, and Capernaum looked on with indifference, and in their hardness of heart they acted as though time or eternity was scarcely worth their attention. The majority of the inhabitants of these cities spent their time in caviling over themes of little importance, and but a few took the position that the Saviour of mankind was the Christ.

The prophecies of the Scriptures were plain, and gave clear predictions of his life, character, and work; and from the testimony of men who had spoken as they were moved by the Holy Ghost, evidence was sufficient to prove that Jesus was all he claimed to be,—the Son of God, the Messiah of whom Moses and the prophets did write, the Light to lighten the Gentiles, and the glory of Israel. But it was in vain that he sought to convince the priests and rulers, and to draw the hearts of common people to his light. Priests and rulers, scribes and Pharisees, clung to their traditions, their ceremonies, customs, and theories, and suffered not their hearts to be touched and cleansed and sanctified by divine grace. The few who did follow Christ came from among the lowly and unlearned. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Jesus was accused of eating with publicans and sinners, as though it were a crime to associate with the fallen, and he replied, "I came not to call the righteous, but sinners to repentance." Had his accusers been truly righteous by faith in God, they would gladly have received the Son of God, and would have profited by his instructions; but those who were self-righteous, rich in their supposed knowledge, and far advanced in their own eyes in spiritual things, felt no need of receiving more truth and light. Christ said of these who supposed themselves wise, "Ye do err, not knowing the Scriptures, nor the power of God." Jesus recognized their difficulty and said, "They that be whole need not a physician, but they that are sick." The Pharisees believed themselves very prudent in withholding their faith and sympathy from Christ; for though they had the Scriptures, they misinterpreted them.

Jesus unfolded to men the real import of the Scriptures, and revealed to them the significance

of the words that holy men of God had written as they were moved upon by the Holy Spirit. The prophets had desired to see the day of Christ, and searched what the Spirit of Christ which was in them did signify. And yet Jesus stood among the people who claimed to believe the prophets, who were looked up to as wise and righteous, and "they knew him not." Had they opened their hearts to Jesus, he would have opened to them veins of the precious ore of truth, and made them rich in knowledge to give to those who were sadly impoverished and ready to perish. Jesus would have endowed them with power to communicate the knowledge of true holiness. The Holy Ghost would have been given unto them, and they would have perceived that there were advanced steps to be taken; and becoming like the holy men of old, they would have desired to look into those things which they now saw but dimly. But filled with their own self-importance, they accepted the traditions, theories, and customs of men, and rejected the commandments of God. They had made of no effect the significance of symbols, types, and shadows, and through their meaningless exactions covered up the import of the commands of God.

The work of Jesus was to reveal the character of the Father, and to unfold the truth which he himself had spoken through prophets and apostles; but there was found no place for the truth in those wise and prudent men. Christ, the way, the truth, and the life, had to pass by the self-righteous Pharisees, and take his disciples from unlearned fishers and men of humble rank. These who had never been to the rabbis, who had never sat in the schools of the prophets, who had not been members of the Sanhedrin, whose hearts were not bound about with their own ideas,—these he took and educated for his own use. He could make them as new bottles for the new wine of his kingdom. These were the babes to whom the Father could reveal spiritual things; but the priests and rulers, the scribes and Pharisees, who claimed to be the depositaries of knowledge, could give no room for the principles of Christianity, afterward taught by the apostles of Christ. The chain of truth, link after link, was given to those who realized their own ignorance, and were willing to learn of the great Teacher.

Jesus knew that he could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for his new wine of doctrine, and made fishermen and unlearned believers the heralds of his truth to the world. And yet, though his doctrine seemed new to the people, it was in fact not a new doctrine, but the revelation of the significance of that which had been taught from the beginning. It was his design that his disciples should take the plain, unadulterated truth for the guide of their life. They were not to add to his words, or give a forced meaning to his utterances. They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological stores to build up some man-made theory. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths

were made of little significance, while the theories of men were made prominent. It was in this way that men were led to teach for doctrines the commandments of men, and that they rejected the commandment of God, that they might keep their own tradition.

If the self-righteous priests and Pharisees had been willing to look into God's great moral mirror, and had caught but one glimpse of their own imperfection of character, they would have said with Daniel, "My comeliness was turned in me into corruption." They would then have regarded it as the greatest possible blessing to learn the lesson of the great Teacher, which would have made them wise unto salvation. If they had learned from him who was meek and lowly of heart, the scribes and Pharisees would have shared with the disciples on the day of Pentecost, and would have been filled with the Holy Spirit. They would have had Christ's mold upon them. The cold, stubborn heart would have been kindled into love by his grace, and they would have been conformed to the image of Christ. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The Holy Spirit will enter the heart that can boast of nothing. The love of Jesus will fill the vacuum that is made by the emptying out of self. "All things," Jesus says, "are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." O let us heed the words of earnest entreaty that are spoken to every soul burdened with a weight of woe, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

"WHOM SAY YE THAT I AM?"

BY ELDER R. C. PORTER.
(South Lancaster, Mass.)

THIS question is asked by the Saviour, and follows the one, "Whom do men say that I the Son of man am?" The answers are as different as the experiences of the individuals giving them. The men referred to saw in Jesus only a man. "And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." But Peter saw in him Christ the Son of God. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." This expression of his faith that Christ was not simply a man as men viewed him, called forth from the Saviour a blessing, with the declaration that this understanding of him was a direct revelation from his Father. He further states that upon this knowledge, that he was God in the flesh, revealed in the same way, he would build his church, against which the gates of hell cannot prevail.

This scripture does not in any way conflict with Paul's statements in the second chapter of Philippians, and other places where the humility of Christ in taking upon him man's nature, is presented. He was there in the flesh at the time he was conversing with Peter, in precisely the position described by Paul. He was here as a man, and for that reason unregenerate men saw in him only a man. Christ takes this opportunity to declare that his Father would reveal to his disciples that he was not merely a man, but also the Son of God.

The same thought is also carried out in Matt. 22:42-46. In this case Jesus was talking directly with the Pharisees. He asked them,

"What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." This was not a play upon words to gain advantage over them in argument, but a serious presentation of what was regarded by Christ as an important gospel truth. This argument clearly shows that it was not enough to see him as a man, but he must be seen as the Son of God.

Some look upon him as divine only, and they thus lose the sweetness of his life of toil and suffering, by supposing that he resisted temptation as God, but not as man. This is positively contrary to the instruction of the fourth chapter of Matthew, as well as Paul's statement that he was tempted in all points like as we are. How, then, can we see harmony in the seeming conflict between these different passages? The answer is simple and easily understood, if we take the correct view. If we behold him as humanity only, we will find ourselves constantly perplexed in our scriptural reading with such statements as the following: "Jesus knew from the beginning who they were that believed not, and who should betray him." "Before Abraham was, I am." "Come, see the place where the Lord lay." "I am he that liveth, and was dead." "Get thee behind me, Satan." "Peace, be still." "Thy sins be forgiven thee." "Behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." "He that hath seen me hath seen the Father." "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." "We have seen his star in the east, and are come to worship him." These passages, with the scenes of Calvary, are all in open conflict with the view that Jesus was merely a man.

If we view him as living in our stead, and resisting temptations for us as God, we are likewise confronted with such statements as these: "And Jesus increased in wisdom and stature, and in favor with God and man." "Therefore in all things it behooved him to be made like unto his brethren." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "I will put my trust in him." "I can of mine own self do nothing." "I seek not mine own will, but the will of the Father which hath sent me." "My doctrine is not mine, but his that sent me." These, with other passages, make it clear that in living as humanity he did not live by virtue of his divine power, but by faith in his Father, as we live by faith. None but "Immanuel" (God with us), "God manifest in the flesh," could fulfil these seemingly conflicting scriptures in his life. As man, he was tempted in all points as we are, and lived a life of faith, as we are privileged to do. As God, he performed miracles, received worship, and forgave sins while here upon earth. He was even worshiped while an infant by both men and angels. He did not exercise divine power to resist temptation or in his own behalf, but for the good of others.

In harmony with the above, I will quote the following from "Christ Our Saviour," page 46: "But the Saviour had to suffer as man suffers. Had he exercised his divine power and worked a miracle, it would have been contrary to his mission. His miracles were all for the good of others." His manner of working miracles was different from that of his disciples. His was by his own divine power, while theirs were wrought by his power. He received worship as God, while they directed all adoration to him in whose name the work was wrought, as stated in "Spirit of Prophecy," Vol. III, page 277:

"The manner of Jesus in working his miracles was very different from that of his apostles. His language was that of one who possessed power in himself. 'Be thou clean.' 'Peace, be still.' Neither did he hesitate to accept the honor offered him on these occasions, nor seek to divert the minds of the people from himself, as though his miracles were not wrought by his own power, for his own glory. But the apostles wrought miracles only in the name of Jesus, and refused to receive the least honor to themselves."

His position while upon earth, in man's stead, is plainly presented in "Spirit of Prophecy," Vol. III, page 260: "The Jews were continually seeking for and expecting a Divinity among them that would be revealed in outward show, and by one flash of overmastering will would change the current of all minds, force from them an acknowledgment of his superiority, elevate himself, and gratify the ambition of his people. This being the case, when Christ was treated with contempt, there was a powerful temptation before him to reveal his heavenly character, and to compel his persecutors to admit that he was Lord above kings and potentates, priests and temple. But it was his difficult task to maintain the level of humanity."

The question is still addressed to us personally, "Whom say ye that I am?" If we can truthfully say that we know him as the Son of the living God, it will bring to us the same blessing it brought to Peter. We are apt to place the Son of God too far from our lives to-day by regarding him as God manifested in the flesh eighteen hundred years ago. Let us rather also take him as the "Christ in you the hope of glory" to-day, as well as the triumphant conqueror of the past. The same Jesus that met all our weaknesses in the flesh while here upon earth, and passed sinless through the entire conflict, still declares, "All power is given unto me in heaven and in earth;" "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." If we welcome him into our hearts as an abiding guest, we shall know what it is to overcome as he overcame. Christ in us is as triumphant over sin to-day as in the past. Every one who will let Jesus Christ come into his flesh to-day, to rule and direct the life, is sure to overcome the world, the flesh, and the devil, because "greater is he that is in you, than he that is in the world."

Let us take him in the fulness of his power, as the Son of the living God, and know the complete victory there is for every soul in him.

A DESIRE AND ITS RESULT.

BY ELDER E. VAN DEUSEN.
(West Indies.)

"DESIRE," says Webster, is "natural eagerness to obtain any good." Brother Randolph Abbott, of Antigua, West Indies, had a desire to do something for the good of the cause, and to help it forward. Having lost his position as overseer on account of failing health and impaired eyesight, he had nothing to give unless he could devise some way. He thought of a hen, and suiting the action to the thought, he proceeded to dedicate a hen to the Lord. As the result of this thought, he obtained a dollar and fifty-five cents for missionary work. This experiment to him was a precious experience; but the best of it is, he does not intend to stop this kind of experimenting. How many could do the like, or something that would bring a like result! The poor have little to give. Many think that, because they are poor, there is no duty for them to give. A thousand such offerings as this brother's would make one thousand five hundred and fifty dollars. If one person should give as much as this, it would be considered by many as a large gift.

There are many so poor that in truth they

ve nothing to give. They would gladly give they could. There are many who call themselves poor, who have never yet tried to give; but it is a true saying that "where there is a will there is a way." The young who have none care for but themselves, and have good health and strength, are not poor. It is said that "health is wealth." How many never think of making an offering to the Lord as a token of gratitude for good health and sound limbs! The very devising of a way would enlarge one's faculties, and thereby bring a future blessing. It is not the largeness of the gift that brings the approval of heaven. The widow's mite brought commendation from her Saviour. The rich received no such approval, at the very same place and on the same day. If more felt the obligation of giving, there would be many, many more gifts, however small. How many husbands and wives on the farm could set apart, each year, a colt or a calf for a gift as a token of the goodness of God. May Brother Abbott's example provoke many others to do likewise.

PREDESTINATION.

A Bible Reading.

BY ELDER W. S. CRUZAN.
(Willow Springs, Mo.)

WHOM did God predestinate? — "For whom he did foreknow, he also did predestinate." Rom. 8 : 29.

What was the object of their predestination? — "To be conformed to the image of his Son, that he might be the first-born among many brethren." Same verse.

How has he predestinated us? — "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1 : 5.

When adopted, what are we called? — "That we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts." Gal. 4 : 5, 6.

How do we become the children, or sons, of God? — "For ye are all the children of God by faith in Christ Jesus." Gal. 3 : 26. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1 : 12.

Then is not predestination a work of faith? — Yes.

How do we obtain an inheritance? — "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 : 11.

Does our inheritance come by faith? — "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26 : 18.

Who are heirs of that kingdom? — "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2 : 5.

Who finally will enjoy that inheritance? — "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1 : 4, 5. Therefore we conclude again that predestination is a work of faith.

What does he do for those whom he predestinates and calls? — "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified." Rom. 8 : 30.

How does justification come? — "Therefore, being justified by faith, we have peace with God." Rom. 5 : 1.

How many are justified? — "Even the righteousness of God which is by faith of Jesus

Christ unto all and upon all them that believe: for there is no difference." Rom. 3 : 22.

How many does God want to believe? — "Not willing that any should perish, but that all should come to repentance." 2 Peter 3 : 9.

Then, since God justifies "them whom" he predestinates, and justifies all by faith in his Son, and he wants all men to believe, is he not willing to predestinate every one who will accept his Son by faith? — Yes.

Then cannot every one enjoy the blessing of predestination by accepting Jesus Christ, and be "changed into the same image from glory to glory" (2 Cor. 3 : 18), even be "conformed to the image of his Son," and thus be "glorified"? Rom. 8 : 30. — Yes.

"What shall we then say to these things? If God be for us, who can be against us?" Verse 31.

REST IN CHRIST.

BY ALBERT S. WRIGHT.
(Battle Creek Sanitarium.)

"FOR we which have believed do enter into rest, as he said," Heb. 4 : 3.

Lord of the Sabbath, as we view
Thy wondrous works and ways,
We lift our hearts to thee anew
In songs of humble praise.

This holy day which thou hast blessed
Commemorates thy power;
And in that power thy people rest,
And prize each sacred hour.

That power which hung the worlds on high,
And holds each in its place,
Is mixed with love that deigned to die
For a rebellious race.

Thy word, which formed yon mountain peaks
Eternal, spotless crest,
To fainting, wandering sinners speaks:
"Come unto me, and rest."

Thy rest is an eternal rest,
Renewed each Sabbath day;
And those who find its joys are blessed
In thine eternal way.

Lord, we would ever rest in thee,
From our own labors cease;
Cleansed by thy word, from sin made free,
And filled with Heaven's peace.

TRYING TO DO RIGHT.

BY ELDER F. D. STARR.
(Battle Creek, Mich.)

A LITTLE maxim many of us learned when we were children, reads thus: "If at first you don't succeed, try, try again." But, says one, "I am not going to try to do right any more; trying to live a Christian life is not the right way of doing. I shall stop trying to be pure and trying to do good."

The words that are synonymous with "try," as will be seen by examining the lexicon, are "attempt," "endeavor," "strive," "aim," "examine." To try to do right is, then, simply to strive, endeavor, or aim to do right. What use does the Scripture make of these terms? — "Strive to enter in at the strait gate." Luke 13 : 24. "With one mind striving together for the faith of the gospel." Phil. 1 : 27. "Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4 : 3. "Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him." 2 Cor. 5 : 9, R. V. Evidently this was the primitive method of following the Master.

A few statements from "Gospel Workers" would be interesting to read right here: "Common sense is an excellent thing in the worship of the Lord. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. The church of God, who are trying to do good by living out the truth and seeking to save souls, can be a power in the world if they will be disci-

plined by the Spirit of the Lord. They must not feel that they can work carelessly for eternity." (Pages 325, 326.) "Those who are trying to purify their souls through obedience to the truth, yet who have had no opportunity of making special efforts and sacrifices for Christ and his cause, should find consolation in the thought that it is not necessarily the self-surrender of the martyr that is the most acceptable to God. . . . He sees the inward conflicts, the severe struggles of him who gives up the visible on the strength of God's promise that presents before him the invisible." (Pages 217, 218.) "There are many who would work if urged into service, and who would save their souls by thus working." (Page 293.) "Every member of the body should feel that the salvation of his own soul depends upon his own individual effort. Souls cannot be saved without exertion." (Page 101.) "To retain pure and undefiled religion, it is necessary to be workers, persevering in effort. We must do something ourselves. No one else can do our work. None but ourselves can work out our salvation with fear and trembling. This is the very work which the Lord has left for us to do." (Page 106.)

We see the necessity of constant endeavor, trying to do good, trying to purify our souls, etc. "But," says one, "I find it up-hill business trying to live a Christian life." Very well; we are glad you do not find it down-hill business. But remember, it must be either down-hill or up hill work. Which will you choose? Will you pull on the oars, and run up-stream, or carelessly glide down-stream? One takes an effort; the other does not. Cease your trying, and you will go down grade surely. Do you say, "This constant making of efforts to do right is a miserable way to live, and the Christian life cannot be such a miserable life as that: that the Christian is not a miserable being"? Let us see what prevents us from being miserable. "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15 : 19. Hope in Christ, and the resurrection through him, is the only solace. Paul further says: "I die daily." Verse 31. Dying, it is true, is not a very pleasing experience; we suppose a dying person feels miserable. The mortification of our members, dying to self, cannot be very congenial to the one who daily passes through the process. But while we die to self, we live unto God. "The inward man is renewed day by day." 2 Cor. 4 : 16.

We fear for those who say: "I shall stop trying to do right." Nay, rather renew those efforts, in the name of Jesus.

WHAT IS A MINORITY?

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

THE impression seems to prevail that the majority will surely believe whatever is right, and that it is scarcely possible for a few to be right, when all the world is opposed to them in belief and practise. Many men carry the idea that the minority has no rights that the majority is bound to respect, even in matters of conscience. When unpopular truths are taught, backed up by the plain word of God, and men are urged to obey, it is quite common to receive a reply like this: "Yes; it all looks very plain; but then, if you are right, why is it that everybody is not doing that way? Is it possible that you can be right, and all the world be wrong?" Allow me to ask, Who have been in the minority, and what position have they taken in regard to the social and religious privileges that we now enjoy, and especially in regard to the truths of God's word? Turning to history, we find that there is not a truth or privilege held by men to-day but has been bought and handed down to them by the life-blood, the tears, and the patient suffering of the minority.

In every moral conflict, the minority has

stood in the van, and has achieved all that is noble in this world's history. The patriarchs and prophets were in the minority, and many of them stood entirely alone in defense of the right. Elijah's case is an example of what many others have passed through, when he stood before the people and said, "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men." 1 Kings 18: 22.

Jesus himself was in the minority, and but very few had courage to follow him, or even acknowledge him, while he was here on earth. "He is despised and rejected of men." He could truly say, "I have trodden the wine-press alone, and of the people there was none with me." Isa. 63: 3.

Luther was in the minority, but he boldly stood for the truth, though all the world was against him. True Christians in all ages have been in the minority, for "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7: 13); while the narrow way has but "here and there a traveler."

Many people honor the "eminent saints," who, when they were on earth, had "trial of cruel mockings and scourgings," and were "despised, afflicted, tormented." Satan is perfectly satisfied to have us honor good men when they are dead and gone; "if Pharisees will only stone the live prophets, they are perfectly welcome to garnish the tombs of the dead ones." The devil cares but little how much we believe the truth that applied to some past generation, if he can only get us to reject the living truths that apply to our own time.

Men are now lying in jail for keeping "the Sabbath day according to the commandment," after obeying the divine injunction, "Six days shalt thou labor." Scarcely a word of protest is uttered by the great majority of the religious people in the country. Nay, they are even now seeking to secure Sunday laws that will enable them to lay the cruel hand of oppression on those who differ with them in matters of faith, and who choose to "obey God rather than men." John B. Gough well said: "Minority! if a man stands up for the right, though the right be on the scaffold, while the wrong sits in the seat of government; if he stands for the right, though he eat, with the right and truth, a wretched crust; if he walk with obloquy and scorn, in the by-lanes and streets, while the falsehood and wrong raffle it in silken attire,—let him remember that wherever the right and truth are, there are always 'troops of beautiful tall angels' gathering round him, and God himself stands within the dim future, and keeps watch over his own! If a man stands for the right and the truth, though every man's finger be pointed at him, though every woman's lip be curled at him in scorn, he stands in a majority; for God and good angels are with him, and greater are they that are for him than all they that be against him."

NEW SONG AND OLD SONG.

BY S. ADDIE BOWEN.
(Randolph, N. Y.)

THOSE who stand on the sea of glass before the throne of God will sing a new song. This leads to the thought that there is, or has been, an old song. What is that song? Some one has said it began in Eden, by putting blame on some one else, and excusing ourselves when we really are at fault.

Here is a little story, a true one, which will illustrate. Grandpa thought he would help one day by filling the lamps. One lamp had a new-style burner, with a tube at the side to conduct the oil into the globe without unscrewing the burner, but he unscrewed it, the same as the others. All the burners went to their places easily enough after the lamps were filled except

this particular one. After working with that a while, he burst out in a vexed tone, "Well, I wish I had the old burner; if I knew where it is, I'd get it." Then grandma said mildly, "I fill that lamp through the tube." This only vexed grandpa the more; and as he grew more troubled, he put the lamp on the kitchen table, and tried several times to adjust the troublesome burner. At length he left it, saying, "Some one has broken the thread on that screw, and spoiled the burner," and he felt all out of sorts over it.

Then Aunt Neenah took a look at it. "Why, father," she said, "the cap for the tube hangs down in the oil, and of course you cannot screw the burner on with this chain in the way." She took up the chain, when the burner went to its place at once.

Now see the difficulty here. A positive statement had been made that *some one* had spoiled that burner; but was that the case? and who was at fault? The natural heart is always ready when anything goes wrong to say somebody else is at the bottom of all the trouble, although the cause may be wholly with number one. With a new heart, which the Lord is ready to give if we ask for it, we are willing to see where we are at fault, and frankly own it, instead of condemning some other person, and thinking we are all right. In case we know we are not at fault, we will not feel a desire to expose the one who is, and severely criticize or condemn. The new song is a song of praise to God, not praise to self or the exalting of self; and we are to sing it in this life if ever we sing it in heaven.

SOME BRICKS FROM BABYLON.

BY ELDER L. G. MOORE.
(Lansing, Mich.)

"BABYLON is fallen, is fallen, that great city." So said the angel in his solemn message to the revelator. It is painfully evident that this is true. "Lovers of pleasure more than lovers of God," said the apostle. As proof, I append extracts from church notices, as they have appeared in our city papers from time to time, during the past few months, in this my field of labor:—

COMIC OPERA BY LOCAL TALENT.

"Erminie," which has had such an unqualified success on the professional stage, will be presented at Baird's opera-house under the auspices of the ladies of the Episcopal church. "Erminie" is full of funny situations, and is replete with pretty and bright music.

PLYMOUTH CONGREGATIONAL.

TUESDAY, 2:30 P. M.—Ladies' society, foreign missionary department.

TUESDAY, 7:30 P. M.—Pancake social. Oration on "Pancakes." Quartet about "Pancakes." Sirup and pancakes.

The pancake social given last evening by Plymouth guild at the parlors of the Congregational church was well attended, and a very pleasant and laughable affair. Miss—read a recipe for pancakes, adapted from Gail Hamilton. A trio sang a pancake song, a parody on "Old Oaken Bucket." A scholarly oration on pancakes was delivered. Telegrams from Queen Victoria, Bismarck, Grover Cleveland, and other noted people, were read, agreeing to unite with the society in the suppression of pancakes. After the program, pancakes and maple sirup were served.

LENT DOES NOT SEEM TO CHECK THE MAD RUSH.

There are Hardly Enough Days and Nights in the Week to Accommodate the Many Parties and Social Gatherings.

PARK BAPTIST.

THURSDAY EVENING.—Mid-week prayer-meeting.
FRIDAY EVENING.—A hard-times social at the home of—. "All pussons must ware close suitable for the occashun."
Fried chicken, baking-powder biscuit, and sherbet for fifteen cents, at St. Paul's church, Wednesday evening.

FIRST PRESBYTERIAN.

TUESDAY, 6 to 9 P. M.—The caterers who have been at—the past week, will serve supper. Muffins, ham pickles, coffee, etc., for ten cents.

FRIDAY, 7:30 P. M.—Junior Christian Endeavor will give a concert, ice-cream, and fun for all. You are invited.

The people, while waiting for the supper at the Presbyterian church Tuesday evening, will be entertained, to prevent starvation on account of the dilatory men's supper.

What a funny thing! G. B. D. at the Presbyterian church, Tuesday, February 19. Bachelors, what does this mean? Come and see.

Don't forget *chicken-pie* supper at the Presbyterian church to-night. Good program, good company, and tea served in true native style. *All for the small sum of fifteen cents.*

During the day there was exposed at the door of the church a blackboard with the picture of a strawstack on top of which was an old hen, and the notice of the supper rudely drawn with chalk.

The young ladies of Pilgrim Congregational church will give a soap-bubble social Wednesday evening. A cake of soap and pleasant entertainment of songs and recitations will be given in exchange for a silver dime.

A prize awaits the one who blows the largest soap bubble at Pilgrim church Wednesday evening.

POVERTY SOCIAL.

Kum to the poverty soshul to-night at the Congregational chapel. Admishun only ten cents. There won't be no poverty about the supper. Yu will be fined if yu wear good close or jewelry. Prises for gent and lady what dresses most sutable fur the ocashun. Kum and have a good time.

Not to be outdone, the pastor of the Baptist church says, "If my choir want to sing the '*Ohio Girl*' or a love song, they can do so. All I want is beautiful music. I don't believe in singing 'Lo, from the tomb a doleful sound, all the while, or any of the while.'"

Go to the First Baptist church to-night to hear Jahu De Witt Miller tell about "The Uses of Ugliness."

You'll kick yourself twice around the Capitol if you miss that side-splitting lecture to-night. "Uses of Ugliness."

Chicken-pie supper to-night at First Baptist church, five to seven o'clock.

The Presbyterian church again:—

The taking *comic* cantata entitled "Cox and Box," by Sir Arthur Sullivan, will be given this evening at the Franklin street Presbyterian church.

If you hear "Cox and Box" next week, take out an accident policy on your buttons. *It's funny.* Franklin street church.

To-night is the *last chance to laugh* at "Cox and Box" for ten cents, at the Franklin street Presbyterian church.

If you never ate any persimmons or saw a 'possum, you can do both at Franklin street Presbyterian church to-morrow night.

Beautiful booths, a delicious supper, and *heaps of fun*, Franklin street church next week.

Comment is wholly unnecessary.

A JOYOUS TIME.

The liveliest place in town last night, without a doubt, was the parlors of St. Paul's church, where the ladies of the altar guild gave a Hallowe'en party to the choir boys. The rooms were lighted with Japanese and pumpkin Jack lanterns. In one corner a wrinkled old *witch*, in high cap and red dress and cloak, sitting in a red tent, *told fortunes* to the accompaniment of blue blazes and mysterious motions and incantations. There was great sport bobbing for apples, at candy-pulling, etc. The funniest part was when the old *witch* brought out a pumpkin in which were hidden prizes attached to ribbons. The prizes and the remarks from the *witch* to the lucky (?) winners made great fun.

Hollow pumpkins, candle inside, gave a yellowish glow, while over in the corner stood the *witch's* tent, with owls perched upon it. A peculiar fascination had this corner for the boys and girls, for here from a hollow pumpkin one could *learn his or her fate, and receive the advice of the witch*. In another corner a tailless donkey adorned the wall, and the *blind-folded* lad made much amusement for every one by his crooked endeavors to *retail the ass*. Popcorn was served and candy was pulled, and the choir boys will long remember the festivities attending the Hallowe'en of 1895.

This is but a faint description of this "ecclesiastical merry-go-round." The roar of the hurricane is heard in the distance, but the people heed not the warning. Why not?—Drunken with the wine of Babylon is their condition; totally insensible to the "sure word of prophecy." Brethren, let us beware lest we also fall from our steadfastness.

Special Mention.

The Methodist Church not Peculiar.—It is said that the Methodist Church contains within its boundaries a vast amount of covetousness, pride, and worldly policy; but it can claim no monopoly on these things. Methodists are no worse than other people,—we are all alike. The only reason why Methodists outvie other people in these things is because they are more numerous than other people. There is a mighty tendency in this day and age to drift with the world. Never in any preceding generation has been required so much of the grace of God to stand true and firm on plain and primitive principles of righteousness and godliness, as in the present; and year by year and day by day the current is becoming more rapid, more decisive, in that direction.

There is one comforting promise that comes to our mind as we meditate upon these things. God has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The enemy *has* come in like a flood; the Spirit of God has lifted up a standard. "The commandments of God and the faith of Jesus" present the only refuge against the overflowing worldliness which characterizes our day and age. But we find that professed commandment-keepers are not free from these influences. A knowledge and a profession of the truth will not save us. We have come to a time when no man will be able to preserve his relations with God and to stand amid the existing perils, unless he lives close to Christ, and partakes largely of his Spirit by an individual knowledge and experience in him. There is no use in trying to reform the Methodist Church; there is no use in trying to reform the Baptist Church, or the Presbyterian Church; there is no use in trying to reform any church as such; the work of reformation must be an individual one. Our relation to God does not depend upon the church we belong to, but upon the position which we occupy before him.

Unusual Disturbances.—The cyclone season has opened with unusual severity. The number and character of these terrible visitants so far have exceeded in awfulness any preceding record. According to our news columns, a large number of cyclones have already passed over the southwestern portion of this country, carrying destruction and devastation with them. Nor have we come anywhere near recording the full number of these storms. So far this week (Tuesday), we have learned of no less than three fearful death-dealing cyclones, which have devastated portions of our fair country, and left many people mangled, cold in death, or badly injured. Michigan, as a State, has been supposed to enjoy comparative immunity from these unwelcome visitors; but on last Monday evening portions of Oakland and Lapeer counties were laid waste by a storm of unusual severity, in which hundreds of thousands' worth of property and forty-five lives were instantly swept out of existence, thirty more were fatally injured, and many seriously hurt. The same day and the evening preceding, portions of Iowa and of Illinois were swept by similar storms. In the presence of these monsters of wrath and destruction, the strongest heart quails with a sense of its own helplessness.

It is said in Holy Writ that "when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Whether these things will still affect people in that way, remains to be seen. But certain it is that the retributive judgments of God are now abroad, and these things are only a premonition of that great storm which overhangs the world steeped in wickedness.

The Coronation of the Czar.—The emperor and empress of Russia were solemnly crowned in the Cathedral of the Assumption at Moscow, on May 26, with great pomp and ceremony. The day was favorable for the occasion, and was celebrated in a manner to surpass all previous occasions. The route from the palace to the cathedral over which the emperor passed was thoroughly sprinkled with holy water from a golden bowl. After the royal pair had been seated on their thrones, the metropolitan of St. Petersburg placed himself in front of the emperor, and invited his Majesty to make before his subjects, in a loud voice, his profession of orthodox faith, which the emperor recited from a book, after which the benediction of the Holy Spirit was pronounced upon him. He was then decorated with the order of St. Andrew, and another benediction placed upon him; and after two or three prayers, the crown was presented to the emperor, who placed it upon his head, when the metropolitan in a loud voice announced the coronation. In a similar manner were presented to him the scepter and the globe. The monarch then called upon the empress, who knelt before him on a velvet cushion. His Majesty lifted the crown from his own head, and touched with it the forehead of the empress. He then replaced his crown upon his head, and afterward took up the crown of the empress, and placed it upon her head.

This is a short portion of the religious ceremony by which the investment of the crown was accompanied. Cannons and bells vied with each other in giving grandeur and impressiveness to the occasion.

The Truth or the World.—We watch with special interest the doings of the Methodist General Conference in its present session,—not from a desire to criticize the doings of that body, or the attitude of that great church, but rather because of its commanding position of power and influence. The Methodist Church stands as one of the great representative features of prevalent Christianity, and the real sentiments and expressions of that Christianity are naturally exhibited in their true light in such an assembly.

One of the questions with which that conference has had to deal, was that of popular amusements. The Methodist discipline is not silent upon that point. It forbids the putting on of gold and costly apparel; the taking of such diversions as cannot be used in the name of the Lord Jesus; the singing of those songs or reading of those books which do not tend to the knowledge or love of God; laying up treasure on earth; softness and needless self-indulgence; etc. The question which arises from these restrictions is this: It is evident that the church has departed from them; they are no longer observed. Members of the Methodist Church do go to questionable places of amusement; they are not plain in dress; they are inclined after the ways of the world, and are engaged in laying

up treasure upon earth. Now, what shall be done? Shall these things remain a dead letter on the discipline, or shall they be expunged from the book, so as to make a clear path for people, and remove inconsistencies and stumbling-blocks from the discipline? The other expedient of reforming the people and bringing them up to the principles, is not taken into consideration. The church is too far gone; the world is too powerful. Those who believe in adhering to those primitive principles are in a very small minority, and the question is, Shall we throw down the bars which afford no barrier, or shall we keep up a pretense of a protest, and allow the people freely to go over? Practically, it does n't make much difference which they do.

But we believe it has been decided to leave the discipline as it is, and leave the matter to go in its own way.

DOINGS AT THE CAPITOL.

It is reported that the Bureau of Reforms has been incorporated under the laws of the District of Columbia; so the National Reformers may be considered legally in the business of promoting religious legislation. Having failed in all efforts to secure favorable consideration for the former bills, they have finally introduced, through Senator Kyle, of South Dakota, a bill for a national Sunday law, which was referred to the Committee on Education and Labor. It is believed by many that beginning with the great Y. P. S. C. E. Convention, to be held in Washington in July of this year, an effort is to be made for the co-operation of all religious elements in memorializing Congress for the passage of this national Sunday bill.

A short time since, Dr. Talmage delivered a discourse calculated to instruct Congress as to its duty in reference to the passage of these reform measures; yet owing to the desire for an early adjournment, so that the members may enter the political arena to decide who is to be the future occupant of the White House, it is very likely that the matter will be deferred until that question is decided, and Congress again convenes. The work of ascertaining the position of the respective candidates on the subject of religious legislation has been entered upon, and according to a report that appeared in the *New York Sun*, of May 25, Major McKinley has decided in favor of Sunday legislation. Mr. McKinley is said to be a member of the Methodist denomination, and it is difficult to believe that so prominent a member of this great Protestant body would at this early date in the history of this country advocate a return to a system, the existence of which a few years ago rendered it a necessity for a special prohibition to be incorporated into the national Constitution, and the continuation of which in the State legislation has produced such dire results in several of the States of the Union. It can scarcely be possible that any great Christian body in this country, at the beginning of the second century of its independence, would hold in communion a man of sufficient breadth of mind to be a prominent candidate for the highest office in the gift of the people, who would willingly repudiate all that we have, as a nation, that has distinguished us from the nations of the world, and in the face of the events of the last few years of religious persecution as a result of the State Sunday laws.

A. M.

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.

SUNSET GLORY.

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

EARTH'S sweetest joys are like the clouds
We see at close of day:
They gleam with soft and tender light,
Then fade and melt away.
And though the change brings other forms
Of shifting colors bright,
Yet these full soon give place to all
The ashen gray of night.

Aweary, O so weary oft,
With pallid cheek we gaze
Upon the hills kissed by the sun
With his departing rays!
Think ye the warmth and fervor mock
The hearts that suffer pain?
Turn ye thine eyes upon the sky,
And look and look again.

The summer gloaming tells of heights
Beyond the amber air;
The robe that decks the dying day
Is wonderfully fair;
But richer still and grander far
The garment pure and white
Which clothes the soul that walks with God
In his unclouded light.

O land of dreams at set of sun!
Ye fill my heart with song;
Sweet glimpses of the great Beyond
Before my vision throng,
Where glowing tints will never fade
And beauty never die;
Where love unchilled will onward flow,
And tear-drops dim no eye.

THE PRESERVATION OF LIFE.

BY LILLIAN B. ESHLEMAN.
(Minneapolis, Minn.)

ALL the laws of nature are the laws of God. David says, "Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. . . . Thy commandment is exceeding broad." God's law is the law of life, both physical and spiritual, and all things are upheld by the word of his power. "The words that I speak unto you, they are spirit, and they are life." May we not then see and read God's word in all life, in every blade of grass, in every leaf and bud and flower, in the animals about us, and most of all, in man's life? for he is the most marvelous work of creation, formed in the image of God. If we do this, with the psalmist we may exclaim, "I will praise thee; for I am fearfully and wonderfully made." God's law is the established action of his word. He reveals to us his law, his statutes, and his commandments for our good, that he might preserve us alive. Deut. 6:24. "It is just as much sin to violate the laws of our being as to break one of the ten commandments, for we cannot do either without breaking God's law." ("Testimonies for the Church," Vol. II, p. 70.) Of the remnant people God says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Hence it behooves us to study the laws of nature and the laws of our being.

Our Saviour oftentimes drew lessons from nature to illustrate his teachings. If we look at the laws which govern the life of a plant, we may learn many things concerning the preservation of healthy bodies. The life, growth, development, and fruition of a plant depend upon its supply of air, water, heat, sunlight, soil, exercise, and freedom to grow. All animal life is as dependent upon its proper relation to these laws as is the life of the plant.

The under side of the leaves of a plant are supplied with stomata, or little mouths, through

which it breathes, and the poor little wayside waifs become half suffocated and dwarfed because the dust raised by passing vehicles closes these little mouths; and were it not that Mother Nature oftentimes gives them a dew bath, and sometimes a spray bath, their little lives would surely go out. We are even more dependent upon a fresh supply of pure air than is the plant; for we are constantly breathing out impurities that are very poisonous, and unless there is a constant circulation of air in our houses, we shut these impurities in, to be breathed over and over again; and unless the impurities breathed out by the skin are washed away, they are reabsorbed, and our life energy must be expended in throwing them off again. Even the little birds teach us to bathe frequently. Water is the best cleansing agent known, and being one of the chief constituents of the blood, it bathes all the internal tissues; hence we need pure water to drink.

Sunlight brings out the color of the plant, and makes a ruddy, healthy glow on our cheeks. It causes the plant to thrive and bring forth blossoms and fruit. It destroys germs of disease, and gloominess, and makes us cheerful and full of happy promptings, and lets loose our latent energy to be expended in active, loving service. In this service we get exercise, which is so necessary for a healthy growth of mind and body. The fiber of a plant in a greenhouse or forest is never so fine or strong as that of a tree on the plains, that has been exercised by the winds. Man needs to be artificially clothed to assist in regulating the temperature of his body; but while his clothing should protect him from the cold, it should also provide for the free exercise and proper development of every member and organ of the body. Anything which restricts the natural growth of a tree causes deformity.

Then as to the soil for plants. Gardeners and farmers study on this subject with great care, for they know that healthful growth and abundant fruitage depend upon the elements of nourishment received from the soil. Would that we all studied the nourishment needed by our bodies as carefully! We are composed of what we eat.

Now since our very lives are dependent upon the relation we sustain to these free gifts,—air, water, heat, light, electricity, and food, together with mental influences,—and because a great share of the maladies to which human beings are subject, arise from disturbances in the relations of these agents to the human system, is it not reasonable to conclude that a proper regulation of the relation of these agents would restore health? This is a promise to Israel: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

THE BEER QUESTION IN BAVARIA.

HERE in Bavaria, where I write, all beer is subject to strict governmental inspection; and, if adulterations are found in it, the police authorities empty it into the public sewers, the brewer bearing all losses and paying all costs. As a consequence, Bavarian beer is famed all over the world for its purity; and, *chemically considered*, its reputation is justly deserved. They call beer in Bavaria "liquid bread,"—a name which some would think to be not very complimentary to the "staff of life." Be this as it may, it is certain that beer constitutes a large fraction of the nutriment of the people, especially of the peasantry. With this latter element of society I have had much intercourse for several years, and know their habits and die-

tetic resources pretty well. As a rule, the peasants of Bavaria are practically vegetarians. Not that they have any dietetic theories as to the uses of animal and vegetable food respectively; for they have commonly no theories under the sun. Sunday is the only day in the week on which the peasants of Bavaria allow themselves the luxury of meat, simply because the conditions of poverty prohibit the indulgence. Beer being cheaper than meat, the working classes resort to it as a staple article of nourishment.

It is a fact of common observation that alcohol, even in small doses, possesses the power of *breaking down human self-control to a most extraordinary degree*. The use of alcohol is the exception, and the abuse of it is the rule, in human experience. Nine tenths of mankind,—I am almost ready to say ninety-nine hundredths,—if they admit the smallest quantity of this poison into their systems, will find themselves crippled in will-power, so that inordinate indulgence becomes almost inevitable. In this regard beer comes within the limits of suspects, and justly so. Beer contains a minimum of alcohol; but that minimum is enough to kindle, in the great majority of organisms, a thirst which is sure to lead to immoderate indulgence. How many beer drinkers, do you suppose, keep themselves, here or anywhere else, within the strict limits of dietetic law?—Not one in twenty, perhaps not one in fifty. The overwhelming majority of beer-drinkers in Bavaria, where beer is the purest and most innocuous, are intemperate in the use of it. Do I mean that every one of this mighty constituency of Gambrinus gets drunk?—No, not that; but the great majority go beyond the bounds of utility, and, in the enjoyment of their beloved and so-called "innocent" beverage, get physical and mental damage of various kinds and degrees. Bavarian pathology shows a frightful procession of fatal maladies which are distinctly traceable to excessive beer-drinking. A physician told me not long ago that he had assisted in a large number of autopsies, and had observed an astonishing proportion of fatty hearts. This in a great Munich hospital, remember, in an environment where the tall brewery chimneys outnumber the church spires ten to one, and where they boast, and truthfully boast, *of brewing the purest beer in the world!*

I sat in the court brewery not long since, drinking a mug of what is called the best beer on the earth. The mug holds a quart, and the drinking of its contents should occupy an hour. So there was ample time to be sociable. I said to my neighbor, "Friend, this quart is all I can well get away with." "You surprise me," he replied. "I drank sixteen yesterday myself, and I am a moderate drinker." Twenty, and even thirty, quarts a day is not an uncommon limit in this portion of the globe. Is it to be wondered at that adipose, with its host of hidden perils, is a common disease? A more melancholy spectacle than one encounters in a swimming bath hereabouts, is rarely to be seen. In an occasional vision of the menagerie there on exhibition, I have asked myself if Germany is in danger of Russian or French invasion more than she is of the mighty army of adipose.

There is a form of physical indisposition not uncommon in the lists of Bavarian mortality, which goes under the name of *Schlag*. Perhaps I should use a word slightly more emphatic than "indisposition," for this special phase of it generally kills. It is nothing more than the springing a leak of one or more blood-vessels in the brain, known among us at home, I believe, as apoplexy. This is a common form of disease among immoderate beer drinkers, and most beer-drinkers are immoderate. Once in a while,—in fact, very often,—I read in the German papers that, "in the inscrutable decree of God, Mr. So-and-so has suddenly died of *Schlag*." Now, if they would only confess themselves

agans, and write "Gambrinus," the divinity of beer, instead of the other name, I would write "Amen" under these obituary notices. Why do these rationalistic Teutons thus deceive themselves?

I have often, at home,—that is, in my American home, for I have a Bavarian home as well,—I have often heard the wish expressed that the drinks of Germany might, on the western continent, get the upper hand to the degree of crowding out the dreadful curse of drunkenness—a wish certainly to be commended in the motive of it, but somewhat at fault as to the historical fact. Of drunkenness of the American type,—that is, the congregation of devils bred by whisky and other distilled liquors, there certainly is not a great deal in Germany. But this is not to say that the "beer-drunk" does not prevail to an alarming extent, or that it is not a form of physical and mental insanity sad and shameful to contemplate. The beer-drunk is the great curse of the laboring class in Bavaria, and, I conjecture, likewise in Germany generally. It has been my wont for several years to be awakened out of sleep in the small hours of Sunday and Monday mornings by the insane howlings and wild songs of midnight revelers returning from beer-cellars and gardens, where multitudes of them leave all, or nearly all, the earnings of the week, which should have gone to the support of their wives and children. This is a very sad condition of things to contemplate in a civilized and Christian community, especially when one hears not the faintest suggestion from any quarter of an attempt at reform. It is a mistake to suppose that beer will not rob a man or a woman of the use of reason; for I have seen it do it many times.—*J. L. Corning, in Christian Register.*

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—How would you treat a sprain?

Answer.—The first thing to apply to a sprain is a bandage; that will prevent the pouring out of the blood, and can be applied right away, before you have time to get hot or cold water. The bandage will prevent swelling. You should apply a bandage quickly, even if you have to tear up your pocket handkerchief to make one, and apply it around the foot (if it is the foot, and that is the part generally sprained). Begin at the toes, or else they will swell. Then apply fomentations; then apply a cooling compress. The fomentation may be applied several times a day. Also put the sprained foot into a pail of hot water; as soon as the foot can tolerate hotter water, pour in more; then pour in more. Put in the foot at 100°. Then bring up the temperature to 110°, and then higher. You may be able to get the temperature up to 125° or 130°. Make the hot water as hot as possible, because hot water is very stimulating. Cold water is also stimulating, but hot water is more advantageous, because it maintains the circulation, and thus prevents swelling. After the hot water, apply the hot bandage, to prevent swelling. Then the next day begin the application of massage. This should be applied to the leg, and not to the ankle; but the second or third day a little massage may be applied to the ankle, simply by stroking or friction from below upward. Strong manipulation should be applied to the calf of the leg and to the muscles of the lower leg and of the knee-joint. This should be flexed, and the knee-joint should be compressed upon the sides. There should also be strong friction on both sides of the limb upward. There are large lymphatics about the limbs, and these may be used as a sort of pump. As you move the hands upward, the movement causes a partial vacuum, which draws the lymph and the

blood from below. On the fourth day you must also begin to move the joint; you must begin to make these movements early,—on the third or fourth day,—so that the joint will not get stiff; and by the seventh day, vigorous massage may be applied to the joint itself. When this plan is pursued, a sprain may be cured in a week or ten days. I met a gentleman to day on crutches. I asked him what was the matter with his foot, and he said he had had a sprain. I then asked him what he was doing for it, and he said, "I am rubbing arnica on it, or some other liniments." "Can you use your foot?" I asked. "No." "How long have you been using these liniments?"—"About two weeks." Now it will probably be two or three months before he has much use of that ankle, because he is making the ankle sick by keeping it still, and rubbing on the arnica, etc. The rubbing which is applied in connection with the liniment is the only thing that is of value at all. The hot water, the massage, and the bandage are remedies which are of the greatest value. One may cure a sprain by the application of cold water, hot water, and massage; but hot and cold water with massage and a bandage will, when in combination, effect the most rapid cure.

Q.—Do you remove the bandage while applying the treatment?

A.—Yes.

SHE LOVED THE BIBLE.

BY ELDER J. P. HENDERSON.

(Goodland, Ind.)

SOME years ago, during my labors in Indiana, a woman fifty-nine years of age embraced the truth. She was unlearned, and had spent her life in toil and comparative poverty. Her children were matured in years, and had all entered life's duties for themselves. The only persons left in her humble home were the aged husband, somewhat afflicted, and a little grandson.

Her conversion aroused her spiritual nature to its very depths, and she hungered and thirsted continually after the word of life. Being unlettered, and no one of the family being able to read for her, she daily sought the home of a neighbor, in order to have some one read the Bible to her. This, in time, became monotonous and somewhat burdensome to the neighbor; and then the woman's poor, broken heart was in despair. One day she discovered that the neighbor was very busy, and without waiting to make her wishes known, she returned home, determined to learn to read for herself. Seeking the primers of her little grandchild, she scanned the letters over and over; but they were meaningless to her. Bringing out the worn old family Bible, the only one in the house, she opened it; but it was blank to her. Not a letter or a word revealed itself. Claspings it to her bosom, she fell on her knees, imploring help from Him who has promised, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Her burden sank deeper and deeper into her heart. Family cares disturbed her at intervals from her knees; but in the night, when all had retired, she again wrestled with God and her Bible, determined, like Jacob of old, not to "let thee go, except thou bless me." Long after the clock had tolled the hour of midnight, with tears and grief almost expended, she arose once more, and gazed upon the open pages of the precious book. Lo, what a scene met her vision! Those open pages gleamed with truths more precious than diamonds. The words sent thrills of irrepressible joy through her heart. Sentence after sentence, chapter after chapter, and page after page was passed over, the contents being devoured by that hungry and thirsty soul. And until the dawn of day with its domestic duties interrupted, she continued the feast such as she had never enjoyed before.

A few hours afterward found her in Sabbath-school. The inexpressible joy that lit her countenance will never be effaced from memory. "I have read thirty-seven chapters in my Bible," she exclaimed in ecstasy, to the astonishment of every one present. She then related her story. It was a beautiful fulfilment of the promise of wisdom from the great Giver. The whole church rejoiced, and united with her in praising the Lord. A new Bible was presented to her, and this she carried almost everywhere she went. She covenanted with God to read it one hour each day, and for fear she might not fulfil her promise, she often arose before the dawn of day, and spent the hour, and sometimes hours, absorbed in its pages. Strange as it may seem, she never learned to read anything else, but she could take her part in the Bible class with freedom, and but seldom made mistakes. Several years afterward found her on her death-bed. Her children were hostile to her faith; and with the plea that reading injured her in her sickness, they hid her Bible away; but after death, and by the request of her husband, it was placed in the coffin, under her arm, as she usually carried it. Thus this dear servant of God sleeps with her precious book still on her bosom. The promise is that God will not only teach us to read, but will give us skill and understanding. We are fed according to the hunger and thirst we manifest to know the truth. None need suffer; the supply is inexhaustible, and can be had by the asking. Matt. 7:7.

SANITARY SUGGESTIONS.

BY MRS. D. A. FITCH.*

(Sanitarium Cooking-School.)

(Concluded.)

FOR lack of room, it sometimes occurs that the same sink or table is devoted to cooking, dish-washing, and toilet purposes. The first two may harmonize well, but it seems much out of keeping to have a wash-dish in close proximity to the cooking utensils. A box or cheap stand, set by itself, would seem much more tidy. I have seen people sling the dish towel over the shoulder while rinsing a few dishes. This practise must be productive of evil in two ways,—the dress becomes soiled from the dampened cloth, and if there should chance to be dandruff or dust on the shoulder, it will attach to the cloth, and then to the dishes. If these germs enter the stomach, much mischief may be wrought.

People often set pans on chairs. Now we would not think of using the dish-cloth to wash a chair, and yet we allow the impurity on the chair to attach to a pan, and then we wash it with the dish-cloth. Of course no tidy house-keeper will set a pan on a floor. Dishes which feel rough after washing have not really been cleansed. Such a state of things may be avoided by using caution in washing. An excellent plan is to rinse dishes well in tepid water, employing only the hands, or, in case of cooking utensils, a scraper or ring dish-cloth. Then with a cloth wash well, and thoroughly scald. If there is not a good sanitary drain connected with the kitchen, it is better to carry all slops a long way off, and then distribute them over considerable surface, rather than make a pool anywhere. When distributed, the sun will do a great amount of disinfecting; but if the slops constantly accumulate in one place, much harm will result. At all events, do not make a cesspool by the side of the door or under the pantry window.

GRACE alone can preserve grace. When we get a particular blessing, we need another to preserve it; and without this we shall soon be shorn of our strength, and become as other men.—*Adam Clarke.*

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 2, 1896.

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CHRIST THE RESURRECTION.

THE mission of Christ on earth was to bear to a perishing world, to a race hopelessly doomed to death the good news of life. "I am come," said he, "that they might have life, and that they might have it more abundantly." Through sin, death had passed upon all men. The virus of evil quickly permeated human nature, and among mankind none escaped its deadly influence. Its effects are exerted upon both the spiritual and the physical nature. Sin in the heart paralyzes every good impulse. In our natural state we are dead in trespasses and sin. One in such a condition can no more respond to the promptings of the Holy Spirit than can a dead man respond to the call of his friends. The helplessness of one state is no more complete than that of the other. The natural heart cannot hear the voice of the Spirit; it cannot see beauty in the things of God; it cannot taste the love of Christ; it cannot feel the weight of sin nor the joy of pardoning love.

A certain amount of self-respect comes to us with culture, a certain amount of gratitude and a regard for the rights of others; but there is a wide difference between those traits of the mind which simply prompt us to be civil, or, as it is sometimes expressed, moral, and the heart vivified and controlled by the Spirit of God. In human nature there is no power to lift itself or to rise a single degree in spiritual attainments.

This state of spiritual death into which men have fallen is the sure antecedent of physical death, and finally of total extinction. To pass this mortal state in a condition of spiritual apathy is a certain forerunner of a state of physical death, from which there is no awaking. Jesus says, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." No more precious words than these were ever spoken to mortal ears. A dead and dying race need nothing so much as they need life. It might be quite satisfactory to our natural feelings to be assured of life that embraced nothing more than physical existence. But this cannot be. As the branch cannot sustain life severed from the vine, no more can we live separate from God, who is the only source of life. Therefore to be brought into a living connection with God is the first condition of eternal existence. And the first resurrection that must take place in us is to be made "alive unto God." Wherefore to every one comes the call, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

It is in harmony with this truth that Jesus says, as recorded in John 5:25, "Verily, verily, I say unto you, The hour is coming, and *now is*, when the dead shall hear the voice of the Son of God: and they that hear shall live." These words are not correlative with those that follow in verses 28, 29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," etc. They do not refer to the same

resurrection. The time for the first *now is*, and that for the second *cometh*. In the first instance only those who hear the voice shall live, and in the second all shall hear. The first case is the awakening of the spiritual life,—the beginning of the new life in Christ,—and the second is an awakening to the realities of the future world,—some to life and some to damnation. Of those who take part in the spiritual resurrection Paul writes, "And you hath he quickened, who were dead in trespasses and sins;" and again, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." The analogy of these two resurrections is most beautifully carried out in that most beautiful chapter on the resurrection (1 Corinthians 15) in the following language: "There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam [Christ] was made a quickening spirit." But the first Adam became a *dying* soul, and transmitted this death to his posterity. There was need therefore of something more than a living soul. Mankind needed a life-giving power, and so Christ, the Son of God, came in the likeness of flesh, and, "As the Father hath life in himself; so hath he given to the Son to have life in himself." He was a life-giving spirit. "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." These things are true of the Christian in a double sense. There is a natural body, a carnal mind, and there is a spiritual body and mind. The natural, or carnal, comes first. It is of the earth, earthy. The second is the life of faith,—that life which we live by faith of the Son of God, which is the Lord from heaven.

It is the gracious voice of our Redeemer alone that can awaken the dormant powers of the soul, bringing into activity the God-given, God-like qualities of man, which have been blighted by sin. It is the power of his living in the soul that perpetuates that life. And when by cultivation and development the image of God is fully restored in the soul, almighty power will again be exerted to change our vile bodies also into the same glorious likeness. Again the voice of the Son of God will be heard, not in the pleading accents of the still small voice speaking to the heart and conscience, but in tones of authority, such as shall break the bands of death, and scatter forever the shades of mortality. Then the sighing of the prisoner shall cease. Then the pain of dissolution shall be felt no more. Then infirmity and weakness, sickness, sorrow, and death shall flee away, and the glorious image of the eternal God shall be stamped on every one who now hears the voice of the awakening spirit, and believes on the Son of God.

G. C. T.

THE WORK IN HOLLAND.

WHILE the cause is advancing steadily in the different portions of the German mission field, I am cheered to report that Holland also begins to fall in line. As a country, it enjoys many privileges of liberty, and, as far as I know the

people, I could never see why there were not here honest souls willing to follow the light, as well as elsewhere. The history of the Reformation has surely shown this. What we thus far have lacked has not been to know certain methods by which alone Hollanders might be reached (for we know the gospel is a well-proved remedy for all); but we lacked men who were fully converted to the truth, and imbued with its spirit.

From April 22-25 it was my privilege to be with the companies at Rotterdam and Amsterdam. Brother Klingbeil met me at Rotterdam, and in the evening six of us united in the ordinances. We have one brother here who has been canvassing with some success. He also attended the last Hamburg institute; but another brother, where the truth had seemingly entered an old bottle, had tried with all his might to convince our brethren that canvassing is a money-making affair. We showed them from the word of God the reasons for our hope, and related also the experiences in different parts of the world. When this brother saw that his idea would not be made law and gospel, he simply withdrew, while all others rejoiced that the Lord has given us new wine and precious truths; and if we only are the new bottles, its strength will be seen.

One remarkable instance showing how the canvassing work goes in Holland, is shown by the work in Amsterdam. Years ago "Thoughts on Revelation" was sold to a man here, but he did not care for it. He gave it to a woman of the Salvation Army, and she sold it for a trifle to a young man, of whom our Brother Obbes obtained it. He became deeply interested, and after trying to buy another volume at different bookstores, finally succeeded in securing also "Thoughts on Daniel," and found in it our London address. He applied for more publications. The order was sent to us, and we filled it, and had Brother Klingbeil call on him last fall. Our brother found an open door, and in November Brother Obbes kept his first Sabbath with him. Meanwhile Brother Kuecht, who promises to become a good pillar for a church here, moved here from Rotterdam, and soon Brother Klingbeil saw the company increase. Brother Obbes was formerly a Mennonite.

By the time I came here, fifteen members of the Obbes family, which is very large, were, with two others, ready for baptism. Brother Klingbeil had gained sufficient command of the Dutch so that he was able to translate for me. Friday eve, and Sabbath forenoon some twenty-five of us walked through the city to a fine swim-bath, where we could freely administer the ordinance of baptism, and sing praises to the Lord. In the afternoon we had a very blessed ordinance meeting with them, over twenty of us taking part. They were glad to hear of the progress of the truth, and we all felt like one body of brethren and sisters, with one common head to guide and to do the work in His way. As we looked over this fine company of twenty brethren and sisters, nearly all in their best years, and full of desire to work for the Lord and to learn his ways, we felt like singing joyful praises with them; and as we parted, it was with the conviction that the time had come when the truth would also go in Holland with power.

We hold our meetings in a private house in the third story, and thus far no extra expenses have been incurred to plant the truth in this city of some four hundred and fifty thousand

We find in our work all over the Continent that to gain a foothold, the most practical and the cheapest is to begin with Bible work, and when a good start is made, follow the work with public lectures. Amsterdam is the chief city of Holland, and a noted seaport, from which there is excellent connection with all the West Indian colonies. As we entered the city, we found it richly flagged, and we saw the queen and her daughter, who will in two years come of age, and then be crowned.

There are now twenty-five members in Holland, and about six more souls preparing to unite with us. Besides those in the two leading cities, our people are scattered in three other ways in different parts of Holland, and thus the way is opened to extend the work. They are taking hold in good earnest to do missionary work. Brother Klingbeil is of good courage in his work. This quarter some fifty dollars were contributed to the support of the cause. May we continue to prosper!

L. R. O.

ACTIVITY AMONG THE LAY MEMBERS.

THE plan of the church and missionary work carried on among our people is in many respects peculiar. In most denominations ministers are placed in charge of the different congregations, to look after their spiritual wants, and do the larger part of the actual missionary work. With us an entirely different plan has prevailed. Perhaps there are two reasons for this: First, our ministers are few in number, as compared with the demand for their labors; secondly, it has been a generally acknowledged principle from the earliest history of the denomination that the lay members in our churches should engage directly, each according to his or her ability and opportunity, in the work of giving the third angel's message to the world.

Our ministers are all regarded as missionaries, going from place to place to labor as the work may demand, and only remaining long enough in each place to establish a company in the truth, give them a simple organization, and teach them how to keep up their own spiritual interest, at the same time that they are laboring to bring others into the light. Later on one of our ministers may visit such a church occasionally, as the way opens; but the members will not feel at all dependent upon pastoral labor. They will sustain a close connection with their true Head, which is Christ, and look to him for strength and guidance.

God has graciously blessed our work while it has been carried on in this way, and there has been a very encouraging growth. Our churches have been prospered, and the activity of the lay membership, besides being a source of strength to the cause, has been a means of education to the workers themselves.

We have three leading organizations: the church, the Sabbath-school, and the missionary society. I wish here to speak especially, however, of the latter organization, which has certainly accomplished much good already, and is capable, I believe, of still greater usefulness. In order to make the most of the work done by the lay members, our conferences were formerly divided into districts, over each of which a director was placed. These officers were chosen from among the lay members. They were men of experience and good judgment, earnest, devoted, and practical. The director's work consisted in visiting the several churches, companies, and isolated Sab-

bath-keepers in his district, holding Bible readings, and giving practical instruction. He would also visit the people in their homes, to talk over with them the needs of the cause, and stimulate interest and activity in the missionary work.

To prepare them to take up these duties, the directors received special instruction, and many of them did very satisfactory work. Others, again, were not so successful, in which cases the blame ought probably to be laid to an insufficient preparation. Having a corps of directors in a conference tends to cultivate self-reliance in the lay members, and remind them of the responsibility they bear in the work.

I have been sorry to notice of late years that some of our conferences have discarded the plan. In others, ministers have been made directors. There seems to be some tendency to do as other denominations, and depend more and more on the ministers. This is not as it should be. Ministers should not be tied down to such work. They have been called to labor in the wide harvest-field. When they come to visit one of our churches, the brethren naturally want to hold as many public services as possible. This prevents the minister from doing the work of a director, which consists largely in visiting from house to house, and giving practical instruction.

Moreover, there are persons among us with talent and experience, who can be put to much valuable use as directors, but who are not fitted for the ministry. The work of God needs the efforts of these lay workers, in order to develop symmetrically. Preaching is a most important line of activity, and may God bless our ministers, and clothe them with divine power, that they may go forth to all the world, proclaiming the glorious truths of the gospel. But the work that can be done by our lay members is equally important. It has been an element of strength and success from the very beginning.

I do not wish to outline here precisely what method should be followed in order to carry on the missionary work most successfully. Rather is it my desire to call attention to some of the needs that are most manifest; and then I believe that as our brethren understand the situation, they will take hold in earnest, and do all that is in their power to maintain such an organization as will most effectually bring the truth before the world.

O. A. O.

THE ORIGINAL COUNCIL BETWEEN THE FATHER AND THE SON.—NO. 5.

THE HUNDRED AND FORTY-FOUR THOUSAND.

THE closing work of the gospel will be the fiercest conflict between truth and error the world has ever experienced. The people of God in these last days must expect to enter the thick of the conflict, for the prophetic word says: "The devil has come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. As the end draws near, his wrath increases, and upon the remnant he will make his most desperate attack. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. Again the apostle says he will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10. The master mind of him

who was the covering cherub, will bring to bear upon the remnant all the depths of his acquired skill and subtlety, and all the cruelty developed during the struggles of the past ages. That mind whose insinuations deceived over one third of the angels in heaven, will be turned against the remnant of God's people. He has set in motion all the supernatural agencies to destroy souls, which his long experience in his diabolical work has proved successful.

It has ever been the object of Satan to make men believe that the Father and the Son were men's enemies, and that he himself was their benefactor; and he now has the same power and the same control of minds, only it has increased a hundredfold by exercise and experience, while man has deteriorated and grown weak in proportion. This will make the final conflict more severe than it could have been in any one period of the past. But during this time of peril, the followers of Christ will bear to the world the warning of the second Advent. The truth will cleave from the world a people "without spot, and blameless." 2 Peter 3:14.

But, on the other hand, there will be a special endowment of grace and power to meet Satan in his final attack on the people of God. All this terribleness of Satan's wrath and man's disloyalty was considered in heaven's council before the world was created, and infinite Wisdom made provision, so that man might be an overcomer. Grace will be given to meet every emergency, for "where sin abounded, grace did much more abound." Rom. 5:20. It is the grace of Christ that shines in this life and in glory, and not ourselves. The human race is now weaker, morally, physically, and mentally, than it has been in any generation since the fall of man. But "all heaven rejoices over the weak and faulty human soul that gives itself to Jesus, and lives a life of purity and Christlikeness. Those who overcome much, love Jesus the most, and are the nearest to Christ, to the great white throne within the inner circle—honored, yes, greatly honored." This is a most precious thought for the remnant, and for the weakest and most sinful, if they but give to God their undivided affection.

S. N. H.

TO CORRESPONDENTS.

108.—WHAT is meant in Rev. 14:12 by the expression, "faith of Jesus"? Is it the faith that Jesus had, or is it faith in Jesus?
C. F. C.

It might not be incorrect to say that it meant both, but more especial reference is undoubtedly had to confidence and belief in the teachings of Jesus, in his testimony, and the principles of his gospel.

109.—Please harmonize Heb. 2:14 with the fact that Moses was raised from the dead. If the devil ever had the power of death, when, and in what sense?
J. A. M.

Jude's allusion to the resurrection of Moses intimates very strongly that there was a dispute between Michael and the devil. Michael, or Christ, "durst not bring against him a railing accusation," but simply said, "The Lord rebuke thee." When Christ met Satan here upon earth, the devils often exclaimed, "Art thou come to torment us before the time?" just as though there was a time up to which Satan would be permitted to exercise his arts and use his power, and he objected to being interfered with before that time.

Satan has the power of death, because he is

the author of death, in that he is the author of sin. As a slaveholder, he holds his subjects under the most cruel bondage. Every one who passes into the land of death, passes into the region of Satan; and had not Christ entered that dark region and risen, thus breaking the bands of death and bearing away the keys of the grave, the power of Satan over death would never have been broken. At the time of the resurrection of Moses, Satan held this power, and undoubtedly claimed Moses as his captive. The Lord did not argue the case with him; he did not even tell Satan what a miserable wretch he was; he did not refer to his rebellion nor to his impending doom, but simply said, Stand back,—“the Lord rebuke thee;”—and raised his servant, in spite of the protests of Satan.

110.—(1) Is it the practise of the S. D. A. Church to make the refraining from wearing jewelry, especially gold-plate pins and finger-rings, a condition of church fellowship? (2) Are persons who wear such and belong to the church, subjects for discipline? and ought they, if persistent, to be disfellowshipped? H. M. H.

It has been customary with us to require those applying for church-membership to discard the wearing of such things as are plainly forbidden by the word of God, and the wearing of gold, pearls, and precious stones is mentioned by name. I do not remember any instance in which an individual has been excluded from our church because of wearing them. If the church does its duty by word and example, it will very rarely be necessary to do anything of the kind. Where the entire church dresses plainly and modestly, another individual coming into that church in gaudy apparel will soon feel so out of place that he will gladly conform to the practises of the people with whom he worships, and this is very likely the best discipline in such cases. Let those who teach in word and doctrine deal plainly and kindly with the subject, and then let every one who has the fear of God in his heart, live and dress consistently with his word, and exert an influence that will lead all within its reach to the truth. Kindly admonitions are in place for those who are out of the way.

111.—Some say Col. 2:11, 12 teaches that baptism has taken the place of circumcision, and that as the latter was administered upon infants, it was therefore proper to baptize children. Please explain.

H. N. G.

Those who claim that circumcision was a prototype of baptism should take upon themselves the burden of proof, and should establish their claim. It should not be demanded of those to whom the assertion is made that they disprove the assertion. We do not accept that claim, nor does the passage referred to even intimate such a thing. Circumcision was a seal of the righteousness of the faith which Abraham had before he was circumcised. Rom. 4:11. It was the mark, or sign, of God's approval. Baptism did not supersede circumcision, for spiritual circumcision is still a living ordinance, no longer in the flesh, but of the heart. See the article in REVIEW of May 5, entitled, “True Israelites.” A mistake is often made in trying to combine the ceremonies and types of the Old Testament with the ordinances of the gospel. Some people perceive a very close relation between the Passover and the Lord's Supper; others, between circumcision and baptism; but the gospel ordinances do not supersede the ceremonies of the old dispensation, in the sense of standing upon the same footing upon which they stood.

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.

PROPHET, PRIEST, AND KING.

BY WILLIAM BRICKEY.
(*Kimball, Minn.*)

GREAT and majestic was his name
Before he to this planet came;
His Father's image he expressed,
His glorious brightness he possessed;
But when he saw our lost estate,
He gave the proof that he was great:
He laid aside his God-like form,
And bared his bosom to the storm.

Clad in an outward garb of sin,
Though righteousness was found within,
He trod the shores of Galilee,
That he might ransom you and me.
He was a prophet here on earth,
Of lowly mien and humble birth;
He healed the sick, the blind, the lame;
Mighty indeed, in word and fame!

His power and greatness, too, increased;
For God has sworn he should be Priest,
And sit upon his throne of grace—
The “Elder Brother” of the race.
Flesh of our flesh, bone of our bone,
Soon he will sit on David's throne;
And Israel's ransomed host shall sing,
“He is our Prophet, Priest, and King!”

LETTERS FROM AFRICA.

[THE following letters to the Secretary of the Foreign Mission Board, just received from Matabeleland, will be perused by the readers of the REVIEW with more than ordinary interest.—
O. A. O.]

FROM ELDER TRIPP.

Bulawayo, Matabeleland, April 6, 1896.

I wrote you a few lines one week ago, and promised more soon. These are eventful times in all the world, and Matabeleland is no exception. With the beginning of the year there occurred the expedition of Dr. Jameson into the Transvaal; then followed drought, which has hindered the development of crops; then a cattle plague, that has already carried off hundreds of cattle in this section, and is still raging; and then swarms of locusts. It seems that all these things would have been enough for a young country, like Matabeleland, to cope with; but these have lost their force as a public menace in connection with the far greater evil, that of war with the Matabeles.

When I wrote before, I was just about to start for Bulawayo, to see what the status of the rebellion was. I traveled that night through a drenching rain,—part of the time where there was no path, and my native boys lost their road,—and succeeded in reaching Bulawayo about sunrise the next day. I hunted up the native commissioner, and he assured me that it was decidedly unsafe for any one to remain outside, as many families had already been murdered. A report had also just reached him of several thousand natives coming up the Khama River, which we had to cross in order to get to Bulawayo. Some thought it unsafe for me to attempt to reach home without an escort; but after getting what information I could, I started for home about noon, and reached there about one o'clock at night, having traveled almost constantly for two nights and a day and a half. I found the brethren from Brother Wessels's place ready for a journey to a place of safety. We spent the day in preparing, and started soon after dark, expecting to make Mangua, as we thought we could make that place more easily, and were advised by the native commissioner to go there.

We could not take much with us, as we had the effects of Brother Sparrow, Brother Anderson, and Dr. Carmichael, and our own, besides a few things to take for Brother Göpp. Most of

what we left we buried, in the presence of the natives, on our farm. We told them they knew where the things were, and no one else did; if our goods were disturbed, we would know who had disturbed them. The natives on the farm were very friendly, and I feel confident will have nothing to do with the rebellion, unless forced to do so by the Matabeles. We left the things in the charge of the natives,—cattle and all,—and thought this was all we could do. The natives did not like to see us go, and said to us, “Who will protect us now, when you are away?” They had learned to come to us with their grievances, and we had assisted them to get their rights; hence they look upon us as their protectors.

We drove about twelve miles that night, and in the morning camped near a little stream that was difficult to cross. Our oxen were very tired, as we had made the entire distance without rest. We let the oxen rest until about 2 P. M., and then we were about to inspan, a native boy came to us bearing a note from a party that had been sent from Bulawayo to escort us in, consisting of thirteen armed men. The note said, “Come back at once to the farm.” We wrote a reply saying that we would turn back, and meet them at the crossing of the Guay River, as it would save us several miles' travel. We reached the Guay, but no escort was to be seen; so we camped for the night, and about three o'clock again started on our way to Bulawayo. We traveled about seven miles, and were then overtaken by a member of the escort that had been sent out to bring us in. We had to retrace about five miles of our journey, where we found the rest of our escort; and at night we were joined by about twenty or more native police, and resumed our journey toward Bulawayo, which we reached about nine o'clock next day. We learned that if we had driven forward one hour from the place where we turned back, we would have been in the midst of the hostile forces. It is clearly evident that the Lord had a care for us.

The cattle disease was raging so here at Bulawayo, and the scene of action seemed to be concentrating near here, so we concluded to send the oxen back to the farm, as we would be quite sure to lose them if they stayed here.

Well, that was Friday, and this is Monday. Nothing very definite is yet known as to the movement of the enemy. However, I saw men yesterday that had just come from our place, having fled from a station beyond. They said all was quiet at the farm when they passed, but that between here and there, only nine miles out of town, there was a house burning, and that a very large company of natives was seen; and they heard that the natives expected to go to the mission station to take the cattle Saturday night. If this be true, the cattle are probably gone before this. I have thought of going out to the farm to-morrow, but everybody is so strongly opposed, that I am not quite sure yet. I do not wish to shrink from duty, even if some one does oppose. I think it quite probable that I will go, and if so, will report to you again, if I am permitted to return in safety. We buried some money at the farm. If anything should happen to us, it would be well for you to know this.

I must close for this time, so will say, We are all well and of good courage, but do not know when we can return to the farm. Our crops were just ready to gather, and were as good as any in that part of the country; but our fear is that we shall not realize anything from them, as friendly soldiers turn their horses into the fields as quickly as any one. Grain is very high, and not to be had; corn-meal is twenty-five cents a pound now. We have not had wheat bread now for about a month; but we are all right. We have a few of the Sanitarium crackers left, and they are helping us out.

I am sorry to report things in such a condition

ere; but we are not responsible for them, so have no apology to offer. If the cattle and crops are destroyed, it will be a very great loss to the mission. Yet we know that the Lord is watching all things, and that he will permit discouragements and losses only where they can in some way redound to his glory and the advancement of his cause. We trust him still, and are not sorry that we are here. We are glad, and hope the Lord may direct us, and keep us all by his power, and use us in his service.

G. B. TRIPP.

FROM DR. CARMICHAEL.

To-day finds us in camp at Buluwayo. We were forced to leave our homes on account of the uprising among the natives. We found that our lives were endangered by our remaining on the farm, so last Tuesday we buried the most of our goods. I put mine in eight different places, so they would not all be found at once.

At dusk, Tuesday evening, we started for Ft. Mangua, forty-five miles south, having loaded our wagon with such things as we thought we would need. We had but one wagon for ten persons, — Brother and Sister Tripp with their boy, Brother and Sister Fred Sparrow with a little child, Brother and Sister Anderson, Brother Göpp, and myself. Brother C. R. Sparrow, with his wife and two children, also came over with their team from Brother Peter Wessels's farm. He also had three young men along with him that were neighbors.

We had a full moon to give us light, and traveled southward nearly all night, cutting our road through the timber for a distance of about twelve miles. While there, a message came to us from the farm, saying that we should return at once; that a man was there with twelve armed men to escort us into Buluwayo.

Yesterday we were told by a native policeman who had just arrived from our farm, that a small army of natives had come to our place the next night after we left, intending to kill all the whites; but we were gone, and they were disappointed. Surely the "eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." We find people assembled here from all parts of the country for safety. About forty-eight persons are known to have been killed; they are those who were taken by surprise. One whole family of eight persons was killed by its own hired servants, who had pretended to be friendly. This family lived about twenty miles north of here.

The natives are very savage in their warfare, and mutilate the dead bodies badly. They are not well armed, but have some guns which they buried at the close of the last war, for future use. We do not know how large a supply of ammunition they have on hand, but they are assisted by some powerful tribes to the north of here. We have information that about one thousand mounted men are on their way from Mafeking, and they are expected in about two weeks.

The leading officials here think it will be about six months before we can leave Buluwayo, and return to our homes with safety. Our camp is near the hospital, which contains fifty patients, sick and wounded. It is full, but additions to accommodate fifty more, when needed, are in preparation. No doubt the Lord has a purpose in leading us to this place, and it stands us in hand to do our duty as his ambassadors. We are all well.

The natives say that their god has told them through their medicine-men that they must kill all the white people; then he will send them rain, and drive away the grasshoppers. So it is evidently a sort of religious frenzy that is leading them. Many of them are loyal and friendly, but we do not know when they will change, and become our enemies. Yesterday we learned that the people of three large villages twenty miles north of here were going to collect at Matoppo

Hills, where they are forming into a large army to fight the whites. They were to start last night at sundown with their families and cattle.

We have been told since arriving here that an army of natives followed us on our way here, intending to attack us, but for some cause they failed to find us. One of the sentinels reported that while we were encamped near the Khama River the last night before we arrived in this city, he heard their signal whistles as they passed near where we were sleeping, between 2 A. M. and daylight. That is their usual time of making an attack.

A. S. CARMICHAEL, M. D.

April 5, 1896.

NOVA SCOTIA.

FROM January 22 to February 26 I held meetings in four different places about Musquodoboit. At first I held meetings in a hall, but it was closed by the influence of the clergy and by popular prejudice. Last July a family of four grown persons and three children began the observance of the Sabbath, after having read the REVIEW and some other papers and some tracts loaned them by a Sabbath-keeping sister living about eight miles from them. This stirred up the worst opposition from a clergyman that I think I ever met. I have met skeptics and other opposers of the Bible and Christianity, but to my knowledge, no worse opposer than this minister. Although the people used me well with but few exceptions, many of them seemed to be terrorized by the minister, lest by my coming some more should obey the Lord.

About three miles from where one of our brethren lived, we secured a hall owned by the Orangemen and Temperance society. I soon had a very good interest, and then was told that I could not have the hall any longer. On telling the people of this, they at once said I should have it, and as a majority of the committee was present, it was opened to me, and I gave out four meetings ahead; but after I had held these, the hall was let for other purposes, so said one of the committee who had before refused it to me. And through the influence of the ministers, the Young People's Christian Endeavor Society, and the temperance society, the hall was permanently closed against Seventh-day Adventists and all other religious bodies but three. This awakened the thinking class of people to inquire where liberty of conscience had gone, and seventeen of the people withdrew from the temperance society; and from last accounts, I learned they were about to fit up a place for me to hold meetings in. Almost every public building within several miles has been closed against me. However, I held a few meetings in two schoolhouses, with a fair attendance. I succeeded in securing two canvassers from the family of Sabbath-keepers, and with the assistance of one of them, sold about forty-five dollars' worth of books in that vicinity.

February 27 to April 22 I labored in Dartmouth. I secured a commodious hall, and did the best I could to get the ears of the people, but could get only a few to listen. The canvassers did very well here.

April 28 to May 12 I visited the scattered Sabbath-keepers through the Annapolis valley, finding one or two new converts about Annapolis, as the result of Bible readings held by Brother H. R. McKay. At Scott's Bay I remained ten days with the little church I organized last fall, and we had a blessed time together. Three young people from Sabbath-keeping families were converted and baptized, and there was one other hopeful conversion,—a young lady who is struggling with opposition at home. Four were added to this church, which now has ten members. Others are interested. Several accepted Elder Olsen's new plan of helping to support the foreign missionary work.

I returned to Dartmouth the 12th, much strengthened and encouraged to press forward in this good work. Never did I realize more of the blessing of God than now.

H. J. FARMAN.

OHIO.

SHERWOOD.—May 9 and 10 Elder I. D. Van Horn and myself were at Wadsworth, and organized a little church with five members. Several others are deeply interested, and we have good hope that our membership will soon be increased. May 21–25 I spent at Lagrange, more fully to develop the work which was so faithfully begun by the brethren there. Nine new members, seven by baptism and two by vote, were received into the church. Several other dear souls are with us in heart, and will before long fully identify themselves with us.

S. S. SHROCK.

WASHINGTON.

In answer to an urgent call from Winona, Wash., I began a series of meetings there March 11. As a result, fourteen signed the covenant. Nearly all are proving faithful, and rejoicing in the truth. It is like an oasis in the desert in this wicked age to find precious souls hungering for the bread of life. I will return there soon to baptize them.

I am now with the church at Myers Falls. Five willing souls went forward with their Lord to-day in baptism. From here I go to Daisy to hold a series of meetings. Jesus seems more precious, and the third angel's message grows brighter as we near its final triumph.

W. W. STEWARD.

College Place, Washington.

INDIANA.

A BIBLE workers' institute was held in Indianapolis, April 28 to May 4. Eleven Bible workers were in attendance. A program was arranged, and several topics were discussed. This was a very interesting and profitable meeting; as the workers sought the Lord together, a tender spirit of union was manifested among them. Many valuable thoughts were brought out in the discussion of the topics. This is the first Bible institute that has ever been held among our people in the State of Indiana. But other lines of work receive special attention, and why not this line also? We consider the institute a success. Our State meeting proper began May 5, closing the 12th. A program was arranged, and the following topics discussed: "Evidence of a Call to the Ministry," "Importance of Unity among Laborers," "Importance of a Converted Ministry," "Importance of Revival Effort," "The Relation of the Minister to the Canvassing Work," "Should Preachers sell Books?" "The Relation of Local Churches to the Conference," "Can our Churches be kept Alive without Ministerial Help?" "What is the Financial Relation between Ministers, Church Officers, and the Laity?" The discussion of these topics was very interesting, and all felt that they were indeed greatly benefited. A spirit of unity and love prevailed throughout the meeting. The social services were especially good. The Lord indeed came very near to his servants, and all went to their fields of labor full of hope and courage, ready to do whatever the Lord would have them do.

The Conference Committee had a large amount of work to do at this meeting, and some very perplexing questions to consider; but as they sought the Lord together, light came in. Perplexities vanished, and we praised the Lord in this part of the work. The work throughout our conference is very encouraging.

Souls are continually embracing the truth where labor is bestowed. But as in every part of the field, we cannot meet the calls that continually come to us for help. One encouraging feature in this conference is that at present our canvassing force is rapidly increasing. A few months ago we had only thirteen canvassers in the field, and now we have thirty. Others will soon join the ranks. This is as it should be. We hope that many of our good brothers and sisters will feel a burden to engage in this work of spreading the precious rays of light in printed form until every village, town, and city in the State shall hear the sound of the third angel's message.

Our workers are all of good courage, and thankful for a place in the work of God.

J. W. WATT.

IDAHO.

BOISE CITY.—I have now been one year in this conference. The first part of the year my labor was in Spokane, Wash. The meetings and results were reported by others with whom I labored. November 5 my wife and I came to this place. We found the church here very much in need of help. The Lord blesses in presenting the testimony, and most of those who were in darkness are now rejoicing in the light and peace of God. Several have been added to the church by baptism. Since coming here, we have visited the Franklin church three times and the Highland Valley church twice, remaining over Sabbath each time. At both of these places the condition and interests of the church were looked after, officers were elected, and the brethren left rejoicing in the Lord. We also spent a few days and held a short series of meetings at Mountain Home, fifty miles east of here. Two precious souls are praising God and rejoicing in the light as the result of that effort.

My wife returned home, to College Place, Wash., a month ago, and I will return soon, after an absence of nearly seven months. We are very grateful to God for the health and strength he bestows, and for the privilege of devoting our lives to the service of God, in laboring for the salvation of souls for whom Christ died.

OSCAR HILL.

MICHIGAN.

GILFORD.—Some time ago I came to this place to labor with Elder Steward. By the help of the Lord, six took their stand with us in the way of God's commandments. Then, while Brother Steward labored with some of the churches near here, I held a series of meetings at the Ward schoolhouse three miles away, and ten have taken their stand with us in that neighborhood, and others there we still have hopes for. Three miles the other way from here there is another schoolhouse open to our work, and the people are asking for meetings. I hope to go there soon.

O. SOULE.

VERMONTVILLE.—After spending the winter in attendance at the General Conference Bible-school, we left Battle Creek, March 28, for Vermontville. Here we have been laboring as self-supporting missionaries, doing whatsoever our hands found to do. We canvassed, held meetings, and visited with the church in this place, and held meetings and Bible readings in a schoolhouse four miles northeast of Vermontville.

The Lord greatly blessed in our labors, financially and spiritually. No doctrinal discourses were given, but the Lord moved upon the heart of a lady, an evangelist of seventeen years' experience, to investigate and accept the truth. This sister, now rejoicing in the light, has recently raised up three companies of believers, sixty in all. To these she hopes to return, and present the truth so recently found, and which is so dear to her.

It is with reluctance that we leave this field at present, as a number are deeply interested in the truth, and desire to hear more concerning it. Several in the church desire baptism. We hope, however, that something may be done in the near future to develop the interest more fully; meanwhile, we ask the Lord to watch over his children here, and carry on his work.

The field is large, and the harvest ripe; poor souls are loudly calling for help. Who is willing to enter the field and labor, not depending upon a conference, but relying upon the Lord for support? The reward is great and sure. We leave this place to attend the camp-meetings to be held in the conferences in which we labored the past year,—Wisconsin and Pennsylvania,—from which we enter the fields allotted to us for the coming season.

F. F. PETERSON,
GEO. W. SPIES.

CUMBERLAND MISSION FIELD.

FROM the Atlanta Institute my wife and I accompanied Elder Olsen to Oakwood farm, where we remained from February 1 to April 9, looking after the farm, and also doing some Bible work. We enjoyed the blessing of God while there, even in tilling the soil. We regarded it all as sacred work, whether in the field or in the house. While there we were reminded many times of Him who said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." And while sowing the seed upon the ground, we thought of the sower who "went out to sow." From Huntsville we came to the Cove church in Tennessee, where I spoke four times. We also visited Graysville and Harriman. At all these places we found the dear souls of good courage, and rejoicing in the Lord.

We are now in Knoxville, where we will labor at least until our camp-meeting in July. The workers here are of good courage in the Lord. Pray for us, that the work may go with power, and souls be won for Christ.

GRANT ADKINS.

WALLA WALLA COLLEGE.

First Annual Commencement Exercises.

DEC. 7, 1892, the Walla Walla College was dedicated to the education of young men and women for the service of God. May 18, 1896, saw its first class graduated and leaving its halls to enter the work.

Long before the appointed time the chapel was more than filled with interested friends from the village, Walla Walla, and Milton, Ore. The exercises were opened with a chorus by the school, "Jerusalem, My Glorious Home." Professor Sutherland then read the words of instruction given by Paul to Timothy recorded in 2 Timothy 2. Brother Morrison, of Healdsburg, Cal., offered a very earnest prayer, invoking God's blessing not only on the members of the class, but on the entire school. Appropriate music was rendered by the college orchestra, after which Elder A. T. Jones delivered the address. His first words were to those who had not finished a course, but who were to continue in the school, saying to them, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Turning to the class he addressed to them these words, "The time of my departure is at hand. I have fought a good fight, I have finished my course." He said the reason we had denominational schools among us was that the science of salvation might be taught, and that it might have the first place in our curriculum, and that he was glad to know that such was the case in this school. He showed very clearly how everything depended on first becoming acquainted with God, then he could reveal to us all the things of the universe. He

called our attention to the fact that Isaiah, Paul, and other Bible writers were acquainted with the science of astronomy and other sciences, but that the science of salvation, which the angels desire to look into, took the lead in their lives. The thought was beautifully brought out that no matter how high a course we may finish here, we have only taken a preparatory one for the great university of heaven; for God will tell those who finish the science of salvation, "Come, go where you will, and study what you will; for I can trust you, because you have proved yourselves faithful in the earth." In closing, he admonished all to prepare for the higher course, that whatever hardships or afflictions should come, they should be always able to say, "None of these things move me"; none of these things cause me to take my eyes off my Saviour.

A male quartet rendered "Broken Circles," after which Elder Donnell presented the diplomas, and in behalf of the board of managers offered congratulations to the members of the class, speaking words of cheer and courage.

The benediction was pronounced, after music by the orchestra, and the students bade one another farewell, many returning to their homes, while others entered the canvassing field, some going to Montana, some to Portland, and some to other places.

EVELYN M. RILEY.

FROM BROTHER SIMPSON.

Chatham Jail, Chatham, Ont., May 24, 1896.

DEAR EDITOR: I am locked in my cell for the night, but it is only half past six, and rather early to retire. As I have my fountain pen with me and some paper in my Bible, I will endeavor, with the stone floor and wall as a chair and my Bible as a desk, to answer your welcome letter that I have just received. My conveniences for writing, as you can see, are limited, and the light which must find its way through two sets of bars before it reaches me in this inner cell, is quite dim, so I ask you to excuse crooked writing.

Many things pass through my mind that I might say concerning my deprivations, but as I think of them, there come vividly before me some of the scenes of Christ's life,—the plottings of envy and hatred manifested toward him; his agony in the garden, and betrayal into the hands of that murderous mob as they raised that heinous cry of, "Away with this man," "crucify him." Even his beloved disciples forsook him. He was dressed in that old purple robe, with the crown of thorns on his brow, and mocked by those whom he came to save. He was then led by the jeering crowd to suffer an ignominious death, hung between the heavens and earth as a guilty sinner. All this suffering that I might live! Such scenes as this pass before me when I try to write you of some of my trials, and I can only lay down my pen, and weep for joy because I am accounted worthy to suffer for his dear name who suffered so much for me. With the eye of faith I look beyond temporal things, and see the promised reward of those who suffer for him, and am led to exclaim as did Paul, "The sufferings of this present time are *not worthy* to be compared with the glory which shall be revealed in us." O that we may be faithful until then!

I realize that as a people we need to seek the Lord for ourselves, as we have never sought him before. We see more and more the evidences of the enemy's wrath. The occasional rumbling of the final storm tells us that our lot is cast in evil days, that soon the storm will burst upon us with relentless fury, as pictured in Rev. 12:17. But we need have no fears if we know that our Father is with us. We need to obey his loving admonition, "Watch and pray." O that we could raise our voices in one united petition, "It is time for thee, Lord, to work: for they have made void thy law!" I am glad that God's ear is not heavy so that it cannot

hear, and he is willing to help us in time of need.

It is so dark that I cannot see the point of my pen, so I must close, with much love and courage.

A prisoner is to be discharged in the morning, and I write this to night so that he can mail it for me.

Your brother in bonds,
W. M. SIMPSON.

OUR PIONEER PAPER.

It may seem almost unnecessary, or quite out of place, for me to say anything to this great family of readers of the REVIEW, in regard to the respect that should be manifested on our part toward this old pioneer which has looked after our wants and supplied all our needs so long. It has grown from the smallest beginning to its present development without any special effort on the part of its patrons, with the exception of a few spasmodic dashes along that line. How it has sustained itself and kept such a healthy growth during the rise and progress of so many seeming conflicting interests and downright opposing elements, is a query. I have often thought that we treat it about as some children treat their parents, who cared for them in their infancy, watched over them in their defenseless moments, fed them, clothed them, and supplied them with not only the necessaries of life but even the luxuries, all the way through childhood and youth up to manhood, and then set them up in business with all that heart could wish or imagination demand, still proposing to look after them and their children's children, even to the fourth generation.

I hope these few lines may serve to cause all of us children to stop and reflect a moment, at least, to see what we have done in return for all these benefits received. How many can count on their fingers all the subscriptions they have ever added to the list! How many have never added one, not even their own name! And yet they are good Seventh-day Adventists. Shame on you! Is it not time that we wake up,—yea, high time,—and see if we have not a duty somewhere not far away from this line?

I was not as favorably situated as some of you. I did not have the privilege of hearing the living preacher, if that is considered a favor. The REVIEW is my spiritual father. It was the blessed words of this old pioneer that saluted my ears while at college, far away from any of my friends,—a youth with but little or no experience in the great busy world,—and yet I said, "That is the voice of truth," and from that day to this,—thirty-one years next September,—it has paid me its regular weekly visit.

How could I live without it? It would be a sad day to me if I were called to part with it. How can you get along without it? If you never had it, you may think you can live just as well; but you are mistaken. You can't keep pace with this work without it. Every family should have it. It contains the very best thoughts of our most experienced workers; articles on almost every subject within the gospel range. Of the articles on the first page I need not speak, for others have spoken of them. They are full of the living word. You cannot afford to miss these; they are worth the price of the paper. How can you keep up with the advance of the truth and the loud cry of the message, and not read these articles every week? We are coming to a time when it will not do to be a week behind, much less months. I am glad we have fresh news to offer you from week to week. Will you take it? That is right, get within hearing distance. Put the trumpet to the ear! Listen!

Again: how can you keep in touch with the message, and not read the Progress department? How can you pray with the spirit and understanding for our workers, when you don't know

where they are or what they are doing? All the departments are important, and you should have them. I am satisfied that when you come to yourself, like the prodigal, we will hear you say, "I will." J. H. MORRISON.

A LETTER.

I owe an apology to the readers of the REVIEW AND HERALD for absorbing the contents of our excellent church paper, and giving nothing in return. All are encouraged from the reports week by week. If those laboring fail to communicate, the question arises, Are they still connected with the work? and the same question might be asked of me, who have been so long years, more or less, connected with the cause. My courage was never better. My faith says the message is from the Lord, and it will triumph, and prepare a people for the coming of Christ. I expect to be among the number that will stand upon the sea of glass.

The REVIEW AND HERALD makes its weekly visits laden with food necessary for those who are preparing for a home beyond this world of sin. I have been a constant reader of our church paper since I accepted the faith in 1869. Nothing could induce me to be deprived of the information it contains. I welcome its weekly visits, and am disappointed when it fails to reach me. Those that do not take the paper little know what they are losing. Each article from the pen of Sister White is worth the subscription price. The reports from our laborers, both at home and abroad, are a source of encouragement, and tell us of the advancement of the message, something that I cannot afford to lose sight of. The question-corner explains difficult passages, and makes them plain to the inquiring mind. The editorials and general articles are food for the soul. Again I say, How could I afford to be deprived of so much valuable information?

It is a good sign that there is spiritual growth when the REVIEW is seen in the household; such people are, generally, up with the message, and are pillars in the church. When persons are brought into the faith, and become subscribers for the REVIEW, it settles them in the faith, and makes them strong men and women. They get that which is necessary to encourage and strengthen them. I wish every Seventh-day Adventist were a subscriber to this excellent paper. Take it, brethren, and induce all to become subscribers. This would be good missionary work. While doing this, we are placing that in the hands of the people that will hold them and strengthen them against the many delusions that are constantly multiplying in the land. I have tested the merits of the paper for over twenty-seven years, and am prepared to say that none can afford to be without it. You can depend on me as a life subscriber. When I read it, I send it on its mission to encourage other souls. I would that the paper might find its way into every household of Seventh-day Adventists.

A friend to our old and tried advocate of present truth, the REVIEW AND HERALD,
W. M. INGS.

THE FRESNO CAMP-MEETING.

THE Fresno camp-meeting was the first of the season. It was held from April 24 to May 4. Fresno contains a population of ten thousand souls. The camp was adjacent to the city, and many of the citizens availed themselves of its benefits. There were eighty tents on the ground, and about three hundred and fifty of our people encamped around the pavilion (60 x 80), which was packed full evenings and Sundays.

The Spirit of the Lord was present from the beginning. Fifty souls gave their hearts to the Lord, and went forward in baptism. The

regret among those in attendance was that the meetings could not be continued; but if those in attendance will live out the instructions given, there will be a constant addition to their numbers. The Lord is waiting to bestow great blessings upon those that hunger and thirst for righteousness.

The laborers in attendance were Elders McClure, Breed, R. S. Owen, Burden, and the writer.
W. M. INGS.

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE International Religious Liberty Association is now ready for business at its new office at 39 Bond Street, New York City. Brother Ballenger has accepted the appointment as corresponding secretary, and is in charge. We expect the association will be more and more useful as time goes on and the spirit of intolerance develops in our land. Already we see evidence of greater activity on the part of the religio-political element. Senator Kyle, of South Dakota, has introduced a bill for a national Sunday law. In some respects this is the most intensely religious measure that has ever been introduced into Congress. The title is, "A Bill for Sunday Rest," and the object of the bill, as stated in the last section, is "to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day."

The arrest of several of our brethren at Ford's Store, in eastern Maryland, within a few days, in addition to all that has gone before, and has received mention in the REVIEW, certainly reveals the fact that not only is there to be no rest from prosecution under the already existing unjust State laws, but that no means will be left untried that presents any prospect of success in securing a law of general application in this country.

The association must enter upon the work of educating the people along the line of religious-liberty principles in a more vigorous manner than heretofore, and at the same time stand ready to lend a helping hand to all who come in conflict with laws enacted on the pretense of guarding the religion and morals of the whole people, and are thus called to suffer as the result of obeying God and walking lovingly in the way of his commands. May the Lord help us to stand firmly for the truth of God, the faith once delivered to the saints.
ALLEN MOON.

OAKWOOD INDUSTRIAL SCHOOL, HUNTSVILLE, ALA.

I HAVE just returned to Chattanooga from Huntsville. I have spent over five weeks at the school, painting and papering, and I realize that the hand of the Lord has been guiding and directing in the work at this place. It seems that a better place could not have been selected for this work. The surroundings are beautiful. Mountains are all around in the distance, ranging from three to twelve miles away; a good view of the city, four or five miles distant, is also obtained from here. The home itself reminds one of the old-time mansions of England. It has broad, open fireplaces, large doorways, a spacious hall, and quaint, old-fashioned window-lights. Large columns support the porticoes. The house, we learn, was built three quarters of a century ago. The building itself shows that the work done was of the finest quality. It has been neglected for some years in the past, and I should judge that it has not been painted on the outside for about thirty years. Hence it needed repairing. Some additions which are very much needed, are now being made to the home.

I am glad for the acquaintance I have formed with Brother S. M. Jacobs and his family, who have the oversight of the work here. The two colored boys are doing good work on the farm.

Others are soon to assist them. The surrounding farmers are well pleased with the great change that has taken place in the looks of the farm since we have taken possession. Thus we have the good-will of our neighbors. We pray that this enterprise may receive the hearty co-operation of all our people. This field is a large and needy one.

Dear brethren and sisters, let us awake to the needs of the cause at the present time. There is much to be done on our part before the Lord comes. He is giving us a short time of peace and prosperity, and many are going to sleep again. Let us awake, deny self, and devote ourselves and our means more unreservedly than ever before to the work. There are hundreds of thousands of poor souls in total darkness, perishing for the truth we so dearly love, and which has done so much for us. Shall we withhold this from them?—God forbid! The Lord expects every one to do his duty.

W. WOODFORD.

News of the Week.

FOR WEEK ENDING MAY 30, 1896.

NEWS NOTES.

Party spirit runs high at times in the Methodist General Conference. There has been considerable feeling between the ministers and the presiding elders, and also between ministerial and lay delegates. One day during the week there was an open clash between these parties, in which a spirit was exhibited that partook but very little of the Christian. The quarrel was over a proposition to admit as many lay as ministerial delegates. The scene was described as being the most stormy one of the session.

News from Cuba the past week has been rather lively, although, as usual, indefinite and unsatisfactory. There has been some quite severe fighting between the two forces, each of which claims the advantage. On May 25 the Spanish general, Valdez, commanded in person an expedition against the rebels, attacking their position. A fight ensued, in which the Spaniards were victorious, and forced the insurgents from their works, though the Spanish loss was said to be far greater than that of the other side. General Valdez was twice wounded.

—A despatch from New York says: "Until Tuesday in west-side society there was no young lady that was more popular than pretty Georgia Brock. Her father, Henry Brock, is president of a commercial agency, and a man of considerable wealth. Tuesday, Georgia, who is twenty-one years old, and her eleven-year-old sister, Florence, were arrested on a charge of burglary. Both admitted their guilt, and were held in bonds of \$1000 each. They have committed several burglaries, and are estimated to have stolen not less than \$3000 worth of goods."

The mania for murder and pillage has broken out again in the Turkish dominions. According to despatches dated May 26, the island of Crete was suddenly thrown into a state of anarchy. The Turkish soldiers, breaking all restraint, engaged in shooting, massacring, and pillaging Christians; and representatives of different nations have telegraphed for war-ships for protection. The immediate cause for the outbreak is unknown, as it is claimed that the Christians in that island have been particularly quiet and inoffensive. As yet we lack full particulars.

The two great religious conventions now in session, the Methodist General Conference in Cleveland, and the Presbyterian Assembly at Saratoga, have during the past week wrestled with the question of the relations which the churches should sustain to the young people's societies. It was proposed in the Methodist meeting to give official recognition to the Christian Endeavor Society, but this was rejected on the ground of loyalty to the Epworth League, which is a Methodist enterprise, and they refused to sanction the affiliation of the two societies. In the Presbyterian Assembly it was proposed to sanction the establishment of a similar society in that church, a proposition which was voted down, and the assembly decided to remain loyal to the Endeavorers. On general principles, it would seem to be unfortunate that the church should assume an unfriendly attitude toward any organization of young people intended to interest them in religious work. But the position taken by the Christian Endeavorers is not sim-

ply significant of young people's Christian work, but partakes very largely of political and other public aspects; and one must govern his relation to such a society according to his impression of such questions.

A fearful accident occurred in Victoria, B. C., on May 26, by the falling of a bridge crowded with pleasure-seekers returning from a celebration. There were thousands of people in the city to witness a sham battle and military parade in honor of the queen's birthday; the middle span of a bridge one hundred and fifty feet in length gave way, and plunged a car loaded with people into the water, one hundred feet below. It is reported that sixty-one people met instant death. Several carriages were also on the bridge when it broke, and were precipitated into the water. The catastrophe brought the celebration to a very abrupt close.

Salt Lake City is terribly agitated over the discovery of charred human remains in the furnace of the Scandinavian Methodist church in that city. Last September a young woman mysteriously disappeared, and it is now believed that the remains are here, and that the pastor, Hermann by name, is guilty of her murder. In addition to this, another young woman, who was also on intimate terms with the minister, has since disappeared, and no trace has been found of her. Hermann has since left Salt Lake City, and report says he was seen lately in Chicago. The awfulness of the crime seems likely to exceed that which occurred in the San Francisco church, and which so shocked the world.

The great topic of conversation during the latter part of the week has been the fearful storm which struck the city of St. Louis, Mo., at five o'clock in the afternoon of May 27. This cyclone proved to be the most disastrous one which has yet visited this country, so far as the destruction of life and property are concerned, probably for the reason that instead of venting its force on a sparsely settled country, it struck the center of one of our most populous cities. The storm passed through the city from east to west, cutting a swath ten blocks wide, and then crossed over the Mississippi River into East St. Louis, and struck that city with undiminished fury. The loss of life is appalling, but it will be some time before the number of dead can be definitely ascertained. A conservative estimate places it at five hundred, and the loss of property is estimated at twenty-five million dollars; and from what we can judge from reports, we should conclude that these estimates are low enough. Steamers on the river were torn from their moorings and turned bottom upwards, and others loaded with passengers were dashed to pieces and sent to the bottom with their living freight. The whole country stands appalled in view of the great calamity.

The coronation of the czar has been anticipated with a great deal of interest, on account of the concessions which it was expected that he would make, especially in the line of religious toleration; but so far as has yet transpired, he has not overdone himself in that direction. The following is a condensation of the published reports of the concessions proclaimed at that time:—

"The czar's manifesto, issued upon the occasion of his coronation, remits all arrears of taxation in European Russia and Poland, reduces the land tax by one half for ten years, and remits or reduces all fines, quashes all petty convictions involving imprisonment or fines up to three hundred rubles, with the exception of persons sentenced for robbery, embezzlement, usury, extortion, fraudulent bankruptcy, or offenses against honor.

"Further, the manifesto prescribes that all exiles in Siberia, after twelve years' exile in the remotest parts, be after ten years allowed to choose their place of residence, except in capital cities and government, but their civil rights will not be restored. Exiled criminals have a third of their sentences remitted, life sentences are commuted to twenty years, and many other punishments are lightened.

"Regarding political prisoners, the minister of justice is authorized to grant, according to the nature of the offense, remissions of punishment in addition to those in the general amnesty, and advise the czar to restore civil rights to those who have led blameless lives since they have completed their punishment, and to consider the cases of those punished summarily, who, by their subsequent behavior, merit indulgence. Political refugees are accorded immunity from prosecution, provided fifteen years have elapsed since their offense.

"Refugees from Lithuania and Poland who took part in the Polish rebellion, but who were not guilty of murder, cruelty, robbery, or arson, are exempted from further police supervision, and are granted full freedom in the choice of a residence, provided they take the oath of allegiance. Refugees guilty of the offenses mentioned above are to undergo a three years' supervision by the police.

"Later an imperial ukase was issued announcing many promotions and decorations of Russian diplomats, and establishing as a special distinction to the clergy, a silver cross to be worn on the breast."

A surprise was sprung upon the Methodist General Conference May 27, when a motion was made and carried to refer the report of the committee on constitution to a commission to report four years hence. This report has been under discussion for three days, and has aroused much bitterness. The reason for this action is believed to be a desire for a constitution which will depart more from old lines than did the report of the committee. There is a feeling that the laymen should be given more equal representation, and it is hoped that may be granted in the constitution which the commission will prepare.

The New York *World* gives an account of an island located in the Missouri River seven miles above St. Joseph, Mo., which is in possession of a band of outlaws, and has become a retreat for escaped criminals. The island consists of several hundred acres covered by undergrowth. The inhabitants are banded together under a man named Wallacher. For a long time the jurisdiction of the island has been unsettled between Kansas and Missouri. Recently, by a change in the river current, the question has been decided in favor of Kansas. Lately one hundred armed men undertook to take possession of the island for the purpose of establishing law and order. But they were beaten off, and now the question is, What next?

The Methodist General Conference was brought to close May 30. On the day preceding was held "one of the stormiest meetings of the session." The principal trouble on this occasion seems to have arisen over the proposal to extend the itinerancy time limit to five years, or to abolish it altogether. The papers state that "Bishop McCabe, who presided during the stormiest part of the time, narrowly saved the house from disbanding in confusion, by a prompt and effective use of his prerogatives." No one who loves Christian unity and grace will regret that this meeting is over, nor that it does not occur again for four years. Of the final meeting the *Plaindealer* says that the "indications are that the stormiest kind of time will occur."

The city of Milwaukee is passing through one of the most determined labor struggles of these times. On May 1 the employees of the street-car lines demanded better pay, and struck when the demand was not complied with. The vacant places were quickly supplied, and after considerable trouble, cars were set to running again. The men then employed a boycott of the street-cars, and started opposition cab and bus lines. This not having the desired effect, the boycott was extended to other lines of business, and merchants have been made to suffer severely. Indeed, it is reported that business is almost paralyzed. Neither party shows any signs of weakening, but the public generally, who are innocent sufferers, are contemplating taking legal steps to remove the embargo that is placed upon their interests.

The Dunkards have been in convention in Piquette, O., and have been discussing some practical questions among them the propriety of filling teeth with gold, a practise which was condemned; and the use and ownership of the bicycle was also condemned, on what was to them Scriptural ground, the basis of such condemnation being Rom. 12: 2, "Be not conformed to this world," and Luke 16: 15, "That which is highly esteemed among men is abomination in the sight of God." Truly the bicycle is highly esteemed among men, whether the Lord abominates it or not. This, we suppose, depends upon the use that is made of it, and the place it has in men's affections and lives. There is no great room for doubt that in many instances the bicycle has served to separate people from God; but it is not necessarily the fault of the bicycle.

Compressed air seems to be the coming motive power for street-car lines. An invention has been perfected in Worcester, Mass., that is likely to work a very speedy revolution in the street railway service. It is said that negotiations have been completed between the company manufacturing the appliance and Chicago street railway men, by which the use of compressed air will be very soon introduced in that city on all the electric and horse-car lines, and eventually on the cable lines. The consideration paid for the use of the invention in that city is said to be one million dollars. One difficulty said to stand in the way of the use of the compressed air is the intense cold that is generated by the sudden expansion of the compressed air. It would hardly be thought, however, that this would be a serious objection in the summer season.

According to figures presented by the *Times-Herald*, there have been nearly 1000 deaths in this country this spring by wind storm, and an equal number of persons injured. During the week covered by this column of news there have been deadly cyclones on at least five of the six days, and the number killed, so far as ascertained, is 626, and injured, 733. The reports from St. Louis are as yet incomplete, and the numbers

being continually augmented. The total destruction of life in eastern Michigan on May 25 is given at 113. Destruction of property is hardly to be estimated. Money could not replace what has been removed. Michigan authorities have declined with gratitude offers of aid, as they will care for their own sufferers. To the above list of dead must be added the sixty-one who perished at Victoria, B. C., by the falling of a bridge.

ITEMS.

May 25, Mrs. J. C. Crogin of Kalamazoo, Mich., bitten by a tarantula which came out of a bunch of bananas, and became a raving maniac; but hopes of recovery are entertained.

A friend has handed us a remedy for the millers' moths which infest the fruit trees, especially the apple. He hangs a bright bucket or can containing a mixture of water, molasses, and vinegar in the trees, and catches millers by the quart.

One of the seven large brick buildings of the Michigan-Rand Powder Company, at Turk, Cherokee Co., Mich., was struck by lightning during an electrical storm, and an awful explosion resulted. The burning powder shot 300 feet into the air, the flames being visible for twenty miles around. The report of the explosion was plainly heard at Columbus, Scammon, and other towns.

Joseph Rabinowitz, a Russian Jew, is leading a Christian movement among his own countrymen. He preaches the acceptance of Christ as the Messiah, and quotes the New Testament as the inspired word of God, but wishes his converts to remain Jews in their affiliations and in their national spirit. He does not administer the ordinances, nor recommend his followers to unite with Christian bodies.

Special Notices.

REDUCED RATES TO THE WISCONSIN CAMP-MEETING.

REDUCED rates have been secured to those attending the Wisconsin camp-meeting to be held at Stevens Point, Wis., June 5-14, on the certificate plan, which is the same plan as has been used for several years in this State. Persons purchasing tickets to Stevens Point, or any junctional point on the way, should secure, with their tickets, certificates showing that full fare had been paid, which, when signed by the writer and stamped by the joint agent at Stevens Point, will enable the holders to return over the line covered by such certificates at one-third fare.

The G-B., W., and St. P. railroad assures us that they will stop all trains at the camp-ground for the accommodation of passengers, both going and returning. All particulars as to "How to Reach Stevens Point" will be given in the Wisconsin Reporter for June 1, and may be obtained free of charge by addressing me at Milton Junction, Wis., before June 5.

S. D. HARTWELL.

WANTED.

The elder of the church at Concordia, Kan., Thaddeus Godfrey, desires to obtain the addresses of John Lora, Ella Andre, Cora Andre, John Crayton, Mary Crayton, Abraham Myers, and Nellie Henderson.

FOR SALE.—Two fine lots on the business street, College View, Neb., for less than cost. Also two newly situated lots on Corliss Heights, Battle Creek, Mich. For particulars, address J. B. Sperry, Battle Creek, Mich.

THERE is a good opening for a Sabbath-keeping dentist to locate in a town of eighteen hundred inhabitants, and help strengthen the little company of believers there. For further information, address M. C. Guild, Cass, Mich.

EMPLOYMENT.—John Riggs, a young man who is a good blacksmith, desires to find work with one of like occupation who is a Sabbath-keeper. Good references can be given. Address him at 1711 Washington Ave., St. Joseph, Mo., care of Miss Ruth Wilts.

ANY one having one or more of the following numbers of periodicals, will confer a great favor by sending them to Miss Emeline Hamilton, Rokeby Place, Nashville, Tenn.: Signs, Aug. 22, 1895; Sentinel, March 21, 1895 and Aug. 15, 1895; REVIEW AND HERALD, December, 1894, No. 50.

TENN. RIVER TRACT SOCIETY.

FOR SALE.—On easy terms, in Pierce Co., Neb., a good farm of 160 acres, with good house and barn, three and one-half miles from town, and located in a thrifty German and American settlement, with good opportunities for home missionary work, as there have never been any of our people there. For terms and particulars, address Miss Mary Heilesen, 21 Fourteenth St., Ann Arbor, Mich.

WORKERS WANTED!

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THE General Conference Pub. Co. wish to secure the services of a number of men and women who wish to enter the field at once.

In replying, please state what experience, if any, you have had in the work, also in what capacity you were employed. Also give references. Address Labor Bureau, General Conference Pub. Co., Battle Creek, Mich.

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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.

Obituary Notices.

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

RANDOLPH.—Irene Bertha, daughter of Henry F. and Carrie Randolph, was born Feb. 14, 1889, at Battle Creek, Mich., and died Feb. 10, 1896, at Boulder, Col. She loved her Sabbath-school, and Jesus her Saviour. While feeling deeply their loss, the parents sorrow not as others that have no hope. Words of comfort by the writer from Matt. 9: 24.

J. A. LELAND.

EGGLESTON.—Died April 11, 1896, at National City, Cal., aged twenty-three years, Daisy Eggleston. Her death was caused by tuberculosis of the brain. She was a faithful member of the Seventh-day Adventist church at San Diego, and we believe she died in the Lord. Sister Daisy was of a gentle, modest disposition, and very lovable character, and will be greatly missed by all who knew her. We sorrow, but with hope of meeting her soon in the first resurrection. Remarks from Rev. 14: 13.

A. W. BARTLETT.

WAY.—Died at his home in Gilford, Tuscola Co., Mich., April 28, 1896, Albert L. Way. He was born in Jackson, N. Y., Nov. 20, 1852. He leaves a wife and three children. During my course of lectures in the place, he attended faithfully for six weeks. He

took a severe cold, and was stricken down with pneumonia. During his sickness he gave his heart to the Lord, and made up his mind that if he got well, he would be baptized, and live a new life. He bore his sufferings patiently, and seemed resigned to the Lord's will.

T. M. STEWARD.

Appointments.

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

THE annual meeting of the Dakota Sabbath-school Association will be held in connection with the camp-meeting at Madison, S. Dak., June 22-29.

C. W. FLAIZ, Pres.

THE next annual session of the Upper Columbia Sabbath-school Association will be held in connection with the camp-meeting at Walla Walla, June 18-29. Subjects of importance will be discussed. Bring lesson pamphlets. Other literature will be furnished free on the ground.

W. F. MARTIN, Pres.

ADDRESSES.

THE address of Elder J. N. Loughborough for the next three months will be Akersgaden 74, Christiania, Norway.

THE address of Brother and Sister G. W. Sheldon, formerly Markesan, Wis., is now Berlin, Wis.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

Table with columns for EAST and WEST stations, and times for various services like Night Express, Detroit Accom., Mail & Express, etc.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday east at 7.27 p.m. Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.35 p. m. daily except Sunday.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST (Read down) and GOING WEST (Read up), listing stations and 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. Iparaiso 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., JUNE 2, 1896.

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☞ We learn that the "Pitcairn" got away on her fifth voyage on May 19. We have not learned who went with the vessel. We wish we knew.

☞ We have received a letter from Elder Tripp, in Buluwayo, dated April 21, two weeks later than the letter published this week. It will appear in our next.

☞ Elder P. H. Cady and his wife, of Wisconsin, have taken up temporary residence in Battle Creek. Brother Cady comes on account of ill health, that he may have the benefit of treatment at the Sanitarium.

☞ We acknowledge with pleasure the courtesy of the publishers of the *Cleveland Plain-dealer* in sending us a copy of their live and interesting paper during the session of the Methodist Conference in that city.

☞ Additions are being continually made in membership to the Battle Creek church, which is now approaching the seventeen-hundred figure. Last Sabbath eleven were baptized. We do not note all the baptisms which take place. They occur usually every two or three weeks.

☞ This week Elder Smith resumes the editorial chair after a vacation of five or six months spent in revising his various books, and some new writing. Most of this time has been spent in Florida. Elder Tenney expects to take a few weeks' rest, visiting, with his family, the Wisconsin camp-meeting, and relatives in Minnesota.

☞ Elder F. M. Wilcox, secretary of the Foreign Mission Board, is visiting relatives in northern New York. Returning to Battle Creek this week, he will attend the Wisconsin camp-meeting on his way to Colorado, where he expects to spend the remainder of the summer. Elder G. C. Tenney, secretary of Battle Creek College, also expects to be at the Wisconsin meeting, and will be glad to talk with all who are interested in school matters.

☞ From the *Signs of the Times* we learn of the annual meeting of the Pacific Press Publishing Company, held May 13. The following Board of Directors was chosen: C. H. Jones, President; Wm. Saunders, Vice-president; S. C. Stickney, Secretary; E. A. Chapman, Treasurer; L. A. Phippeny, Auditor; other members of Board, A. J. Breed, N. C. McClure, M. C. Wilcox, M. H. Brown. The treasurer's report shows a gain for the year of \$4,180.19.

☞ A "new departure" is attributed to B. Fay Mills, in evangelistic work. It seems now that he has adopted the view, along the line of the National Reformers, that the gospel is not to save individuals, but society. The *Baptist and Reflector* (Nashville) learns that he is unsound also on the question of the atonement. It says: "By the way, we did not know until recently that Mr. Mills is quite unsound upon the subject of the atonement, holding to the Bushnellian theory that Christ died not as a substitute for men, but only to exert a moral influence upon them in making them better. When a man leaves the substitutionary, vicarious theory of the atonement of Christ, you may look out for him elsewhere. If he wobbles there, he is pretty sure to wobble along the whole line."

☞ The *Chicago Times-Herald* of May 28 contains the following commendable sentiments:—

The decision of the Georgia Supreme Court in the case of the Seventh-day Adventists is an encouraging victory for religious freedom and toleration. The persecution of this peaceful and sincere sect in Georgia, Tennessee, and other Southern States has been a scandal and disgrace to the country. The Adventists are conscientious in their observance of Saturday as Sabbath day, and the attempt of the bigoted officials to compel them to conform to the usages of the majority, were irreligious and immoral. The Adventists have been sent to jail and treated as vulgar criminals for obeying the dictates of their reason and conscience. A case between them and a municipality having at last reached the Georgia Supreme Court, the decision of that tribunal is that a city has no right to enact an ordinance against labor on Sunday. The decision is rather sweeping, and it is unsafe to comment upon it on the strength of the brief abstract furnished by the press report. At any rate, the Adventists have secured the freedom of worship and belief which is rightfully theirs.

☞ We have received a copy of a bill introduced by Senator Kyle, of South Dakota, to the United States Senate. It is the most extensive and drastic Sunday bill that we have ever seen proposed. Section 1 forbids any person, corporation, agent, servant, or employee to perform or to authorize to be performed any secular work, labor, or business, to engage in any play, game, amusement, or recreation, to the disturbance of others on Sunday, in any place subject to the exclusive jurisdiction of the United States. Section 2 forbids the transportation or handling of mail on Sunday. Section 3 forbids the prosecution of commerce between the States. Section 4 forbids military or naval drill, or muster, except in time of active service. Section 5 makes it unlawful to pay or receive payment for any manner of service performed for the transportation of persons or property. Provisions are made for works of mercy and necessity. We doubt very much whether such a measure will be adopted in the present temper of Congress; but it shows very clearly the trend of public sentiment, the point to which National Reformers are aiming, and to which we are inevitably coming.

☞ Our attention has been called to the following despatch from Cleveland, O., published in the *Chicago Inter Ocean* of April 15:

It is said that Commissioner Hahn will soon be called upon to decide an insurance question with a religious aspect. In the city of Philadelphia there has just been organized a company by the Seventh-day Adventist Church for the special benefit of members. One of the beliefs of that church is that men become so good sometimes that they are bodily taken up to heaven. In that case proof of death is impossible—least, such proof as a modern insurance company would demand. The church holds that the old insurance companies, in not recognizing the truth of this doctrine, are discriminating against it. So it has decided to have a little company all of its own. The church has a great many members in this State, and goes without saying that the church will want to have some of its paper in Ohio.

Of course the editors of the *Inter Ocean* know better than to tell such stuff. The despatch slipped through their fingers unnoticed. They are not guilty of all the foolishness attributed to us by reporters who love a lie because it sounds smart. The rumor, no doubt, arises from some party whose circulars Brother Merrill sent me as noticed two weeks since—a crazy set who have adopted a part of our denominational title.

☞ Many youths in our ranks are looking toward Battle Creek on account of the institutions located here affording employment or education, and the extraordinary privileges and advantages to be enjoyed in connection with a large church. From observation, we are led to say that we consider it exceedingly unwise for people to come to this place without a definite object, and a reasonable assurance that they can obtain that purpose. Many are inclined to come here, whether or no, and run their chance of getting hold of something afterward. They are liable thus to inflict great suffering and disappointment upon themselves, and a great burden upon the church. Other young people come here without their parents, and, having no home, proceed to hire a room, and board themselves. This we believe to be one of the most unsatisfactory methods of living, and experience is daily proving it to be exceedingly dangerous to health, spirituality, and even to morals. Every young man and young woman needs the influence of a Christian home, and should be intimately attached to some Christian family, not simply as a boarder, much less as a renter. There is a great responsibility resting upon the members of the Battle Creek church in behalf of the young members in their midst. We cannot say that these responsibilities have all been fulfilled in the past, nor that they are being fulfilled at the present. But we feel it incumbent upon us to warn our youth not to isolate themselves from Christian home influences. We advise them not to set up housekeeping for themselves, nor to hire a room and board at a restaurant. If they are coming to Battle Creek, and cannot bring their parents with them, we say, Be sure to find some other good parents as soon as you get here. If you can't find them, don't come.

HAVE YOU READ IT?

On the preceding page you will see an advertisement of our church paper. If you did not read it last week, be sure to read it this week. After you have read it, see if you can't think of some one you can get to subscribe for it. If the readers of the REVIEW will take an interest in the matter, it will be only a short time before we have the paper in every Seventh-day Adventist family.

A. O. TARR.